



## RH3 - Review & Herald Articles (10/13/1885 - 2/18/1890)

### October 13, 1885 Notes of Travel.

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By Mrs. E. G. White.

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Bale, Switzerland.

We arrived at this place on the morning of Sept. 3, and were taken at once to the office of *Les Signes des Temps*. Here, as in England, we met old friends whom we had not seen for years. We are much pleased with the location of the publishing house. While sufficiently near the center of the town for all business purposes, it is far enough out to avoid the noise and confusion. The building faces the south, and directly opposite is a sixty-acre common of government land, inclosed by trees. Just beyond this are buildings, and then come gentle hills with their sprinkling of firtrees, green fields, and cultivated lands. And back of all this rise higher mountains, forming a fine background to the lovely scene. To my mind, a more beautiful location could not have been obtained. [<RH, October 13, 1885 par. 1>](#)

The building seems to have been constructed with true economy. It is not genuine economy to see how cheaply a building can be erected, but to have everything made for durability, and not for show alone. The firm construction of the building is in keeping with the importance of the message that is being sent out from it. There are laws here which compel people to build their houses with reference to the health and safety of the inmates. The building department exercise a close supervision of every new building. The walls must be so constructed that dampness will not imperil life. If a basement is to be occupied by workmen, the floor must not be more than one and one half feet below the ground. To insure against accident by fire, it is required to build the walls of brick or stone; and the stoves must be built in the wall, or be set four feet from any wood work, with stone or tile underneath. [<RH, October 13, 1885 par. 2>](#)

The city of Bale was an important place to the Protestant reformers. The great snow-clad hills of Switzerland were among the first to catch the light of morning, and to announce the rise of reformation. And Bale was one of those points on which the rising day concentrated its rays, and whence they radiated over the country around. Early in the sixteenth century a small council of a municipal character sat at Bale. A civil war was feared; the people passed the night before in arms. In vain did the city authorities try to reconcile papists and reformers by half measures. The reformers denounced the mass, the papists demanded its continuance. Twelve hundred people who sympathized with Lutheranism insisted that there should be no more delay. They met one evening by torch-light, and said to the faltering Senate, "What you have not been able to do in three years, we will do in a single hour." Then they began their work of breaking down images, and committing other acts of violence. At this, Erasmus cleverly remarked, "I am much surprised that they perform no miracles to save themselves; formerly the saints worked frequent prodigies for much smaller offenses." Thus, amid a tempest of excitement, the Reformation opened in Switzerland, and Bale became its head-quarters. Being the seat of a university, it was the favorite resort of scholars. It also had many printing offices. Here Zwingli received his early education; here Erasmus published the New Testament which he had translated from the original Greek into Latin; here Frobenius, the celebrated printer, published the writings of Luther, and in a short time spread them in France, Spain, Italy, and England; and here, too, John Foxe spent a portion of his exile in getting some of his books through the press. Poverty and persecution troubled him, and we fancy we see him walking to and fro upon the surrounding heights, sympathizing with earlier exiles, who said, "We sat down, yea, we wept, when we remembered Zion," while here he issued the first installment of the "Book of Martyrs." [<RH, October 13, 1885 par. 3>](#)

As we looked upon our press, working off papers containing the light of truth for the present time, we could but think how much greater difficulties than we had met had been encountered in former times by the advocates of Bible truth. Every movement had to be made in secrecy, or their work would be destroyed and their lives imperiled. Now the way seems to be prepared for the truth to go forth as a lamp that burneth. The Bible standard is raised, and the same words that fell from the lips of the early reformers, are being repeated. The Bible, and the Bible alone, is the foundation of our

faith. <RH, October 13, 1885 par. 4>

In the providence of God, our publishing house is located on this sacred spot. We could not wish for a more favorable location for the publication of truth in the different languages. Switzerland being a small republic, anything coming from here is not looked upon with the suspicion that it would be if coming from other countries. Three languages are spoken here, the French, the German, and the Italian; therefore it is a favorable place for issuing publications in these languages. The work begun here in weakness will be carried on to a glorious consummation. There are hundreds of large cities that have not yet been entered by the living preacher; but the silent messengers have been exerting their influence, and now the question arises, Shall these fields be entered? if so, more means will be needed. As yet, no wealthy men have accepted the truth in Europe; but we have hope that some may; for we cannot see how the message of mercy and warning is to be given unless some of the wealth God has intrusted to men be consecrated to his work. We need more faith and to be imbued with the spirit of the Master Worker, that we may be able to obey his orders. If we remain humble, meek, and lowly, daily learning in the school of Christ, we shall not fail to do his will. We need to connect ourselves with the source of all wisdom and power. We want the simplicity of humble, trusting faith, believing that God will do just as he has promised. When we pray that the Lord may advance his work, we must labor to the extent of our ability and means to bring about an answer to our prayers. We must work as though we saw just how our help was coming. "Believe that ye receive the things ye ask for, and ye shall have them." Faith comes first and surety afterwards. We must pray more earnestly and act with more energy. <RH, October 13, 1885 par. 5>

My feelings cannot be described as I look upon these large cities where nothing is being done by the living preacher. I inquire, Why does the work advance so slowly? It is for want of workers and for want of means. Where are the Lord's stewards? What are they doing? Let our brethren and sisters in America draw nigh to God and stir up the gift that is within them. Let those who have had the opportunity to become familiar with the reasons of our faith now use this knowledge to some purpose. <RH, October 13, 1885 par. 6>

The grassy common in front of this office, of which we have spoken, is reserved by the Swiss government for the use of soldiers at certain seasons of the year. Since we have been here, there have been hundreds on the ground nearly every day training, so that when they are needed they will be ready for action. We are grateful that some efforts are being made to train young men and women that they may go forth as soldiers of Jesus Christ, to war against the enemies of truth. But we regret that these efforts are so few, and that our means are so limited. Our preachers need to do more than preach. They need to become educators, that through their efforts others may be raised up to enter the missionary field. <RH, October 13, 1885 par. 7>

The people of God are not half awake. A stupor seems to be paralyzing their sensibilities. Brethren and sisters, lay aside your love of self, your love of ease and of dress, and let your contributions flow into the treasury. Each of us will soon have to stand before the Judge of all the earth, to answer for the deeds done in the body. All will then have to give an account for the good they might have done, but did not do because they were not so closely connected with God that they could know his will and understand his claims upon them. In God's great book is recorded every dollar that has been needlessly expended for selfish gratification. The means thus used was the Lord's, and you made self an idol and neglected the souls of your fellow-men for whom Christ died. If the money expended for changeable suits of apparel and for adornment had passed into the treasury of God, houses of worship could have been built, halls could have been hired for mission purposes, and where there is now one missionary in the field there might have been one hundred. Who will have to render an account for this great lack of funds? Many of our American friends have done nobly and willingly for the advancement of the truth in Europe. But there is a great work yet to be done. Many who have given liberally could do more, and others should now come forward and bear their share of the burden. Now is the time when houses and lands should be converted into mission funds. Men are to be educated and disciplined. We feel alarmed at the little that is being done, when we have a world-wide message, and the end of all things is at hand. Christ is soon to come in the clouds of heaven to reward every man as his works have been. To whom will it then be said, "Ye have done what ye could." <RH, October 13, 1885 par. 8>

The Swiss Conference began one week after we reached Bale. Of this and the general European council which began one week later, and is still in session, we shall speak in our next. <RH, October 13, 1885 par. 9>

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**October 20, 1885 The Work for Our Time.**

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

The end of all things is at hand; and in consideration of the shortness of time, we as a people should watch and pray, and in no ease allow ourselves to be diverted from the solemn work of preparation for the great event before us. Because the time is apparently extended, many have become careless and indifferent in regard to their words and actions. They do not realize their danger, and do not see and understand the mercy of our God in lengthening their probation that they may have time to form characters for the future, immortal life. Every moment is of the highest value. Time is granted them, not to be employed in studying their own ease and becoming dwellers on the earth, but to be used in the work of overcoming every defect in their own characters, and in helping others to see the beauty of holiness by their example and personal effort. But God has a people upon the earth, who in faith and holy hope are tracing down the roll of fast-fulfilling prophecy, and are seeking to purify their souls by obeying the truth, that they may not be found without the wedding garment when Christ shall appear. <RH, October 20, 1885 par. 1>

The disciples of Christ are his representatives upon the earth; and God designs that they shall be lights in the moral darkness of this world, dotted all over the country, in the towns, villages, and cities, "a spectacle unto the world, to angels, and to men." If they obey the teachings of Christ in his sermon on the mount, they will be seeking continually for perfection of Christian character, and will be truly the lights of the world--channels through which God will communicate his divine will, the truth of heavenly origin, to those who sit in darkness, and who have no knowledge of the way of life and salvation. <RH, October 20, 1885 par. 2>

God cannot display the knowledge of his will and the wonders of his grace among the unbelieving world, unless he has witnesses scattered all over the earth. It is his plan that men and women who are partakers of this great salvation through Jesus Christ should be his missionaries, bodies of light throughout the world to be as signs to the people, living epistles, known and read of all men, their faith and works testifying to the near approach of the coming Saviour, and that they have not received the grace of God in vain. The people must be warned to prepare for the coming Judgment. To those who have been listening only to fables, an opportunity will be afforded to hear the sure word of prophecy, whereunto they will do well to take heed as unto a light that shines in a dark place. God will present the sure word of truth to the understanding of all who will take heed, that they may contrast truth with the fables which have been presented to them by men who claim to understand the word of God, and profess to be qualified to instruct those in darkness. <RH, October 20, 1885 par. 3>

Many who have called themselves Adventists have been time-setters. Time after time has been set for Christ to come, but repeated failures have been the result. The definite time of our Lord's coming is declared to be beyond the ken of mortals. Even the angels who minister unto those who shall be heirs of salvation, know not the day nor the hour. "But of that day and hour knoweth no man, no not the angels of heaven, but my Father only." Because the times repeatedly set have passed, the world is in a more decided state of unbelief than before in regard to the near advent of Christ. They look upon the failures of the time-setters with disgust; and because men have been so deceived, they turn from the truth substantiated by the word of God that the end of all things is *at hand*. <RH, October 20, 1885 par. 4>

Those who so presumptuously preach definite time, in so doing gratify the adversary of souls; for they are advancing infidelity rather than Christianity. They produce scripture, and by false interpretation show a chain of argument which apparently proves their position. But their failures show that they are false prophets, that they do not rightly interpret the language of inspiration. The word of God is verity; but men have perverted its meaning. These errors have brought the truth of God for these last days into disrepute. Adventists are derided by ministers of all denominations. Yet God's servants must not hold their peace. The signs foretold in prophecy are fast fulfilling around us. This should arouse every true follower of Christ to zealous action. <RH, October 20, 1885 par. 5>

Those who think they must preach definite time in order to make an impression upon the people, do not work from the right stand-point. The feelings of the people may be stirred, and their fears aroused; but they do not move from principle. An excitement is created; but when the time passes, as it has done repeatedly, those who moved out upon time fall back into coldness and darkness and sin, and it is almost impossible to arouse their consciences without some great excitement. <RH, October 20, 1885 par. 6>

In Noah's day, the inhabitants of the old world laughed to scorn what they termed the superstitious fears and forebodings of the preacher of righteousness. He was denounced as a visionary character, a fanatic, an alarmist. "As it was in the days of Noah, so shall it be also in the days of the Son of man." Men will reject the solemn message of warning in our day as they did in Noah's time. They will refer to those false teachers who have predicted the event and set the definite time, and will say that they have no more faith in our warning than in theirs. This is the attitude of the world today. Unbelief is wide-spread, and the preaching of Christ's coming is mocked at and derided. This makes it all the more essential that those who believe present truth show their faith by their works. They should be sanctified through the truth which they profess to believe; for they are saviors of life unto life, or of death unto death. <RH, October 20, 1885 par. 7>

Noah preached to the people of his time that God would give them one hundred and twenty years in which to repent of their sins and find refuge in the ark; but they refused the gracious invitation. Abundant time was given them to turn from their sins, overcome their bad habits, and develop righteous characters; but inclination to sin, though weak at first with many, strengthened through repeated indulgence, and hurried them on to irretrievable ruin. The merciful warning of God was rejected with sneers, with mocking and derision, and they were left in darkness, to follow the course their sinful hearts had chosen. But their unbelief did not hinder the predicted event. It came, and great was the wrath of God which was seen in the general ruin. <RH, October 20, 1885 par. 8>

These words of Christ should sink into the hearts of all who believe the present truth: "And take heed to yourselves, lest at any time your hearts be overcharged with surfeiting, and drunkenness, and cares of this life, and so that day come upon you unawares." Our danger is presented before us by Christ himself. He knew the perils we should meet in these last days, and would have us prepare for them. "As it was in the days of Noah, so shall it be also in the days of the Son of man." They were eating and drinking, planting and building, marrying and giving in marriage, and knew not until the day that Noah entered into the ark, and the flood came and swept them all away. The day of God will find men absorbed in like manner in the business and pleasures of the world, in feasting and gluttony, and indulging perverted appetite in the defiling use of liquor and the narcotic tobacco. This is already the condition of our world, and these indulgences are found even among God's professed people, some of whom are following the customs and partaking of the sins of the world. Lawyers, mechanics, farmers, traders, and even ministers from the pulpit, are crying, "Peace and safety," when destruction is fast coming upon them. <RH, October 20, 1885 par. 9>

What a responsible position, to unite with the Redeemer of the world in the salvation of men! This work calls for self-denial, sacrifice, and benevolence; for perseverance, courage, and faith. The reason why so little results are seen of the labor of those who minister in word and doctrine, is that they have not the fruit of the grace of God in their hearts and lives. They do not have faith. Many who profess to be ministers of Christ manifest a wonderful submission in seeing the unconverted all around them going to perdition. A minister has no right to be at ease, and sit down submissively to the fact that the truth is powerless, and souls are not stirred by its presentation. He should resort to prayer, and should work and pray without ceasing. Persistent, prevailing faith is necessary. God's ministers must come into close companionship with Christ, and follow his example in all things,--in purity of life, in self-denial, in benevolence, in diligence, in perseverance. They should remember that a record will one day appear in evidence against them for the least omission of duty. <RH, October 20, 1885 par. 10>

The followers of Christ, scattered throughout the world, do not have a high sense of their responsibility and the obligation resting upon them to let their light shine forth to others. If there are but one or two in a place, they can, although few in number, so conduct themselves before the world as to have an influence which will impress the unbeliever with the sincerity of their faith. <RH, October 20, 1885 par. 11>

Belief in the near coming of the Son of man in the clouds of heaven will not cause the true Christian to become neglectful and careless on the ordinary business of life. The waiting ones who look for the soon appearing of Christ will not be idle, but diligent in business. Their work will not be done carelessly and dishonestly, but with fidelity, promptness, and thoroughness. Those who flatter themselves that careless inattention to the things of this life is an evidence of their spirituality, and of their separation from the world, are under a great deception. Their veracity, their faithfulness, and their integrity are tested and proved even in temporal things. If they are faithful in that which is least, they will be faithful in much. <RH, October 20, 1885 par. 12>

In Christ's sermon on the mount, we have the injunction of the Great Teacher: "All things whatsoever ye would that men should do to you, do ye even so to them; for this is the law and the prophets." This command of Christ is of the highest importance, and should be strictly obeyed. It is like apples of gold in pictures of silver. <RH, October 20, 1885 par. 13>

## **October 27, 1885 Seek First the Kingdom of God.**

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**By Mrs. E. G. White.**  
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[The Grimsby (England) *News* of Aug. 25, 1885, contained the following report of a sermon delivered by Mrs. E. G. White, in the Town Hall in that city, June 23, 1885.] <RH, October 27, 1885 par. 1>

On Sunday night, Mrs. E. G. White, a lady recently from the United States, where she has labored publicly for forty years, on temperance and other Christian duties, gave an address at the Town Hall to a densely crowded audience. The



subject was, "The Love of God." . . . <RH, October 27, 1885 par. 2>

Mrs. White, taking as her text Matt. 6:25-33: "Therefore I say unto you, Take no thought for your life," etc., proceeded: Here is a rich promise on condition that we seek first the kingdom of God and his righteousness. If we comply with the condition, God's word is pledged that all things needful shall be added. Our kind heavenly Father would have his children trust in him as a child trusts in earthly parents. But we too often see poor, feeble mortals loading themselves down with cares and perplexities that God never intended them to bear. They have reversed the order; they are seeking the world first, and making the kingdom of heaven secondary. If even the little sparrow, which has no thought of future need, is cared for, why should the time and attention of man, who is made in the image of God, be wholly absorbed with these things? God has given us every evidence of his love and care, yet how often we fail to discern the divine hand in our manifold blessings. Every faculty of our being, every breath we draw, every comfort we enjoy, comes from him. Every time we gather around the family board to partake of refreshments, we should remember that all this is an expression of the love of God. And shall we take the gift, and deny the Giver! Well may we inquire, "What is man that Thou art mindful of him, and the son of man that Thou visitest him?" <RH, October 27, 1885 par. 3>

When Adam and Eve were placed in their Eden home, they had everything that a benevolent Creator could give them to add to their comfort and happiness. But they ventured to disobey God, and were therefore expelled from their lovely home. Then it was that the great love of God was expressed to us in one gift, that of his dear Son. If our first parents had not accepted the gift, the race would today be in hopeless misery. But how gladly did they hail the promise of the Messiah. It is the privilege of all to accept this Saviour, to become children of God, members of the royal family and to sit at last at God's right hand. What love, what marvelous love, is this! St. John calls upon us to behold it: "Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God." Notwithstanding the curse was pronounced upon the earth that it should bring forth thorns and thistles, there is a flower upon the thistle. This world is not all sorrow and misery. God's great book of nature is open for us to study, and from it we are to gain more exalted ideas of his greatness and unexcelled love and glory. He who laid the foundation of the earth, who garnished the heavens and marshaled the stars in their order, he who has clothed the earth with a living carpet, and beautified it with lovely flowers of every shade and variety, would have his children appreciate his works, and delight in the simple, quiet beauty with which he has adorned their earthly home. <RH, October 27, 1885 par. 4>

Christ sought to draw the attention of his disciples away from the artificial to the natural: "If God so clothe the grass of the field, which today is, and tomorrow is cast into the oven, shall he not much more clothe you, O ye of little faith!" Why did not our heavenly Father carpet the earth with brown or gray? He chose the color that was most restful, the most acceptable to the senses. How it cheers the heart and refreshes the weary spirit to look upon the earth, clad in its garments of living green! Without this covering the air would be filled with dust, and the earth would appear like a desert. Every spire of grass, every opening bud and blooming flower is a token of God's love, and should teach us a lesson of faith and trust in him. Christ calls our attention to their natural loveliness, and assures us that the most gorgeous array of the greatest king that ever wielded an earthly scepter was not equal to that worn by the humblest flower. You who are sighing for the artificial splendor which wealth alone can purchase, for costly paintings, furniture, and dress, listen to the voice of the divine Teacher. He points you to the flower of the field, the simple design of which cannot be equaled by human skill. <RH, October 27, 1885 par. 5>

I once had the pleasure of beholding one of Colorado's most beautiful sunsets. The great Master Artist had hung out on the shifting canvas of the heavens, for the benefit of all, both rich and poor, one of his finest paintings. It almost seemed that the gates of heaven were ajar that we might see the beauty there was within. Oh! thought I, as one after another passed without noticing the scene, if it had been painted by human hands, how many would have been ready to fall down and worship it! God is a lover of the beautiful. He loves beauty of character, and he would have us cultivate purity and simplicity, the quiet graces of the flowers. We are to seek for the ornament of a meek and quiet spirit, which is in the sight of God of great price. <RH, October 27, 1885 par. 6>

Parents, what kind of an education are you giving your children? Are you teaching them to cherish that which is pure and lovely, or are you seeking to place their hands in that of the world? Are you spending time and means that they may learn the outward proprieties of life, and secure the superficial, the deceptive adornments of the world? From their earliest childhood, open before them is the great book of nature. Teach them the ministry of the flowers. Show them that if Jesus had not come to earth and died, we should have had none of the beautiful things which we now enjoy. Call their attention to the fact that the color and even the arrangement of every delicate bud and flower is an expression of the love of God to man, and that affection and gratitude to their heavenly Father should be awakened in their hearts for all these gifts. Jesus, the greatest teacher the world ever knew, drew the most valuable illustrations of truth from scenes in nature. Parents, imitate his example, and use the things that delight the senses to impress important truths upon the minds of your children. Take them out in the morning, and let them hear the birds carolling forth their songs of praise.

Teach them that we too should return thanks to the bountiful Giver of all for the blessings we daily receive. Teach them that it is not dress that makes the gentleman or the lady, but that it is true goodness of heart. <RH, October 27, 1885 par. 7>

Mother's, "the hand that rocks the cradle is the hand that moves the world." Yours is a work that lives through the ceaseless ages of eternity. The lessons of early life are most firmly stamped upon the mind. You cannot afford to let Satan sow the first crop. Let not an impatient, fretful word escape your lips. Bring Jesus into your homes. If heaven is a good place, why not make home a little heaven below? In your zeal to secure the things of this life, or to make elaborate preparations for company, do not neglect your children. When wearied and worn with cares and perplexities, we cannot properly train them, neither can we take that comfort and peace that we might. Christ commanded us not to lay up for ourselves treasures on the earth. He knew that if we did, it would cause us needless anxiety and sorrow. If you have means, do not hoard it. There are precious souls to save. Instead of caring for self alone, lift up the fallen; instead of petting lap-dogs, care for the needy, those who have souls to save. There is earnest work to be done. All that we need means for, is to use to the glory of God. I would present before you Christ and him crucified. Give him your heart's best affections. Give him your intellect; it belongs to him. Give him your talents of means and of influence; they were only lent to you for improvement. Jesus laid aside his robes of royalty, stepped down from his eternal throne, clothed his divinity with humanity, and for our sakes became poor, that we through his poverty might become rich. Rich in money? in lands? in bank-stock?-- No; that we might secure eternal riches. There is no salvation except that which comes through Christ. He came to earth to lift up the fallen. With his human arm he encircles the race, while with his divine arm he grasps the throne of the infinite, thus connecting finite man to the infinite God, and uniting earth to heaven. <RH, October 27, 1885 par. 8>

Through sin our world was divorced from the continent of heaven. But Jesus bridged the gulf that sin had made. He is that ladder, the base of which rests upon the earth while the topmost round reaches into the highest heaven. We can reach heaven only by climbing this ladder. Think not it is a step down to become a Christian. It is placing the feet on the ladder of progress. What can yield comfort and peace and joy like the divine favor? What can lighten the soul like beams from the Sun of righteousness, and evidence of sins forgiven? What can impart true nobility to the fallen men and women like the restoration to the image of God? The religion of Christ elevates the receiver, refines his taste, sanctifies his judgment, strengthens his intellect, and prepares him for the society of the pure and holy angels. Is it position and honor that you desire? To be acknowledged members of the Lord's family is the highest honor that can be bestowed upon man. Is it gold that you are seeking? You will find it in the city of God. Its streets are paved with gold. It is not the worldly wealthy who bear the heavenly credentials. Not many great men, not many mighty, are chosen. But God has chosen the poor of this world, rich in faith, and heirs of the kingdom. <RH, October 27, 1885 par. 9>

The followers of Christ have a cross to lift in separating themselves from the world. Their names do not stand among the great ones of earth, but they are written in the Lamb's book of life. They confessed Christ and stood in defense of the truth through conflict, through trial, through evil as well as through good report; "and they shall be mine, saith the Lord of hosts, in that day when I make up my jewels." Truly, we have every reason to love and serve God; for the love that he has manifested for us is without a parallel. <RH, October 27, 1885 par. 10>

## **November 3, 1885 The Swiss Conference and the European Council.**

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By Mrs. E. G. White.  
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The Swiss Conference was held at this place Sept. 10-14, and was followed by the European Council, which continued until the 28th. The Conference was quite generally attended by our Swiss brethren, and by representatives from Germany, France, Italy, and Roumania. There were nearly two hundred brethren and sisters assembled; and a more intelligent, noble-looking company is seldom seen. Although gathered from different nations, we were brought near to God and to one another by our eyes being fixed upon the one object, Jesus Christ. We were one in faith, and one in our efforts to do the will of God. The influence of the gospel is to unite God's people in one great brotherhood. We have only one model to follow, and that is Christ. Worldly maxims and differences of nationalities are lost sight of in him. The love of God, sanctifying the soul, breaks down the wall of partition between the customs and practices of different individuals and nations. The great principles of Bible truth bring all into perfect harmony. The ten commandments, accepted as the one rule, the one measurement of character, unite all in the precious bonds of Christian fellowship. This was the work of the Holy Ghost when it descended upon the disciples on the day of Pentecost. <RH, November 3, 1885 par. 1>

As I looked over the congregation of dear friends, so ardent and cheerful in the truth, and so anxious to catch every

ray of additional light, my reflections were indeed solemn. I thought, These are members of Christ's body, and we are members one of another. The Morning-star has arisen in their hearts; the rays of the Sun of Righteousness have shone upon their minds. Happy people indeed who are thus highly favored. Truly, "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." To me this was a precious place, a precious assembly. In answer to earnest prayer, the Lord gave freedom to his servants in speaking words which were meat in due season to his waiting people. <RH, November 3, 1885 par. 2>

The meetings increased in interest from the first. The congregations was divided into three parts, those speaking German, French, and English, each company occupying a different part of the hall. Two interpreters followed the speaker. If the sermon or testimony was given in English, it was translated into French and German. If given in French, it was translated into German and English, and into French and English if given in German. This way of speaking was rather embarrassing at first; but this soon wore away, and it has been far less taxing to me than my usual manner of continuous speaking, and has given more time for meditation on what has been said. <RH, November 3, 1885 par. 3>

Sabbath and Sunday were precious seasons for those assembled. The Lord especially blessed in speaking Sunday afternoon. All listened with the deepest interest, and at the close of the discourse an invitation was given for all who desired to be Christians, and all who felt that they had not a living connection with God, to come forward, and we would unite our prayers with theirs for the pardon of sin, and for grace to resist temptation. This was a new experience for many of our brethren in Europe, but they did not hesitate. It seemed that the entire congregation were on their feet, and the best they could do was to be seated, and all seek the Lord together. Here was an entire congregation manifesting their determination to put sin away, and to engage most earnestly in the work of seeking God. In every company there are always two classes, the self-complacent and the self-abhorring. To the first class the gospel has no charms except as they can construe detached portions to flatter their vanity. They love those peculiar features of lofty morality which they think they possess. But many of those who view Jesus in the perfection of his character see their own imperfections in such a light that they are almost in despair. Such was the case here; but the Lord was present to instruct and reprove, to comfort and bless as the several cases required. Earnest prayer was then offered, not for a happy flight of feeling, but for a true sense of our sinfulness, and of our hopelessness without the atoning sacrifice. Never did Jesus seem dearer than on this occasion. There was weeping throughout the congregation. The promise was grasped, "Him that cometh to me, I will in no wise cast out." If the vail could have been withdrawn, we should have seen angels of God standing ready to minister to the humble, penitent ones. After prayer, one hundred and fifteen testimonies were borne. Many of these showed a real, genuine experience in the things of God. <RH, November 3, 1885 par. 4>

The Holy Spirit operates the same the world over. When it is received into the heart, the whole character is changed. "If any man be in Christ, he is a new creature; old things are passed away; behold, all things are become new." Old habits and customs and national pride and prejudice are broken down. "The fruit of the Spirit is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance." When these are abiding in the soul, there will be unity of thought and action. <RH, November 3, 1885 par. 5>

I felt grateful for the privilege of speaking to a people who seemed to appreciate all that was said. It was not to them as idle tales. <RH, November 3, 1885 par. 6>

Monday afternoon I spoke upon the necessity of laboring for unity and cultivating Christian courtesy, "endeavoring to keep the unity of the Spirit in the bond of peace." The effect of truth upon the heart is to cleanse it from every defilement. It will not increase self love, but will lead the receiver to humble his heart, and to ascribe nothing to self, but all to God. He ceases to esteem himself more highly than his brethren. His former sensitiveness to reproach, neglect, or contempt disappears, and he is not so easily irritated; he becomes gentle and condescending, and exemplifies the simplicity of Christ who was meek and lowly of heart. His own nation and personal friends are no longer the boundary lines of his love. He loves Jesus with all his heart, and all who are trying to be the children of God he loves as himself. There is an entire change in his life. Whereas he once lived for himself, he now lives for God's glory, and holds up the cross of Christ as his banner, to be adored by all. <RH, November 3, 1885 par. 7>

A baptism followed the discourse. Fourteen went forward in the ordinance. This was the first time the baptistery connected with the new meeting hall had been used, and it is to be hoped that many others may follow these dear souls. God grant that none of these may ever forget their baptismal vows; but they may take heed to the words of the apostle: "If ye then be risen with Christ, seek those things which are above, where Christ sitteth at the right hand of God. Set your affections on things above, not on things on the earth. For ye are dead, and your life is hid with Christ in God. When Christ, who is our life, shall appear, then shall ye also appear with him in glory." Will those who have recently taken the cross of Christ, both here and in America, continue to climb the ladder of progress? Will they grow in grace and in the knowledge of the truth? Will they live upon the plan of addition, so that God can work for them upon the plan of multiplication in bestowing his grace and salvation? It remains for each to answer these questions for himself.

<RH, November 3, 1885 par. 8>

At the close of the Conference many of our Swiss brethren were obliged to return to their homes, but some remained to the close of the Council, although it was continued one week longer than was expected. The Council was attended by laborers from England, Ireland, Wales, Norway, Sweden, Denmark, Germany, France, Italy, and Roumania. Besides the regular business meetings each day, there were held two Bible readings, a class for the benefit of canvassers and colporteurs, and one for those who wished to learn English. There were also several ministers' meetings, besides the sermons and regular morning meetings for social worship. These meetings were interesting, and according to the universal testimony, very profitable. The testimonies of the brethren were good, and the hearts of all seemed tender and humble. I felt urged by the Spirit of God throughout the meetings to impress upon all the importance of cultivating love and unity. I tried to present the danger of building up separate interests between nationalities. We are all bound together in the great web of humanity, and all that we do has a relation to others. There is a great work before us, and our hearts must be open to receive of God's light and love, that we may reflect it to others. There is a light in truth and a power in example, which will reach the indifferent and the unconverted. In the days of the apostles the Holy Spirit was the efficient agent in reaching hearts, and it would be now if there was that exercise of living faith now that there was then. True piety and earnest zeal are greatly lacking. There is too much half-hearted religion. Many are superficial. They confess their sins without realizing the hatefulness of sin in God's sight, and without repenting with brokenness of heart. This is renouncing the world, but not forsaking it. The truth, the sacred, sanctifying truth, does not abide in the heart. <RH, November 3, 1885 par. 9>

The end of all things is at hand. Our time to work is short, and there is a world to be warned. We feel the need of having more thorough missionary work done. The calls are urgent for more laborers, but where are the light-bearers to the world? God has sent the truth to our doors, but are we doing all in our power to send it to the dark corners of the world? How can you who believe the truth, and who repeat the Lord's prayer, "Thy kingdom come, thy will be done on earth as it is in heaven," sit at ease in your homes without helping to carry the torch of truth to others? How can you lift up your hands before God and ask his blessing upon yourselves and your families when you are doing so little to bless others? The living and the dead are to be judged according to the deeds done in the body. What are you doing to show that you are the light of the world? <RH, November 3, 1885 par. 10>

The work of God must go forward. The world must be warned; but where are the men and the means to carry it forward? One brother in Italy, who is doing what he can to spread the light of truth, said, "I fear I will have to give up my work. I have a wife and five children to support, and I see there are no means in the treasury. We live on the simplest fare, but we must live." The question was asked how much he would have to receive to support himself and family. He said he thought that one hundred dollars a year would supply his wants. He stated that his mouth had often watered at the smell of a dish cooking upon the fire. And what was this delicious dish? Chopped hay and coarse corn meal. Few know how the poor live in these countries, and yet there are no complaints. They are willing to do all they can. Now I wish you, my American brother, to compare figures with this earnest worker, and then begin to retrench. Cut down your expenses. Exercise economy in building and furnishing your houses, and in eating and dressing. Souls are to be saved. "Sell that ye have, and give alms; provide yourselves bags which wax not old, a treasure in the heavens that faileth not." <RH, November 3, 1885 par. 11>

We have tried to set before the workers here the necessity of strict economy. We are sorry that all our missionary workers at home and abroad do not realize the value of money. When the lesson of frugality is not learned early in life, it is difficult to weave into one's experience the self-denying, self-sacrificing part of religion. What is needed now is not preachers merely, but laborers, those who will give themselves heartily to the work of the Master; those who will visit from the house to house, and bring the truth home to the hearts of the people. Here is a vast field which our sisters can enter. If devoted to God, women can do fully as much good by opening the Scriptures in families as the ministers can. <RH, November 3, 1885 par. 12>

If we have the truth, the work must enlarge in these countries. New fields will be continually opening, and the church must extend her efforts by entering these fields. The message must go, notwithstanding the hard times. We must make special efforts in this direction now, while the angels are holding the four winds. Soon the time to labor will be past. Who does not want to have a part in this closing work? All can do something. Those who cannot give themselves can give of their means, and all can pray that the Lord will not only raise up laborers, but that the treasury, now empty, may be supplied with the necessary funds to extend the work. Pray, brethren, pray earnestly, that the hearts of some who are doing very little, and of others who have as yet done nothing, may be opened, and that the means that God has intrusted to them may be used to his glory. The truth must go to all nations, tongues, and people, and that speedily.

*Bale, Suisse.* <RH, November 3, 1885 par. 13>

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## November 10, 1885 An Address to the Workers.

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By Mrs. E. G. White.  
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I feel urged to address those who are engaged in giving the last message of warning to the world. Whether those for whom they labor see and accept the truth, depends very much upon the individual workers. The command from God is, "Be ye clean that bear the vessels of the Lord;" and Paul charges Timothy, "Take heed to thyself and to the doctrine." The work must commence with the worker; he must be united to Christ as the branch is united to the vine. "I am the true vine," said Christ; "ye are the branches." The closest possible connection is here represented. Ingraft the leafless rod upon the flourishing vine stock, and it soon becomes a living branch, drawing sap and nourishment from the vine. Fiber by fiber, vein by vein, the sapling clings, until it buds and blossoms and bears fruit. The sapless twig represents the sinner. When united to Christ, soul is joined to soul, the feeble and finite to the holy and infinite, and man becomes one with Christ. [<RH, November 10, 1885 par. 1>](#)

"Without me," says Christ, "ye can do nothing." God is made unto us wisdom, righteousness, and sanctification. Are we who claim to be workers with Christ, united with him? Do we abide in Christ, and are we one with him? The message that we bear is world-wide. It must come before all nations, tongues, and people. The Lord will not require any one of us to go forth with this message unless he gives us power and grace to present it to the people in a manner corresponding to its importance. The great question with us today is, Are we carrying this solemn message of truth in a manner that is equal to its importance? The Lord will work with the workers if they will make Christ their only dependence. He never designed that his missionaries should work without his grace, and destitute of his power. The humble, contrite heart will be the abode of the Spirit of Christ. "If a man love me, he will keep my words, and my Father will love him, and we will come unto him and make our abode with him." [<RH, November 10, 1885 par. 2>](#)

God has chosen us out of the world that we might be a peculiar and holy people. Who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works." God's workers must be men of prayer, diligent students of the Scriptures, hungering and thirsting after righteousness, that they may be a light and strength to others. Our God is a jealous God; and he requires that we worship him in spirit and in truth, in the beauty of holiness. The psalmist says, "If I regard iniquity in my heart, the Lord will not hear me." As workers, we must take heed to our ways. If the psalmist could not be heard if he regarded iniquity in his heart, how can the prayers of ministers be heard if iniquity is regarded among them? There are dangers to which we are continually exposed. It is Satan's studied plan to make the workers weak in prayer, weak in power, and weak in influence before the world, because of the defects in their characters,--defects which in no way harmonize with the truth. [<RH, November 10, 1885 par. 3>](#)

After the passing of the time in 1844, fanaticism came into the ranks of Adventists. God gave messages of warning to stay the incoming evil. There was too great familiarity between some men and women. I presented to them the holy standard of truth that we should reach, and the purity of deportment that we should maintain, in order to meet the approval of God and be without spot or wrinkle or any such thing. Most solemn denunciations from God were given to men and women whose thoughts were running in an impure channel, while they claimed to be especially favored of God; but the message God gave was despised and rejected. They turned upon me, and said, Has God spoken only by you, and not by us? They did not amend their ways, and the Lord suffered them to go on till defilement marked their lives. Afterward, the very ones who had denounced me because I had reproved them, charged upon me the things which they had been guilty of themselves, and which had caused me such great distress and anguish of spirit. [<RH, November 10, 1885 par. 4>](#)

We are not out of danger even now. Every soul who engages to give to the world the message of warning will be sorely tempted to pursue such a course in life as will deny his faith. [<RH, November 10, 1885 par. 5>](#)

We must as workers be united in frowning down and condemning anything that bears the least approach to evil, in our associations with one another. Our faith is holy; our work is to vindicate the honor of God's law, and is not of a character to bring any one down to a low level in thought or in deportment. There are many who claim to believe and teach the truth who have error and fanciful ideas of their own mingled with the truth. But there is an exalted platform for us to stand upon. We must believe and teach the truth as it is in Jesus. Holiness of heart will never lead to impure actions. When one who claims to be teaching the truth is inclined to be much in the company of young or even married women, when he familiarly lays his hand upon their person, or is often found conversing with them in a familiar manner, be afraid of him; the pure principles of truth are not inwrought in his soul. Such are not workers with Jesus; they are not in Christ, and Christ is not abiding in them. They need a thorough conversion before God can accept their

labors. The truth of heavenly origin never degrades the receiver, never leads him to the least approach to undue familiarity; on the contrary, it sanctifies the believer, refines his taste, elevates and ennobles him, and brings him into a close connection with Jesus. It leads him to regard the apostle Paul's injunction to abstain from even the appearance of evil, lest his good should be evil spoken of. <RH, November 10, 1885 par. 6>

We have a great work to do to elevate and win men to Christ, to lead them to choose and seek earnestly to be a partakers of the divine nature, having escaped the corruption that is in the world through lust. Every thought, every word, and every action of the workers should be of the elevated character that is in harmony with the sacred truth they advocate. It may be that men and women will necessarily be united more or less in our important mission fields. If this is the case, you cannot be too guarded or circumspect. Let married men be reserved and guarded, so that no evil may be said of them justly. We are living in an age when iniquity abounds, and an unguarded word or improper action may greatly injure the usefulness of the one who shows this weakness. Keep up the barriers of reserve; let not one instance occur in your relations to others that the enemy can make capital of. If you begin to place your affections upon one another, giving special attention to favorites, using flattering words, God will withdraw his Spirit. <RH, November 10, 1885 par. 7>

If married men go into the work, leaving their wives to care for the children at home, the wife and mother is doing fully as great and important a work as the husband and father. Although one is in the missionary field, the other is a home missionary, whose cares and anxieties and burdens frequently far exceed those of the husband and father. Her work is a solemn and important one,--to mold the minds and fashion the characters of her children, and train them for usefulness here, and fit them for the future immortal life. The husband in the open missionary field may receive the honors of men, while the home toiler may receive no earthly credit for her labor. But if she works for the best interest of her family, seeking to fashion their characters after the divine Model, the recording angel writes her name as one of the greatest missionaries in the world. God does not see things as man's finite vision views them. How careful should the husband and father be to maintain his loyalty to his marriage vows. How circumspect should be his character lest he shall encourage thoughts in young girls, or even in married women, that are not in accordance with the high, holy standard,--the commandments of God. Those commandments Christ shows to be exceeding broad, reaching even the thoughts, intents, and purposes of the heart. Here is where many are delinquent. Their heart imaginings are not of the pure, holy character which God requires; and however high their calling, however talented they may be, God will mark iniquity against them, and will count them as far more guilty and deserving of his wrath than those who have less talent, less light, less influence. <RH, November 10, 1885 par. 8>

I am pained when I see men praised, flattered, and petted. God has revealed the fact that some who receive these attentions are unworthy to take his name into their lips; yet they are exalted to heaven in the estimation of finite man, who reads only from outward appearance. My sisters, never pet and flatter poor, failing, erring men, either young or old, married or unmarried. You know not their weaknesses, and you know not but these very attentions and this profuse praise may prove their ruin. I am alarmed at the shortsightedness, the want of wisdom, that many manifest in respect to this familiarity. <RH, November 10, 1885 par. 9>

Men who are doing God's work, and who have Christ abiding in their hearts, will not lower the standard of morality, but will ever seek to elevate it. They will not find pleasure in the flattery of women, or in being petted by them. Let both young and married men say, Hands off! I will not give the least occasion to have my good evil spoken of. My good name is capital of far more value to me than gold or silver. Let me preserve it untarnished. If men assail that name, it shall not be because I have given them any occasion to do so, but for the same reason that they spoke falsely of Christ,--because they hated the purity and holiness of his character; for it was a constant rebuke to them. <RH, November 10, 1885 par. 10>

I wish I could impress upon every worker in God's cause, the great need of continual, earnest prayer. They cannot be constantly upon their knees, but they can be uplifting their hearts to God. This is the way that Enoch walked with God. Be careful lest self-sufficiency come in, and you drop Jesus out, and work in your own strength rather than in the spirit and strength of the Master. Do not waste golden moments in frivolous conversation. When you return from doing missionary work, do not praise yourself, but exalt Jesus; lift up the cross of Calvary. Allow no one to praise or flatter you, or to cling to your hand as if loth to let it go. Be afraid of every such demonstration. When young or even married people show a disposition to open their family secrets to you, beware. When they express a desire for sympathy, know that it is time to exercise great caution. Those who are imbued with the spirit of Christ, and who are walking with God, will have no unholy repining for sympathy. They have a companionship that satisfies every desire of the mind and heart. Married men who accept the attention, the praise and petting, of women, should be assured that the love and sympathy of this class is not worth the obtaining; it is valueless. <RH, November 10, 1885 par. 11>

This is a subject to which we must give heed. We must guard against the sins of this degenerate age. We must stand aloof from everything that savors of commonness and undue familiarity. God condemns it. It is forbidden ground, upon

which it is unsafe to set the feet. Every word and action should tend to elevate, refine, and ennoble the character. There is sin in thoughtlessness about such matters. The apostle Paul exhorted Timothy to diligence and thoroughness in his ministry, and urged him to meditate upon those things that were pure and excellent, that his profiting might appear unto all. The same counsel is greatly needed by young men of the present age. Thoughtful consideration is essential. If men would only think more, and act less impulsively, they would meet with much greater success in their labors. We are handling subjects of infinite importance, and we cannot afford to weave into our work our own defects of character. We want to represent the character of Christ. <RH, November 10, 1885 par. 12>

Women are too often tempters. On one pretense or another, they engage the attention of married or unmarried men, and lead them on till they transgress the law of God, till their usefulness is ruined and their souls jeopardized. The history of Joseph is left on record for the benefit of all who like him are tempted. He was firm as a rock to principle, and answered the tempter, "How can I do this great wickedness, and sin against God!" Moral power like his is what is now needed. If women would only elevate their lives and become workers with Christ, there would be less danger through their influence; but with their present feelings of unconcern in regard to home responsibilities, and in regard to the claims that God has upon them, their influence is often strong in the wrong direction, their powers are dwarfed, and their work does not bear the divine impress. They are not home missionaries, neither are they missionaries away from home; and frequently home, precious home, is a desolation. <RH, November 10, 1885 par. 13>

Let every one who professes Christ, seek to overcome all unmanliness, all weakness and folly. Some men never grow up to the full stature of men in Christ Jesus. They are childish and self-indulgent. Humble piety would correct all this. Pure religion possesses no characteristics of childish self-indulgence. It is honorable in the highest degree. Then let not one of those who have enlisted as soldiers of Christ be ready to faint in the day of trial. All should feel that they have earnest work to do to elevate their fellow-men. Not one has a right to rest from the warfare of making virtue desirable and vice hated. There is no rest for the living Christian this side of the eternal world. To obey God's commandments is to do right and only right. This is Christian manliness. But many need to take frequent lessons from the life of Christ, who is the author and finisher of our faith. "Consider him who endured such contradiction of sinners against himself, lest ye be wearied and faint in your minds. Ye have not yet resisted unto blood, striving against sin." You are to show a growth in the Christian graces. By manifesting meekness under provocation, and growing away from low earthliness, you give evidence that you have an indwelling Saviour, Every thought, word, and deed attracts men to Jesus rather than to self. There is a great amount of work to be done, and but little time in which to do it. Let your life work be to inspire all with the thought that they have a work to do for Christ. Wherever there are duties to be done which but few understand because they do not want to see their life work, accept them, and do them. <RH, November 10, 1885 par. 14>

Again I urge upon you the necessity of purity in every thought, in every word, in every action. We have an individual accountability to God, an individual work which no one can do for us. It is to make the world better by precept, personal effort, and example. While we should cultivate sociability, let it not be merely for amusement, but for a purpose. There are souls to save. Come near to them by personal effort. Open your doors to young men who are exposed to temptation. Evil invites them on every hand. Seek to interest them. If they are full of faults, seek to correct these errors. Do not hold yourselves aloof from them, but come close to them. Bring them to your firesides; invite them to your family altars. There is work that thousands need to have done for them. Every tree in Satan's garden is hung with tempting, poisonous fruit, and a woe is pronounced upon every one who plucks and eats. Let us remember the claims of God upon us to make the path to heaven clear and bright and attractive, that we may win souls away from Satan's destructive enchantments. God has given us reason, to be used for a noble purpose. We are here as probationers for the next life. It is too solemn a period for any of us to be careless or move in uncertainty. Our intercourse with others should be characterized by sobriety and heavenly-mindedness. Our conversation should be upon heavenly things. "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 those 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." When the conversation is of a cheap character, and savors of an earnest reaching out after human sympathy and human appreciation, it springs from love-sick sentimentalism, and neither the youth nor the men with gray hairs are secure. <RH, November 10, 1885 par. 15>

What is more worthy to engross the mind than the plan of redemption? It is a subject that is exhaustless. The love of Jesus, the salvation offered to fallen man through his infinite love, holiness of heart, the precious, saving truth for these last days, the grace of Jesus Christ,--these are subjects which may animate the soul, and cause the pure in heart to feel that joy that the disciples felt when Jesus came and walked with them as they traveled toward Emmaus. He who has centered his affections upon Christ will relish this kind of hallowed association, and will gather divine strength by such intercourse; but he who has no relish for this kind of conversation, and who is best pleased to talk love-sick nonsense,

has wandered far away from God, and is becoming dead to holy and noble aspirations. The sensual, the earthly, is interpreted by such to be heavenly. When the truth of God is an abiding principle in the heart, it will be like a living spring. Attempts may be made to repress it, but it will gush forth in another place; it is there, and cannot be headed off. The truth in the heart is a well-spring of life. It refreshes the weary, restrains the vile thought and utterance and makes all flourishing. <RH, November 10, 1885 par. 16>

Is there not enough transpiring about us to show us the dangers that beset our path? Everywhere are seen wrecks of humanity, broken-down family altars, broken-up families. There is a strange abandonment of principle, the standard of morality is lowered, and the earth is fast becoming a Sodom. The Sodomitish practices which brought the judgment of God upon the world, and caused it to be deluged with water, and which caused Sodom to be destroyed by fire, are fast increasing. We are nearing the end. God has borne long with the perversity of mankind, but their punishment is no less certain. Let those who profess to be the light of the world, depart from all iniquity. We see the very same spirit manifested against the truth as was seen in Christ's day. For want of Bible arguments, those who are making void the law of God will manufacture falsehoods to stain and blacken the workers. They did this to the world's Redeemer; they will do it to his followers. Reports that have not the least foundation will be asserted as truth. <RH, November 10, 1885 par. 17>

May the Lord attract souls to himself, and impart to them individually a sense of their sacred responsibilities to form such characters that Christ will not be ashamed to call them brethren. Elevate the standard, and then the heavenly benediction will be pronounced upon you in that day when every man will receive according to the deeds done in the body. Workers for God must live as in his sight, and be constantly developing in character, true virtue, and godliness. Their mind and heart must be so thoroughly imbued with the Spirit of Christ and solemnized by the sacred message they have to bear that every thought, every action, every motive will be above the earthly and sensual. Their happiness will not be in forbidden, selfish gratifications, but in Jesus and his love. <RH, November 10, 1885 par. 18>

The standard of morality is not exalted high enough among God's people. Many who profess to be keeping God's commandments, and standing in their defense, are breaking them. Temptations present themselves in a way that the tempted think they see an excuse to transgress. Those who enter the missionary field should be men and women who walk and talk with God. Those who stand as ministers in the sacred desk should be men of blameless reputation; their lives should be spotless, above everything that savors of impurity. Do not place your reputation in jeopardy by going in the way of temptation. If a woman lingeringly holds your hand, quickly withdraw it, and save her from sin. If she manifests undue affection, and mourns that her husband does not love her and sympathize with her, do not try to supply this lack. Your only safe and wise course in such a case is to keep your sympathy to yourself. Such cases are numerous. Point such souls to the Burden-bearer, the true and safe Counselor. If she has chosen Christ as a companion, he will give her grace to bear neglect without repining; meanwhile she should diligently do all in her power to bind her husband to her by strictest fidelity and faithfulness in making his home attractive and cheerful. If all her efforts are unavailing and unappreciated, she will have the sympathy and aid of her blessed Redeemer. He will help her to bear all her burdens, and comfort her in her disappointments. She shows distrust of Jesus when she reaches for human objects to supply the place that Christ is ever ready to fill. In her repining she sins against God. She would do well to critically examine her own heart to see if sin is not lurking in the soul. The heart that accepts human sympathy and forbidden attentions from any one is not pure and faultless before God. <RH, November 10, 1885 par. 19>

The Bible affords many striking illustrations of the strong influence of evil-minded women. When Balaam was called upon to curse Israel, he was not permitted to do so; for "the Lord had not beheld iniquity in Jacob, neither had he seen perverseness in Israel." But Balaam, who had yielded to one temptation, now became fully the agent of Satan; and he determined to accomplish that which God had not permitted him to do directly. He at once laid a snare whereby Israel should be enchanted with the beautiful Moabitish women, who would lead them to transgress God's law. Thus iniquity would be found in them, and God's blessing would not rest upon them. Their forces would be greatly weakened, and their enemies would no longer fear their power, because the presence of the Lord of hosts was not in their armies. <RH, November 10, 1885 par. 20>

This is intended as a warning to the people of God living in the last days. If they follow after righteousness and true holiness, if they keep all of God's commandments, Satan and his agents will not be permitted to overcome them. All the opposition of their bitterest foes will prove powerless to destroy or uproot the vine of God's own planting. But Satan understands what Balaam learned by sad experience, that there is no enchantment against Jacob, neither divination against Israel while iniquity is not cherished among them; and his power and influence will ever be employed to mar their unity and defile the purity of their characters. His snares are laid in a thousand ways to weaken their power for good. God has blessed his commandment-keeping people, and all the opposition and falsehoods that may be brought against them will only strengthen those who stand firmly in defense of the faith once delivered to the saints. But if those who profess to be the depositaries of God's law become transgressors of that law, his protecting care will be



withdrawn, and many will fall through perverseness and licentiousness. Then we shall indeed be unable to stand before our enemies. But if his people remain separate and distinct from the world, as a nation who do righteousness, God will be their defense, and no weapons formed against them shall prosper. <RH, November 10, 1885 par. 21>

In view of the dangers of this time, shall not we, as God's commandment-keeping people, put away from among us all sin, all iniquity, all perverseness? Shall not the women professing the truth keep strict guard over themselves lest the least encouragement be given to unwarrantable familiarity? They may close many a door of temptation if they will observe at all times strict reserve and propriety of deportment. Let men find an example in the life of Joseph, and stand firm to principle, however strongly tempted. We want to be strong men and women for the right. There are those around us who are weak in moral power. They need to be in the company of those who are firm, and whose hearts are closely knit with the heart of Christ. Every one's principles will be put to the test. But there are those who go into temptation like a fool to the correction of stocks. They invite the Devil to tempt them. They unnerve themselves, are weakened in moral power, and shame and confusion are the result. <RH, November 10, 1885 par. 22>

How contemptible in the sight of a holy God are those who profess to stand in vindication of his law and yet violate it! They bring reproach upon the precious cause, and give the oppressors of truth occasion to triumph. Never should the mark of distinction between the followers of Jesus and the followers of Satan be obliterated. There is a distinct line drawn by God himself between the world and the Church, between commandment-keepers and commandment-breakers. These do not blend together. They are as far separated, as much different, as midday and midnight,--different in their tastes, their aims, their pursuits, their characters. If we cultivate the love and fear of God, we shall loathe the least approach to impurity. <RH, November 10, 1885 par. 23>

My prayer is, "O Lord, anoint the eyes of thy people, that they may discern between sin and holiness, and between pollution and righteousness, and come off victors at last." <RH, November 10, 1885 par. 24>

## **November 17, 1885 The Grace and Mercy of God**

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By Mrs. E. G. White  
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Text: "In the last day, that great day of the feast, Jesus stood and cried, saying, If any man thirst, let him come unto me, and drink." John 7:37. <RH, November 17, 1885 par. 1>

Once a year, at the feast of tabernacles, the children of Israel called to mind the time when their fathers dwelt in tents in the wilderness, as they journeyed from Egypt to the land of Canaan. The services of the last day of this feast were of peculiar solemnity; but the greatest interest centered in the ceremony that commemorated the bringing of water from the rock. When in a golden vessel the waters of Siloam were borne by the priests into the temple, and, after being mingled with wine, were poured over the sacrifice on the altar, there was great rejoicing. A multitude of voices, mingled with the sound of the trumpet and the cymbal, united in ascribing praise to the most high God; for in their minds the water flowing from the smitten rock was associated with the outpouring of the Holy Spirit, which they expected to receive when the Messiah should come. <RH, November 17, 1885 par. 2>

On this occasion, above all the confusion of the crowd and the sounds of rejoicing, a voice is heard: "If any man thirst, let him come unto me, and drink." The attention of the people is arrested. Outwardly all is joy; but the eye of Jesus, beholding the throng with the tenderest compassion, sees the soul, parched, and thirsting for the waters of life. And yet many who were eagerly seeking to satisfy the wants of the soul by a round of empty ceremonies, to quench their thirst from cisterns that hold no water, understood not their great need. They manifested great outward joy that the fountain had been opened, but they refused to drink of its life-giving waters themselves. <RH, November 17, 1885 par. 3>

The gracious invitation, "Come unto me, and drink," comes down through all the ages to our time. And we may stand in a position similar to that of the Jews in the time of Christ, rejoicing because the fountain of truth has been opened to us, while its living waters are not permitted to refresh our thirsty souls. We must drink. It is our privilege and duty to drink, and refresh our own souls; and then, by our words of courage and holy joy and triumph, to encourage and strengthen others. We must express, in words and actions, the benefits of the great salvation that has been provided for us. <RH, November 17, 1885 par. 4>

The fountain of life has been opened for us at immense cost. And yet how many there are who extol and admire it, who will not drink of its healing, health- and life-giving waters. But the voices of those who do drink, will be tuned to loftiest praise. The reason why there is not more gladness and rejoicing in God, is that so few drink of the living waters.

Many point others to the crystal stream; they invite others to drink; but they themselves do not taste its pure waters.

<RH, November 17, 1885 par. 5>

There is divine grace for all who will accept it; yet there is something for us to do. We often hear it said that it is what Jesus has done for us, and not anything that we can do for ourselves, that will secure for us heaven. This may be true in one sense, but in another it is not true. There is a work for us to do to fit ourselves for the society of angels. We must be like Jesus, free from the defilement of sin. He was all that he requires us to be; he was a perfect pattern for childhood, for youth, for manhood. We must study the pattern more closely. <RH, November 17, 1885 par. 6>

Jesus was the Majesty of heaven; yet he condescended to take little children in his arms and bless them. He whom angels adore, listened with tenderest love to their lisping, prattling praise. We must be like him in noble dignity, while our hearts are softened and subdued by the divine love that dwelt in the heart of Christ. Our conduct should be characterized by simplicity, and we should come close to the hearts of our brethren, loving them as Christ has loved us.

<RH, November 17, 1885 par. 7>

We have a work to do to fashion the character after the divine model. All wrong habits must be given up. The impure must become pure in heart; the selfish man must put away his selfishness; the proud man must get rid of his pride: the self-sufficient man must overcome his self-confidence, and realize that he is nothing without Christ. Every one of us will be sorely tempted; our faith will be tried to the uttermost. We must have a living connection with God; we must be partakers of the divine nature; then we shall not be deceived by the devices of the enemy, and shall escape the corruption that is in the world through lust. <RH, November 17, 1885 par. 8>

We need to be anchored in Christ, rooted and grounded in the faith. Satan works through agents. He selects those who have not been drinking of the living waters, whose souls are athirst for something new and strange, and who are ever ready to drink at any fountain that may present itself. Voices will be heard, saying, "Lo, here is Christ," or "Lo there;" but we must believe them not. We have unmistakable evidence of the voice of the True Shepherd, and he is calling upon us to follow him. He says, "I have kept my Father's commandments." He leads his sheep in the path of humble obedience to the law of God, but he never encourages them in the transgression of that law. <RH, November 17, 1885 par. 9>

"The voice of a stranger" is the voice of one who neither respects nor obeys God's holy, just, and good law. Many make great pretensions to holiness, and boast of the wonders they perform in healing the sick, when they do not regard this great standard of righteousness. But through whose power are these cures wrought? Are the eyes of either party opened to their transgressions of the law? and do they take their stand as humble, obedient children, ready to obey all of God's requirements? John testifies of the professed children of God: "He that saith, I know him, and keepeth not his commandments, is a liar, and the truth is not in him." <RH, November 17, 1885 par. 10>

None need be deceived. The law of God is as sacred as his throne, and by it every man who cometh into the world is to be judged. There is no other standard by which to test character. "If they speak not according to this word, it is because there is no light in them." Now, shall the case be decided according to the word of God, or shall man's pretensions be credited? Says Christ, "By their fruits ye shall know them." If those through whom cures are performed, are disposed, on account of these manifestations, to excuse their neglect of the law of God, and continue in disobedience, though they have power to any and every extent, it does not follow that they have the great power of God. On the contrary, it is the miracle-working power of the great deceiver. He is a transgressor of the moral law, and employs every device that he can master to blind men to its true character. We are warned that in the last days he will work with signs and lying wonders. And he will continue these wonders until the close of probation, that he may point to them as evidence that he is an angel of light and not of darkness. <RH, November 17, 1885 par. 11>

Brethren, we must be beware of the pretended holiness that permits transgression of the law of God. Those cannot be sanctified who trample that law under their feet, and judge themselves by a standard of their own devising. A certain lawyer asked Jesus a decisive question, "Master, what shall I do to inherit eternal life?" Jesus answered him, "What is written in the law? how readest thou? And he answering said, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbor as thyself. And he said unto him, Thou hast answered right; this do, and thou shalt live." Here, then, it is distinctly stated that eternal life depends on obedience to all the precepts of the law of God. <RH, November 17, 1885 par. 12>

In separating ourselves from the world as God's commandment-keeping people, we have experienced the power and opposition of the enemy. As we have made advance moves at the command, "Go forward," we have had occasion to rejoice that angels of God have gone before us, and prepared the way. We have, as it were, crossed the Red Sea, and have again and again realized the hand of God in our deliverance. It becomes us to call to mind these evidences of divine favor, and to offer up thanksgiving and praise that the Captain of our salvation, concealed by the cloud by day and the pillar of fire by night, has been, and still is, leading us into all truth. <RH, November 17, 1885 par. 13>

Well would it be for us to have a feast of tabernacles, a joyous commemoration of the blessings of God to us as a people. As the children of Israel celebrated the deliverance that God wrought for their fathers, and his miraculous

preservation of them during their journeyings from Egypt to the promised land, so should the people of God at the present time gratefully call to mind the various ways he has devised to bring them out from the world, out from the darkness of error, into the precious light of truth. We should often bring to remembrance the dependence upon God of those who first led out in this work. We should gratefully regard the old way-marks, and refresh our souls with memories of the loving-kindness of our gracious Benefactor. <RH, November 17, 1885 par. 14>

We are indeed strangers here, and pilgrims to a better country. Our prospective home is the heavenly Canaan, where we shall drink of the "pure river of water of life, clear as crystal, proceeding out of the throne of God and of the Lamb." But as we journey onward, what a blessed privilege is ours to accept the invitation of Christ, "If any man thirst, let him come unto me, and drink." Let us rejoice in the goodness of God, and show forth the praises of Him who has called us out of darkness into his marvelous light. <RH, November 17, 1885 par. 15>

## November 24, 1885 The Heavenly Guest

\*[Remarks addressed to the ministers assembled in General Conference at Battle Creek, Mich., in their morning meeting held Nov. 1, 1884.]

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By Mrs. E. G. White.  
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Text: "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." Rev. 3:20. <RH, November 24, 1885 par. 1>

Since we last met in General Conference, a year with its burden of records has passed into eternity. I am happy to meet you all here at the opening of another session, and grateful that during the past year the Lord has given me strength to labor far beyond my expectations. <RH, November 24, 1885 par. 2>

We want to make this season that we spend together one of great profit to us all. I know that in many hearts the inquiry arises, "Where shall I find Jesus?" There are many who want his presence, want his love and his light; but they know not where to look for Him for whom their hearts yearn. And yet Jesus does not hide himself away; no one need search for him in vain. "Behold," he says, "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." Jesus invites us to accept his presence; we are to open the door of the heart, and let him in. But he will not share a divided heart. If it be given to the service of mammon, if selfishness and pride fill its chambers, there will be no room for the heavenly Guest; he will not take up his abode with us until the soul-temple has been emptied and cleansed. Yet there is no need of making a failure in the Christian life. Jesus is waiting to do a great work for us, and all heaven is interested in our salvation. <RH, November 24, 1885 par. 3>

Our Redeemer testifies: "Behold, I have set before thee an open door, and no man can shut it." Through this open door into the temple of God, we see the royal law, deposited in the ark of the testament. Through this open door, light shines from that holy, just, and good law, presenting to man the true standard of righteousness, that he may make no mistake in the formation of a character that will meet the requirements of God. Sin is condemned by that law; we must put it away. Pride and selfishness can find no place in the character without crowding out him who was meek and lowly of heart. <RH, November 24, 1885 par. 4>

The law of God is the standard by which character is to be tested; if we erect a standard to suit ourselves, and attempt to follow a criterion of our own devising, we shall utterly fail to secure heaven at last. We are altogether too selfish, loving our own way and cherishing our mistakes. Many have received as a birthright traits of character that do no honor to the cause of God, and through wrong education these have developed into marked defects. Many have become sharp, domineering, critical of others. They choose to put their own mold on the cause of God, thus marring the work, forgetting that the signet of Christ should be placed upon themselves and upon their labors in his cause. <RH, November 24, 1885 par. 5>

Jesus is the perfect pattern. Instead of trying to please self and have our own way, let us seek to reflect his image. He was kind and courteous, compassionate and tender. Are we like him in these respects? Do we seek to make our lives fragrant with good works. What we need is the simplicity of Christ. I fear that in many cases a hard, unfeeling spirit, that is entirely unlike that of the divine Pattern, has taken possession of the heart. This cast-iron principle, which has been cherished by so many, and which has even been thought a virtue, must all be removed, that we may love one another as Christ has loved us. <RH, November 24, 1885 par. 6>

It is not enough that we merely profess the faith; something more than a nominal assent is wanted. There must be a

real knowledge, a genuine experience in the principles of the truth as it is in Jesus. The Holy Spirit must work within, bringing these principles into the strong light of distinct consciousness, that we may know their power and make them a living reality. The mind must yield obedience to the royal law of liberty, the law which the Spirit of God impresses upon the heart, and makes plain to the understanding. The expulsion of sin must be the act of the soul itself, in calling into exercise its noblest powers. The only freedom a finite will can enjoy, consists in coming into harmony with the will of God, complying with the conditions that make man a partaker of the divine nature, having escaped the corruption that is in the world through lust. <RH, November 24, 1885 par. 7>

There are some who make great pretensions to piety while they stand on the side of the great rebel as transgressors of the law of God. But are they holy and sanctified?--Oh, no! They are not, as obedient children, walking in all the statutes of the Lord blameless. They give nothing, and yet presumptuously claim everything; while we as a people, who are seeking to obey the divine law and lead others to obey it, give obedience, give ourselves, and claim but little in return. Because so many prate about holiness and sanctification when their works testify against them, we must not get the idea that there is no such thing. There is a genuine and a false sanctification; and we can tell the one from the other only by the rule that Christ has given,--"By their fruits ye shall know them." <RH, November 24, 1885 par. 8>

The human character is depraved, deformed by sin, and terribly unlike that of the first man as he came from the hands of the Creator. Jesus proposes to take man's deformity and sin, and to give him, in return, beauty and excellence in his own character. He engages to renovate the soul through the truth. Error cannot do this work of regeneration; therefore we must have spiritual eyesight to discern between truth and falsehood, that we fall not into the snare of the enemy. <RH, November 24, 1885 par. 9>

God has honored his Son by making him the model after which he molds the characters of all who believe on him. He takes of the things of Christ, and reveals them to us, that we may catch his temper and bear his likeness. All who will open their hearts to receive him, may have Jesus as an honored guest. And when they meet for worship, angels of light will accompany them; for they are sent forth to minister to those who shall be heirs of salvation. The glory and majesty of one angel was sufficient to cause the stern Roman soldiers who guarded the tomb of Christ to fall to the earth as dead men. Then what power might attend the servants of Christ, if they would live so as not to grieve away these heavenly messengers. <RH, November 24, 1885 par. 10>

Jesus says, "Behold, I stand at the door, and knock." Will we let him in? He would not have us stand at this time, amid the perils of the last days, in our own finite strength. We cannot afford to be without his presence; for he says, "Without me, ye can do nothing." But if he abides in the heart by living faith, we can do all things in his name. Jesus loves us; he is working for our interest, and he wants us to trust him fully. He will be the Captain of our salvation if we will let him lead us on to victory. <RH, November 24, 1885 par. 11>

The obstacles, provocations, and hardships that we meet, may prove to us, not a curse, but the greatest blessings of our lives; for the grandest character are built amid hardships and trials. But they must be received as practical lessons in the school of Christ. Every temptation resisted, every trial bravely borne, gives us a new experience, and advances us in the work of character-building. We have a better knowledge of the working of Satan, and of our own power to defeat him through divine grace. <RH, November 24, 1885 par. 12>

Jesus was the light of the world; and he says, "He that followeth me shall not walk in darkness, but shall have the light of life." Then it is our privilege to walk in the sunshine of his presence, and to weave into the characters we are forming the golden threads of cheerfulness, gratitude, forbearance, and love. We may thus show the power of divine grace, and reflect light from Heaven amid all the frets and irritations that come to us day by day. <RH, November 24, 1885 par. 13>

"An open door" has been set before us, and our opponents, with Satan, who is the chief opposer of righteousness, at their head, cannot close that door. Our heavenly Father himself has opened it, and "no man can shut it," Then why do we go stumbling along without light? Why do we complain of clouds and darkness, when there is an open door of mercy, and Jesus is engaged in a special work in our behalf, making an atonement for us, presenting our names before the Father? He is waiting to be gracious. "Behold," he says, "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." And then comes the gracious assurance: "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." [It would have afforded us pleasure to promptly lay before our readers the entire series of Sr. White's talks to ministers in their morning meetings held in connection with the General Conference last fall; but there has been unavoidable delay in their publication, and only a part have been preserved. We feel sure, however, that as the time of our next annual meeting has now arrived, and as we cannot enjoy the presence and counsel of Sr. White, the good words spoken a year ago will be doubly welcome. We bespeak for them a careful reading, as all will find in them words of warning, instruction, and encouragement.] <RH, November 24, 1885 par. 14>



## December 1, 1885 The Precious Promises.

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By Mrs. E. G. White.  
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[The Hampshire **Independent**, published in Southampton, England, in its issue of Sept. 5, 1885, contains the following report of a sermon delivered by Mrs. E. G. White in that city, Aug. 30, 1885.] <RH, December 1, 1885 par. 1>

Last Sunday evening Mrs. E. G. White, a lady recently from the United States, where she has labored for forty years as a speaker on temperance and other Christian duties, gave an address at the Philharmonic Hall, to a full house. <RH, December 1, 1885 par. 2>

Taking as her text 2 Peter 1:1-11, she proceeded to read and comment: "Whereby are given unto us exceeding great and precious promises, that by these ye might be partakers of the divine nature, having escaped the corruption that is in the world through lust." If we escape the contaminating influences of this degenerate age, we have earnest work before us, and we must have a living connection with Christ. We must have a knowledge of his life and character, and a desire to be like him. Then we must seek earnestly to overcome the temptations that are around us, and have faith to believe that his promises will be verified unto us. "And besides this," says the apostle, "giving all diligence, add to your faith, virtue." The sinner who comes to Christ for pardon, hope, and salvation, must lay the foundation in a pure, virtuous character. Christ will not accept a polluted offering. The soul-temple must be cleansed from all defilement. Then the work of character building is begun aright. He that clings to cherished sins and continues to indulge sinful habits, cannot be a partaker of the divine nature; for he has not escaped the corruption that is in the world through lust. <RH, December 1, 1885 par. 3>

The apostle continues, "And to virtue, knowledge." The Lord is not pleased to have any of us remain in ignorance. He would have us put to the best use the talents of reason and intelligence that he has given us. We are not excusable if we allow things of minor consequence to so occupy our God-given time that the mind will not be stored with useful knowledge. The mental powers should be taxed to think, and thus we will gain strength to reach any height in knowledge. We must not be satisfied with reaching a low level. There are high and holy attainments for us to reach. But we shall never make that advancement that God would have us until we have an experimental knowledge of Christ and his work of redemption. We must not allow earthly, temporal interests to absorb our minds and steal our affections from our Creator. Although the world with its customs, maxims, and amusements intrudes itself upon the mind, Christians will show by their words and deportment that they have chosen Christ as their portion; they have chosen to be partakers with him of his self-denying, self-sacrificing life, that they may one day be partakers of his glory. <RH, December 1, 1885 par. 4>

The great temptation of this age is the indulgence of pride, the love of praise, and the love of the world. Time is golden; and a day spent in selfish gratification is a day lost to all eternity. But time employed in searching the Scriptures with a desire to learn the truth, will bring everlasting riches. Angels come near to pour light and knowledge into the darkened understanding, and the light thus given, strengthens the intellect, and quickens the perception to discern the precious gems of truth. Knowledge thus gained is not left to perish with common, earthly things, but will be carried with us into the eternal world, and through the ceaseless ages of eternity the riches of God's word will be continually unfolding. <RH, December 1, 1885 par. 5>

The Bible is the only safe guide to the path of peace and happiness. It is God's directory, and the true Christian will make it the study of his life. As he connects himself with God, adhering firmly to principle, refusing to follow inclination or to be led into the deceiving customs and practices of the world, he will really occupy a similar position to that of Daniel. While in the courts of Babylon, temptations surrounded him, but he turned neither to the right nor the left to indulge self. He and his companions purposed in their hearts that they would not eat of the luxuries of the king's table, neither drink of his wine. They chose to eat simple food, that they might preserve their bodies in a healthful condition, and thus have clearness of mind. They did what they could to obtain knowledge, and then God worked for them, and "gave them knowledge and skill in all learning and wisdom." These young men honored God, and God honored them. The pen of inspiration presents their cases before us, that we may follow their example. <RH, December 1, 1885 par. 6>

To "knowledge" we are commanded to add "temperance." It is the duty of true Christians to practice temperance in eating, in drinking, and in dressing. The Lord wants us to be examples of piety to those who know not Jesus and his matchless love. My sisters, we need a better knowledge of ourselves, a better understanding of this wonderful house in which the Lord has placed us. We want to know how to keep it in a healthful condition, so that the human machinery may act harmoniously. The better health of body and mind we possess, the more acceptable service can we render to

God. Great evils follow the indulgence of perverted appetite. The blood becomes feverish and diseased, and impatience is the sure result. <RH, December 1, 1885 par. 7>

The apostle adds: "And to temperance, patience." Who ever saw an intemperate man or woman that exercised the grace of patience? How much unhappiness might be avoided if all would eat, and drink, and dress with an eye single to the glory of God! We cannot afford to make the world our criterion. We want to be right because it is right. It is the Bible standard that we are to reach. The Lord tells us to come out from the world and be separate, and his promise is, "I will be a father unto you, and ye shall be my sons and daughters." What an exalted position is here offered us! The privilege of becoming members of the royal family, children of the heavenly King. Some seem to think that it is demeaning to become a Christian. Not so. The religion of Christ never degrades. It refines, purifies, and ennoble the receiver, and fits him for the society of heavenly angels. The work of overcoming is a grand, a noble work. It is a hand to hand battle with the powers of darkness, and in this battle we must individually engage. <RH, December 1, 1885 par. 8>

"And besides this, giving all diligence, add to your faith virtue; and to virtue, knowledge; and to knowledge, temperance; and to temperance, patience; and to patience, godliness; and to godliness, brotherly kindness; and to brotherly kindness, charity." Here Peter presents to us the ladder of true sanctification, the base of which rests upon the earth, while the topmost round reaches to the throne of the Infinite. We cannot with one effort reach the topmost round of this ladder. We must climb round after round. It is in this struggle that we are in danger of becoming dizzy, and fainting and falling, unless we keep our eyes upward, looking unto Jesus, the author and finisher of our faith. We see the heights to be reached, and become discouraged over future difficulties when it is present duties that demand all the power of our being. But we have the promise that divine aid will be combined with our human effort. We may be more than conquerors through Him that hath loved us and given his life a ransom for us. <RH, December 1, 1885 par. 9>

Jesus has made an infinite sacrifice in behalf of the race. He stepped down from the eternal throne, laid aside his robes of royalty, clothed his divinity with humanity, and came to a world all seared and marred by the curse, that the lost race might one day be restored to their glorious Eden home. He has become the representative and surety for the race. He has brought the treasures of heaven within our reach, and it remains for us to say whether or not we will avail ourselves of them. It is only by the light reflected from the cross of Calvary that we can know the value of the human soul, or the depth of degradation from which man was rescued. It was to restore man to the perfection in which he was first created that this great sacrifice was made. With his human arm Jesus encircles the race, while with his divine arm he grasps the throne of the Infinite, thus uniting finite man with the infinite God and connecting earth with heaven. How can we neglect so great salvation? It is natural for man to cling to life. Some live through years of intense suffering, and still desire to have their lives prolonged. But when Jesus offers us life, immortal life in the mansions he has prepared for us, why do we turn from it and devote our time and energy to securing earthly treasures? <RH, December 1, 1885 par. 10>

We all need Jesus to be our comfort and hope in affliction, suffering, and death. He has brightened the tomb for all who center their hopes in him. Through him life and immortality are brought to light. He is the Life-giver, and he it is who will break the fetters of the tomb when he shall come in power and great glory. Shall we, in view of the shortness of this life, neglect to secure that life which runs parallel with the life of God? Every day it is our privilege to live for Jesus. Commence the day with prayer; morning, noon, and night let your prayers ascend for wisdom and grace to overcome every device of Satan. Jesus is your only hope; upward to God be the soul's adoration. Christians should be the happiest people upon the earth. In the eyes of the world, houses, lands, and money make men honored and respected. Not so in the sight of God. He measures them according to their moral worth. If they live for display, to receive the praise of men, they will receive no other reward. Their names will be written in the earth to perish with all things perishable. If they live to honor and glorify God, if true goodness, benevolence, and the love of God are seen in their connection with their fellow-men, their names will be immortalized among the heavenly host, and Jesus declares that he will not blot their names out of the book of life. <RH, December 1, 1885 par. 11>

The apostle continues: "Wherefore the rather, brethren, give diligence to make your calling and election sure." The Christian's life is one of progression, not of backsliding. "For if ye do these things, ye shall never fall." I once knew a man in the State of Maine whose religious life was very consistent, but who seemed greatly depressed at times, fearing that he might become a backslider, and that through his example others might fall. One day he came to the prayer-meeting, his face radiant with hope and joy, and said: "I have found the way; I need never fall and dishonor my Saviour. By constantly adding grace to grace we may go straight forward in the Christian course. The apostle says, 'If ye do these things ye shall never fall.'" Let those trembling souls who constantly fear lest they shall fall, fear no longer. Let them live upon the plan of addition, and God will work for them upon the plan of multiplication. The apostle has presented the only true sanctification. There are many today who claim that they are holy and cannot sin. The only correct standard of sanctification is the law of God. By it is the knowledge of sin. Genuine sanctification is the work of a life-time. It is climbing the ladder round after round. <RH, December 1, 1885 par. 12>

None of the prophets or apostles made proud boasts of holiness. The nearer they came to perfection of character, the less worthy and righteous they viewed themselves. But those who have the least sense of the perfection of Jesus, those whose eyes are least directed to him, are the ones who make the strongest claims to perfection. Daniel was a man greatly beloved of God, yet he is presented on one occasion as confessing his sins and the sins of his people. If poor, fallen men would walk carefully and humbly with God, distrusting self and confiding wholly in Jesus, such a light and power would be revealed in our world as would be convincing to unbelievers. Jesus is our only hope; let us cling to him. The promise of eternal life is on condition of obedience. "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." Now is the time to wash our robes of character in the blood of the Lamb. [<RH, December 1, 1885 par. 13>](#)

## December 8, 1885 To Our Missionary Workers.

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By Mrs. E. G. White.  
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We are all laborers under God; and we must all work with intelligence, frugality, and humility. There are those who embrace too much in their labors, and by so doing accomplish little. Our efforts now must be more concentrated. Every stroke must tell. At present, the labors of our ministers cannot be so uncertain and extended as to cast the seeds of truth upon all waters. This is being done quite extensively by our publications; but God directs us, and reason tells us, that at this stage of this work, and with the present condition of our finances, our *ministers* must be more personal and concise in their labors, binding up the work as they go along. The work in Europe, as in America, has had to commence small; but even here it can be managed so as to become self-sustaining. One great means by which this can be accomplished will be by the well-directed efforts of those already in the truth to bring in others who will be a strength and support to the work. This was the way the Christian Church was established. Christ first selected a few persons, and bade them follow him. They then went in search of their relatives and acquaintances, and brought them to Christ. This is the way we are to labor. A few souls brought out and fully established on the truth, will, like the first disciples, be laborers for others. [<RH, December 8, 1885 par. 1>](#)

In the work of the laborers there should be a counseling together. No one is to strike out on his own independent judgment, and work according to his own mind, unless he has a treasury of his own from which to draw. Our heavenly Father careth for his children, and his grace is sufficient in every time of need. But if we consider ourselves sufficient to manage the work of God, and depend for success on our own individual wisdom to plan and execute, we may expect defeats and losses; for they will surely come. I have been shown that the management of the work must not be trusted to inexperienced hands. Those who have not had breadth of experience are not the ones to take large responsibilities, although they may think themselves qualified to do so. Their brethren may see defects where they themselves see only perfection. Too much is at stake now to allow any great risks to be run in investing means from the Lord's treasury. If any one wishes to try experiments, let him sustain himself from his own funds, so that if losses occur he alone will be the loser. [<RH, December 8, 1885 par. 2>](#)

The workers are not many; the means are not abundant; and the work must be fashioned accordingly. It is not God's plan that large draughts should be made upon the treasury to support the workers, and then that they should labor in such a way that no special results can be seen. Our ministers should not feel at liberty to pay large sums for halls in which to hold meetings, when they do not feel the burden of following up the interest with personal labor. The results are too uncertain to warrant using up means so rapidly. I cannot see that much is accomplished by open air meetings. These may be held at times, and on special occasions will be the best means of reaching the people. But to make this the regular manner of labor will not at present secure the desired results. The laborer cannot prove his work; he cannot make full proof of his ministry. The dearth of both men and means at this time will not warrant our brethren in doing this kind of work. The burden now is to convince souls of the truth. This can best be done by personal efforts, by bringing the truth into their houses, praying with them, and opening to them the Scriptures. [<RH, December 8, 1885 par. 3>](#)

Those who do this work should be just as careful not to become stereotyped in their plans of labor as should the minister who labors in the desk. They should be constantly learning. They should have a conscientious zeal to obtain the highest qualifications, to become able men in the Scriptures. They should not accumulate expensive furniture and become fixtures in any one place; for they know not how soon they may be called to other fields of labor. They should not gather burdens about them so that their thoughts and time will be occupied in serving tables; but they should cultivate habits of careful study and mental activity, giving themselves to prayer and to a diligent study of the

Scriptures. Many are guilty of shortcomings on this point. The claims of God upon them are not small. But they are content with the limited understanding they have of the Scriptures, and do not seek to improve both mind and manners. Every argument in prophetic history, every practical lesson given by Christ, should be carefully studied that they may be wanting in nothing. The mind gains strength, breadth, and acuteness by activity. It must be made to work, or it will grow weak. It must be trained to think, to think habitually, or it will in a great measure lose its power to think. Let the mind wrestle with the difficult problems in the word of God, and the intellect will be thoroughly awakened to bring forth, not inferior discourses, but those that will be fresh and edifying; and these will be presented in the fervor of an active mind. <RH, December 8, 1885 par. 4>

The servants of Christ must meet the highest-standard. They are educators, and they should be thoroughly versed in the Scriptures. Then from their own experience they will feel the necessity of devoting less time to sermonizing, and more time to educating those for whom they labor. They will study how to make these personal efforts interesting, and to impress upon all the necessity of searching the Scriptures for themselves. The study of the Bible taxes the mind of the worker, strengthens the memory, and sharpens the intellect more than the study of all the subjects which philosophy embraces. The Bible contains the only truth that purifies the soul, and is the best book for intellectual culture. The dignified simplicity with which it handles important doctrines is just what every youth and every worker for Christ needs to teach him how to present the mysteries of salvation to those who are in darkness. <RH, December 8, 1885 par. 5>

The mind must be active to invent the best ways and means of reaching the people next us. We should not be far-reaching, incurring great expense. There are individuals and families near us for whom we should make personal efforts. We often let opportunities within our reach slip away, in order to do a work at a distance from us which is less hopeful, and thus our time and means may be lost in both places. The study of the workers now should be to learn the trade of gathering souls into the gospel net. Our cause is struggling in poverty because we are trying to do so much. The banner of truth is being planted in all countries and among all nations; and every worker should try so to shape his labor as to secure immediate results. He should remember that he is a light-bearer from God to the world, and should so educate those who receive the truth at his hands that they in turn will become light-bearers to others. This will require foresight and much careful study and earnest prayer. At this point in the history of our work we may spread over a great deal of territory, scatter our efforts, use up our time and money, and yet have little fruit to show for our labors--few souls who will help sustain the work by their influence, their efforts, and their means. <RH, December 8, 1885 par. 6>

There must be a firm determination on the part of our laborers to break with the established customs of the people whenever it is essential to the advancement of the work of God. The work might be much farther advanced in Europe if some of those who have embraced the truth were not so wedded to the habits and customs of nationalities. They plead that the efforts of our ministers must be made to conform to these customs and prejudices, or nothing will be accomplished. This has had a binding influence upon the work from its commencement. The effort that has been made to conform to English customs, to eat and drink English, to dress and sleep English, has circumscribed the work, and it is now years behind what it might have been. The effort to keep bound about by French customs and ideas has hindered the work in France. My heart aches as I hear our brethren say, Such an one does not understand how to labor for these nationalities. Does not God know what the people need? and will he not direct his servants? Is not the truth one? Are not the teachings of the Bible one? Let God give his messengers the word to speak, and his blessing will not fail to attend their labors. <RH, December 8, 1885 par. 7>

In sending missionaries to distant countries, those men should be selected who know how to economize, who have not large families, and who, realizing the shortness of time and the great work to be accomplished, will not fill their hands and houses with children, but will keep themselves as free as possible from everything that will divert their minds from their one great work. The wife, if devoted, and left free to do so, can, by standing by the side of her husband, accomplish as much as he. God has blessed woman with talents to be used to his glory in bringing many sons and daughters to God; but many who might be efficient laborers are kept at home to care for their little ones. We want missionaries who are missionaries in the fullest sense of the word; who will put aside selfish considerations, and let the cause of God come first; and who, working with an eye single to his glory, will keep themselves as minute men to go where he shall bid, and to work in any capacity to spread the knowledge of the truth. Men who have wives that love and fear God and that can help them in the work, are needed in the missionary field. Many who have families go out to labor, but they do not give themselves entirely to the work. Their minds are divided. Wife and children draw them from their labor, and often keep them out of fields that they might enter were it not that they think they must be near their home. Let missionaries be missionaries; let them leave their own and their wives' hands and hearts free, taking their homes with them where they go, and great good will be accomplished. <RH, December 8, 1885 par. 8>

Our missionary workers must learn to economize. The largest reservoir, though fed by abundant and living springs, will fail to supply the demand if there are leakages which drain off the supply. It must not be left for one man to decide



whether a certain field will warrant large efforts. If the workers in one field so fashion the work as to incur large expenses, they are barring the way so that other important fields,--fields which would warrant the outlay,-- cannot be entered. Our younger laborers must be content to work their way among the people slowly and surely, under the advice of those more experienced in the work. The ideas of many are too high. A more humble manner of working would show good results. It is encouraging to see the young entering the missionary field, and enlisting all their ardor and zeal in the work; but they must not be left to manage for themselves, and keep the cause of God weighed down with debt. Large vessels must not be intrusted to inexperienced hands to guide, lest they be wrecked. All should strive by wise management and earnest labor to gather enough to pay their own expenses. They should labor to make the cause self-sustaining, and should teach the people to rely upon themselves. <RH, December 8, 1885 par. 9>

In every new field patience and perseverance must be exercised. Do not fret at small beginnings. It is often the humblest work that accomplishes the greatest results. Steady, persevering, determined efforts must be put forth by every laborer. We must come close to our fellow-men in our efforts. Men of ordinary talents can accomplish more by personal labor from house to house than by placing themselves in popular places at great expense, or by entering halls and trying to call out the crowd. Personal influence is a power. The more direct our labor for our fellow-men, the greater good will be accomplished. The minds of those with whom we are closely associated are impressed through unseen influences. One cannot stand off in a multitude and send down his voice to men, and move them as he could if he were brought into closer relationship with them. Jesus left heaven and came to our world to save souls. You must come close to those for whom you labor, that they may not only hear your voice, but shake your hand, learn your principles, and realize your sympathy. Whenever you can get access to the fireside, urge your way there. Take your Bible and open before them its great truths. Your success will not depend upon your great knowledge and accomplishments, but upon your ability to find your way to their hearts. By being social and coming close to them, the current of their thoughts will be changed, quicker than by the most able discourses. The presentation of Christ in the family, by the fireside, and in small gatherings in private houses, is more successful in securing souls to Jesus than are sermons delivered in the open air to the moving throng, or even in halls or churches. A chance speech or discourse may set minds on a train of thought which will, through other influences that may be brought to bear upon them, result in their conversion; but these cases are rare. We cannot afford to labor with such uncertain results. <RH, December 8, 1885 par. 10>

There is a great work to be done, and individual workers can accomplish more by laboring in a humble way than by incurring great expense. There may be times when broader efforts may be in the order of God. If churches and halls are opened to any of the laborers, and there is a desire to hear, they should embrace the opportunity and do the best they can. But we have no great men among us, and none need try to make themselves what they are not, remarkable men. It is not wisdom for a single individual to strike out as though he had some great talent, as though he were a Moody or a Sankey, and make a great outlay of means. Our laborers must learn to use means prudently, not only in their efforts to advance the cause of truth, but in their own home expenses. They should place their families where they can be cared for with as little expense as possible. Donations and bequests do not come to our people as they do to others denominations; and those who have not educated themselves to live within their means will surely have to do this now or engage in some other employment. Their habits must be frugal. They must not expend money for things that are not absolutely necessary. Economy must be the rule of every laborer. If he has not economical habits he must learn the lesson at once. All should learn how to keep accounts. Some neglect this work as nonessential; but this is wrong. All expenses should be accurately stated. This is something that many of our workers will have to learn. <RH, December 8, 1885 par. 11>

We should not allow our habits to become loose and dilatory while we are engaged in God's work. All should be prompt, sharp business men in his cause. With a little more study and punctuality, much time could be saved in our Conference business meetings, and many mistakes avoided. Everything that bears any relation to the work and cause of God should be as near perfection as human brains and human hands can make it. God is not pleased with the present lack of order and accuracy among those who do business in connection with his cause. He would have things done with as much order as was seen anciently in the arrangement of his sanctuary and of the armies of Israel. No slack, bungling work was done there; for death would have been the penalty. <RH, December 8, 1885 par. 12>

My ministering brethren, do not think that the only work you can do, the only way you can labor for souls, is to give discourses. The best work you can do is to teach, to educate. Whenever you can find an opportunity to do so, sit down with some family and let them ask questions. Then answer them patiently, humbly. Continue this work in connection with your more public efforts. Preach less and educate more by holding Bible readings, and by praying with families and little companies. If you, as God's servants, do what you can in his love and fear, your efforts will be wholly acceptable to the Master; and in the records above you will be registered as good and faithful, and will receive at last from the lips of the Chief Shepherd the heavenly benediction, "Well done."

## December 15, 1885 A Missionary Appeal.

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By Mrs. E. G. White.  
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Dear Brethren of our General Conference: I am deeply interested in the work in every part of the field. Now the angels are holding the four winds, and probation is graciously granted us, that we may take heed to ourselves and to the doctrine. There is nothing standing in the way of our doing a great work in warning the world. Home missions are not to be lost sight of for foreign missions; but the needs of both should be laid before our people. Souls that are in error and covered with darkness need our help. <RH, December 15, 1885 par. 1>

We must have the holy unction from God; we must have the baptism of the Holy Spirit; for this is the only efficient agent in the promulgation of sacred truth. Yet this is what we most lack. The divine power combined with human effort, connection first and last and ever with God, the source of our strength, is absolutely necessary in our work. We must hang our whole weight on the world's Redeemer; he must be our dependence for strength. Without this, all our efforts will be unavailing. Even now the time has come when we must recognize this fully, or we shall be outgeneraled by a powerful, cunning foe. We must connect more closely with God; and all our plans and arrangements must be in harmony with his plans, or they will not prove effectual. <RH, December 15, 1885 par. 2>

The Holy Spirit is grieved and driven away by the self-sufficiency and rude traits of character which are cherished. These unhallowed elements must be burned out by the Spirit of God. In dealing with our brethren, we must remember that they are children of God, and that he will teach one of his faithful workers as readily as he will teach another. There is no respect of persons with him. He would not have any man receive the idea that God will teach him only, and that all must come to his light. Brethren, go to Jesus, fast and pray, and wrestle with God. Let every one know for himself what the will of the Lord is; then he will not move blindly. <RH, December 15, 1885 par. 3>

Yet brethren should esteem one another, counsel together, and pray together until there is unity among them. God wants us to work with an eye single to his glory. A vast amount of talent, of influence and piety, is lost to the cause because individual accountability is not recognized and respected. If mistakes are made, as they will be, do not fall back, content to make no further effort, but try again. With agony of desire, in humility, with wrestling faith, come to One who is too wise to err, and who will make no mistakes in your case; One who knows your every weakness, who will hear your heart-felt prayers, and who will let fire from heaven consume your offerings. May God make his servants wise through the divine illumination, that the mold of man may not be seen on any of the great and important enterprises before us. <RH, December 15, 1885 par. 4>

The churches must arouse, and not sit down at ease, merely enjoying the sermons. Light is beaming all around them; let this light shine forth as a lamp that burneth. Let men enter the work, and let the money God has lent his stewards be invested. Those who can work for God's cause should break loose from their home attachments, sell their farms, and give themselves either to home or foreign missions. You have no time to spend in contention over little matters. Go to work, and that which may now seem obscure, will become clear. There are fields close to your own doors and also in foreign lands, that are ripening for the harvest. The Lord calls for volunteers now. Go forth, workers for God, weeping, bearing precious seed; for doubtless you will return with rejoicing, bringing your sheaves with you. Your prayers and tears must accompany your labors, that the unholy traits of your own character may not mar the sacred work of God. Depend less upon what you can do, even through your best efforts, and more on what God can do for you in every effort for his name's glory. <RH, December 15, 1885 par. 5>

We are all human. It will not do to depend wholly upon the judgment of any one man. God will and does use men for his glory; but they are not infallible. You must go to him with all your requests, obtain strength and grace from him, and then counsel together, think and pray, plan and work. The Lord wants each to have an experience for himself. From the highest to the lowest worker, we must be continually in the school of Christ, daily learning new lessons of tenderness, brotherly love, and compassion, or we shall never become efficient agents of the Master-worker. <RH, December 15, 1885 par. 6>

Brethren, we must have less of self and more of God. He claims the energies of the Church; but to a great extent the ability of our people is absorbed by unworthy objects. Too much time is devoted to petty ideas and claims. God wants us to come up into the mount, more directly into his presence. We are coming into a crisis, which, more than any previous time since the world began, will demand the entire consecration of every one that has named the name of

Christ. God's work demands all there is of us. But our people will never make this consecration until their hearts are changed. They need conversion as much as did Peter. When they have been thus quickened, Christ can say to them, "Strengthen thy brethren," "Feed my sheep," "Feed my lambs." <RH, December 15, 1885 par. 7>

When divine power is combined with human effort, the work will spread like fire in the stubble. God will employ agencies whose origin man will be unable to discern; angels will do a work which men might have had the blessing of accomplishing, had they not neglected to answer the claims of God. The work is now presented to man. Will he take it? There are at the present time many doors unbolted and thrown open to the workers. Will they enter these doors? Who is ready at the bidding of the Master to say, "Here am I, Lord, send me"? The Macedonian cry comes to us in pitiful appeals from all parts of the world, "Come over and help us." <RH, December 15, 1885 par. 8>

The missions in Europe need help, and the blood of souls will be upon those whom God has blessed with great light, but who have not sought with earnest faith and determined effort to qualify themselves to open the Scriptures to others. Those who have borne the burden and heat of the day, should not be left to be crushed under the load; but as the standard-bearers are fainting and falling, who are coming up to take their place? There is London, with its five million inhabitants; but no real workers there. There are all the large cities in England, which need many missionaries; who will respond? Are there not men who will dedicate themselves to God, soul, body, and spirit, to go forth and enlighten others? We do not want that class of youth or men who are spendthrifts, who do not know how to economize. We want energetic men who will follow the example of their Lord; men who will be willing to practice self-denial, who have hope, who will make any and every sacrifice to save souls. They will not have to learn a foreign language; but they must have a knowledge of the truth as it is in Jesus. Humble men who can adapt themselves to the situation, can do much. <RH, December 15, 1885 par. 9>

The churches everywhere in our Conferences are losing their power and favor with God because they feel no burden for souls who have not the knowledge of the truth. Many are in need of just this earnest work, in order to save their own souls. Let not the curse of Meroz rest upon you. "Curse ye Meroz, said the angel of the Lord, curse ye bitterly the inhabitants thereof; because they came not to the help of the Lord, to the help of the Lord against the mighty." I see fields that have never been entered. The torch of truth must be carried into the dark places of the earth. While the angels are holding the winds, we must work as Christ worked. Let no man fix his eyes on his own sphere of labor, and think it is of greater importance than all others. The missionary fields are all to receive equal interest. The field is the world. <RH, December 15, 1885 par. 10>

There are various gifts that can be employed as God's agencies under his supervision. He will accept all who have ability, if they devote themselves to him in willing service. Men of all ranks and capacities will be raised up in these countries to cooperate in the work for the salvation of their fellow-men. Each is to trade on his own talents, and thus increase them. By their faith, their prayers, their earnest, devoted example, men who have but a limited education will become as truly light-bearers as are the ministers. One will supply the deficiencies of another. Endowed with different gifts, all may act some part in diffusing light, all working together to the one great end. Each contributes not merely to the strength of one branch, but to the upbuilding of all. <RH, December 15, 1885 par. 11>

Thus "the whole body, fitly joined together and compacted by that which every joint supplieth, according to the effectual working in the measure of every part, maketh increase of the body unto the edifying of itself in love." The apostle exhorts "that we henceforth be no more children, tossed to and fro, and carried about with every wind of doctrine, by the sleight of men and cunning craftiness, whereby they lie in wait to deceive; but speaking the truth in love, may grow up into him in all things, which is the head, even Christ." "But now hath God set the members every one of them in the body, as it hath pleased him. And if they were all one member, where were the body? But now are they many members, yet but one body. And the eye cannot say unto the hand, I have no need of thee; nor again the head to the feet, I have no need of you. Nay, much more those members of the body which seem to be more feeble, are necessary." Here the Lord teaches that no one man has all the qualifications essential to the upbuilding of his kingdom. None are to feel that every portion of the work rests upon them. The Lord has a lesson for the older as well as the younger laborers to learn, "that the members should have the same care one for another. And whether one member suffer, all the members suffer with it; or one member be honored, all the members rejoice with it." We are to carefully consider every part of the word of God, lest we be found walking contrary to the rules there laid down. <RH, December 15, 1885 par. 12>

If our workers had been baptized with the Spirit of Christ, they would have done fifty times more than they have done to train men for laborers. Though one or two, or even many, have not borne the test, we should not cease our efforts; for this work must be done for Christ. The Saviour was disappointed; because of the perversity of human hearts, his efforts were not rewarded with success; but he kept at the work, and so must we. If we had toiled with fidelity, patience, and love, we should have had one hundred workers where there is one. Unimproved opportunities are written against us in the same book that bears the record of envy and rebellion against God. Years have been lost to us in our

foreign missions. There have been a few earnest workers; but to a great extent their energies have been employed in keeping men who profess the truth from making shipwreck of faith. Had these men who required so much help to keep them propped up, been working for the salvation of their fellow-men, they would have forgotten their trials, and would have become strong in helping others. We are able to achieve vastly more than we have done, if we will call to our aid all whom we can get to enlist in the work. Some will prove worthless; but while finding this out, we must yet keep at work. One worthy, God-fearing worker will repay all our effort, care, and expense. <RH, December 15, 1885 par. 13>

The plan of holding Bible readings was a heaven-borne idea. There are many, both men and women, who can engage in this branch of missionary labor. Workers may be thus developed who will become mighty men of God. By this means the word of God has been given to thousands; and the workers will be brought into personal contact with people of all nations and tongues. The Bible is brought into families, and its sacred truths come home to the conscience. Men are intreated to read, examine, and judge for themselves, and they must abide the responsibility of receiving or rejecting the divine enlightenment. God will not permit this precious work for him to go unrewarded. He will crown with success every humble effort made in his name. <RH, December 15, 1885 par. 14>

The dust and rubbish of error have buried the precious jewels of truth, but the Lord's workers can uncover these treasures, so that thousands will look upon them with delight and awe. Angels of God will be beside the humble worker, giving grace and divine enlightenment, and thousands will be led to pray with David, "Open thou mine eyes that I may behold wondrous things out of thy law." Truths that have been for ages unseen and unheeded, will blaze forth from the illuminated pages of God's holy word. The churches generally that have heard, refused, and trampled upon the truth, will do more wickedly; but "the wise," those who are honest, will understand. The book is open, and the words of God reach the hearts of those who desire to know his will. At the loud cry of the angel from heaven who joins the third angel, thousands will awake from the stupor that has held the world for ages, and will see the beauty and value of the truth. <RH, December 15, 1885 par. 15>

When God's word is studied, comprehended, and obeyed, a bright light will be reflected to the world; new truths, received and acted upon, will bind us in strong bonds to Jesus. The Bible, and the Bible alone, is to be our creed, the sole bond of union; all who bow to this holy word will be in harmony. Our own views and ideas must not control our efforts. Man is fallible, but God's word is infallible. Instead of wrangling with one another, let men exalt the Lord. Let us meet all opposition as did our Master, saying, "It is written." Let us lift up the banner on which is inscribed, The Bible our rule of faith and discipline.

**Christiania, Norway.** <RH, December 15, 1885 par. 16>

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## December 15, 1885 Holiday Gifts.

The holiday season is at hand, and old and young are studying what they can bestow upon their friends as a token of remembrance. The world at large are devising gifts for earthly friends; shall we not remember our heavenly Benefactor? Will he not be pleased if we show that we have not forgotten him? While multitudes celebrate Christmas, there are few who show honor to Christ. The day is devoted to selfish indulgence, and the Redeemer's great love and sacrifice awaken no response. Let it not be so with us. Let the precious tokens of his love call forth an expression of gratitude in free-will offerings for his cause. <RH, December 15, 1885 par. 1>

God 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. 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. Thousands of dollars are needlessly spent every year on Christmas gifts. The means is lost to the cause of God. Not only so, but it gratifies vanity, encourages pride, and often occasions dissatisfaction and complaints because the gifts are not what was desired, or are not of the value expected. As Christians, we cannot honor a custom which is not approved of Heaven. 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 affections of our friends, to the neglect of our best Friend,-the one to whom we owe everything. When tempted to purchase expensive ornaments or other needless articles, ask yourselves the questions "Can I do this to the glory of God?" Let not time and means be spent in preparing presents that will benefit neither giver nor receiver. Remember that God will call you to account for the manner in which you employ his gifts. <RH, December 15, 1885 par. 2>

If all the means usually expended by our people at this holiday season 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



depart from the custom? Shall we not, old and young, forego the pleasure of making presents to one another, and let the money be invested in the Lord's work? Shall there not be in heaven a precious record of self-denial for Christ's sake?

<RH, December 15, 1885 par. 3>

Our children have learned to regard Christmas as a day of rejoicing, and we should find it a difficult matter to pass over this holiday without some attention. It may be made to serve a good purpose. The youth should not be left to find their own amusement in vanity and pleasure-seeking. If parents will make the necessary effort, the minds of the children may be directed to God, to his cause, and to the salvation of souls. Their desire to make gifts may be turned into channels of good to their fellow-men, to sustaining the work which Christ came to do. <RH, December 15, 1885 par. 4>

On Christmas let the members of every church assemble, with offerings from willing hands and hearts,--the fruits of love and gratitude to God. Let all exert their influence and ability to make these gatherings attractive and interesting. See how much means you can gather to advance the work of the Lord. Let those who have heretofore planned for self, begin now to plan for the cause of God. On similar occasions in the past, you have taxed your inventive powers to prepare something that would surprise and gratify your friends. Be as earnest and persevering in rendering to God that which is his due. Let the children learn the blessedness of giving, by bringing their little gifts to add to the offerings of their parents. <RH, December 15, 1885 par. 5>

I present before you the European missions as the object of your liberality. These missions are in great need of funds. The work must go forward. Every penny that can be spared should be invested in the cause. Let us see if this Christmas cannot show thousands, yes, tens of thousands, of dollars flowing into the treasury. <RH, December 15, 1885 par. 6>

"God loveth a cheerful giver;" and if we with grateful hearts 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." He will accept not only the gift, but the giver. And though it may have cost self-denial and sacrifice on our part, the approval of conscience and the blessing of Heaven will make this holiday season one of the happiest we have ever experienced. We may have such a spirit of love and joy in our hearts and homes as will make angels glad.

E. G. White. <RH, December 15, 1885 par. 7>

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## December 22, 1885 Christian Growth.

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By Mrs. E. G. White.  
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The Lord has rich blessings in store for all who seek him with real contrition of heart. He would have us reach up by faith and grasp his promises. He would not have his commandment-keeping people dwarfed in religious experience, and halting by the way, when they might be strong in his strength. It is his will that we grow in grace and in the knowledge of the truth, committing the keeping of our souls to him as unto a faithful Creator. We must daily compare our character with the law of God, the great rule of righteousness; and if that does not condemn us, we may approach the throne of grace in faith. We may plead that we have complied with the conditions, and now claim the fulfillment of the divine promises. "If ye abide in me," says Christ, "and my words abide in you, ye shall ask what ye will, and it shall be done unto you." There is no place or excuse for a doubt. The promise is positive, and the rich blessings of Heaven are ours to enjoy. <RH, December 22, 1885 par. 1>

As Jesus once taught his disciples, he called attention to a house built high up among the rocks. The bleak hill-side was difficult of access, and it appeared a far less inviting location than the smooth valley below, which was clothed with green grass and springing flowers. But on this low ground he pointed out a house that was now in ruins. It had appeared to stand secure; but the wind and storm made manifest the folly of the builders. <RH, December 22, 1885 par. 2>

Taking up this illustration, Jesus said, "Whosoever heareth these sayings of mine, and doeth them, I will liken him unto a wise man, which built his house upon a rock. And the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell not: for it was founded upon a rock. And every one that heareth these sayings of mine, and doeth them not, shall be likened unto a foolish man, which built his house upon the sand; and the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell: and great was the fall of it."

<RH, December 22, 1885 par. 3>

Earnest, untiring, persevering efforts must be put forth by every one who succeeds in building up a character for eternity. We may hear and believe the truth; but if we are not doers of the words of Christ, putting them into daily practice, we shall be like the foolish man who built his house upon the sand. <RH, December 22, 1885 par. 4>

If we are Christ's representatives, we shall work the works of Christ. Let none of us deceive ourselves with the idea

that we can carry into our religious life the crookedness of character, the unchristian traits, which have been transmitted to us as a birthright and strengthened by education. Through the plan of redemption, God has provided means for subduing every sinful trait, and resisting every temptation, however strong. <RH, December 22, 1885 par. 5>

God has made it for our interest, in every sense, to live soberly, righteously, and godly in the present life, that we may form characters worthy of the future, immortal life. His commandments are not grievous, and in keeping them there is great reward. Nothing that he has enjoined can we neglect or disregard without injury in this life, and the sacrifice of that life which is to come. The ways in which he would have us walk are ways of pleasantness and peace, and the end thereof is happiness which no language can express. <RH, December 22, 1885 par. 6>

Brethren, you fail to receive the blessings which God longs to bestow upon you, because you place yourselves beyond their reach. It is essential for your spiritual life and growth that you should hang upon him from moment to moment. He will give you fresh supplies of grace day by day. Your dependence must be continual, your obedience unceasing. <RH, December 22, 1885 par. 7>

Be thankful for the strength that you have for today. Praise God. Let gratitude be cherished in the soul. Be a well-spring of life, ever supplying yourselves from the living Fountain. <RH, December 22, 1885 par. 8>

But the wants of the soul are not to be supplied unless we feel our need, and ask for the things we lack. Christ has more than human acquaintance with our needs, and we must study every lesson, every word of instruction, he has given us. Let none complain that they have not the assurance of the love of God, that they cannot obtain the evidence of their acceptance with him. Let them diligently search the Scriptures, and see if they are following the example of their Lord. We should dwell much upon the excellences of Christ's character, and should cultivate the same graces in our own. Look carefully, dear reader, lest you fail of the grace of God through your own negligence and unbelief. We need to practice close self-examination, to see what we are cherishing in ourselves that will grieve the Spirit of God, and to understand the work we have to do that we may be a blessing to others. <RH, December 22, 1885 par. 9>

The easy position so pleasing to the carnal heart is, that Christ has done all, that personal striving is unnecessary, and would be an evidence of unbelief. But the Bible tells us to work out our own salvation with fear and trembling. Self-complacency will never save us. Those who imagine that because Christ has done all that is necessary in the way of merit, there remains nothing for them to do in the way of complying with the conditions, are deceiving their own souls. There are higher attainments for us. Are we indeed channels of light to the world? Then how important that we seek perfection of character. Said Christ, "I sanctify myself, that they also might be sanctified through the truth." <RH, December 22, 1885 par. 10>

The servants of Christ have a sacred work. They must copy his character and his ways and plans of reaching men. God does not want them to labor with their own finite power, but in his strength; he wants them to represent to the world, in their own characters, the Saviour's purity, benevolence, and love. The reason why we accomplish no more in the work of God is, that we need more spirit and life from Jesus in appealing to the conscience. Our own hard hearts must be melted by his love; this alone can break the spell of indifference, alarm the soul, and cause men to consider where they stand. A tame, formal sermon, argumentative though it may be, will accomplish little. We must have Jesus abiding in us, that the words we utter may be his words; our sluggish souls must be stirred by his Spirit, in order to bring us in close connection with the souls we wish to save. "Without me," says Christ, "ye can do nothing." In him we can do all things. <RH, December 22, 1885 par. 11>

The apostle Paul gives us some idea of his ministry, in these words: "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, December 22, 1885 par. 12>

How can we do this great work, how can we represent Christ to the world, if our lives are inconsistent? The divine must be blended with all our work in the cause of our Master. If Christ is not abiding in us, the Satanic will appear in our words or actions. Selfishness should have no place in our intercourse with others. We must be pure in heart, having an eye single to the glory of God. Paul manifests the most tender solicitude for his Thessalonian brethren: "The Lord make you to increase and abound in love one toward another, and toward all men, even as we do toward you." Brethren, we fail to give a correct example to others, because we are not sufficiently in earnest ourselves. We may reach higher; we may conform to the divine Model; we may be channels to communicate the living water to thirsting souls; we may so build that neither storm nor tempest can move us from the foundation, for we are united to the Eternal Rock. <RH, December 22, 1885 par. 13>

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# January 5, 1886 Rejection of Light.

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By Mrs. E. G. White.  
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Text: "I am the light of the world; he that followeth me shall not walk in darkness, but shall have the light of life."  
John 8:12. <RH, January 5, 1886 par. 1>

As persons become convinced from the Scriptures that the claims of the fourth commandment are still binding, the question is often raised, Is it necessary in order to secure salvation that we keep the Sabbath? This is a question of grave importance. If the light has shone from the word of God, if the message has been presented to men, as it was to Pharaoh, and they refuse to heed that message, if they reject the light, they refuse to obey God, and cannot be saved in their disobedience. On the other hand, many have died conscientiously observing the first day of the week as the Sabbath of the fourth commandment. These will not be condemned, because they followed the best light they had. They will not be held responsible for light which they never received. Christ said to the scribes and Pharisees: "If I had not come and spoken unto them, they had not had sin; but now they have no cloak for their sin." Again he said, "For judgment I am come into this world, that they which see not might see; and that they which see might be made blind. And some of the Pharisees which were with him heard these words, and said unto him, Are we blind also? Jesus said unto them, If ye were blind, ye should have no sin; but now ye say, We see; therefore your sin remaineth." <RH, January 5, 1886 par. 2>

Thus Jesus caused the Pharisees to understand that if he, the light and truth, had not come, they would not have been guilty of the sin of rejecting him. But he came and flashed the light upon their pathway, and they chose darkness rather than light. This was their guilt. Thus it is with the Sabbath. Those upon whom the light of the Sabbath truth has never shone, have no condemnation. But those to whom the Scriptures have been opened are no longer in darkness. We are not living in the age in which our fathers lived. God gave them treasures of wisdom, which, through the manifestation of his Spirit, and through the testimony and example of his children from generation to generation, have come down along the lines to our time. We have all the light which they had, and additional light is continually shining, and will shine more and more unto the perfect day. This generation is responsible, not only for all the light that God has imparted to past generations through his Spirit and word, but for the more abundant light now shining. We cannot be accepted and honored of God in rendering the same service and doing the same works that our fathers did. In order to be blessed of God as they were blessed, we must be faithful in improving the increased light, as they were faithful in improving the light that God gave them. Our heavenly Father requires of his people devotion and obedience according to the light and truth given them, and his claims are right and just. He will accept nothing less than he claims; all his righteous demands must be fully met, or they will remain in force against the transgressor. <RH, January 5, 1886 par. 3>

If rational beings really desire the truth, God will give them sufficient light to enable them to decide what is truth. If they have a heart to obey, they will see sufficient evidence to walk in the light. But if they in heart desire to evade the truth, he will not work a miracle to gratify their unbelief. He will never remove every chance or occasion to doubt. If they honestly, sincerely grasp the light, and walk in it, that light will increase until lingering doubts will be dispelled. But if they choose darkness, their questioning and caviling over the truth will increase, their unbelief will be strengthened, and the light which they would not accept will become to them darkness, and how great will be that darkness! It will be as much greater than before the light came, as the light which was rejected was clearer and more abundant than the light which first shone upon them. Thus it was with the Jewish nation; thus it will be with the Christian world in every generation. The rejectors of light treasure up to themselves wrath against the day of wrath. There are those who walk amid perpetual doubts. They feed on doubts, enjoy doubts, talk doubts, and question everything that it is for their interest to believe. To those who thus trifle with the plain testimonies of God's word, and who refuse to believe because it is inconvenient and unpopular to do so, the light will finally become darkness; truth will appear to the darkened understanding as error, and error will be accepted as truth. When thus shrouded in error, they will find it perfectly natural and convenient to believe what is false, and will become strong in their faith. <RH, January 5, 1886 par. 4>

There are men who have so long rejected light and truth that, like Pharaoh, they have become hardened in heart and fastened in unbelief. They crave error; their appetite is for falsehood. They drink up scandal against those who believe the truth as an ox drinketh up water, while they reject, with demonstrations of anger, the truth, pure Bible truth, which would give health and vigor to the soul. When there are so many false teachers, who lead men away from the path of obedience into that of transgression, we need to pray constantly that we may be led into all truth, and that we may not hesitate to stand in defense of the truth. Those who transgress God's law will have much to say about charity; and when

the truth is spoken they talk of the liberality and license given in God's word. But love for Christ and for the souls for whom he died, will lead to the utterance of faithful warnings and appeals by the servants of God. <RH, January 5, 1886 par. 5>

Those who walk in the light will progress; they will grow up to the full stature of men and women in Christ Jesus. This is the result of sanctification through the truth, and this is what God requires of all. Truth is progressive; and those who are preparing for the last great day will go forward in accordance with the accumulated light which shines upon them from the prophecies and from the lessons of Christ and the apostles. No one will be condemned in the day of Judgment because of a lack of knowledge which he never had an opportunity to obtain. The light which never shone upon him will never be his darkness. The truth which God's messengers have presented by pen and by voice, the treasures of the word of God which they have opened to the people, the light which has penetrated the darkened chambers of the mind, will, if rejected, be witnesses against them in the last great day. The testimony which will come with condemning power upon the sinner, and which will close his mouth before God and testify of his guilt, is the fact that he saw the light, but for various reasons in harmony with the carnal heart, would not receive it. He would not receive the truth that was given to save him. The greater the light, the greater the obligations. <RH, January 5, 1886 par. 6>

If God has sent a message to the world, giving us light in regard to the true Sabbath, and showing us that the great Lawgiver is coming to judge the world in righteousness, those who refuse to accept the message and continue to cling to their errors and to their darkness and unbelief, will, like the inhabitants of the Noachian world, be punished with everlasting destruction. God sent them a message of truth, but they would not believe; nevertheless it was the truth, and their unbelief did not hinder the event. The judgments of God came just the same as Noah had predicted they would come. God has sent a message of warning to our world just prior to his coming the second time without sin unto salvation. Great light has been permitted to shine from the prophecies, and from the lessons of Christ and the apostles, but the majority refuse to walk in the light just as they did in Noah's day. If they were blind they would have no sin, but the light has been flashed into their pathway; precious truths from the word of God have been presented; but they have chosen darkness rather than light. <RH, January 5, 1886 par. 7>

When we speak of unbelief, we do not mean that a person believes nothing. The mind must rest upon something; and when it does not grasp truth, it lays hold of error. All men in one sense believe, and the effect produced upon the heart and character is according to the things believed. Eve believed the words of Satan, and the belief of that falsehood in regard to God's character, changed the condition and character of both herself and husband. They were changed from good and obedient children into transgressors, and it was only by repentance toward God and faith in the promised Messiah that they could hope ever to regain the lost image of God. Paul had faith before his conversion; but it was not a correct faith. His self-righteousness strengthened his faith that he was doing God's service in rejecting Christ, and he enjoyed a restful satisfaction. False faith as well as true faith will give peacefulness for a time. Paul verily thought that he was doing God service when he was persecuting the followers of Christ and putting them to death. He was sincere in his belief; but sincerity will not make error truth, nor truth error. "When the commandment came," says Paul, "sin revived, and I died." He then received the truth as it is in Jesus, and experienced its transforming power upon his soul. The truth was so firmly planted in his heart that he could say, "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, January 5, 1886 par. 8>

The prophet Malachi raises the questions, "Who may abide the day of his coming? and who shall stand when he appeareth?" Surely, the arrows of God's wrath will pierce where the arrows of conviction could not. Where will the sinner flee when God pronounces judgment against him? Where are the men in whom he trusted? Where are the false shepherds that led him astray? They can pay no ransom for his soul, for they are pressed under a heavier weight of guilt themselves. The dens and caves of the earth afford no shelter for either deceiver or deceived. There are souls to be saved; but the plan of salvation must be God's plan. He will not lower his law to meet man's standard, neither can man lift himself up to meet God's standard. But through the merits of the blood of a crucified and risen Saviour, all who will may be overcomers. It is an exalted privilege to become sons and daughters of God. Says Christ, "I have kept my Father's commandments." Christ pleased his Father in all things; it was his meat and drink to do the will of his Father in heaven. We should imitate Christ in his implicit obedience to his Father's commands, and our prayers should ascend to heaven by night and by day that we may so walk that our light shall not become darkness, but that we may have the light of life, and at last be permitted to sing the song of triumph in the kingdom of glory.

*Torre Pellice, Italy, Dec. 4, 1885.* <RH, January 5, 1886 par. 9>

**January 12, 1886 Faithful and Slothful Servants.**



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**By Mrs. E. G. White.**  
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All should now endeavor to realize the shortness and solemnity of the time in which we live. There is no time now to be spent in serving self, and in acquiring property for ourselves and our children. A change is soon to take place; a new order of things is to begin. The heavens are to be rolled together as a scroll. "And then shall they see the Son of man coming in the clouds with power and great glory." "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." Then it is that "the great men, and the rich men, and the chief captains, and the mighty men, and every bondman and every freeman," will receive as their works have been. Solemn hour when the servants are reckoned with, and retribution is awarded to all! There is no second trial. Probation is forever ended. All unbelief in regard to the claims of God's law here ceases; for it is by this standard that all are judged. Every eye then sees him; and every soul then realizes what has proved his ruin. It is then seen and acknowledged that God's law governs all created intelligences. There is none to question his authority. Scoffers no longer say, "Where is the promise of his coming?" neither do they wonder that a peculiar people believed in, and waited for, their Lord's appearing. The reason of this is apparent to all. His coming is the greatest event in the world's history. Those who have had respect to all his commandments, are then classed among the loyal and true, and rewarded with eternal life. <RH, January 12, 1886 par. 1>

Will not my brethren and sisters be aroused before probation closes, to see that fidelity to Christ in this life will meet with a sure reward when he shall give to every man according as his works have been? Shall we not begin to trade more diligently upon our intrusted talents? Many who think quite well of themselves, and approve of other's laboring and feeling the burden for souls, are doing nothing themselves. The Lord plainly states what he thinks of those who sit at ease while others do the work. They are represented by the slothful man in the parable. "I was afraid," says the delinquent, "and went and hid thy talent in the earth." "I knew thee that thou art a hard man, reaping where thou hast not sown, and gathering where thou hast not sowed." The Lord replies, "Out of thine own mouth will I judge thee, thou wicked servant. Thou knewest that I was an austere man, taking up that I laid not down, and reaping that I did not sow; wherefore then gavest thou not my money into the bank, that at my coming I might have received mine own with usury?" Then says he to them that stand by, "Take the talent from him;" take away all my gifts and endowments, and all his opportunities for usefulness. He will be of no use in my kingdom. For a time I lent him talents, and gave him opportunity to use them to my glory. He saw others at work, and might have joined them and done much good; but he had no love for me or my service; his life was spent in serving self. The pound that I gave him, he wrapped in a napkin and hid in the earth, and now he says, Here, Lord, is the talent that thou gavest me. This indolent servant now sees those whom he considered far inferior to him in talents and capabilities, receiving large gifts from their Lord, and hears the awful words from the King, "Those mine enemies, which would not that I should rule over them, bring hither and slay them before me." God's claims cannot be set aside with impunity. <RH, January 12, 1886 par. 2>

In this parable two classes are presented,—the workers and the idlers. All have received talents, and all can use them in the service of the Master; but many choose to use them to please themselves. They put skill, tact, perseverance, and energy into their business transactions. They see opportunities to do good, but their feelings are, "Some one who has been doing this work, understands it better than I. I will let him do the work. I will go to my farm." Another says, "I will go to my merchandise. I do not like the rigid requirements of God's word that leave a man no chance to build up his own interests." There are many who act out these words, if they do not say them. Too little is said to stir up these non-workers; but if anything is said, many pay no attention. The Lord Jesus is soon to "be revealed from heaven with his mighty angels, in flaming fire, taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ." You who have hid your Lord's talents, may think that this plain, decided warning is not the way to preach the gospel of peace; but it is just the way that Christ preached it, and it will be his way of fulfilling what he has said would take place. Men neglect all the claims of Jehovah, disregard his holy law, disappoint his expectations in everything, and yet they feel that they are not the ones who will be punished. It is the blasphemer, the murderer, the adulterer, who deserves punishment. They themselves have really loved to hear the gospel preached. True, they have spent their lives in caring for their own interest, instead of helping to build up their Master's kingdom; yet they would be surprised to hear the words, "Take the talent from him, and give it unto him which hath ten talents." "And cast ye the unprofitable servant into outer darkness; there shall be weeping and gnashing of teeth." How terrible is the self-deception of those souls who are at ease in Zion! They believe everything in God's word which flatters their self-love; but they heed not the warnings and denunciations that make them uncomfortable. Like the Jews, many mistake the enjoyment of their privileges for the benefit they should derive from them. <RH, January 12, 1886 par. 3>

It is a great step heavenward, not only to see and love the truth, but to carry it out in the daily life. How changed will

a man become under its sanctifying influence! "Wherefore, if any man be in Christ, he is a new creature. Old things are passed away; behold, all things are become new." His words and deportment are so ennobled, so elevated, that it can in truth be said of him, "He is a partaker of the divine nature, having escaped the corruption that is in the world through lust." Laying aside every weight, and the sin,--unbelief,--that doth so easily beset him, he will run the Christian race with patience. <RH, January 12, 1886 par. 4>

In marked contrast to the class here mentioned are those whom Christ represented by the barren fig-tree. When the cruel act of Pilate in mingling the blood of the Galileans with the sacrifices was reported to Jesus, he discovered in those who bore the news to him, a self-sufficient, self-righteous spirit; and he reproved them, saying, "Suppose ye that these Galileans were sinners above all the Galileans, because they suffered such things? I tell you, Nay; but except ye repent, ye shall all likewise perish." He then gives them the parable of the fig-tree, thus impressing upon them the fact that natural endowments, national blessings, and religious privileges greatly increase individual responsibility. They had taken it for granted that their superior advantages, and the favors they had received from God, gave them a right to claim all the blessings he had promised to the faithful on condition of obedience. But they had not been obedient. They were apparently in a flourishing condition; but they were destitute of fruit. They stood in proud, pretentious display; but they failed to exert a religious influence upon others. They were satisfied with doing no positive injury; but this did not satisfy their Saviour. He expects of every one of his followers good works. But after he has waited patiently year after year, and been disappointed, the commandment is given, as to the barren tree, "Cut it down; why cumbereth it the ground?" <RH, January 12, 1886 par. 5>

Let every one inquire, What is my condition before God? Is Jesus disappointed in me from year to year? Am I a fruitless tree in the Lord's garden? It is not an orchard or a vineyard that is presented before us in the parable; it is a single tree. Its history is that it bore no fruit; its destiny is, to be cut down. The work of overcoming is an individual work. During the past summer many of our brethren have in various ways received additional light, and enjoyed precious privileges. This increased light only makes your cases more aggravated and your doom more certain, if fruit does not appear. Will you now go to work for the Master, or will his solemn inspection after this additional light has shone upon you, still find you satisfied with yourselves and unconcerned for sinners. Will you now overcome the world, and, keeping close to the side of Jesus, learn to bear his yoke and lift his burdens? Will there now be found in the church burden-bearers,-- not those who are trying to occupy the highest position, but those who are earnest, humble workers for Jesus? Fathers and mothers in Israel are everywhere needed,--those who will honor God in their families, in the church, among unbelievers, and wherever they are. Think of different ones for whom you can manifest an interest, and in the fear of God make personal efforts to reach them. Consider, oh! consider how many years you have occupied a place in the garden of the Lord, and how little fruit you have borne. <RH, January 12, 1886 par. 6>

As long as probation lasts, there will be work to do for the Master; and his rich blessing will attend the worker who keeps self out of sight, and, with his heart filled with love, labors to seek and to save that which was lost. May God's converting power come upon the churches throughout the United States and Europe, that they may feel a burden for souls, for the souls for whom Christ died.

*Christiana, Norway.* <RH, January 12, 1886 par. 7>

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## **January 19, 1886 Workers With Christ.**

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**By Mrs. E. G. White.**  
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A great work has been committed to the followers of Christ. Every one may do something to strengthen and build up the church, and to enlighten those who are in darkness. But there must be a feeling of individual responsibility. Each must seek to maintain a close connection with God, that he may have strength to aid and counsel others. "God is light, and in him is no darkness at all." The heart in which his Spirit dwells, will be a channel of light to others. It cannot be otherwise. <RH, January 19, 1886 par. 1>

Those who do not preserve a living connection with God themselves, will have little interest in the salvation of others. They have no light from Heaven to reflect to the world. If these careless, irresponsible ones could see the fearful results of their course, they would be alarmed. Every one of us is exerting an influence upon some other soul; and we shall each be held accountable for the effect of that influence. Words and actions have a telling power, and the long hereafter will show the results of our life here. Yet how few consider these things! The members of the church listen to

the word of God, spoken by his servant, and then one goes to his farm, another to his merchandise; and by their absorbing interest in the affairs of this life, they declare that eternal things are of secondary importance to them. <RH, January 19, 1886 par. 2>

We should prayerfully study the word of God, and ponder it in our hearts, and we shall be better prepared to obey it in our lives. We must each have an experience for ourselves. The work of our salvation lies between God and our own souls. Though all nations are to pass in judgment before him, yet he will examine the case of each individual with as close and searching scrutiny as if there were not another being on earth. <RH, January 19, 1886 par. 3>

At the final day, we shall be approved or condemned according to our works. The Judge of all the earth will render a just decision. He will not be bribed; he cannot be deceived. He who made man, and whose are the worlds and all the treasures they contain--he it is who weighs character in the balance of eternal justice. <RH, January 19, 1886 par. 4>

Would that we as a people might realize how much is pending upon our earnestness and fidelity in the service of Christ. All who realize their accountability to God, will be burden-bearers in the church. There can be no such thing as a lazy Christian, though there are many indolent professors of Christianity. While Christ's followers will realize their own weakness, they will cry earnestly to God for strength, that they may be workers together with him. They will constantly seek to become better men and better women, that they may more faithfully perform the work which he has committed to their hands. <RH, January 19, 1886 par. 5>

The days are evil, wickedness prevails; therefore there is the greater need that Christ should be faithfully represented to the world as a mighty Saviour, able to save to the uttermost all who come unto God by him. But the professed people of God are asleep. They are not doing what it is in their power to do for the salvation of souls. Especially are the youth deficient. They seem to feel no burden for souls, no duty to represent Christ to those with whom they associate. In all this are they not following in the steps of church-members who are older in experience, and who should have set them a better example? <RH, January 19, 1886 par. 6>

The young, as well as those of more advanced age, are accountable to God for their time, their influence, and their opportunities. They have their fate in their own hands. They may rise to any height of moral excellence, or they may sink to the lowest level of depravity. There is no election but one's own by which any may perish. Every person is a free moral agent, deciding his own future by his daily life. What course, then, is it wisest for us, as rational beings, to pursue? Shall we live as becometh candidates for eternity, or shall we fail to fulfill the great end of our creation? <RH, January 19, 1886 par. 7>

Jesus died that through his merits men might be redeemed from the power of sin, and be adopted into the family of God; and in view of the great sacrifice which Christ has made for us, we are exhorted to work out our salvation with fear and trembling. Yet how many, endowed by their Creator with reasoning powers, reject the high honors which Christ proffers, and degrade themselves to the level of the brute. Because they do not like to retain God in their knowledge, he leaves them to follow their own evil ways. They yield to Satan's control the souls for whose redemption Christ has died. <RH, January 19, 1886 par. 8>

We are free to obey or to disregard the will of God; free to pray or to live without prayer. As God compels no man to be righteous, so none are compelled to be impenitent and vicious. Human passions may be strong and wayward, but help has been laid upon One who is mighty. While that help will not be forced upon any who despise the gift, it is freely, gladly given to all who seek it in sincerity. <RH, January 19, 1886 par. 9>

We may be assailed by powerful temptations, for we have a powerful, cunning foe; but these temptations are never irresistible. He who struggles against them in the strength of Christ, will overcome; but God will never deliver those who will not strive to free themselves. The Christian must be watchful against sins of the flesh, watchful against sins of the mind. Says the apostle, "Gird up the loins of your mind." The thoughts and feelings must be restrained with a firm hand, lest they lead us into sin. How many have become the willing slaves of vice, their physical and mental powers enervated, their souls debased, because impure thoughts were allowed to dwell in the mind, and to stain the soul. "Unto the pure, all things are pure." To those who are pure in heart, all the duties and lawful pursuits of life are pure; while to those whose heart and conscience are defiled, all things are impure. <RH, January 19, 1886 par. 10>

Another sin of the mind is that of extolling and deifying human reason, to the neglect of divine revelation. Here, too, we must "gird up the loins of the mind." We are living in an age when the minds of men are ever on the stretch for something new. Rightly, directed, and kept within proper limits, this desire is commendable. God has given us in his created works enough to excite thought and stimulate investigation. He does not desire men to be less acute, less inquiring, or less intelligent. But with all our aspirations, and in all our researches, we should remember that arrogance is not greatness, nor is conceit knowledge. Human pride is an evidence, not of strength, but of weakness. It reveals not wisdom, but folly. To exalt reason unduly is to abase it. To place the human in rivalry with the divine, is to make it contemptible. <RH, January 19, 1886 par. 11>

How can man be just with God? This is the one great question that most concerns mankind. Can human reasoning

find an answer?--No; revelation alone can solve this all-important problem, can shed light upon the pathway of man's life. What folly, then, to turn from the one great source of light, the Sun of righteousness, to follow the feeble and uncertain light of human wisdom! <RH, January 19, 1886 par. 12>

Every individual has a soul to save or to lose. Each has a case pending at the bar of God. Each must meet the great Judge face to face. How important, then, that every mind contemplate often the solemn scene when the Judgment shall sit and the books be opened, when with Daniel every individual must stand in his lot at the end of the days. <RH, January 19, 1886 par. 13>

Oh that Christ's followers might realize that it is not houses and lands, bank-stock or wheat-fields, or even life itself, that is now at stake; but souls for whom Christ died! We should ever remember that the men and women whom we daily meet are Judgment-bound. They will stand before the great white throne, to testify against us if we are unfaithful to duty, if our example shall lead them away from the truth and from Christ, or to bear witness that our fidelity has encouraged them in the path of righteousness. These souls will either live to offer praise to God and the Lamb through ceaseless ages, or they will perish with the wicked. Christ suffered and died that they might enjoy a blissful eternity. What sacrifices are we willing to make for their salvation? <RH, January 19, 1886 par. 14>

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## January 26, 1886 Courtship and Marriage.

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By Mrs. E. G. White.  
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In these days of peril and corruption, the young are exposed to many trials and temptations. Many are sailing in a dangerous harbor. They need a pilot; but they scorn to accept the much-needed help, feeling that they are competent to guide their own bark, and not realizing that it is about to strike a hidden rock that may cause them to make shipwreck of faith and happiness. They are infatuated with the subject of courtship and marriage, and their principal burden is to have their own way. In this, the most important period of their lives, they need an unerring counselor, an infallible guide. This they will find in the word of God. Unless they are diligent students of that word, they will make grave mistakes, which will mar their happiness and that of others, both for the present and the future life. <RH, January 26, 1886 par. 1>

There is a disposition with many to be impetuous and headstrong. They have not heeded the wise counsel of the word of God; they have not battled with self, and obtained precious victories; and their proud, unbending will has driven them from the path of duty and obedience. Look back over your past life, young friends, and faithfully consider your course in the light of God's word. Have you cherished that conscientious regard for your obligations to your parents that the Bible enjoins? Have you treated with kindness and love the mother who has cared for you from infancy? Have you regarded her wishes, or have you brought pain and sadness to her heart by carrying out your own desires and plans? Has the truth you profess sanctified your heart, and softened and subdued your will? If not, you have close work to do to make past wrongs right. <RH, January 26, 1886 par. 2>

The Bible presents a perfect standard of character. This sacred book, inspired by God, and written by holy men, is a perfect guide under all circumstances of life. It sets forth distinctly the duties of both young and old. If made the guide of life, its teachings will lead the soul upward. It will elevate the mind, improve the character, and give peace and joy to the heart. But many of the young have chosen to be their own counselor and guide, and have taken their cases in their own hands. Such need to study more closely the teachings of the Bible. In its pages they will find revealed their duty to their parents and to their brethren in the faith. The fifth commandment reads, "Honor thy father and thy mother, that thy days may be long upon the land which the Lord thy God giveth thee." Again we read, "Children, obey your parents in the Lord; for this is right." One of the signs that we are living in the last days is that children are disobedient to parents, unthankful, unholy. The word of God abounds in precepts and counsels enjoining respect for parents. It impresses upon the young the sacred duty of loving and cherishing those who have guided them through infancy, childhood, and youth, up to manhood and womanhood, and who are now in a great degree dependent upon them for peace and happiness. The Bible gives no uncertain sound on this subject; nevertheless, its teachings have been greatly disregarded. <RH, January 26, 1886 par. 3>

The young have many lessons to learn, and the most important one is to learn to know themselves. They should have correct ideas of their obligations and duties to their parents, and should be constantly learning in the school of Christ to be meek and lowly of heart. While they are to love and honor their parents, they are also to respect the judgment of men of experience with whom they are connected in the church. A young man who enjoys the society and wins the



friendship of a young lady unbeknown to her parents, does not act a noble Christian part toward her or toward her parents. Through secret communications and meetings he may gain an influence over her mind; but in so doing he fails to manifest that nobility and integrity of soul which every child of God will possess. In order to accomplish their ends, they act a part that is not frank and open and according to the Bible standard, and prove themselves untrue to those who love them and try to be faithful guardians over them. Marriages contracted under such influences are not according to the word of God. He who would lead a daughter away from duty, who would confuse her ideas of God's plain and positive commands to obey and honor her parents, is not one who would be true to the marriage obligations. <RH, January 26, 1886 par. 4>

The question is asked, "Wherewithal shall a young man cleanse his way?" and the answer is given, "By taking heed thereto according to thy word." The young man who makes the Bible his guide, need not mistake the path of duty and of safety. That blessed book will teach him to preserve his integrity of character, to be truthful, to practice no deception. "Thou shalt not steal" was written by the finger of God upon the tables of stone; yet how much underhand stealing of affections is practiced and excused. A deceptive courtship is maintained, private communications are kept up, until the affections of one who is inexperienced, and knows not whereunto these things may grow, are in a measure withdrawn from her parents and placed upon him who shows by the very course he pursues that he is unworthy of her love. The Bible condemns every species of dishonesty, and demands right-doing under all circumstances. He who makes the Bible the guide of his youth, the light of his path, will obey its teachings in all things. He will not transgress one jot or tittle of the law in order to accomplish any object, even if he has to make great sacrifices in consequence. If he believes the Bible, he knows that the blessing of God will not rest upon him if he departs from the strict path of rectitude. Although he may appear for a time to prosper, he will surely reap the fruit of his doings. <RH, January 26, 1886 par. 5>

The curse of God rests upon many of the ill-timed, inappropriate connections that are formed in this age of the world. If the Bible left these questions in a vague, uncertain light, then the course that many youth of today are pursuing in their attachments for one another, would be more excusable. But the requirements of the Bible are not half-way injunctions; they demand perfect purity of thought, of word, and of deed. We are grateful to God that his word is a light to the feet, and that none need mistake the path of duty. The young should make it a business to consult its pages and heed its counsels; for sad mistakes are always made in departing from its precepts. <RH, January 26, 1886 par. 6>

If there is any subject that should be considered with calm reason and unimpassioned judgment, it is the subject of marriage. If ever the Bible is needed as a counselor, it is before taking a step that binds persons together for life. But the prevailing sentiment is that in this matter the feelings are to be the guide; and in too many cases love-sick sentimentalism takes the helm, and guides to certain ruin. It is here that the youth show less intelligence than on any other subject; it is here that they refuse to be reasoned with. The question of marriage seems to have a bewitching power over them. They do not submit themselves to God. Their senses are enchained, and they move forward in secretiveness, as if fearful that their plans would be interfered with by some one. <RH, January 26, 1886 par. 7>

This underhand way in which courtships and marriages are carried on, is the cause of a great amount of misery, the full extent of which is known only to God. On this rock thousands have made shipwreck of their souls. Professed Christians, whose lives are marked with integrity, and who seem sensible upon every other subject, make fearful mistakes here. They manifest a set, determined will that reason cannot change. They become so fascinated with human feelings and impulses that they have no desire to search the Bible and come into close relationship with God. Satan knows just what elements he has to deal with, and he displays his infernal wisdom in various devices to entrap souls to their ruin. He watches every step that is taken, and makes many suggestions, and often these suggestions are followed rather than the counsel of God's word. This finely woven, dangerous net is skillfully prepared to entangle the young and unwary. It may often be disguised under a covering of light; but those who become its victims, pierce themselves through with many sorrows. As the results, we see wrecks of humanity everywhere. <RH, January 26, 1886 par. 8>

When will our youth be wise? How long will this kind of work go on? Shall children consult only their own desires and inclinations irrespective of the advice and judgment of their parents? Some seem never to bestow a thought upon their parents' wishes or preferences, nor to regard their matured judgment. Selfishness has closed the door of their hearts to filial affection. The minds of the young need to be aroused in regard to this matter. The fifth commandment is the only commandment to which is annexed a promise; but it is held lightly, and is even positively ignored by the lover's claim. Slighting a mother's love, dishonoring a father's care, are sins that stand registered against many youth. <RH, January 26, 1886 par. 9>

One of the greatest errors connected with this subject is that the young and inexperienced must not have their affections disturbed, that there must be no interference in their love experience. If there ever was a subject that needed to be viewed from every standpoint, it is this. The aid of the experience of others, and a calm, careful weighing of the matter on both sides, is positively essential. It is a subject that is treated altogether too lightly by the great majority of people. Take God and your God-fearing parents into your counsel, young friends. Pray over the matter. Weigh every

sentiment, and watch every development of character in the one with whom you think to link your life destiny. The step you are about to take is one of the most important in your life, and should not be taken hastily. While you may love, do not love blindly. [<RH, January 26, 1886 par. 10>](#)

Examine carefully to see if your married life would be happy, or inharmonious and wretched. Let the questions be raised, Will this union help me heavenward? will it increase my love for God? and will it enlarge my sphere of usefulness in this life? If these reflections present no drawback, then in the fear of God move forward. But even if an engagement has been entered into without a full understanding of the character of the one with whom you intend to unite, do not think that the engagement makes it a positive necessity for you to take upon yourself the marriage vow, and link yourself for life to one whom you cannot love and respect. Be very careful how you enter into conditional engagements; but better, far better, break the engagement before marriage than separate afterward, as many do. [<RH, January 26, 1886 par. 11>](#)

True love is a plant that needs culture. Let the woman who desires a peaceful, happy union, who would escape future misery and sorrow, inquire before she yields her affections, Has my lover a mother? What is the stamp of her character? Does he recognize his obligations to her? Is he mindful of her wishes and happiness? If he does not respect and honor his mother, will he manifest respect and love, kindness and attention, toward his wife? When the novelty of marriage is over, will he love me still? Will he be patient with my mistakes, or will he be critical, overbearing, and dictatorial? True affection will overlook many mistakes; love will not discern them. [<RH, January 26, 1886 par. 12>](#)

The youth trust altogether too much to impulse. They should not give themselves away too easily, nor be captivated too readily by the winning exterior of the lover. Courtship, as carried on in this age, is a scheme of deception and hypocrisy, with which the enemy of souls has far more to do than the Lord. Good common sense is needed here if anywhere; but the fact is, it has little to do in the matter. [<RH, January 26, 1886 par. 13>](#)

If children would be more familiar with their parents, if they would confide in them, and unburden to them their joys and sorrows, they would save themselves many a future heart-ache. When perplexed to know what course is right, let them lay the matter just as they view it before their parents, and ask advice of them. Who are so well calculated to point out their dangers as godly parents? Who can understand their peculiar temperaments so well as they? Children who are Christians will esteem above every earthly blessing the love and approbation of their God-fearing parents. The parents can sympathize with the children, and pray for and with them that God will shield-and guide them. Above everything else they will point them to their never-failing Friend and Counselor, who will be touched with the feeling of their infirmities. He who was tempted in all points like as we are, yet without sin, knows how to succor those who are tempted, and who come to him in faith.

*Basel, Suisse.* [<RH, January 26, 1886 par. 14>](#)

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## February 2, 1886 Unwise Marriages.

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By Mrs. E. G. White  
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Few have correct views of the marriage relation. Many seem to think that it is the attainment of perfect bliss; but if they could know one quarter of the heart-aches of men and women that are bound by the marriage vow in chains that they cannot and dare not break, they would not be surprised that I trace these lines. Marriage, in a majority of cases, is a most galling yoke. There are thousands that are mated but not matched. The books of heaven are burdened with the woes, the wickedness, and the abuse, that lie hidden under the marriage mantle. This is why I would warn the young who are of a marriageable age, to make haste slowly in the choice of a companion. The path of married life may appear beautiful and full of happiness; but why may not you be disappointed as thousands of others have been? [<RH, February 2, 1886 par. 1>](#)

This question of marriage should be a study instead of a matter of impulse. Obedience to the last six commandments requires this. Obedience to the fifth commandment also requires that the young honor the judgment of their parents in the matter. Crimes of every kind may be traced to unwise marriages; then why should ignorant and inexperienced children be allowed to enter the marriage relation blindly? Parents should feel their responsibility to guard the interests of their children, when their own mature judgment teaches them that should they marry unwisely, life-long unhappiness would be the result. [<RH, February 2, 1886 par. 2>](#)

While there are weighty responsibilities devolving upon the parents to guard carefully the future happiness and interests of their children, it is also their duty to make home as attractive as possible. This is of far greater consequence

than to acquire estates and money. Home must not lack sunshine. The home feeling should be kept alive in the hearts of the children, that they may look back upon the home of their childhood as a place of peace and happiness next to heaven. Then as they come to maturity, they should in their turn try to be a comfort and blessing to their parents. They should not be too ready to leave the parental roof and give their affections and services to a stranger, at the very time when they are most needed at home. <RH, February 2, 1886 par. 3>

Parents are entitled to the love of their children; and if the children would manifest in their words and acts more affection for the parents, it would be a blessing to both. Every kind attention is appreciated by parents. Before a marriage contract is made, every young person should look carefully to see how his or her absence from home will affect the happiness of the parents. Do they in their age of feebleness need the help that you alone can give them? Think carefully in regard to who has the strongest claims upon you. <RH, February 2, 1886 par. 4>

When so much misery results from marriage, why will not the youth be wise? Why will they continue to feel that they do not need the counsel of older and more experienced persons? In business, men and women manifest great caution. Before engaging in any important enterprise, they prepare themselves for their work. Time, money, and much careful study are devoted to the subject, lest they shall make a failure in their undertaking. How much greater caution should be exercised in entering the marriage relation,--a relation which affects future generations and the future life? Instead of this, it is often entered upon with jest and levity, impulse and passion, blindness and lack of calm consideration. The only explanation of this is that Satan loves to see misery and ruin in the world, and he weaves this net to entangle souls. He rejoices to have these inconsiderate persons lose their enjoyment of this world and their home in the world to come. <RH, February 2, 1886 par. 5>

Many make light of the Heaven-appointed institution of marriage, and after it has been entered into thoughtlessly, without a true sense of its sacredness, the obligations it imposes are often shamefully disregarded. Frequently a man who is entirely ignorant of the wants of one of the opposite sex, of the treatment she should receive, takes her under his proposed protection when his influence and his temperament are to her a desolating hail, beating down her will and her aspirations, and leaving her no freedom of mind or judgment. Ignoring her personal rights, he becomes unkind and authoritative. Her individuality is lost in his, and she becomes the slave of his caprice and passions, at though she had naught to do but to obey his whims. <RH, February 2, 1886 par. 6>

He may even quote texts of Scripture to show that he is the head, and that he must be obeyed in all things. He feels that his wife belongs to him, and that she is subject to his order and dictation. But who gives him the right to thus dictate and condemn? Is it the law of God, which commands him to love God with all his heart, and his neighbor as himself? No; there is no moral or religious defense for such unjust authority. The same Bible that prescribes the duty of the wife, prescribes also the duty of the husband. It says, "Husbands, love your wives, and be not bitter against them." The husband is to be kind and affectionate. He is to love his wife as a part of himself, and to cherish her as Christ does his Church. <RH, February 2, 1886 par. 7>

While women want men of strong and noble characters, whom they can respect and love, these qualities need to be mingled with tenderness and affection, patience and forbearance. The wife should in her turn be cheerful, kind, and devoted, assimilating her taste to that of her husband as far as it is possible to do without losing her individuality. Both parties should cultivate patience and kindness, and that tender love for each other that will make married life pleasant and enjoyable. <RH, February 2, 1886 par. 8>

Those who have such high ideas of the married life, whose imagination has wrought out an air-castle picture that has naught to do with life's perplexities and troubles, will find themselves sadly disappointed in the reality. When real life comes in with its troubles and cares, they are wholly unprepared to meet them. They expect in each other perfection, but find weakness and defects; for finite men and women are not faultless. Then they begin to find fault with each other, and to express their disappointment. Instead of this, they should try to help each other, and should seek practical godliness to help them to fight the battle of life valiantly. Their daily prayer should be,--

"Help us to help each other, Lord,  
Each other's woes to bear." <RH, February 2, 1886 par. 9>

Self-denial must be practiced in the home. Every member of the family should be kind and courteous, and should studiously seek by every word and act to bring in peace, contentment, and happiness. All members of the family do not have the same disposition, the same stamp of character; but through self-discipline, and love and forbearance one for another, all can be bound together in the closest union. In many families there is not that Christian politeness, that true courtesy, deference, and respect for one another that would prepare its members to marry and make happy families of their own. In the place of patience, kindness, tender courtesy, and Christian sympathy and love, there are sharp words,

clashing ideas, and a criticising, dictatorial spirit. In every family where Christ abides, a tender interest and love will be manifested for one another; not a spasmodic love expressed only in fond caresses, but a love that is deep and abiding. True love is a high and holy principle, and is altogether different in character from that love that is awakened by impulse, and which suddenly dies when tested and tried. <RH, February 2, 1886 par. 10>

My heart is drawn out for the young. God has given them talents, which, if improved, would be of great service in his cause. Satan knows this, and therefore seeks in every possible way so to occupy their minds that they will have no time or inclination to devote themselves to the service of God. There needs to be a great change in the home life of some. They need to overcome the defects in their characters, if they would become useful workers for God and useful members of society. They do not realize that the inconsistencies in their characters are great drawbacks to their usefulness, and that unless they war against those tendencies which have controlled them to a greater or less degree, they will surely fail of attaining the future life. <RH, February 2, 1886 par. 11>

Many are seeking for happiness, but they know not how to obtain it. If such would find true happiness, their minds must first receive the right discipline. They must learn to have faith and confidence in God. Those who have not learned to subdue self, to control impulse, and to bring themselves into obedience to the principles of the law of God, will not, cannot be happy, or at peace and rest. They need the meekness and lowliness of Christ. They need to learn daily in his school, to wear his yoke, to lift his burdens, to deny inclination, to sacrifice a seeming present good for a future good, a personal advantage for a general advantage. The fountain of content must spring up in the soul. He who seeks happiness by changing his outward surroundings without changing his own disposition, will find that his efforts will produce only fresh disappointments. He carries himself with him wherever he goes. His unrest, his impatience, his uncontrollable thoughts and impulses, are ever present. The great trouble is in himself. Self has been cherished. He has never fallen upon the Rock and been broken. His will has never been trained to submit; his unyielding spirit has never been brought into subjection to the will of God. <RH, February 2, 1886 par. 12>

There are many youth, who, because they cannot find happiness in plans of their own devising, will not accept it in God's appointed way. They wonder over their unhappiness, and count their best friends, those who discern and point out their deficiencies, their enemies. They cling with tenacious grasp to their impressions, and their ideas of what they must have and what they must do in order to be happy; but they lose sight of the fact that it is the Lord who rules, and that it is he who shapes circumstances. He says, "My thoughts are not your thoughts, neither are your ways my ways. For as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts." Finite beings should be humble and submissive in their desires, realizing that God uses many influences which it is beyond their power to control. It is for them to subdue self, bringing it under the control of intelligent reason. And in faithfully doing this work, peace, rest, and happiness will surely come. "Learn of me," says the Great Teacher, "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 2, 1886 par. 13>

Time is valuable. Now is our time of probation. There is an eternity of bliss to gain, a perdition to shun. Do not, my young friends, fritter away your God-given opportunities by trying to accomplish your own desires. Up to duty and to work for the Master! Many of you have lessons to learn that you have not yet dreamed of. The books of heaven reveal many things that you can have blotted from their pages by coming to God with a truly repentant heart, and exercising faith in the blood of Christ as the atoning sacrifice. The life that was once lived to the flesh must now be lived by faith on the Son of God. You may now be passing through a critical experience; but, I entreat of you, be not hasty, be not discouraged, but submit your case to God. Wait upon the Lord and do his will, and in this hour of trial he will work for you, and you will obtain a precious experience. Lie low at the foot of the cross. Give God a chance to work, and he will teach you precious lessons. <RH, February 2, 1886 par. 14>

Ask yourselves the questions, What education am I receiving at the present time? What advancement am I making in the divine life? Some are training in the school of vice and deception, receiving an education that will unfit them for this life and for the future immortal life. Others are educating themselves for lofty positions where they may receive the praise and honor of men. Still others are educating themselves in Christ's school, seeking goodness and truth, aiming to meet God's great moral standard of righteousness, and fitting for the high school above. Every day we are learning lessons in good or evil. Every thought cherished, every impulse indulged, leaves its impression on the mind. <RH, February 2, 1886 par. 15>

We are under obligations to God to be constantly learning of Christ how to guide and control our thoughts, our feelings, and our passions. Oh, how fearfully lax we are in our duty to ourselves, in allowing our ideas to be molded by our own faulty will, and in allowing ourselves to be controlled by circumstances. We must study the pattern Jesus Christ. Self-culture and divine grace will strengthen us in moral power. Every faculty should be employed to make of us all that Christ has made provision that we should become. How many are losing the balance of their minds for want of heart culture! All goodness commences in the heart. <RH, February 2, 1886 par. 16>



God has intrusted the young with the ability to do a good work for the Master, if they will consecrate themselves wholly to his service. But there must first be a transformation of character, an overcoming of obstinacy and self-sufficiency, and a cultivation of kindness and affection. The critical and censorious spirit that is ever ready to find occasion for reproof and condemnation in others, shows a narrow mind, and plainly reveals that its possessor has never carefully studied and correctly read the pages of his own heart. <RH, February 2, 1886 par. 17>

Our home here on earth is the place in which to prepare for the home above. If there are such temperaments in the family that they cannot live in harmony here, they would not, unless converted, be in harmony in the heavenly family. There is altogether too much careless talking, censuring, fault-finding, in families that profess to love and serve God. The unkind words, the irreverence and disrespect, found in many families make angels weep. What a record is made upon the books of heaven of unkind looks and words that bite and sting like an adder. And this is not the record of one day in the year merely, but of day after day. Oh that these families would consider that angels of God are taking a daguerreotype of the character just as accurately as the artist takes the likeness of the human features; and that it is from this that we are to be judged! <RH, February 2, 1886 par. 18>

All should cultivate patience by practicing patience. By being kind and forbearing, true love may be kept warm in the heart, and qualities will be developed that Heaven will approve. He who goes forth from such a family to stand at the head of a family of his own, will know how to advance the happiness of the one whom he has selected as a companion for life. There will be mutual love, mutual forbearance. Marriage, instead of being the end of love, will then be as it were the very beginning of love. <RH, February 2, 1886 par. 19>

If those who are contemplating marriage would not have miserable, unhappy reflections after marriage, they must make it a subject of serious, earnest reflection now. This step taken unwisely is one of the most effective means of ruining the usefulness of young men and women. Life becomes a burden, a curse. No one can so effectually ruin a woman's happiness and usefulness, and make life a heart-sickening burden, as her own husband; and no one can do one hundredth part as much to chill the hopes and aspirations of a man, to paralyze his energies and ruin his influence and prospects, as his own wife. It is from the marriage hour that many men and women date their success or failure in this life, and their hopes of the future life.

*Basel, Switzerland.* <RH, February 2, 1886 par. 20>

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## February 9, 1886 Christian Beneficence.

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By Mrs. E. G. White.  
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"Honor the Lord with thy substance, and with the first-fruits of all thine increase. So shall thy barns be filled with plenty, and thy presses shall burst out with new wine." <RH, February 9, 1886 par. 1>

"There is that scattereth, and yet increaseth; and there is that withholdeth more than is meet, but it tendeth to poverty. The liberal soul shall be made fat; and he that watereth shall be watered also himself." <RH, February 9, 1886 par. 2>

God is able to fulfill his promises. His resources are infinite, and he employs them all in accomplishing his will. Yet all his promises are based upon conditions, and it is only by complying with these that we can hope to gain the proffered blessing. God has intrusted of his bounties to every man, in varying measure, according to the capacity of each. These gifts of Providence are to be wisely employed in the service of the Giver, and to be returned with interest at the day of reckoning. Those who prove themselves good stewards, will receive in greater measure as they disperse their means to advance God's cause and to bless suffering humanity. <RH, February 9, 1886 par. 3>

Our heavenly Father has been pleased to make men co-laborers with himself in the work of human redemption. Those who have been commissioned to preach the gospel are not the only ones whom he will use as his instruments. All whose minds have been illuminated by the Holy Spirit will in their turn be required to enlighten others. "None of us liveth to himself." Every individual has his station of duty in the accomplishment of God's great plan. And every one who receives and obeys the light which God has given, will be a living witness for Christ and the truth. <RH, February 9, 1886 par. 4>

The children of God will not be like the world, enshrouded in moral darkness, loving themselves, and seeking for earthly treasure. They will be a "peculiar people, zealous of good works." It will require self-denial and self-sacrifice to imitate the pattern of Christ Jesus. In order to be like him we must cultivate a spirit of beneficence. The first great principle of God's law is supreme love to the Creator; the second, equal love to our neighbor. "On these two

commandments," said Christ, "hang all the law and the prophets." <RH, February 9, 1886 par. 5>

Experience shows that a spirit of benevolence is more often to be found with those of limited means than among the more wealthy. The most liberal donations for the cause of God or the relief of the needy, come from the poor man's purse, while many to whom the Lord has committed an abundance for this very purpose, see not the necessity for means to advance the truth, and hear not the cries of the poor among them. <RH, February 9, 1886 par. 6>

Yet many who greatly desire riches would be ruined by their possession. When such persons are intrusted with talents of means, they too often hoard or waste the Lord's money, until the Master says to them individually, "Thou shalt be no longer steward." They dishonestly use that which is another's as though it were their own. God will not intrust them with eternal riches. <RH, February 9, 1886 par. 7>

The cry of souls that have been left in darkness, and the cry of the widow and the fatherless, go up to heaven as a swift witness against the unfaithful stewards. The poor man's gift, the fruit of self-denial to extend the precious light of truth, is as fragrant incense before God. And every act of self-sacrifice for the good of others will strengthen the spirit of beneficence in the giver's heart, allying him more closely to the Redeemer of the world, "who was rich, yet for our sakes became poor, that we through his poverty might be rich." <RH, February 9, 1886 par. 8>

The smallest sum given cheerfully as the result of self-denial is of more value in God's sight than the offerings of those who could give thousands and yet feel no lack. The poor widow who cast two mites into the treasury of the Lord, showed love, faith, and benevolence. She gave all that she had, trusting to God's care for the uncertain future. Her little gift was pronounced by our Saviour the greatest that day cast into the treasury. Its value was measured, not by the worth of the coin, but by the purity of the motive which prompted her sacrifice. <RH, February 9, 1886 par. 9>

God's blessing upon that sincere offering has made it the source of great results. The widow's mite has been like a tiny stream flowing down through the ages, widening and deepening in its course, and contributing in a thousand directions to the extension of the truth and the relief of the needy. The influence of that small gift has acted and reacted upon thousands of hearts in every age and in every country upon the globe. As the result, unnumbered gifts have flowed into the treasury of the Lord from the liberal, self-denying poor. And again, her example has stimulated to good works thousands of ease-loving, selfish, and doubting ones, and their gifts also have gone to swell the value of her offering. <RH, February 9, 1886 par. 10>

Liberality is a duty on no account to be neglected; but let not rich or poor for a moment entertain the thought that their offerings to God can atone for their defects of Christian character. Says the great apostle, "Though I bestow all my goods to feed the poor, and though I give my body to be burned, and have not charity, it profiteth me nothing." <RH, February 9, 1886 par. 11>

Again, he sets forth the fruits of true charity: "Charity suffereth long, and is kind; charity envieth not; charity vaunteth not itself, is not puffed up, doth not behave itself unseemly, seeketh not her own, is not easily provoked, thinketh no evil; rejoiceth not in iniquity, but rejoiceth in truth; beareth all things, believeth all things, hopeth all things, endureth all things. Charity never faileth." If we would be accepted as the followers of Christ, we must bring forth the fruits of his Spirit; for our Saviour himself declares, "Ye shall know them by their fruits." <RH, February 9, 1886 par. 12>

It is to cultivate a spirit of benevolence in us that the Lord calls for our gifts and offerings. He is not dependent upon men for means to sustain his cause. He declares, by the prophet, "Every beast of the forest is mine, and the cattle upon a thousand hills. I know all the fowls of the mountains; and the wild beasts of the field are mine. If I were hungry, I would not tell thee; for the world is mine, and the fulness thereof." <RH, February 9, 1886 par. 13>

These words were spoken as a reproof to Israel, who did not cherish the love of God in their heart, yet were increasing the number of their sacrifices, as if they would make a compromise with the Lord. Gifts and offerings will not purchase salvation for any of us. The religion of the Bible is that development of our moral nature by which the soul learns to love what God loves and to hate what God hates. The Lord will not accept our offerings, if we withhold ourselves. He asks for that which is his own,--not only the means intrusted to us, but all that we have and are, in body, soul, and spirit; for all has been purchased at the infinite price of the blood of Christ. <RH, February 9, 1886 par. 14>

God might have made angels the ambassadors of his truth. He might have made known his will, as he proclaimed the law from Sinai, with his own voice. But he has chosen to employ men to do this work. And it is only as we fulfill the divine purpose in our creation, that life can be a blessing to us. All the riches intrusted to man will prove only a curse, unless he employs them to relieve his own daily wants and the wants of the needy around him, and to glorify God by advancing his cause in the earth. <RH, February 9, 1886 par. 15>

The Majesty of heaven-yielded up his high command, his glory with the Father, and even his own life, to save us. And now what will we do for him? God forbid that his professed children should live for themselves! There is work to be done for the Master, by our means and by our influence. God's claim underlies every other. The first and best of everything rightfully belongs to him. When Christ shall come in the clouds of heaven, he will have no use for the money which he has intrusted to us. It is in this life that he requires all our talents to be put out to the exchangers. In

this life he calls upon us to bring all the tithes into the store-house, and thus prove him and see if he will not pour us out a blessing. This proposition is made by the Lord of hosts. Shall we comply with the conditions and thus secure the promised blessing? <RH, February 9, 1886 par. 16>

"Will a man rob God? Yet ye have robbed me. But ye say, wherein have we robbed thee? In tithes and offerings." There has been a fearful withholding from God, and as a result the withdrawal of his special blessing. My brethren and sisters, I entreat you to look carefully to this matter; learn where you have robbed the Lord in tithes and offerings. Let not the record stand against you in the books of heaven. Repent, and show your repentance by your works. Make up the deficiencies without delay. <RH, February 9, 1886 par. 17>

We should not look upon the tithe as the limit of our liberality. The Jews were required to bring to God numerous offerings besides the tithe; and shall not we, who enjoy the blessings of the gospel, do as much to sustain God's cause as was done in the former, less-favored dispensation? As the work for this time is extending in the earth, the calls for help are constantly increasing. And in view of this the Lord commands us, "Bring ye all the tithes into the store-house, that there may be meat in mine house;" that is, a surplus of means in the treasury, to amply sustain the work of God in its various branches. <RH, February 9, 1886 par. 18>

As we are continually receiving the blessings of God, so are we to be continually giving. When the heavenly Benefactor ceases to give to us, then we may be excused; for we shall have nothing to bestow. God has never left us without evidence of his love, in that he did us good. He gives us rain from heaven and fruitful seasons, providing us abundantly with his bounties, and filling our hearts with 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." <RH, February 9, 1886 par. 19>

We are sustained every moment by God's care, and upheld by his power. He spreads our tables with food. He gives us peaceful and refreshing sleep. Weekly he brings to us the Sabbath, that we may rest from our temporal labors, and worship him in his own house, He has given us his word to be a lamp to our feet and a light to our path. In its sacred pages we find the counsels of wisdom; and as oft as we lift our hearts to him in penitence and faith, he grants us the blessings of his grace. Above all else is the infinite gift of God's dear Son, through whom flow all other blessings for this life and for the life to come. <RH, February 9, 1886 par. 20>

Surely goodness and mercy attend us at every step. Not till we wish the infinite Father to cease bestowing his gifts on us, should we impatiently exclaim, Is there no end of giving? Not only should we faithfully render to God our tithes, which he claims as his own, but we should bring a tribute to his treasury as an offering of gratitude. Let us with joyful hearts bring to our Creator the first-fruits of all his bounties,--our choicest possessions, our best and holiest service. <RH, February 9, 1886 par. 21>

## February 16, 1886 Christ's Representatives.

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By Mrs. E. G. White.  
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The disciples of Christ are his representatives upon the earth; and God designs that they shall be lights in the moral darkness of this world, dotted all over the country, in the towns, villages, and cities, "a spectacle unto the world, to angels, and to men." If they obey the teachings of Christ in his sermon on the mount, they will be seeking continually for perfection of Christian character, and will be truly the light of the world--channels through which God will communicate his divine will, the truth of heavenly origin, to those who sit in darkness, and who have no knowledge of the way of life and salvation. <RH, February 16, 1886 par. 1>

God cannot display the knowledge of his will, and the wonders of his grace, among the unbelieving world, unless he has witnesses scattered all over the earth. This is God's plan: that men and women who are partakers of this great salvation through Jesus Christ, should be his missionaries, bodies of light throughout the world, to be as signs to the people--living epistles, known and read of all men, their faith and their works testifying to the near approach of the coming Saviour, and that they have not received the grace of God in vain. The people must be warned to prepare for the coming Judgment. To those who have been listening only to fables, God will give an opportunity to hear the sure word of prophecy, whereunto they do well that they take heed, as unto a light that shineth in a dark place. God will present the sure word of truth to the understanding of all who will take heed, that they may contrast truth with the fables which have been presented to them by men who claim to understand the word of God, and profess to be qualified to instruct those in darkness. <RH, February 16, 1886 par. 2>

Every follower of Jesus has his or her work to do as a missionary of Christ, in their families, in their neighborhoods, and in the towns and cities where they live. If they are consecrated to God, they are channels of light. God makes them instruments of righteousness to communicate the light of truth, the riches of his grace, to others. Unbelievers may appear indifferent and careless; yet God is impressing and convicting their hearts that there is a reality in the truth. But when men leave the field, give up the contest, and allow the cause of God to languish before God says, "Let them alone," they will only be a burden to any church where they may move. Those they have left, who were convicted, have frequently quieted their consciences with thinking that, after all, they were needlessly anxious; they decide that there is no reality in the profession made by Seventh-day Adventists. <RH, February 16, 1886 par. 3>

Satan triumphs to see the vine of God's planting either entirely uprooted or left to languish. It is not the purpose of God that his people should cluster together and concentrate their influence in a special locality. <RH, February 16, 1886 par. 4>

God designs that his people shall be the light of the world, the salt of the earth. The plan of gathering together in large numbers, to compose a large church, has contracted their influence, and narrowed their sphere of usefulness, and is literally putting their light under a bushel. It is God's design that the knowledge of the truth should come to all, that none may be left ignorant of its principles, and so remain in darkness; and that every one should be tested upon it, and decide for or against it, that all may be warned, and left without excuse. The plan of colonizing, or moving from different localities where there is but little strength or influence, and concentrating the influence of many in one locality, is removing the light away from place where God would have it shine. <RH, February 16, 1886 par. 5>

The followers of Jesus Christ, scattered throughout the world, do not have a high sense of their responsibility, and the obligation resting upon them to let their light shine forth to others. If there are but one or two in a place, they can, although few in number, so conduct themselves before the world as to have an influence which will impress the unbeliever with the sincerity of their faith. The followers of Jesus are not meeting the mind and will of God if they are content to remain in ignorance of his word. All should become Bible students. Christ commanded his followers, "Search the Scriptures; for in them ye think ye have eternal life: and they are they which testify of me." Peter exhorts us, "But sanctify the Lord God in your hearts; and be ready always to give an answer to every man that asketh you a reason of the hope that is in you, with meekness and fear." <RH, February 16, 1886 par. 6>

Many who profess to believe the truth for these last days, will be found wanting. They have neglected the weightier matters. Their conversion is superficial; not deep, earnest, and thorough. They do not know why they believe the truth, only because others have done so, and they take it for granted it must be so. They can give no intelligent reason why they believe. Many have allowed their minds to be filled with things of minor importance, and their eternal interest is made secondary. Their own souls are dwarfed and crippled in spiritual growth. Others are not enlightened or edified by their experience and the knowledge it was their privilege and duty to obtain. Strength and stability lie with true-hearted professors. Christ and him crucified should become the theme of our thoughts, and stir the deepest emotions of our souls. The true followers of Christ will appreciate the great salvation he has wrought for them; and wherever he leads the way, they will follow. They will consider it a privilege to bear whatever burdens Christ may lay upon them. It is through the cross alone that we can estimate the worth of the human soul. <RH, February 16, 1886 par. 7>

Such is the value of men for whom Christ died that the Father is satisfied with the infinite price which he pays for the salvation of man in yielding up his own Son to die for their redemption. What wisdom, and mercy, and love, in its fullness, are here manifested! The worth of man is only known by going to Calvary. In the mystery of the cross of Christ, we can place an estimate upon man. <RH, February 16, 1886 par. 8>

What a responsible position, to unite with the Redeemer of the world in the salvation of men! This work calls for self-denial, sacrifice, and benevolence; for perseverance, courage and faith. Why there are so little results seen of those who minister in word and doctrine, is, they have not the fruit of the grace of God in their hearts and lives. They have not faith. Many who profess to be ministers of Jesus Christ, manifest a wonderful submission in seeing the unconverted all around them going to perdition. A minister of Christ has no right to be at ease, and sit down submissively to the fact that the truth is powerless, and souls are not stirred by its presentation. They should resort to prayer, and should work and pray without ceasing. Those who submit to remain destitute of spiritual blessings, without an earnest wrestling for those blessings, consent to have Satan triumph. Persistent, prevailing faith is necessary. God's ministers must come into closer companionship with Christ, and follow his example in all things,--in purity of life, in self-denial, in benevolence, in diligence, in perseverance. They should remember that a record will one day appear in evidence against them for the least omission of duty. <RH, February 16, 1886 par. 9>

In order for laborers to grow in grace and in the knowledge of the truth, they must have a varied experience, which will be best acquired in extended labor in new fields, in different localities, coming in contact with all classes of people, and with all varieties of minds, calling into exercise various kinds of labor to meet the wants of many and varied minds. This drives the true laborer to God and the Bible for light, and strength, and knowledge, in order to be fully qualified to



meet the wants of the people. They should heed the exhortation given to Timothy: "Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth." "Who, then, is that faithful and wise steward, whom his Lord shall make ruler over his household, to give them their portion of meat in due season?" Wisdom is needed to discern the most appropriate subject for the occasion. Paul exhorted Timothy, "Be thou an example to 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. Neglect not the gift that is in thee, which was given thee by prophecy, with the laying on of the hands of the presbytery. 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." <RH, February 16, 1886 par. 10>

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## February 23, 1886 What Shall We Answer?

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By Mrs. E. G. White.  
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Jesus warned the people, "Take heed, and beware of covetousness; for a man's life consisteth not in the abundance of the things which he possesseth. And he spake a parable unto them, saying, The ground of a certain rich man brought forth plentifully; and he thought within himself, saying, What shall I do, because I have no room where to bestow my fruits? And he said, This will I do: I will pull down my barns and build greater; and there will I bestow all my fruits and my goods. And I will say to my soul, Soul, thou hast much goods laid up for many years; take thine ease, eat, drink, and be merry. But God said unto him, Thou fool, this night thy soul shall be required of thee; then whose shall those things be, which thou hast provided? So is he that layeth up treasure for himself, and is not rich toward God." He then addressed his disciples, "Therefore I say unto you, Take no thought for your life, what ye shall eat; neither for the body, what ye shall put on. The life is more than meat, and the body is more than raiment." <RH, February 23, 1886 par. 1>

These warnings are given for the benefit of all. Will they be benefited? Will they improve the warnings given? Will they regard these striking illustrations of our Saviour, and shun the example of the foolish rich man? He had abundance; so have many who profess to believe the truth, and they are acting again the case of the poor foolish rich man. Oh that they would be wise, and feel the obligations resting upon them to use the blessings God has given them in blessing others, instead of turning these blessings into a curse! God will say to all such, as to the foolish rich man, "Thou fool." <RH, February 23, 1886 par. 2>

Men act as though they were bereft of their reason. They are buried up in the cares of this life. They have no time to devote to God, no time to serve him. Work, work, work, is the order of the day. All about them are required to go upon the high-pressure plan, to take care of large farms. To tear down and build greater is their ambition, that they may have room wherein to bestow their goods. Yet these very men who are weighed down with their riches, pass for Christ's followers. They have the name of believing that Christ is soon to come, that the end of all things is at hand; yet they have no spirit of sacrifice. They are plunging deeper and deeper into the world. They allow themselves but little time to study the word of life, and to meditate and pray. Neither do they give others in their family, or those who serve them, this privilege. Yet these men profess to believe that this world is not their home--that they are merely pilgrims and strangers upon the earth, preparing to move to a better country. The example and influence of all such is a curse to the cause of God. Hollow hypocrisy characterizes their professed Christian life. They love God and the truth just as much as their works show, and no more. A man will act out all the faith he has. "By their fruits ye shall know them." The heart is where the treasure is. Their treasure is upon this earth, and their heart and interests are here. <RH, February 23, 1886 par. 3>

"What doth it profit, my brethren, though a man say he hath faith, and hath not works? Can faith save him?" "Even so faith, if it hath not works, is dead, being alone." When those who profess the faith show their lives to be consistent with their faith, then we shall see a power attending the presentation of the truth, that will convict the sinner, and draw souls nigh to Christ. <RH, February 23, 1886 par. 4>

A consistent faith is rare among rich men. Genuine faith, sustained by works, is rare. But all who possess this faith will be men who will not lack influence. They will copy after Christ in that disinterested benevolence and interest in the work of saving souls that he had. The followers of Christ should value souls as he valued them. Their sympathies should be with the work of their dear Redeemer, and they should labor to save the purchase of his blood at any sacrifice. What are money, houses, and lands, in comparison with even one soul? <RH, February 23, 1886 par. 5>

Christ made a full and complete sacrifice, sufficient to save every son and daughter of Adam who should show repentance toward God because they have transgressed his law, and faith in our Lord Jesus Christ. Yet notwithstanding that the sacrifice was ample, but few consent to a life of obedience, that they may have this great salvation. But few are willing to imitate his amazing privations, and endure his sufferings, and his persecutions, and share his exhausting labor to bring others to the light. But few will follow the example of our Saviour in earnest, frequent prayer to God for strength to endure the trials, and to perform the daily duties, of this life. Christ is the captain of our salvation, and by his own sufferings and sacrifice, has given an example to all his followers, that watchfulness and prayer and persevering effort were necessary on their part if they would rightly represent the love which dwelt in his bosom for the fallen race. <RH, February 23, 1886 par. 6>

Men of property are dying spiritually because of their neglect to use the means God has placed in their hands to aid in saving their fellow-men. Some become aroused at times, and resolve that they will make to themselves friends with the unrighteous mammon, that they may finally be received into everlasting habitations. But their efforts in this direction are not thorough. They commence, but not being heartily, earnestly, and thoroughly in the work, they make a failure. They are not rich in good works. While lingeringly retaining their love and grasp of their earthly treasures, Satan outgenerals them. <RH, February 23, 1886 par. 7>

Some who have been intrusted with only one talent, excuse themselves because they have not as large a number of talents as those to whom are intrusted many talents. They, like the unfaithful steward, hide the one talent in the earth. They are afraid to render to God that which he has intrusted to them. They engage in worldly enterprises, but invest little, if anything, in the cause of God. They expect those who have large talents, to bear the burden of the work, while they feel that they are not responsible for its success and advancement. <RH, February 23, 1886 par. 8>

When the Master comes to make an investigation of his servants, in confusion the unwise servants acknowledge, "I knew thee that thou art a hard man, reaping where thou hast not sown, and gathering where thou hast not strewed; and I was afraid [afraid of what?--That the Lord would claim some portion of the small talent intrusted to him.], and went and hid thy talent in the earth: lo, there thou has that is thine." His Lord answered, "Thou wicked and slothful servant, thou knewest that I reap where I sowed not, and gather where I have not strewed; thou oughtest, therefore, to have put my money to the exchangers, and then, at my coming, I should have received mine own with usury. Take, therefore, the talent from him, and give it unto him which hath ten talents. For unto every one that hath, shall be given, and he shall have abundance; but from him that hath not, shall be taken away even that which he hath. And cast ye the unprofitable servant into outer darkness: there shall be weeping and gnashing of teeth." <RH, February 23, 1886 par. 9>

Many who have but little of this world, are represented by the man with one talent. They are afraid to trust God. They are afraid that God will require something they claim to be their own. They hide their talent in the earth, fearing to invest it anywhere, lest they be called to give back the improvements to God. Instead of putting out the talent to the exchangers as God required, they bury it, or hide it, where neither God nor man can be benefited with it. Many who are professing to love the truth, are doing this very work. They are deceiving their own souls; for Satan has blinded their eyes. In robbing God, they have robbed themselves more. They have deprived themselves of the heavenly treasure through their covetousness, and because of their evil heart of unbelief. Because they have but one talent, they are afraid to trust it with God, and they hide it in the earth. They feel relieved of responsibility. They love to see the truth progress, but do not think that they are called upon to practice self-denial, and aid in the work through their own individual effort and with their means, although they have not a large amount. <RH, February 23, 1886 par. 10>

All should do something. The case of the widow who cast in her two mites, is placed upon record for the benefit of others. Christ commended her for the sacrifice she made. He calls the attention of his disciples to the act of the widow: "Verily I say unto you, That this poor widow hath cast more in than all they which have cast into the treasury; for all they did cast in of their abundance; but she of her want did cast in all that she had, even all her living." Christ esteemed her gift more valuable than the large offerings of the most wealthy. They gave of their abundance. They would not feel the least privation because of their offerings. The widow, to do her little, had deprived herself of even the necessities of life. She could not see how her future needs were to be supplied. She had no husband to support her in want. She trusted God for the morrow. The value of the gift is not estimated so much by the amount as by the proportion that is given, and the motive that prompts the gift. When Christ shall come, whose reward is with him, he will give every man according as his work shall be. <RH, February 23, 1886 par. 11>

All, both high and low, rich and poor, have been trusted by the Master with talents; some more, and some less, according to their several ability. The blessing of God will rest upon the earnest, loving, diligent workers. Their investment will be successful, and will secure souls to the kingdom of God, and for themselves an immortal treasure. All are moral agents, and are intrusted with the goods of heaven. The amount of talents is proportioned according to the capabilities possessed by each. <RH, February 23, 1886 par. 12>

God gives to every man his work, and he expects corresponding returns, according to their various trusts. He does not

require the increase from ten talents of the man to whom he has given only one talent. He does not expect the man of poverty to give alms as the man who has riches. He does not expect of the feeble and suffering, the activity and strength which the healthy man has. The one talent, used to the best account, God will accept "according to that a man hath, and not according to that he hath not." <RH, February 23, 1886 par. 13>

God calls us servants, which implies that we are employed by him to do a certain work, and to bear responsibilities. He has lent us capital for investment. It is not our property; and we displease God if we hoard up, or spend as we choose, our Lord's goods. We are responsible for the use or abuse of that which God has thus lent us. If this capital which the Lord has placed in our hands lies dormant, or we bury it in the earth, be it only one talent, we shall be called to an account by the Master. He requires, not ours, but his own, with usury. <RH, February 23, 1886 par. 14>

Every talent which returns to the Master, will be scrutinized. The doings and trusts of God's servants will not be considered an unimportant matter. Every individual will be dealt with personally, and will be required to give an account of the talents intrusted to him, whether he has improved or abused them. The reward bestowed will be proportionate to the talents improved. The punishment awarded will be according as the talents have been abused. <RH, February 23, 1886 par. 15>

The inquiry of each one should be, What have I of my Lord's? and how shall I use it to his glory? "Occupy," says Christ, "till I come." The heavenly Master is on his journey. Our gracious opportunity is now. The talents are in our hands. Shall we use them to God's glory? or shall we abuse them? We trade with them today; but tomorrow our probation may end, and our account be forever fixed. <RH, February 23, 1886 par. 16>

If our talents are invested for the salvation of our fellow-men, God will be glorified. Pride and position are made apologies for extravagance, vain show, ambition, and profligate selfishness. The Lord's talents, lent to a man as a precious blessing, will, if abused, reflect back upon him a terrible curse. Riches may be used by us to advance the cause of God, and to relieve the wants of the widow and the fatherless. In thus doing, we gather to ourselves rich blessings; not only in expressions of gratitude from the recipients of our bounties, but the Lord himself, who has placed the means in our hands for this very purpose, will make our souls like a watered garden, whose waters fail not. When the reaping time shall come, who of us will have the inexpressible joy of seeing the sheaves we have gathered, as a recompense of our fidelity and our unselfish use of the talents the Lord has placed in our hands to use for his glory? <RH, February 23, 1886 par. 17>

## March 2, 1886 The Two Dispensations.

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By Mrs. E. G. White.  
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God's truth is the same in all ages, although differently developed to meet the wants of his people in various periods. Under the Old Testament dispensation, every important work was closely connected with the sanctuary. In the holy of holies the great I AM took up his abode, and no human being was permitted to enter there except by divine appointment. There, above the mercy-seat, overshadowed by the wings of the cherubim, dwelt the shekinah of his glory, the perpetual token of his presence; while the breastplate of the high priest, set with precious stones, made known from the sacred precincts of the sanctuary the solemn message of Jehovah to the people. Wonderful dispensation, when the Holy One, the creator of the heavens and the earth, thus manifested his glory, and revealed his will to the children of men! <RH, March 2, 1886 par. 1>

The typical sacrifices and offerings of that dispensation represented Christ, who was to become the perfect offering for sinful man. Besides these mystic symbols and shadowy types pointing to a Saviour to come, there was a present Saviour to the Israelites. He it was, who, enshrouded in a pillar of cloud by day and a pillar of fire by night, led them in their travels; and he it was who gave direct words to Moses to be repeated to the people. Those who sneer at the old dispensation, and professedly accept Christ in the new, do not discern that this same Christ was the ancient leader of Israel, and that from his lips came all the commands, all the rules and regulations, to govern more than a million of people. He who was equal with the Father in the creation of man was commander, lawgiver, and guide to his ancient people. <RH, March 2, 1886 par. 2>

The Christ typified in the former dispensation is the Christ revealed in the gospel dispensation. The clouds that then enshrouded his divine form have been rolled back; the mists and shadows have disappeared; and he stands revealed, not as the Jewish nation expected, as a powerful king who would conquer their enemies and achieve for them glorious victories, but as a man of sorrows, and acquainted with grief. His divinity is now hid, not under a cloud, but under the

garb of humanity. <RH, March 2, 1886 par. 3>

As time has rolled on from creation and the cross of Calvary, as prophecy has been and is still fulfilling, light and knowledge have greatly increased. But it does not become believers in God or the Bible to pour contempt on the age that has led step by step to the present. In the life and death of Christ, a light flashes back upon the past, giving significance to the whole Jewish economy, and making of the old and the new dispensations a complete whole. Nothing that God has ordained in the plan of redemption can be dispensed with. It is the working out of the divine will in the salvation of man. <RH, March 2, 1886 par. 4>

The sacrificial offerings were established by infinite wisdom to impress upon the fallen race the solemn truth that it was sin which caused death. Every time the life of a sacrificial offering was taken, they were reminded that if there had been no sin, there would have been no death. "The wages of sin is death." <RH, March 2, 1886 par. 5>

The word of God covers a period of history reaching from the creation to the coming of the Son of man in the clouds of heaven. Yea, more; it carries the mind forward to the future life, and opens before it the glories of paradise restored. Through all these centuries the truth of God has remained the same. That which was truth in the beginning is truth now. Although new and important truths appropriate for succeeding generations have been opened to the understanding, the present revealings do not contradict those of the past. Every new truth understood only makes more significant the old. <RH, March 2, 1886 par. 6>

With the broader, clearer light that shines upon us, we can see with greater distinctness the glory of the former dispensation. We can hold converse with the patriarchs of old; we can listen to Moses as he legislates for Israel, to the prophets as they look down through future ages and foretell coming events, and to the apostles as they lay open the mysteries of the new dispensation, and relate their personal experience and the wonderful words of Him that spake as never man spake. As we see the prediction of the prophets fulfilling around us, we are brought nearer to them, and we read them with a deeper and more intelligent interest. And as time rolls on and we near the close of earth's history, we shall, if humble learners in the school of Christ, be able to comprehend still more clearly divine wisdom. <RH, March 2, 1886 par. 7>

Noah, Abraham, Isaac, Jacob, Moses, and all the patriarchs and prophets, heard the gospel through Christ; they saw the salvation of the race through the substitute and surety, Jesus, the world's Redeemer. They saw a Saviour to come to the world in human flesh, and communed with him in his divine majesty. Abraham walked and talked with the heavenly angels who came to him in the garb of humanity. Jacob talked with Christ and angels. Moses held converse with Jesus face to face as one who speaketh with a friend. <RH, March 2, 1886 par. 8>

From the creation and fall of man to the present time, there has been a continual unfolding of the plan of God for the redemption, through Christ, of the fallen race. The tabernacle and temple of God on earth were patterned after the original in heaven. Around the sanctuary and its solemn services mystically gathered the grand truths which were to be developed through succeeding generations. There has been no time when God has granted greater evidences of his grandeur and exalted majesty, than while he was the acknowledged governor of Israel. The manifestations of an invisible King were grand and unspeakably awful. A scepter was swayed, but it was held by no human hand. The sacred ark, covered by the mercy-seat, and containing the holy law of God, was symbolical of Jehovah himself. It was the power of the Israelites to conquer in battle. Before it idols were thrown down, and for rashly looking into it thousands perished. Never in our world has the Lord given such open manifestations of his supremacy as when he alone was the acknowledged king of Israel. <RH, March 2, 1886 par. 9>

How wise was the arrangement of God to preserve a knowledge of himself in the earth by giving man his holy law, which was the foundation of his government in heaven and in earth, and by connecting with it a system of worship that would be a continual reminder of a coming Saviour. While darkness covered the earth, and gross darkness the people, the Lord had a humble few who acknowledged his sovereignty by respecting and obeying the constitution of his kingdom, the ten commandments. Through the ages of idolatry and apostasy, the promise of a Messiah kept the star of hope shining in the darkened moral heavens until the time came for Christ to make his first advent. <RH, March 2, 1886 par. 10>

In the sacrificial offering on every altar was seen a Redeemer. With the cloud of incense arose from every contrite heart the prayer that God would accept their offerings as showing faith in the coming Saviour. Our Saviour has come and shed his blood as a sacrifice, and now he pleads that blood before his Father in the sanctuary in heaven. It is now, as anciently, only through the merits of that blood that the transgressor of God's law can find pardon. It is by exercising repentance toward God and faith in our Lord Jesus Christ. <RH, March 2, 1886 par. 11>

While we rejoice today that our Saviour has come, that the sacrifices of the former dispensation have given place to the perfect offering for sin, we are not excusable in showing contempt for that period. Those who make slurring remarks concerning the old Jewish age, show that they are ignorant of the Scriptures, and of the power of God. Amid the moral darkness of the idolatrous nations of that time are seen burning traces of the great I AM. His goings forth



stand registered in the pages of Bible history. What is now needed is divine enlightenment, and a more intelligent knowledge of the wonderful dealings of God with his people anciently. The psalmist exclaims, "Thy way, O God, is in the sanctuary: who is so great a God as our God."

*Basel, Switzerland.* <RH, March 2, 1886 par. 12>

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## **March 9, 1886 The Government of God.**

*\*[Sermon delivered at Basel, Switzerland, Jan. 23, 1886.]*

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**By Mrs. E. G. White.**  
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Text: "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. Therefore I esteem all thy precepts concerning all things to be right; and I hate every false way." Ps. 119: 126-128. <RH, March 9, 1886 par. 1>

If this prayer was appropriate in David's time, it is in a special sense appropriate now. If in his day sin and iniquity prevailed to such a degree that it was time for God to work, it certainly is time for him to work in our day; for the warring powers of darkness are prevailing to a remarkable extent. The entrance of sin into heaven cannot be explained. If it were explainable, it would show that there was some reason for sin. But as there was not the least excuse for it, its origin will ever remain shrouded in mystery. <RH, March 9, 1886 par. 2>

Sin began with Satan when he was an exalted angel in heaven. He had great honor there among the angels. The first sign of his dissatisfaction was the manifestation of his desire to be equal with God, to be worshiped as God. He tried to falsify the word of God, and pervert his plan of government before the angels. He claimed that God was not just in laying rules and laws upon the inhabitants of heaven. He represented that God was not self-denying, and that Christ was not self-denying; why, then, should the angels be required to be self-denying? <RH, March 9, 1886 par. 3>

Satan was greatly loved by the heavenly beings, and his influence over them was strong. Some course must be pursued to uproot him from their affections. God's government included not only the inhabitants of heaven but of all the created worlds; and Satan thought that if he could carry the intelligences of heaven with him in rebellion, he could also carry with him the other worlds. <RH, March 9, 1886 par. 4>

God in his wisdom did not immediately thrust Satan out of heaven. This act would not have changed his principles, and would only have strengthened his rebellion, for it would have created sympathy for him as one unjustly dealt with; and he would have carried a much larger number with him. He must be displaced, and have time to more fully develop his principles. <RH, March 9, 1886 par. 5>

Satan was artful in presenting his side of the question. As soon as he found that one position was seen in its true character, he changed it for another. Not so with God. He could work with only one class of weapons,--truth and righteousness. Satan could use what God could not,--crookedness and deceit. These are the very weapons that he uses in our day to make the truth of none effect. When the truth is presented to the people, it seems to many to be consistent and right; and if the enemy and his followers did not come in and oppose it by every means in their power, where there are now ten who take hold of it, there would be thousands. <RH, March 9, 1886 par. 6>

The only way in which God could deal with Satan was to take a straightforward course; and this is the course that his children must pursue in the great controversy which is still being carried on in the world between truth and error, light and darkness. Those who hold the truth in righteousness will be fair; they can afford to be fair. But those who oppose the truth lack Bible evidence to sustain their position. Therefore they are not fair, but are constantly warring against the things that are for their good. <RH, March 9, 1886 par. 7>

When Satan tempted and overcame Adam and Eve, he thought he had gained possession of this world; "because," said he, "they have chosen me as their governor." God had said to man, Thou shalt not eat of the forbidden tree. Satan had said, Thou mayest eat. They did eat, and in consequence were driven out of the garden. The sentence of death rested upon them, and the entire race was plunged in hopeless misery. This world is, as it were, but one link in a chain composed of a thousand links; but because of sin it was struck off from the continent of heaven, and Satan claimed it as his. <RH, March 9, 1886 par. 8>

If God were like us, we would expect to hear him say, "Let the world go; let Satan have it for his own." But I am so thankful that God is not like man. He so loved the creatures of his care that he provided a way by which they might be

brought back to their Eden home. But at what an immense cost was this provision made! It was no less than by giving up his own dear Son, who was equal to himself, to bear the penalty of the transgressor. The controversy was not to be taken into the other worlds of the universe; but it was to be carried on in the very world, on the very same field, that Satan claimed as his. <RH, March 9, 1886 par. 9>

Ever since his fall, Satan has been at work to establish himself as ruler of this earth. He saw the sacrificial offerings which had been ordained to represent Christ as dying for the race; and he tried in every possible way to so pervert them that the people would lose sight of their true meaning. He was acquainted with the people whom Christ led out of Egyptian bondage, and who were the depositaries of God's law; and he tried earnestly to overcome them by constantly plying them with his temptations. But God did not give them up to his control. He so far succeeded, however, that nearly the whole company who left Egypt fell in the wilderness. Not all, thank God! not all. There were a few faithful ones to pass the work into the hands of others to carry forward. <RH, March 9, 1886 par. 10>

From the Jewish age down to the present time, Satan's warfare has been directed against the Son of God and his work; and he still flatters himself that he will obtain the victory. Christ came to our world in the form of humanity. All heaven were intensely interested in following him from the manger to Calvary, as he traversed, step by step, the blood-stained path to redeem man. Here were the very people whom he had led out of bondage, and to whom God had intrusted his law; but they received him not. He was the light of the world; but the darkness comprehended it not. <RH, March 9, 1886 par. 11>

It was Satan's studied purpose to bring the Jewish nation into such a state of darkness that they would not know Jesus when he came. Had they walked in the light, they would not have been thus deceived. Heaven marked the insult and mockery that he received from the very men who professed to be his children. They knew that it was at Satan's instigation that spies were placed upon his track as he went from city to city. Christ declared that he came to break the yoke of bondage from every neck, and to let the oppressed go free. Here was a work of counter-agencies going on. Satan was constantly pressing darkness, suffering, and sorrow upon the race; Christ was counteracting it. <RH, March 9, 1886 par. 12>

When Christ went into the wilderness of temptation after his baptism, it was to meet the wily foe in conflict. Satan did not at first appear to Christ in his true character, but as a bright, beautiful, attractive angel sent to him with a message direct from his Father in heaven. This was a temptation to Christ. His humanity made it a temptation to him. It was only by trusting in his Father that he could resist these temptations. He walked by faith as we must walk by faith. It would have been impossible for him to know how to succor those who are tempted had he not known what it was to be tempted. The temptations that he endured were as much more severe than those which come upon us as his character is more exalted than ours. He overcame Satan by the word of God, "It is written." So must we. <RH, March 9, 1886 par. 13>

When Satan exercised his power by taking Christ and placing him on a pinnacle of the temple, he tempted him, saying: "If thou be the Son of God, cast thyself down; for it is written, He shall give his angels charge concerning thee; and in their hands they shall bear thee up, lest at any time thou dash thy foot against a stone." Christ answered him saying, "It is written again, Thou shalt not tempt the Lord thy God." <RH, March 9, 1886 par. 14>

Again Satan takes him up into an exceeding high mountain, and laying aside his disguised character, presents before him the kingdoms of the world in all their glory and attractiveness. "All these will I give thee," he says, "if thou wilt fall down and worship me." He declares that they are his to give; and he presents them as a tempting bribe to the Son of God. It is then that the indignation of Christ is stirred; and he says, "Get thee hence, Satan." The tempter then leaves Christ, faint and dying, upon the field of battle, and one of the heavenly angels who are watching the scene is immediately sent to minister unto him. <RH, March 9, 1886 par. 15>

As the ministry of Christ commences, the battle between light and darkness waxes stronger. And as he cries out upon the cross in his expiring agony, "It is finished," a shout of triumph rings through every world and through heaven itself. The great contest that has been going on in this world for so long is ended, and Christ is conqueror. His death has now answered the question whether there was self-denial with the Father and the Son. <RH, March 9, 1886 par. 16>

The angelic host who watched the scenes in the betrayal and crucifixion of Christ, knew that it was Satan who entered into Judas and led him to betray Christ into the hands of the murderous mob; they knew, too, that it was he who impelled the throng to cry out, "Crucify him; crucify him;" and "release unto us Barabbas." Satan has now revealed his true character as a liar and a murderer. It is seen that the very same spirit with which he ruled the children of men who were under his power, he would manifest if permitted to control the intelligences of heaven. The question is settled in all the worlds that there is no place for him in all their dominions. <RH, March 9, 1886 par. 17>

They see their loved Commander hanging upon Calvary's cross as a malefactor. He is taken down and laid in Joseph's tomb. He comes forth a conqueror. Again, as at his death, a shout of victory echoes and re-echoes throughout the universe. Now that the issue is determined, all are free to express their indignation at Satan's rebellion; and with one voice, the loyal universe unite in extolling the divine administration. <RH, March 9, 1886 par. 18>

The penalty of the transgression of God's law is death. Christ suffered death for man, and brought life and immortality to light by coming from the dead. When he died, the death knell of Satan was sounded. The work of Christ was to destroy him who had the power of death; therefore we are today prisoners of hope. How grateful we should be that, notwithstanding this earth is so small amid the created worlds, God notices even us. The nations are before him as the drop in the bucket, and as the small dust in the balance; and yet the great, the stupendous work that has been done for us shows how much he loves us. <RH, March 9, 1886 par. 19>

As soon as Christ was raised from the dead, Satan's lying propensities led him to start the lie that the body of Christ had been stolen. By this he thought he could conceal the fact that it was the Son of God who had died, and he could, after all, make a victory out of his terrible defeat. Failing in this, he tried another scheme. He had controlled the Jewish nation so that they had rejected and crucified the Son of God. He now pretends to exalt Christ before the Christian world by telling them that instead of keeping the seventh-day Sabbath they must keep the first day of the week in memory of Christ's resurrection. Anything, he cares not what, to show that the law of God can be changed! If he can make the world believe that this law can be changed, he has gained his point. <RH, March 9, 1886 par. 20>

There is one pointed out in prophecy as the man of sin. He is the representative of Satan. Taking the suggestions of Satan concerning the law of God, which is as unchangeable as his throne, this man of sin comes in and represents to the world that he has changed that law, and that the first day of the week instead of the seventh is now the Sabbath. Professing infallibility, he claims the right to change the law of God to suit his own purposes. By doing, he exalts himself above God, and leaves the world to infer that God is fallible. If it were indeed true that God had made a rule of government that needed to be changed, it would certainly show fallibility. <RH, March 9, 1886 par. 21>

But Christ declared that not one jot or tittle of the law should fail until heaven and earth should pass away. The very work that he came to do was to exalt the law, and show to the created worlds and to heaven that God is just, and that his law need not be changed. But here is Satan's right-hand man ready to carry on the work that Satan commenced in heaven, that of trying to amend the law of God. And the Christian world has sanctioned his efforts by adopting this child of the papacy,--the Sunday institution. They have nourished it, and will continue to nourish it, until Protestantism shall give the hand of fellowship to the Roman power. Then there will be a law against the Sabbath of God's creation, and then it is that God "will do a strange work in the earth." He has borne long with the perversity of the race; he has tried to win them to himself. But the time will come when they shall have filled their measure of iniquity; and then it is that God will work. This time is almost reached. God keeps a record with the nations: the figures are swelling against them in the books of heaven; and when it shall have become a law that the transgression of the first day of the week shall be met with punishment, then their cup will be full. <RH, March 9, 1886 par. 22>

We should consider that it was not merely to accomplish the redemption of man that Christ came to earth; it was not merely that the inhabitants of this little world might regard the law of God as it should be regarded; but it was to demonstrate to all the worlds that God's law is unchangeable, and that the wages of sin is death. <RH, March 9, 1886 par. 23>

There is a great deal more to this subject than we can take in at a glance. Oh that all might see the importance of carefully studying the Scriptures! Many seem to have the idea that this world and the heavenly mansions constitute the universe of God. Not so. The redeemed throng will range from world to world, and much of their time will be employed in searching out the mysteries of redemption. And throughout the whole stretch of eternity, this subject will be continually opening to their minds. The privileges of those who overcome by the blood of the Lamb and the word of their testimony are beyond comprehension. <RH, March 9, 1886 par. 24>

We have each to battle with the fallen foe. I feel an intense interest that all should look upon this battle in the light of the Bible. Begin the warfare at once by gaining victories over self. Do not give place to the Devil. Do not sin against God, by indulging sinful thoughts or words. Do not let the enemy have control over your powers, but throw all the weight of your influence on the side of Christ. <RH, March 9, 1886 par. 25>

When you look at the cross of Calvary, you cannot doubt God's love or his willingness to save. He has worlds upon worlds that give him divine honor, and heaven and all the universe would have been just as happy if he had left this world to perish; but so great was his love for the fallen race that he gave his own dear Son to die that they might be redeemed from eternal death. As we see the care, the love, that God has for us, let us respond to it; let us give to Jesus all the powers of our being, fighting manfully the battles of the Lord. We cannot afford to lose our souls; we cannot afford to sin against God. Life, eternal life in the kingdom of glory, is worth everything. But if we would obtain this precious boon, we must live a life of obedience to all of God's requirements; we must carry out the principles of the Christian religion in our daily life. <RH, March 9, 1886 par. 26>

The law of God is made void in the land. For this reason every one who sees the light in regard to that law should put on the armor, and in the name of Jesus try to build the breach that has been made in that law by the man of sin. "And they that shall be of thee shall build the old waste places: thou shalt raise up the foundations of many generations; and

thou shalt be called, The repairer of the breach, The restorer of paths to dwell in. If thou turn away thy foot from the Sabbath, from doing thy pleasure on my holy day, and call the Sabbath a delight, the holy of the Lord, honorable; and shalt honor him, not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words: then shalt thou delight thyself in the Lord; and I will cause thee to ride upon the high places of the earth, and feed thee with the heritage of Jacob thy father: for the mouth of the Lord hath spoken it." <RH, March 9, 1886 par. 27>

Oh that I might impress upon the minds of all the true mission of Christ in coming to our world! It was to redeem man, and at the same time to show the immutability of his Father's law. The very fact that it was necessary for him to give his life for the fallen race, shows that the law of God will not release man from one tittle of its claims upon him. Satan's work has ever been to find fault with the law of God. But the very fact that Christ bore the penalty of the transgression of the law, is a mighty argument to all created intelligences in heaven and in other worlds that that law is changeless; that God is righteous, merciful, and self-denying; and that his administration is one of justice and mercy. <RH, March 9, 1886 par. 28>

## March 16, 1886 Christ Our Great Sacrifice.

\*[Sermon delivered at Basel, Switzerland, Sabbath, Sept. 12, 1885.]

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By Mrs. E. G. White.  
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Text: "For the grace of God that bringeth salvation hath appeared to all men, teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world; looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ; who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works." Titus 2:11-14. <RH, March 16, 1886 par. 1>

While we were under the power of the enemy, in slavery to him, Christ gave his life a sacrifice for us. We are not our own; he has purchased us with the price of agony and blood. The object of this great sacrifice was to bring us into the liberty of sons and daughters of God. But if we cherish iniquity in our hearts, we defeat the purpose of our Saviour, and rob God of the service that is his due. Jesus came not to save men in their sins, but from their sins. "Sin is the transgression of the law," and if we fail to obey the law, we do not accept our Saviour. The only hope we have of salvation is through Christ. If his Spirit abides in the heart, sin cannot dwell there. <RH, March 16, 1886 par. 2>

The love of Christ in the soul not only sanctifies the life and character, but it creates a desire on the part of its possessor to bring others to see and rejoice in that love. Christ came to draw all men unto himself and if we accept him, we shall, by the power of his grace working in us, attract others to him. But when those whom we thought to be our best friends resist our efforts for them, and turn upon us a cold shoulder, how apt we are to think that we are having a hard time, that we endure many trials and make great sacrifices for the truth. <RH, March 16, 1886 par. 3>

At such times we should do well to think of Jesus. He left his throne in glory, came to earth, and died the ignominious death of the cross, "that he might redeem us from all iniquity." But he was despised and rejected by the very ones whom he came to redeem. Can the servant expect better treatment than was received by his Master? When we are disappointed in men, let us think how many times Jesus has been disappointed in those whom he came to save. How often he has sought fruit upon the fig-tree of his own planting, and found nothing but leaves! Shall we then become discouraged when personal friends forsake us, or when those whom we seek to bring to Christ choose a life of sin rather than of holiness? <RH, March 16, 1886 par. 4>

Jesus said to those who refused his love, "Ye will not come to me that ye might have life." He presented before them no worldly honor, no earthly bribe; but he tried to impress them with the fact that it was to their advantage to possess this heavenly treasure; it was their only hope of being rescued from the slavery of sin and the cruel power of Satan. But when his teachings came close home and reproved their darling sins, many closed their eyes to the light. <RH, March 16, 1886 par. 5>

Shall we, like the Jewish nations, reject the light, and turn from the eternal reward? God forbid! It is said of Moses, that he "had respect unto the recompense of the reward;" and why not we? What is this recompense?--It is being made partakers with Christ of his glory. But only those will be made partakers of his glory who have also been partakers of his sufferings. Are we willing to drink of the cup that he drank of? <RH, March 16, 1886 par. 6>

How is it in our home experience? Do we bear the little vexations and disappointments of life without complaint? If we do not, neither would we endure greater trials. Compared with the great sacrifice of the Majesty of heaven, our petty



trials sink into insignificance. But if these are rightly borne, we shall realize the truthfulness of the apostle's words, "Our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory." <RH, March 16, 1886 par. 7>

We all need to cultivate a firm trust in Jesus. When our eyes are fixed upon him, we shall not look at the things which are seen, but at the things which are unseen. He says, "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. Wherefore, if God so clothe the grass of the field, which today is, and tomorrow is cast into the oven, shall he not much more clothe you, O ye of little faith?" Our faith is altogether too weak. Severe trials will soon come upon the people of God in this and other countries. The present is the time for them to learn to exercise strong faith in God, and to obtain a better understanding of his word. <RH, March 16, 1886 par. 8>

What greater evidence can we have that Jesus loves us than that he died for us? And because he lives we shall live also. He is to us not a Saviour in Joseph's new tomb, that tomb closed with a great stone, and sealed with a Roman seal. Mourn not, brethren and sisters, as those who are hopeless and helpless; but from grateful hearts, and lips touched with holy fire, let the glad song ring out, "Jesus is risen; he lives to make intercession for us." "Every man that hath this hope in him purifieth himself, even as he is pure." Grasp this hope, and it will hold the soul like a sure, tried anchor. Believe, and thou shalt see the glory of God. <RH, March 16, 1886 par. 9>

This is a world of darkness. Those to whom the precious truths of God's word have been presented are to search the Scriptures for themselves, that they may, in turn, present the truth to others. The loyal and true are now called upon to come to the front, and let their light shine forth in firm, steady rays to those who are in darkness. None of us can meet the darkness of the world unless we rely firmly upon Jesus, our mighty helper. All heaven is interested in the salvation of the human family; and when God sees that we are interested in the salvation of others, he will work with us and for us. I entreat you, my brethren and sisters, to go to work to save the souls for whom Christ died. Do not wait for a strong impulse before you move. If I had waited for feeling, one-half of my life would have been spent without doing anything. Feeling is not to be our criterion. As soldiers of the cross of Christ, we must put on the whole armor of God. We have his promise, "Lo, I am with you alway, even unto the end of the world." <RH, March 16, 1886 par. 10>

When Jesus ascended to heaven, he appointed men as his representatives to carry forward, in his name, the work which he had begun, promising them that, as they engaged in this work, they should have special help and strength. In view of this promise, and the great love of God for man, it has been difficult for many to understand why he permits his followers to suffer as the martyrs did through the Satanic cruelty of men professing to be the successors of Christ. This question troubled me for years. But when I saw how the angels of God hovered over these precious jewels, even as they hovered over the cross of Christ, my feelings were changed. By faith these faithful ones saw the crown of immortal glory, the white robe, and the palm branch of victory, and Jesus, their loved commander, watching over them. I then understood why our heavenly Father permits temptations, trials, and afflictions, to come to his loved ones. These are designed to give his children a deeper sense of his presence and providential care. They are also his providences, visitations of mercy, to bring back those who stray from his side. The peace that passeth understanding is not for those who try to shirk trials and self-denial. We cannot fully appreciate peace and joy in Christ, and the gift of eternal life, unless we are called to make some sacrifice to obtain these great blessings. <RH, March 16, 1886 par. 11>

Let not the Christian feel that he is forsaken in the hour of trial. Not even a sparrow falls to the ground without the notice of our Father in heaven. He loves and cares for the feeblest of his creatures. We cannot dishonor him more than to doubt him. We need that living faith that will trust him in the hour of darkness and trial. <RH, March 16, 1886 par. 12>

I wish I could impress every soul before me today with the importance of having a close connection with God. If the heart is pure, we can come with boldness to the throne of grace. Believing that God hears us, we shall act just as though we knew that he heard. This is faith. If we wait for a special feeling, we may be disappointed. Feeling has nothing to do with faith. The conditions of acceptance are, that we come out from the world and be separate, that we put away secret sins, and that we cease to transgress knowingly any of God's requirements. <RH, March 16, 1886 par. 13>

What a heaven we would have if each were to go there with his peculiar temperament, his desire to have his own way! How unhappy would such persons be, even in heaven, if they could not always do as they pleased! The love of right must be inwrought in us while on the earth. The light of heaven will then come in, our hearts will open to Jesus, and we shall have perfect submission to the will of God. <RH, March 16, 1886 par. 14>

Jesus gave us a perfect pattern. Let us study it carefully, and as we study and pray, we shall come into close connection with Heaven. Shall we not try harder to be like Jesus? Shall we not pray more? Shall we not make more earnest efforts for others? There is no time to be idled away. Every one who enters heaven will have, as the result of his labor, some soul to present to Jesus. The "well done" will never be said to those who have not done well. We must be faithful, we must be active, if we would receive the reward promised to the faithful. <RH, March 16, 1886 par. 15>

The religion of Christ does not consist in merely having our names written on the church book; they must be written

in the Lamb's book of life. Examine again the text. From this it will be seen that there is a decided difference between the followers of Christ and the world. They are a peculiar people; Jesus came to make them thus. The great motive presented to them is, "looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ." Let us keep our minds fixed upon the glorious appearing of him "who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people zealous of good works;" and let us act every day of our life as though we believed that his coming was near at hand. <RH, March 16, 1886 par. 16>

Let us open the door of our hearts, that Jesus may come in and that sin may go out. Let us forsake the evil and choose the good, remembering that "we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places." All who enter the city of God will do so as conquerors. Jesus overcame; and we may overcome, if we will fight our battles in his name. <RH, March 16, 1886 par. 17>

## **March 23, 1886 The Spirit of Law-Breakers:**

### **How Ministers Should Meet Them.**

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**By Mrs. E. G. White.**  
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Men who will not admit the claims of God's law, which are so very plain, will generally take a lawless course; for they have so long taken sides with the great rebel in warring against the law of God, which is the foundation of his government in heaven and on earth, that they are trained in this labor. In their warfare, they will not open their eyes or consciences to light. They close their eyes lest they shall become enlightened. Their case is as hopeless as was that of the Jews, who would not see the light which Christ brought to them. The wonderful evidences of his Messiahship, by the miracles he performed in healing the sick and raising the dead, and doing the works which no other man had done or could do, instead of melting or subduing their hearts and overcoming their wicked prejudices, inspired them with Satanic hatred and fury, such as Satan possessed when he was thrust out of heaven. The greater light and evidence they had, the greater was their hatred. They were determined to extinguish the light by putting Christ to death. <RH, March 23, 1886 par. 1>

The haters of God's law, which is the foundation of his government in heaven and earth, are on the same ground as were the unbelieving Jews. Their defiant power will follow those who keep the commandments of God, and great light will be rejected by them. Their consciences have been violated so long, and their hearts have grown so hard by their choosing darkness rather than light, that they feel that it is a virtue in them to bear false witness or stoop to almost any course of equivocation or deception, as did the Jews in their rejection of Christ, to gain their object. They reason that the end justifies the means. They virtually crucify the law of the Father as the Jews crucified the Son. <RH, March 23, 1886 par. 2>

Our work should be to embrace every opportunity to present the truth in its purity and simplicity where there is any desire or interest to hear the reasons of our faith. Those who have dwelt mostly upon the prophecies and the theoretical points of our faith, should without delay become Bible students upon practical subjects. They should take a deeper draught at the fountain of divine truth. They should carefully study the life of Christ and his lessons of practical godliness, given for the benefit of all, and the rule of right living for all who should believe on his name. They should be imbued with the spirit of their great Example, and have a high sense of the sacred life of a follower of Christ. <RH, March 23, 1886 par. 3>

Christ met the case of every class in his subjects and manner of teaching. He ate and lodged with the rich and poor, and made himself familiar with the interests and occupations of men, that he might gain access to their hearts. The learned and most intellectual were gratified and charmed with his discourses, which were yet so plain and simple as to be comprehended by the humblest minds. Christ availed himself of every opportunity to give instructions to the people upon the heavenly doctrines and precepts which should be incorporated into their lives, and which would distinguish them from all other religionists, because of their holy, elevated character. These lessons of divine instruction are not brought to bear upon men's consciences as they should be. Ministers believing present truth are furnished with discourses by these sermons of Christ which will be appropriate on almost any occasion. Here is a field of study for the Bible student, which he cannot be interested in without having the spirit of the heavenly Teacher in his own heart. Here are subjects which Christ presented to all classes. Thousands of people of every stamp of character, of every grade of society, were attracted and charmed with the matter brought before them. <RH, March 23, 1886 par. 4>

Some ministers who have been long in the work of preaching present truth, have made great failures in their labors. They have educated themselves as combatants. They have studied out argumentative subjects for the object of discussion, and these subjects which they have prepared they love to use. The truth of God is plain and conclusive. It is harmonious, and in contrast with error shines with clearness and beauty. Its consistency commends it to the judgment of every heart that is not filled with prejudice. Our ministers present the arguments upon the truth, which have been made ready for them, and if there are no hindrances the truth bears away the victory. But in many cases, the poor instrument takes the credit of the victory; and the people, who are more earthly than spiritual, praise and honor the instrument, while the truth of God is not exalted. <RH, March 23, 1886 par. 5>

The eternal welfare of sinners regulated the conduct of Jesus Christ. He went about doing good. Benevolence was the life of his soul. He not only did good to all who came to him soliciting his mercy, but he perseveringly sought them out. He was never elated with applause, nor dejected by censure or disappointment. When he met with the greatest opposition and the most cruel treatment, he was of good courage. Christ preached the most important discourse inspiration has given us, to only one listener. As he sat by the well to rest, for he was weary, a Samaritan woman come to draw water, and he saw an opportunity to reach her mind, and through her to reach the minds of the Samaritans, who were enveloped in great darkness and error. Although weary, he presented the truths of his spiritual kingdom, which charmed the heathen woman, and filled her with admiration for Christ. She went forth publishing the news, "Come, see a man which told me all things that ever I did; is not this the Christ?" This woman's testimony converted many to a belief in Christ. Through her report many came to hear for themselves, and believed because of his own word. <RH, March 23, 1886 par. 6>

However small may be the number of interested listeners, if their hearts are reached and their understanding convinced, they can carry the report, as did the Samaritan woman, which will raise the interest of hundreds to investigate for themselves. While laboring in places to create an interest, there will be many discouragements; but if at first there seems to be but little interest, it is no evidence that you have mistaken your duty and place of labor. If the interest steadily increases, and the people move understandingly, not from impulse but from principle, the interest is much more healthy and durable than where a great excitement is created suddenly, and the feelings are all stirred up by listening to a debate and sharp contest on both sides of the question, for and against the truth. Fierce opposition is thus aroused, and rapid decisions are made and positions taken. There is a feverish state of things. Calm consideration and judgment are wanting. Let this excitement subside, or let it be managed indiscreetly, and reaction takes place and the interest can never be raised again. Feeling and sympathy were stirred, but the conscience was not convicted, the heart was not broken and humbled before God. <RH, March 23, 1886 par. 7>

In the presentation of unpopular truth, which involves a heavy cross, laborers should be careful that every word is as God would have it. Their words should never be cutting. They should present the truth in humility, with the deepest love for souls and an earnest desire for their salvation, and let the truth cut. They should not seek to provoke debate, not defy ministers of other denominations. They should not stand in a position like that of Goliath when he defied the armies of Israel. Israel did not defy Goliath, but he made his proud boasts against God and his people. The defying and boasting and railing must come from the opposers of truth, who act the Goliath; but none of this spirit should be seen in those whom God has sent forth to proclaim the last message of warning to a doomed world. <RH, March 23, 1886 par. 8>

Goliath trusted in his armor. He terrified the armies of Israel by his defiant, savage boastings, while he made a most imposing display of his armor, which was his strength. David, in his humility and zeal for God and his people, proposed to meet this boaster. Saul consented, and had his own kingly armor placed upon David; but he would not wear it. The king's armor was laid aside; for he had not proved it. He had proved God, and, trusting in him, had gained special victories. To put on Saul's armor would give the impression that he was a warrior, when he was only little David, who tended the sheep. He did not mean that any credit should be given to the armor of Saul; for his trust was in the Lord God of Israel. He selected a few pebbles from the brook, and with his sling and staff,--his only weapons,-- he went forth in the name of the God of Israel to meet the armed warrior. <RH, March 23, 1886 par. 9>

Goliath disdained David; for his appearance was that of a mere youth untaught in the tactics of warfare. Goliath railed upon David, and cursed him by his gods. He thought it an insult to his dignity to have a mere stripling without so much as an armor come to meet him. He made his boast of what he would do to him. David did not become irritated because he was looked upon as so inferior; neither did he tremble at his terrible threats. David replied, "Thou comest to me with a sword, and with a spear, and with a shield; but I come to thee in the name of the Lord of hosts, the God of the armies of Israel, whom thou hast defied." David tells Goliath that in the name of the Lord he will do to him the very things Goliath had threatened to do to David. "And all this assembly shall know that the Lord saveth not with sword and spear; for the battle is the Lord's, and he will give you into our hands." <RH, March 23, 1886 par. 10>

If you, like David, are brought into a position where God's cause really calls you to meet a defier of Israel, go forth in the strength of God, relying wholly upon him, and he will carry you through, and cause his truth to triumph gloriously.

Christ has given us an example. "Yet Michael the archangel, when contending with the Devil he disputed about the body of Moses, durst not bring against him a railing accusation, but said, The Lord rebuke thee." <RH, March 23, 1886 par. 11>

## March 30, 1886 Words for the Young.

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By Mrs. E. G. White.  
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"Children, obey your parents in the Lord: for this is right. Honor thy father and thy mother; which is the first commandment with promise; that it may be well with thee, and thou mayest live long on the [new] earth." Children who dishonor their parents, and disobey them, and disregard their advice and instructions, can have no part in the earth made new. The purified new earth will be no place for the rebellious, the disobedient, the unthankful, ungrateful son or daughter. Unless such learn obedience and submission here, they will never learn the lesson hereafter; and the peace of the ransomed will never be marred by the disobedient, unruly, unsubmitive children. No commandment-breaker can inherit the kingdom of heaven. Will all the youth please read the fifth commandment spoken by Jehovah from Sinai, and engraven with his own finger upon tables of stone. "Honor thy father and thy mother, that thy days may be long upon the land which the Lord thy God giveth thee." "Children, obey your parents in all things; for this is well-pleasing unto the Lord." <RH, March 30, 1886 par. 1>

There are many passages of Scripture that are plain, instructing the young, showing them clearly the will of God concerning them. These plain teachings they must meet in the Judgment. Yet there is not one young man or woman in twenty who professes the present truth, who heeds these Bible teachings. They do not read the word of God enough to know its claims upon them, and yet these truths will judge them in the great day of God, when young and old will be judged according to the deeds done in the body. <RH, March 30, 1886 par. 2>

Says John, "I have written unto you, young men, because ye are strong, and the word of God abideth in you, and ye have overcome the wicked one. Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him. For all that is in the world, the lust of the flesh, and the lust of the eyes and the pride of life, is not of the Father, but is of the world. And the world passeth away, and the lust thereof; but he that doeth the will of God abideth forever." <RH, March 30, 1886 par. 3>

This exhortation to young men extends also to young women. Their youth does not excuse them from the responsibilities resting upon them. The youth are strong. They are not worn down with the weight of years, and with cares. Their affections are ardent, and if they are withdrawn from the world, and placed upon Christ and heaven, doing the will of God, they will have a hope of the better life that is enduring, and they will abide forever, being crowned with glory, honor, immortality, eternal life. If the youth live to gratify the lust of the flesh, the lust of the eyes, and the pride of life, they are seeking for the things of the world, are pleasing their great adversary, and separating themselves from the Father. And when these things that are sought after pass away, their hopes are blighted and their expectations perish. Separated from God, then they will bitterly repent their folly of serving their own pleasure, of gratifying their own desires, and for a few frivolous enjoyments, of selling a life of immortal bliss that they might have enjoyed forevermore. "Love not the world, neither the things that are in the world," says the inspired apostle. Then the warning, "If any man love the world, the love of the Father is not in him." It is an alarming fact that the love of the world predominates in the minds of the young. They decidedly love the world and the things that are in the world, and for this very reason the love of God finds no room in their hearts. Their pleasures are found in the world, and in the things of the world, and they are strangers to the Father and the graces of his Spirit. Frivolity and fashion, and empty, vain talking and laughing, characterize the life of the youth generally, and God is dishonored. Paul exhorts the youth to sobriety: "Young men likewise exhort to be sober minded. In all things showing thyself a pattern of good works; in doctrine showing uncorruptness, gravity, sincerity, sound speech, that cannot be condemned; that he that is of the contrary part may be ashamed, having no evil thing to say of you." <RH, March 30, 1886 par. 4>

I entreat the youth for their souls' sake to heed the exhortation of the inspired apostle. All these gracious instructions, warnings, and reproofs, will be either a savor of life unto life or of death unto death. Many of the young are reckless in their conversation. They choose to forget that by their words they shall be justified, or by their words be condemned. Take heed to the words of our Saviour: "A good man out of the good treasure of the heart bringeth forth good things; and an evil man out the evil treasure bringeth forth evil things. But I say unto you, That every idle word that men shall speak, they shall give account thereof in the day of Judgment; for by thy words thou shalt be justified, and by thy words



thou shalt be condemned." How little regard is paid even to the instructions of the heavenly Teacher! The word of God is either not studied at all, or if it is, its solemn truths are not heeded, and these plain truths will rise up in Judgment and condemn them. <RH, March 30, 1886 par. 5>

Words and acts testify plainly what is in the heart. If vanity and pride, love of self and love of dress, fill the heart, the conversation will be upon the fashions, the dress, and the appearance, but not upon Christ or the kingdom of heaven. If envious feelings dwell in the heart, the same will be manifested in words and acts. Those who measure themselves by others, and do as others do, and make no higher attainments, and excuse themselves over the wrongs and faults of others, are feeding on husks, and will remain spiritual dwarfs as long as they gratify the Devil by thus indulging their own unconsecrated feelings. Some dwell upon what they shall eat and drink and wherewithal they shall be clothed. Their hearts are filled with these thoughts, and they flow out from the abundance of the heart, as though these things were their grand aim in life, their highest attainment. They forget the words of Christ, "Seek ye first the kingdom of God and his righteousness, and all these things shall be added unto you." <RH, March 30, 1886 par. 6>

Satan is gratified to have the attention of youth attracted by anything to divert their minds from God, so that the deceiver can steal a march upon them, and they, unprepared for his attacks, be ensnared. They are not aware that the heavenly Artist is taking cognizance of every act, every word, and their deportment; and that even the thoughts and intents of the heart stand faithfully delineated. Every defect in the moral character stands forth revealed to the gaze of angels, and they will have the faithful picture presented to them in all its deformity at the execution of the Judgment. Those vain, frivolous words are all written in the book. Those false words are written. Those deceptive acts, with the motives concealed from human eyes, but discerned by the all-seeing eye of Jehovah, are all written in living characters. Every selfish act is exposed. The young generally conduct themselves as though the precious hours of probation, while mercy lingers, were one grand holiday, and that they are placed in this world simply for their own amusement, to be gratified by a continued round of excitement. <RH, March 30, 1886 par. 7>

Satan has been making special efforts to lead the youth to find happiness in worldly amusements, and to justify themselves in thus doing, by endeavoring to show that these amusements are harmless, innocent, and even important to health. The impression has been given by some physicians that spirituality and devotion to God are detrimental to health. This suits the adversary of souls well. There are persons with diseased imaginations who do not rightly represent the religion of Christ; such have not the pure religion of the Bible. Some are scourging themselves all through their life because of their sins; all they can see is an offended God of justice. Christ and his redeeming power, through the merits of his blood, they fail to see. Such have not faith. This class are generally those who have not well-balanced minds. Through disease transmitted to them from their parents, and an erroneous education in youth, they have imbibed wrong habits, injuring the constitution, affecting the brain causing the moral organs to be diseased, and making it impossible for them upon all points to think and act rationally. They have not well-balanced minds. Godliness and righteousness are not destructive to health, but are health to the body and strength to the soul. Says Peter: "He that will love life, and see good days, . . . 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." "But and if ye suffer for righteousness' sake, happy are ye; and be not afraid of their terror, neither be troubled." <RH, March 30, 1886 par. 8>

The consciousness of right doing is the best medicine for diseased bodies and minds. The special blessing of God resting upon the receiver is health and strength. A person whose mind is quiet and satisfied in God is in the pathway to health. To have a consciousness that the eyes of the Lord are upon us, and his ears open to hear our prayers, is a satisfaction indeed. To know that we have a never-failing Friend in whom we can confide all the secrets of the soul, is a privilege which words can never express. Those whose moral faculties are beclouded by disease, are not the ones to rightly represent the Christian life, or the beauties of holiness. They are often in the fire of fanaticism, or the water of cold indifference or stolid gloom. <RH, March 30, 1886 par. 9>

The words of Christ are of more worth than the opinions of all the physicians in the universe. "Seek ye first the kingdom of God and his righteousness, and all these things shall be added unto you." This is the first great object--the kingdom of Heaven, the righteousness of Christ. Other objects to be attained should be secondary to these. <RH, March 30, 1886 par. 10>

## **April 6, 1886 Diligence a Necessary Qualification in the Minister.**

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**By Mrs. E. G. White.**  
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Truly earnest men are few in our world, but they are greatly needed. The example of an energetic person is far-reaching; he has an electric power over others. He meets obstacles in his work; but he has the push in him, and instead of allowing his way to be hedged up, he breaks down every barrier. <RH, April 6, 1886 par. 1>

Especially should those who are engaged in teaching the word of God cultivate a steady, unyielding energy in their labors. There are thorns in every path. All who follow the Lord's leading must expect to meet with disappointments, crosses, and losses. But a spirit of true heroism will help them to overcome these. Many greatly magnify seeming difficulties, and then begin to pity themselves and give way to despondency. Such need to make an entire change in themselves. They need to discipline themselves to put forth exertion, and to overcome all childish feelings. They should determine that life shall not be spent in working at trifles. Let them resolve to accomplish something, and then do it. Many make good resolutions, but they are always going to do something and never get at it. About all their resolutions amount to is talk. In many cases, if they had more energy and accomplished something in spite of obstacles, they would have far better health. <RH, April 6, 1886 par. 2>

Every one should have an aim, an object, in life. The loins of the mind should be girded up, and the thoughts be trained to keep to the point, as the compass to the pole. The mind should be directed in the right channel, according to well-formed plans. Then every step will be a step in advance. No time will be lost in following vague ideas and random plans. Worthy purposes should be kept constantly in view, and every thought and act should tend to their accomplishment. Let there ever be a fixedness of purpose to carry out that which is undertaken. <RH, April 6, 1886 par. 3>

Success or failure in this life depends much upon the manner in which the thoughts are disciplined. If they are controlled as God directs that they shall be, they will be upon those subjects which lead to greater devotion. If the thoughts are right, the words will be right. If the dreamings of the mind are of great purposes in which self figures largely, self and self-exaltation will be revealed in the words and actions. Such thoughts do not lead to a close walk with God. Those who move without thoughtful consideration, are almost sure to move unwisely. They make fitful efforts, striking out here and there, catching at this and that; but their efforts amount to nothing. <RH, April 6, 1886 par. 4>

The true minister of Christ should make continual improvement. The afternoon sun of his life may be more mellow and productive of fruit than the morning sun. It may continue to increase in size and brightness until it drops behind the western hills. My brethren in the ministry, it is better, far better, to die of hard work in some home or foreign mission field, than to rust out with inaction. Be not dismayed at difficulties; be not content to settle down without studying and without making improvement. Search the word of God diligently for subjects that will instruct the ignorant, and feed the flock of God. Become so full of the matter that you will be able to bring forth from the treasure-house of his word, things new and old. <RH, April 6, 1886 par. 5>

Your experience should not be ten, twenty, or thirty years old, but you should have a daily, living experience, that you may be able to give to each his portion of meat in due season. Look forward, not backward. Never be obliged to tug at your memory in order to relate some past experience. What does that amount to today to you or to others? While you treasure all that is good in your past experience, you want a brighter, fresher experience as you pass along. Do not boast of what you have done in the past, but show what you can do now. Let your works and not your words praise you. Prove the promise of God "that those that be planted in the house of the Lord shall flourish in the courts of our God. They shall still bring forth fruit in old age; and they shall be fat and flourishing; to show that the Lord is upright; he is my rock, and there is no unrighteousness in him." <RH, April 6, 1886 par. 6>

Keep your heart and mind young by continuous exercise. If you have the quickening grace of Christ to energize your movements, you will put earnestness into your sermons. Your subject will be clear and well-defined in your mind. You will not be lengthy in your remarks, neither will you speak hesitatingly, as though you did not yourself believe what you were saying. You must overcome slow hesitation, and undecided, sluggish movements, and learn to be minute men. <RH, April 6, 1886 par. 7>

The subjects which many of our ministers present before the people are not half as connected and as clear and strong in argument as they should be. They profess to be teachers of the word, but they sadly neglect to search the Scriptures for themselves. They are content to use the arguments which are prepared in pamphlets and books, and which others have labored earnestly to search out; but they are not willing to tax their minds to study them out for themselves. In order to make full proof of their ministry, those who open the word of God to others should search the Scriptures diligently. They should not be content to use other men's thoughts, but should dig for truth as for hid treasures. While it is perfectly right to gather ideas from other minds, they should not be satisfied to take those ideas and repeat them in a poll-parrot manner. Make these ideas your own, brethren; frame the arguments yourselves, from your own study and research. Do not borrow the productions of other men's brains and pens, and recite them as a lesson; but make the most of the talents, the brain power, that God has given you. <RH, April 6, 1886 par. 8>

Those who teach the word should not shun mental discipline. Every worker, or company of workers, should by

persevering effort establish such rules and regulations as will lead to the formation of correct habits of thought and action. Such a training is necessary not only for the young men, but for the older workers, in order that their ministry may be free from mistakes, and their sermons be clear, accurate, and convincing. Some minds are more like an old curiosity shop than anything else. Many odd bits and ends of truth have been picked up and stored away there; but they know not how to present them in a clear, connected manner. It is the relation that these ideas have to one another that gives them value. Every idea and statement should be as closely united as the links in a chain. When a minister throws out a mass of matter before the people for them to pick up and arrange in order, his labors are lost; for there are few who will do it. <RH, April 6, 1886 par. 9>

Many of our young men might today be intellectual giants, had they not been content to reach a low level. Those who do not love to study, are ever in great danger of becoming dwarfs in spiritual and mental growth. They consider that they have a moderate understanding of Scripture subjects, and they cease to investigate, cease to plow deep that they may obtain all the treasures of knowledge possible. Instead of cultivating studious habits, they yield to inclination, and are content to skim the surface, without going with energy to the bottom of the question under consideration. Those who have this superficial manner of study would not be prepared to meet an opponent in discussion should one oppose them. They penetrate only deep enough into a subject to meet the present emergency, and to conceal the real ignorance of their lazy minds. Gradually this course causes hesitancy, dwarfs the comprehension, and bars the way to successful effort. <RH, April 6, 1886 par. 10>

Some of our ministers have a run-way of discourses which they use year after year, with little variation. The illustrations are the same, and the words are almost the same. Such persons have ceased to improve, ceased to be students. They think to prevent mental decrepitude by not taxing the mind with too much study. Mistaken idea! It is only by being taxed that the mind gains vigor and acuteness. It must work, or it will lose its strength; it must have fresh subjects to feed upon, or it will starve. Unless it is made to think regularly and systematically, it will surely lose its power to think. <RH, April 6, 1886 par. 11>

The perusal of works upon our faith, the reading of arguments from the pens of others, while an excellent and important practice, is not that which will give the mind the greatest strength. The Bible is the best book in the world for intellectual culture. The grand themes presented in it, the dignified simplicity with which these themes are handled, the light which it sheds upon the mysteries of heaven, bring strength and vigor to the understanding. The mind must be made to penetrate beneath the surface. This is compared to digging for the truth as for hid treasures. <RH, April 6, 1886 par. 12>

There are those in the ministry who have been readers of the Bible all their lives, and who think themselves so well versed in its teachings that they do not need to study it. Here is where they mistake. To the diligent Bible student new light, new ideas, new gems of truth, will constantly appear, and be eagerly grasped. Even through eternal ages the truths of this wonderful book will continue to unfold. <RH, April 6, 1886 par. 13>

Our ministers are too well satisfied with themselves. They need intellectual discipline. They seem to feel that their education is finished. But this is not the case; indeed, it will never be completed. Education is the work of a life-time; and when this life ends, the same work will be carried forward in the future life. As they advance in years, many become worthless as preachers, and cease their labors, at the very time when their experience would be of most advantage to the cause, and when they can be illy spared. Had these disciplined their brains to work, they would have been fruitful in old age. <RH, April 6, 1886 par. 14>

The gospel is not properly represented by those who have ceased to be students, who have, as it were, graduated in Bible study. If men would reach the ears of the people in these days when pleasing fables are presented by eloquent lips, their minds must be disciplined and richly furnished with the imperishable truths of God's word. <RH, April 6, 1886 par. 15>

To you who have ceased to be Bible students, and who have become intellectually lazy, I would say, Begin now to redeem the time. You may not be able to do this entirely, but you can to a certain degree accomplish it. Begin at once to harness up the mind for effort. Say in the strength of Jesus, I will study for eternity; I will overcome my sluggish temperament. And then engage with greater earnestness than ever before in the work of God and in the study of his word. <RH, April 6, 1886 par. 16>

## **April 13, 1886 Exclusiveness Among Laborers.**

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By Mrs. E. G. White.  
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It is important that those who engage in the work of God be constant learners in the school of Christ. Indeed, this is absolutely necessary if they would labor with acceptance in the great, the solemn work of presenting the truth to the world. If self is kept out of sight, and the workers labor with humility and wisdom, a sweet spirit of harmony will exist among them. One will not say by word or act, "This is my field of labor; I do not care to have you enter it;" but each will work with fidelity, sowing beside all waters, remembering that Paul may plant, Apollos may water, but God alone can give the increase. <RH, April 13, 1886 par. 1>

The Lord does not apportion to any one man some special territory in which he alone is to labor. This is contrary to his plans. He designs that in every place where the truth is introduced, different minds, different gifts, shall be brought in to exert an influence upon the work. No one man has sufficient wisdom to manage an interest without helpers, and no one should think himself competent to do so. Because a person has ability in one direction, it is no sign that his judgment on all other subjects is perfect, and that the wisdom of some other mind does not need to be united with his. <RH, April 13, 1886 par. 2>

Those who do labor together should seek to be in perfect harmony. And yet no one should feel that he cannot labor with those who do not see just as he sees, and who do not in their labors follow just his plans. If all manifest a humble, teachable spirit, there need be no difficulty. God has set in the church different gifts. These are precious in their proper places, and all may act a part in the work of preparing a people for Christ's soon coming. <RH, April 13, 1886 par. 3>

"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. That we henceforth be no more children, tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive; but speaking the truth in love, may grow up into him in all things, which is the head, even Christ; from whom the whole body fitly joined together and compacted by that which every joint supplieth, according to the effectual working in the measure of every part, maketh increase of the body unto the edifying of itself in love." <RH, April 13, 1886 par. 4>

This is God's order, and if men expect success, they must labor according to his arrangement. Oh, how much the workers need the spirit of Jesus to change and fashion them as clay is molded in the hands of the potter! When they have this spirit, there will be no spirit of variance among them; no one will be so narrow as to want everything done his way, according to his ideas; there will be no inharmonious feeling between him and his brother laborers who do not come up to his standard. The Lord does not want any of his children to be shadows of others; but he would have each one be his own simple self, refined, sanctified, ennobled by imitating the life and character of the great Pattern. The narrow, shut-in, exclusive spirit which keeps everything within the compass of one's self, has been a curse to the cause of God, and always will be wherever allowed to exist. <RH, April 13, 1886 par. 5>

During the recent Conference at Basel I had an impressive dream concerning those who were engaged in the work of God. A tall, noble-looking man was examining a book of records. Drawing near with a number of others, I saw the reports of labor for 1885, and was told that every man's work was accurately recorded there. According to this record, some had done considerable labor. They had not saved themselves, they had worked harder and done more than was required of them. Others had not given themselves a living sacrifice. They had not brought Jesus into their work, as their only all-powerful helper; but they had trusted too much to what they were able to do. There was in their record a manifest lack of simple dependence and holy confidence in the promises of God. By not availing themselves of these promises, they often became discouraged, and a shadow was cast where all should have been hope and courage in God. Many a word was left unspoken, many an opportunity lost, whereby souls might have been benefited. <RH, April 13, 1886 par. 6>

In reading the history of the past year's labor, I saw distinctly how much the laborers had lost through a lack of faith; how much they could have asked of God, and how willingly he would have bestowed his grace upon them in answer to their humble prayers of faith. Many have fallen away, and many more will fall away, because they do not live by faith and increase in the knowledge of the truth day by day. The workers need to be greatly alarmed lest that light which is in them be removed from them. Watchfulness and prayer will alone keep their souls garrisoned against the entrance of the enemy. <RH, April 13, 1886 par. 7>

The record showed a failure on the part of many to labor in the meekness and lowliness of Christ. They were reaching for some more exalted work. Their eyes were directed to some far-off place, and they failed to avail themselves of the opportunities lying right before them to minister to souls. Their minds were so fully made up that the Lord had a great work for them to do in preaching, that they failed to minister. They failed to drop the seeds of truth into hearts wherever an opportunity could be found. But these opportunities came and passed, and souls who might have been instructed were left without labor. One here and one there, two or three in a place, might have been led to search their Bibles and to find their Saviour; but this was so small a work that it was overlooked and neglected. <RH, April 13, 1886 par. 8>



There are some who seek to become popular, thinking that they will thereby gain numbers. They study how they shall make an appearance, how they can make it seem that they have plenty of means and occupy a lofty position in the world. Are these the lessons to be learned from the meekness and lowliness, the purity and self-sacrifice, of Jesus? Oh, no; there are many who labor in this way who accomplish almost nothing. The better way is to labor in the spirit of Jesus. Do not try to make the impression that you are remarkable men, but let the people see that you are handling startling, remarkable subjects, which are plainly brought to view in God's word, but which have so long been buried up under the rubbish of error that they have almost been lost sight of. Do not profess to be more than you really are, the Lord's servants to do his work. <RH, April 13, 1886 par. 9>

In the book of records there were registered days in which prayer had been neglected by the workers, and as the result they had been overcome by temptations. On one page were registered large expenses because of the lack of the true missionary spirit, and a desire to labor in the most expensive style, when a more humble manner and more simple plans would have accomplished greater results. Some are constantly seeking a better portion than our Saviour had in his life. They accept the name, the position, of missionaries, but not the portion. They want all the good things, all the conveniences, of life; things which their Redeemer knew little or nothing about. <RH, April 13, 1886 par. 10>

There were also registered in this book the names of workers who appeared to be humble, but who were self-sufficient and egotistical. The work must go according to their ideas or not at all; and yet they made no efforts to teach others how to work, to patiently instruct them in every branch of the work which they themselves understood. Instead of this, they selfishly retained this knowledge to themselves. None are excusable for this exclusiveness, for thus confining their work to a small compass. <RH, April 13, 1886 par. 11>

The cause of God, not only in Europe but in America, has suffered greatly because of these narrow ideas of labor. Much talent which is now lost to the cause might have been seen and made use of; many might have been educated, and today be useful laborers in the cause of God, had it not been for these exclusive, these narrow ideas. Oh that those laboring in all parts of the vineyard of the Lord might see how their record appears, when self is mingled with everything they do! Oh that they might see the importance of submitting their wills and ways to God, and of being in harmony with their brethren, of one mind, of one judgment! As soon as they do this, God will work through them to will and to do of his good pleasure. <RH, April 13, 1886 par. 12>

## **April 20, 1886 Whom Will Christ Welcome?**

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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. <RH, April 20, 1886 par. 1>

"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, April 20, 1886 par. 2>

To be a toiler through patient continuance in well-doing, which calls for self-denying labor, is a glorious work, which Heaven smiles upon. Faithful work is more acceptable to God than the most zealous and thought-to-be holiest worship. It is in working together with Christ that is true worship. 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, April 20, 1886 par. 3>

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; deeds of benevolence, of kind words, of tender regard for the poor, the needy, the afflicted. When hearts sympathize with hearts burdened with discouragement and grief, when the hand dispenses to the needy, when the naked are clothed, the stranger made welcome to a seat at your fireside and to a place in your heart, angels are coming very near, and an answering strain is responded to in heaven. Every act, every deed of justice and mercy and benevolence, makes sweet music ring in heaven. The Father from his throne beholds and numbers 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 done to the needy, the

suffering, is counted as though it were done to Jesus himself. When you succor the poor, sympathize with the afflicted and oppressed, and befriend the orphan, you bring yourselves into a closer relationship to Jesus. <RH, April 20, 1886 par. 4>

"Then shall he say also unto them on the left hand, Depart from me, ye cursed, into everlasting fire, prepared for the Devil and his angels: for I was 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? <RH, April 20, 1886 par. 5>

"Then shall he answer them, saying, Verily I say unto you, Inasmuch as ye did it not to one of the least of these, ye did it not to me. And these shall go away into everlasting punishment; but the righteous into life eternal." <RH, April 20, 1886 par. 6>

Jesus here identifies himself with his suffering people. It was *I* who was hungry and thirsty. It was *I* who was a stranger. It was *I* who was naked. It was *I* who was sick. It was *I* who was in prison. While 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 person the very sufferer. Mark it, selfish Christian! every neglect of yours to the needy poor, the orphan, the fatherless, is a neglect to Jesus in their person. <RH, April 20, 1886 par. 7>

I know some who make a high profession, but whose hearts are so encased in self-love and selfishness that they cannot appreciate what I am writing. All their lives they have thought and lived only for self. To make a worthy sacrifice to do others good, to disadvantage themselves to advantage others, is out of the question with them. They have not the least idea that God requires it 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 other's good, of feeding the hungry, in clothing the naked, or taking in the stranger. This entertaining strangers at a venture is not agreeable to them. If they knew that all who shared their bounty were worthy, then they might be induced to do something in this direction. But there is virtue in venturing something; perchance we may entertain angels. <RH, April 20, 1886 par. 8>

There are orphans who can be cared for; but this some will not venture to undertake; for it brings them more work than they care to do, leaving them but little time for their own pleasure. 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. You did not do those things Heaven assigned to you. You pleased yourself, and can take your portion with the self-pleasers. <RH, April 20, 1886 par. 9>

To my sisters I would say, Be daughters of benevolence. The Son of man came to seek and to save that which was lost. You may have thought that if you could find a child without fault, you would take it, and care for it; but to perplex your mind with an erring child, to have to instruct it, and to unteach it many things and teach it anew, to teach it self-control, is a work you refuse to undertake. To teach the ignorant, to pity those who have ever been learning evil, and to reform them, is no slight task; but Heaven has placed just such ones in your way. They are blessings in disguise. <RH, April 20, 1886 par. 10>

Christ for our sakes became poor, that we through his poverty might be made rich. He made a sacrifice that he might provide a home for pilgrims and strangers in the world seeking for a better country, even an heavenly. Shall those who are subjects of his grace, who are expecting to be heirs of immortality, refuse or even feel reluctant to share their homes with the homeless and needy? Must strangers be refused entrance at the doors of those who are disciples of Jesus because they can claim no acquaintance with any of the inmates? Has the injunction of the apostle no force in this age,--"Be not forgetful to entertain strangers, for thereby some have entertained angels unawares"? <RH, April 20, 1886 par. 11>

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 turn may bless us. The Lord himself has made us to differ--some poor, some rich, some afflicted--that all may have an opportunity to develop a character. The poor are purposely permitted of God to be thus, that we might be tested and proved, and develop what is in our hearts. <RH, April 20, 1886 par. 12>

I have heard many excuse themselves from inviting to their homes and hearts the saints of God. "Why, I am not

prepared for them--I have nothing cooked--they must go to some other place." And at that other place there may be some other excuse invented for not receiving those who need their hospitality; and the feelings of the visitors are deeply grieved, and they leave with unpleasant impressions in regard to their hospitality. If you have no bread, sister, imitate the case brought to view in the Bible. Go to your neighbor and say, "Friend, lend me three loaves; for a friend of mine in his journey is come to me, and I have nothing to set before him." We have not an example of this lack of bread ever being made an excuse to refuse entrance to an applicant. <RH, April 20, 1886 par. 13>

When Elijah came to the widow of Sarepta, she shared her morsel with the prophet of God, and he wrought a miracle, and caused that through that act of making a home for his servant and sharing her morsel with him, she herself was 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 it 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 with 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 thy light break forth as the morning, and thy health shall spring forth speedily." 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, and like a spring of water, whose waters fail not." <RH, April 20, 1886 par. 14>

Wake up, brethren and sisters. Don't be afraid of good works. Be not weary in well-doing, for you shall reap in due time if you faint not. Do not wait to be told your duty. Open your eyes and see who are around you, and make yourselves acquainted with the helpless, afflicted, and needy. Hide not yourselves from them, and seek not to shut out their needs. Who give the proofs mentioned in James of their possessing pure religion, untainted with any selfishness or corruption? Who are anxious to do all it is in their power to do to aid in the great plan of salvation? <RH, April 20, 1886 par. 15>

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 we shall reap what we have sown. There will be no failure in the crop. The harvest is sure. Now is the sowing time. Now make efforts to be rich in good works, ready to distribute, willing to communicate, laying up in store for yourselves a good foundation against the time to come, that ye may lay hold on eternal life. I implore you, my brethren, in every place, rid yourselves of your icy coldness. Encourage in yourselves a love of hospitality, a love to help those who need help. <RH, April 20, 1886 par. 16>

You may say you have been deceived, bestowing your means upon those unworthy of your charity, and therefore have become discouraged in trying to help the needy. I present Jesus before you. He came to the earth and died 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 receive only insult, reproach, and hate, if the one-hundredth effort proves a success, and one soul is saved, oh, what a victory is achieved! One soul wrenched from Satan's grasp; one soul you have benefited; one soul encouraged! This will a thousand times pay you for all your efforts. To you Jesus will say, "Inasmuch as ye have done it unto 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, April 20, 1886 par. 17>

## April 27, 1886 Esau's Mistake.

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By Mrs. E. G. White.  
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Esau, because he lusted for a favorite dish, sacrificed his birthright to gratify appetite. After his lustful appetite was gratified, then he saw his folly, but found no space for repentance, although he sought it carefully, and with tears. <RH, April 27, 1886 par. 1>

There are very many who are like Esau. He represents a class who have a special, valuable blessing within their reach--the immortal inheritance; life that is as enduring as the life of God, the Creator of the universe; happiness immeasurable, and an eternal weight of glory. Yet there are very many who have indulged their appetites, passions, and inclinations so long that their powers to discern and appreciate the value of eternal things are weakened. Esau had a

special, strong desire for a particular article of food, and he had gratified self so long that he did not feel the necessity of turning from the tempting, coveted dish. He thought upon it, and made no special effort to restrain his appetite, until its power bore down every other consideration, and controlled him, and he imagined he would suffer great inconvenience, and even death, if he could not have that particular dish. The more he thought upon it, the more his desire strengthened, until his birthright, which was sacred, lost its value and its sacredness. He thought, Well, if I now sell it, I can easily buy it back again. He flattered himself that he could dispose of it at will, and buy it back at pleasure. He bartered it away for a favorite dish. When he sought to purchase it back, even at a great sacrifice on his part, he was not able to do so. He then bitterly repented his rashness, his folly, his madness. He looked the matter over on every side. He sought for repentance carefully and with tears. It was all in vain. He had despised the blessing, and the Lord removed it from him forever. <RH, April 27, 1886 par. 2>

Under the parable of a great supper, our Saviour shows that many will choose the world above himself, and will, as the result, lose heaven. The gracious invitation of our Saviour was slighted. He had been to the trouble and expense of making a great preparation at an immense sacrifice; then he sent his invitations. But they with one consent began to make excuses. "I have bought a piece of ground, and I must needs go and see it; I pray thee have me excused. And another said, I have bought five yoke of oxen, and I go to prove them; I pray thee have me excused. And another said, I have married a wife, therefore I cannot come." The Lord then turns from the wealthy and the world-loving, whose lands and oxen and wives were of so great value in their estimation as to outweigh the advantages they would gain by accepting the gracious invitation he had given them to eat of his supper. The master of the house is angry, and turns from those who had thus insulted the bounty offered them; turns to a class who are not full, who are poor, who are hungry, who are not in possession of lands and houses; they are maimed and lame, halt and blind, and they will appreciate the bounties provided, and in return will render the master sincere gratitude, unfeigned love and devotion. And yet there is room. The command is to go out into the highways and hedges, and compel them to come in, that my house may be filled. "For I say unto you that none of those men which were bidden shall taste of my supper." Here is a class rejected of God because they despised the invitation of the Master. The Lord declared to Eli, Them that honor me I will honor, and they that despise me shall be lightly esteemed. Says Christ, "If any man serve me, let him follow me; and where I am, there shall also my servant be; if any man serve me, him will my Father honor." God will not be trifled with. Those who have the light and reject it, or neglect to follow it out, to them it will become darkness. An immense sacrifice was made on the part of God's dear Son, that he might have power to rescue fallen man and exalt him to his own right hand, make him an heir of the world, and a possessor of the eternal weight of glory. Language will fail of estimating the value of the immortal inheritance. <RH, April 27, 1886 par. 3>

The glory, riches, honor, offered by the Son of God, is of such infinite value that it is beyond the power of men or even angels to give any just idea of its worth, its excellence, its magnificence. If men, plunged in sin and degradation, refuse these heavenly benefits, refuse a life of obedience, trample upon the gracious invitations of mercy, and choose the paltry things of earth because they are seen, and it is convenient for their present enjoyment to pursue a course of sin, Jesus will carry out the figure in the parable; such shall not taste of his glory, but the invitation will be extended to another class. Those who choose to make excuses, continue in sin and conformity to the world, will be left to their idols. There will be a day when they will not beg to be excused, when not one will wish to be excused. When Christ shall come in his glory, and with the glory of his Father, and all the heavenly angels surrounding him, escorting him on his way, with voices of triumph, while strains of the most enchanting music fall upon the ear, all will then be interested; not one indifferent spectator will be there. <RH, April 27, 1886 par. 4>

Speculations will not then engross the soul. The miser's piles of gold, which are before him, which have feasted his eyes, are no more attractive. The palaces which proud men of earth have erected, and which have been their idols, are turned from with loathing and disgust. No one pleads his lands, his oxen, his wife that he has just married, as reasons why he should be excused from sharing the glory that bursts upon his astonished vision. All want a share, but they know it is not for them. They call in earnest, agonizing prayer for God not to pass them by. The kings, the mighty men, the lofty, the proud, the mean man, alike bow together under a pressure of woe, desolation, misery; inexpressible, heart-anguished prayers are wrung from the lips, Mercy! mercy! Save us from the wrath of an offended God! A voice answers with terrible distinctness, sternness, and majesty, "Because I have called, and ye have refused; I have stretched out my hand, and ye have not regarded; but ye have set at naught all my counsel, and would none of my reproof, I also will laugh at your calamity; I will mock when your fear cometh." <RH, April 27, 1886 par. 5>

Then kings and nobles, the mighty man, and the poor man, and the mean man, alike cry there most bitterly. They who in the days of their prosperity despised Christ and the humble ones who followed in his footsteps, men who would not humble their dignity to bow to Jesus Christ, who hated his despised cross, now are prostrate in the mire of the earth. Their greatness has all at once left them, and they do not hesitate to bow to the earth at the feet of the saints. They then



realize with terrible bitterness that they are eating the fruit of their own way, and being filled with their own devices. In their supposed wisdom they turned away from the high, eternal reward, rejected the heavenly inducement, for earthly gain. The glitter and tinsel of earth fascinated them, and in their supposed wisdom they became fools. They exulted in their worldly prosperity as though their worldly advantages were so great that they could, through them, be recommended to God, and thus secure heaven. Money was power among the foolish of earth, and money was their God; but their very prosperity has destroyed them. They became fools in the eyes of God and his heavenly angels, while men of worldly ambition thought them wise. Now their supposed wisdom is all foolishness, and their prosperity their destruction. Again rings forth in shrieks of fearful, heart-rending anguish, "Rocks and mountains, fall on us, and hide us from the face of Him who sitteth on the throne, and from the wrath of the Lamb: for the great day of his wrath is come, and who shall be able to stand?" To the caves of the earth as a covert they flee, but they fail to be such then.

<RH, April 27, 1886 par. 6>

"If thou wilt enter into life, keep the commandments." Very many who profess to be Christ's disciples will apparently pass along smoothly in this world, and men will regard them as upright, godly men, when they have a plague spot at the core, which taints their whole character and corrupts their religious experience. <RH, April 27, 1886 par. 7>

"Thou shalt love thy neighbor as thyself." This forbids the taking advantage of our fellowmen in order to advantage ourselves. We are forbidden to wrong our neighbor in anything. We should not view the matter from the worldling's stand-point. To deal with our fellow-men in every instance, just as we should wish them to deal with us, is a rule we should apply to ourselves practically. God's laws are to be obeyed to the letter. In all our intercourse and deal with our fellow-men, whether believers or unbelievers, this rule is to be applied: Love thy neighbor as thyself. <RH, April 27, 1886 par. 8>

Here many who profess to be Christians will not bear the measurement of God; when weighed in the balances of the sanctuary, they will be found wanting. Dear brethren, "Come out from among them and be ye separate, saith the Lord, and touch not the unclean, and I will receive you, and be a father unto you, and ye shall be my sons and daughters, saith the Lord Almighty." What a promise is this! But we are not to lose sight of the fact that it is a promise based upon obedience to the command. God calls us to be separate from the world, We are not to imitate or follow their practices, nor be conformed to the world in our course of action in any respect. 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, April 27, 1886 par. 9>

## May 4, 1886 Parental Neglect.

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By Mrs. E. G. White.  
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If religion is to influence society, it must first influence the home circle. If children were trained to love and fear God at home, when they go forth into the world they would be prepared to train their own families for God, and thus the principles of truth would become implanted in society, and would exert a telling influence in the world. Religion should not be divorced from home education. May God pity the parents who do not teach their children by precept and by example the way of the Lord; for they will have a fearful account to give to the Judge of all the earth for their wicked neglect of duty to their children and to society. They should present to their children the divine warnings against sin, and teach them the importance of implicit obedience. They should show them the danger of joining hands with the world if they ever expect to become children of God. <RH, May 4, 1886 par. 1>

Many Christian parents fail to *command* their children after them, and then wonder that their children are perverse, disobedient, unthankful, and unholy. Such parents are under the rebuke of God. They have neglected to bring their children up in the nurture and admonition of the Lord. They have failed to teach them the first lesson in Christianity: "The fear of the Lord is the beginning of wisdom." "Foolishness," says the wise man, "is bound in the heart of a child." The love of folly, the desire to do evil, the hatred of holy things, are some of the difficulties that parents must meet in the home mission field. <RH, May 4, 1886 par. 2>

There are many, even among those who profess to be Christians, who do not take up their home duties in the fear of the Lord. There is many a prayerless home, and that, too, among those who profess to believe the special truths for this time. The Bible is not brought into the family as the guide of life. The parents, not being men and women of prayer, do not train and command their households in the way of God's commandments. That holy standard is set aside because finite man thinks he sees a better way. <RH, May 4, 1886 par. 3>

Atheism and infidelity prevail in every land. Bold blasphemers stand forth in the earth, the house of God's own building, and deny the existence of the Creator, and challenge the God of heaven to strike them dead on the spot if their

position is wrong. Behold the societies of infidels everywhere forming to devise means to spread their hellish poisons! See the papists plotting how to suppress the word of God, and to cover up the truth with the rubbish of error! <RH, May 4, 1886 par. 4>

In view of all these influences which are at work in the world to instill infidel sentiments into the minds of the rising generation, shall those parents who have the light of truth aid in this work? Shall they, by their example, their influence, give the impression to their own children and to the world that it makes little difference whether they obey God in every particular? We all need both sound Bible doctrine and pure heart religion in order that we may represent the truth as it is in Jesus. We need continually to breathe the vitalizing atmosphere of heaven that we may have spiritual health and strength. The law of God must be an abiding, active principle in the heart, if we would exert a correct influence over others. I must have a controlling influence upon the conscience and the understanding, and upon the thoughts, and words, and deeds. <RH, May 4, 1886 par. 5>

In the strength of God, parents must arise and command their households after them. They must learn to repress wrong with a firm hand, yet without impatience or passion. They should not leave the children to guess at what is right; but should point out the way in unmistakable terms, and teach them to walk therein. Parents should pray much, and should lead the minds of the children up to God and heaven. A religion of simple faith in the all-atoning, sacrifice of Christ, and of implicit obedience to God's moral rule of right, will make the household such a one as Heaven can smile upon. It will be productive of purity and peace; for they are obeying that Guide who came from heaven to earth to lead erring man to the mansions above. <RH, May 4, 1886 par. 6>

Oh, the sin of parental neglect! How many children are lost to God and become a source of sorrow and distress to their parents, because they are not trained according to God's express directions! What a history the Judgment will reveal of affliction and misery produced by the children of parents who professed to be Christians, but who did not make the word of God their standard, their rule of life! What a record of crimes of every magnitude will then be opened to the view of parents, and traced to their lax discipline! Their children, like Eli's, did wickedly from childhood; but instead of firmly restraining them, they caressed and indulged them. The inborn evil of the natural heart was permitted to grow and strengthen. Even the house of God was not revered. <RH, May 4, 1886 par. 7>

Eli was a believer in God and in his word; but he did not, like Abraham, "command" his children and his household after him. Let us hear what God says about Eli's neglect: "Behold, I will do a thing in Israel, at which both the ears of every one that heareth it shall tingle." The Lord had borne long with Eli. He had been warned and instructed; but, like the parents of today, he had not heeded the warning. But when the Lord took hold of the case, he ceased not till he had made thorough work. He says: "When I begin, I will also make an end. For I have told Eli that I will judge his house forever for the iniquity which he knoweth; because his sons made themselves vile, and he restrained them not." <RH, May 4, 1886 par. 8>

Here the neglect of Eli is brought plainly before every father and mother in the land. As the result of his unsanctified affection or his unwillingness to do a disagreeable duty, he reaped a harvest of iniquity in his perverse sons. Both the parent who permitted the wickedness and the children who practiced it were guilty before God, and he would accept no sacrifice or offering for their transgression. <RH, May 4, 1886 par. 9>

There are many lessons in the Bible calculated to impress fathers and mothers with the sin of neglecting their duty to their children; and yet how silent are the voices of the teachers in Israel on these important subjects. Parents allow the defects in their children to pass uncorrected until the curse of God rests upon both their children and themselves. Like Eli, they do not show decision in repressing the first appearance of evil. <RH, May 4, 1886 par. 10>

In what striking contrast do the cases of Eli and Abraham stand! The example of one is given that parents may shun a similar course; the example of the other is given for parents to imitate. The characteristics of each stand out sharp and distinct. Each was doing a work the result of which would not only be seen in his own life, but would reach down to future generations, to his children, and to his children's children. The influence that a person exerts in his own family is that which testifies of the genuineness of his religious experience. Neglectful and unfaithful there, he will be unfaithful everywhere. Home religion, home training, is what is now most needed. The future of society is indexed by the youth of today.

*Basel, Switzerland.* <RH, May 4, 1886 par. 11>

## **May 11, 1886 The Power of Love.**

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**By Mrs. E. G. White.**  
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Love is power. Intellectual and moral strength are involved in this principle, and cannot be separated from it. The power of wealth has a tendency to corrupt and destroy; the power of force is strong to do hurt; but the excellence and value of pure love consist in its efficiency to do good, and to do nothing else but good. Whatsoever is done out of pure love, be it ever so little or contemptible in the sight of men, is wholly fruitful; for God measures more with how much love one worketh, than the amount he doeth. Love is of God. The unconverted heart cannot originate nor produce this plant of heavenly growth, which lives alone, and flourishes only where Christ reigns. Love cannot live without action, and every act increases, strengthens, and extends it. Love will prevail and gain the victory when argument and authority are powerless. Love works not for profit nor reward; yet God has ordained that great gain shall be the certain result of every labor of love. It is diffusive in its nature, and quiet in its operation, yet strong and mighty in its purpose to overcome great evils. It is melting and transforming in its influence, and will take hold of the lives of the sinful, and affect their hearts when every other means has proved unsuccessful. Wherever the power of intellect, of authority, of force, is employed, and love is not manifestly present, the affections and will of those whom we seek to reach, assume a defensive, repelling position, and increase their strength of resistance as they are met by another power than love. Jesus was the Prince of Peace. He came into the world to bring resistance and authority into subjection to himself. Wisdom and strength he could command, but the means he employed to overcome evil were wisdom and strength of love. Suffer nothing to divide your interest from your present work until God shall see fit to give you another piece of work in the same field. Seek not for happiness, for that is never to be found by seeking for it. Go about your duty. Let faithfulness mark all your doings, and be clothed with humility. <RH, May 11, 1886 par. 1>

"Whatsoever ye would that men should do to you, do you even so to them." Blessed results would appear as the fruit of such a course. "With what measure you mete, it shall be measured to you again." Here are strong motives which should operate on minds to constrain them to love one another with a pure heart, fervently. Christ is our example. He went about doing good. He lived to bless others. Love beautified and ennobled all his actions. We are not commanded to do to *ourselves* what we wish others to do unto us; we are to *do unto others* what we wish them to do to us under like circumstances. The measure we mete is always measured to us again. Pure love is simple in its operations, and is distinct from any other principle of action. The love of influence and the desire for the esteem of others may produce a well-ordered life, and, frequently, a blameless conversation. Self-respect may lead us to avoid the appearance of vice. A selfish heart may perform generous actions, acknowledge the present truth, and express humility and affection in the outward manner, with the motives deceptive and impure; and the efforts and actions that flow from them may be destitute of the savor of life and the fruits of true holiness, being destitute of the principles of pure love. Love, love, should be cultivated. It needs cherishing, for its influence is divine. <RH, May 11, 1886 par. 2>

Nothing is more treacherous than the deceitfulness of sin. It is the god of this world that deludes, and blinds, and leads to destruction. Satan does not enter with his array of temptations at once. He disguises these temptations with a semblance of good. He mingles with amusements and folly some little improvements, and deceived souls make it an excuse that great good is to be derived by engaging in them. This is only the deceptive part. It is Satan's hellish arts masked. Beguiled souls take one step, then are prepared for the next. It is so much more pleasant to follow the inclinations of their own hearts than to stand on the defensive, and resist the first insinuation of the wily foe, and thus shut out his in-comings. Oh! how Satan watches to see his bait taken so readily, and to see souls walking in the very path he has prepared. He does not want them to give up praying and maintaining a form of religious duties; for he can thus make them more useful in his service. He unites his sophistry and deceptive snares with their experiences and professions, and thus wonderfully advances his cause. <RH, May 11, 1886 par. 3>

The hypocritical Pharisees prayed and fasted, observed the forms of godliness, while corrupt at heart. Satan stands by, taunting Christ and his angels with insults, "I have them! I have them! I have prepared my deceptions for them. Your blood is worthless here. Your intercessions and power and wonderful works may as well cease; I have them! They are mine! for all their high profession as subjects of Christ, for all they once enjoyed the illuminations of his presence, I will secure them to myself in the very face of Heaven, which they are talking about. It is such subjects as these that I can use to decoy others." Solomon says, "He that trusteth in his own heart is a fool;" and there are hundreds of such to be found among professors of godliness. Says the apostle, "We are not ignorant of his devices." Oh! what art, what skill, what cunning, to lead to a union with the world, to seek for happiness in the amusements of the world, under the delusive idea that some good is to be gained! And thus they walk right into the net, flattering themselves that there is no evil in the way. The affections and sympathies of such are wrought upon, which lays a foundation for their ill-built confidence that they are the children of God. They compare themselves with others, and settle down satisfied that they are even better than many true Christians. But where is the deep love of Christ shining forth in their lives, its bright rays blessing others? Where is their Bible? and how much is it studied? And where are their thoughts? upon heaven and heavenly things? It is not natural for their minds to go forth in that direction. The study of God's word is uninteresting

to them. It does not possess that which excites and fevers the mind, and natural, unrenewed hearts will prefer some other book to the study of God's word. Their attention is engrossed in self. They have no deep, earnest longings for the influence of the Spirit of God upon the mind and heart. God is not in all their thoughts. How can I have it that most of the youth in this age will come short of everlasting life? Oh that their sound of instrumental music may cease, and they no more while away so much precious time in pleasing their own fancy! Oh that they would devote less time to dress and vain conversation, and send forth their agonizing prayers to God for a sound experience! There is a necessity for close self-examination, and to closely investigate in the light of God's word, Am I sound, or am I rotten, at heart? Am I renewed in Christ, or am I still carnal at heart, with an outside, new dress put on? Rein yourself up to the tribunal of God, and see as in the light of God, if there is any secret sin, any iniquity, any idol you have not sacrificed. Pray, yes, pray as you have never prayed before, that you may not be deluded by Satan's devices; that you may not be given up to a heedless, careless, and vain spirit, and attend religious duties to quiet your own conscience. It is inappropriate for Christians in every age of the world to be lovers of pleasure, but how much more so now, when the scenes of this earth's history are so soon to close. Surely the foundation of your hopes of everlasting life cannot be made too sure. The welfare of your soul and your eternal happiness depend upon whether your foundation is built upon Christ. While others are panting after earthly enjoyment, be ye panting after the unmistakable assurance of the love of God, earnestly, fervently crying, Who will show me how to make my calling and election sure? One of the sins that constitute one of the signs of the last days, is that professed Christians are lovers of pleasure more than lovers of God. Deal truly with your own souls. Search carefully. How few, after a faithful examination, can look up to Heaven and say, I am not one of those thus described. I am not a lover of pleasure more than a lover of God. How few can say, I am dead to the world; the life I now live is by faith on the Son of God. My life is hid with Christ in God, and when he who is my life shall appear, then shall I also appear with him in glory. The love and grace of God! Oh precious grace! more valuable than fine gold. It elevates and ennobles the spirit beyond all other principles. It sets the heart and affections upon Heaven. While those around us may be engaged in worldly vanity, pleasure-seeking, and folly, the conversation is in heaven, whence we look for the Saviour; the soul is reaching out after God for pardon and peace, for righteousness and true holiness. Converse with God, and contemplation of things above, transform the soul into the likeness of Christ.

<RH, May 11, 1886 par. 4>

## May 18, 1886 A Peculiar People.

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By Mrs. E. G. White.  
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That which more especially distinguishes God's people from the popular religious bodies is not their profession alone, but their exemplary character, and their principles of unselfish love. The powerful and purifying influence of the Spirit of God upon the heart, carried out in words and works, separates them from the world, and designates them as God's peculiar people. The character and disposition of Christ's followers will be like the Master. He is the pattern, the holy and perfect example given for Christians to imitate. The true followers of Christ will love their brethren and be in harmony with them. They will love their neighbors, as Christ has given them an example, and will make any sacrifice if they can by so doing persuade souls to leave their sins and be converted to the truth. <RH, May 18, 1886 par. 1>

The truth, deeply rooted in the heart of believers, will spring up and bear fruit unto righteousness. Their words and works are the channels through which the pure principles of truth and holiness are conveyed to the world. Especial blessings and privileges are for those who love the truth, and walk according to the light they have received. If they neglect to do this, their light will become darkness. When the people of God become self-sufficient, the Lord leaves them to their own wisdom. Mercy and truth are promised to the humble in heart, the obedient and faithful. <RH, May 18, 1886 par. 2>

"In this the children of God are manifest, and the children of the Devil; whosoever doeth not righteousness, is not of God, neither he that loveth not his brother. He that saith he is in the light and hateth his brother, is in darkness even until now." Those who labor for God should be clean vessels, sanctified to the Master's use. "Be ye clean that bear the vessels of the Lord." "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? And this commandment have we from him, That he who loveth God love his brother also." The ambassadors of Christ have a responsible and sacred work before them. They are saviors of life unto life, or of death unto death. Their influence decides the destiny of souls for whom Christ died. <RH, May 18, 1886 par. 3>

We would wish all the Lord's servants were laborers. This work should not be confined alone to the ministers, but



brethren who have the truth in their hearts, and have exerted a good influence at home, should feel that a responsibility rests upon them of devoting a part of their time to going out among their neighbors, and in adjoining towns, to be missionaries for God. They should carry the publications, and engage in conversation, and, in the spirit of Christ, pray with and for those whom they visit. This is the work that will arouse a spirit of reformation and investigation. <RH, May 18, 1886 par. 4>

The self-denial, humility, and temperance required of the righteous, whom God has especially led and blessed, are to be presented to them in contrast with the extravagant, health-destroying habits of the people who live in this degenerate age. God has shown that health reform is as closely connected with the third angel's message as the hand is united to the body. And there is nowhere to be found so great a cause of physical and moral degeneracy, as a neglect of this important subject. Those who are indulging their appetite and passions, and close their eyes to the light for fear they will see sinful indulgences which they are unwilling to forsake, are guilty before God. Whoever turns from the light in one instance, hardens his heart to disregard the light in other matters. Whoever violates moral obligations in the matter of eating and dressing, prepares the way to violate the claims of God in regard to eternal interests. Our bodies are not our own. God has claims upon us to take care of the habitation he has given us, that we may present our bodies to him a living sacrifice, holy and acceptable. Our bodies belong to Him who made them, and we are in duty bound to become intelligent in regard to the best means of preserving from decay the habitation He has given us. If we enfeeble the body by self-gratification, by indulging the appetite, and by dressing in accordance with health-destroying fashions, in order to be in harmony with the world, we become enemies of God. <RH, May 18, 1886 par. 5>

"The path of the just is as the shining light, that shineth more and more unto the perfect day." But light becomes darkness to all those who will not walk in it. In order to be accepted and blessed of God as our fathers were, we must be faithful, as they were faithful. We must improve our light as the ancient faithful prophets improved theirs. God requires of us according to the grace he has bestowed upon us. He will not accept less than he claims. All his righteous demands must be fully met. In order for us to meet our responsibilities, we must stand on that elevated ground that the order and advancement of holy, sacred truth has prepared for us. <RH, May 18, 1886 par. 6>

The work of pruning and purifying, to fit us for heaven, is a great work, and will cost us a great deal of suffering and trial, because our will is not subjected to the will of Christ. We must go through the furnace till the fires have consumed the dross, and we are purified, and reflect the divine image. Those who follow their inclinations and are governed by appearances, are not good judges of what God is doing. They are filled with discontent. They see failure where there is indeed triumph, a great loss where there is gain; and, like Jacob, they have been ready to exclaim, "All these things are against me," when the very things whereof they complained were all working together for their good. <RH, May 18, 1886 par. 7>

"No cross, no crown." How can one be strong in the Lord without trials. To have strength, we must have exercise. To have strong faith, we must be placed in circumstances where our faith will be called forth. The apostle Paul, just before his martyrdom, exhorted Timothy, "Be thou partaker of the afflictions of the gospel, according to the power of God." It is through much tribulation we enter the kingdom of God. Our Saviour was tried in every possible way, and yet he triumphed in God continually. It is our privilege to be strong in the strength of God under all circumstances, and to glory in the cross of Christ. <RH, May 18, 1886 par. 8>

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## May 25, 1886 Christian Recreation.

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By Mrs. E. G. White.  
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While we are seeking to refresh our spirits and invigorate our bodies, we *are required of God* to use all our powers at all times to the best purpose. We can, and should, conduct our recreations in such a manner that we shall be better fitted for the more successful discharge of the duties devolving upon us, and our influence be more beneficial upon those with whom we associate. We can return from such occasions to our homes improved in mind and refreshed in body, and prepared to engage in the work anew with better hope and better courage. <RH, May 25, 1886 par. 1>

We are of that class who believe that it is our privilege every day of our lives to glorify God upon the earth; that we are not to live in this world merely for our own amusement, merely to please ourselves. We are here to benefit humanity and be a blessing to society; and if we let our minds run in that low channel that many who are seeking only vanity and folly permit their minds to run in, how can we be a benefit to our race and generation? how can we be a blessing to society around us? We cannot innocently indulge in any amusement which will unfit us for the more faithful

discharge of ordinary life duties. <RH, May 25, 1886 par. 2>

Between the associations of the followers of Christ for Christian recreation, and worldly gatherings for pleasure and amusement, will exist a marked contrast. Instead of prayer and the mentioning of Christ and sacred things, will be heard from the lips of worldlings the silly laugh and the trifling conversation. Their idea is to have a general high time. Their amusements commence in folly and end in vanity. We want in our gatherings to have them so conducted, and to so conduct ourselves, that when we return to our homes we can have a conscience void of offense toward God and man; a consciousness that we have not wounded nor injured in any manner those with whom we have been associated, or had an injurious influence over them. <RH, May 25, 1886 par. 3>

Here is where very many fail. They do not consider that they are accountable for the influence they daily exert; that in all their associations in life, they must render an account to God for the impressions they make and the influence they cast. If this influence is such as shall have a tendency to draw the mind away from God, and attract it into the channel of vanity and folly, and lead persons to seek for their own pleasure in amusements and foolish indulgences, they must give an account for this. And if these persons are men and women of influence, if their position is such that their example will affect others, then the greater sin will rest upon them for neglecting to regulate their conduct by the Bible standard. <RH, May 25, 1886 par. 4>

We want to seek the elevated and lovely. We want to direct the mind away from those things that are superficial and of no importance, and that have no solidity. What we desire is, to be gathering new strength from all that we engage in, from all our gatherings for the purpose of recreation, from all our pleasant associations. We want to be gathering new strength to become better men and women. We want from every source possible to gather new courage, new strength, new power, that we may elevate our lives to purity and holiness, and not come down upon the low level of this world. <RH, May 25, 1886 par. 5>

Christ humiliated himself to humanity, and took upon himself our nature, that by his own humiliation, and suffering, and sacrifice, he might become a stepping-stone to fallen men, that they might climb up upon his merits, and through his excellence and virtue receive from God an acceptance of their efforts to keep his law. There is no such thing here as "coming down upon a level." It is the elevated and exalted platform of eternal truth that we are seeking to plant our feet upon. We are seeking to be more like the heavenly angels, more pure in heart, more sinless, more harmless and undefiled. We are seeking for purity and holiness of life, that we may at last be fitted for the heavenly society in the kingdom of glory; and the only means by which to attain this elevation of Christian character is through Jesus Christ. There is no other way for the exaltation of the human family. Some talk of humiliation, and of the sacrifice they make because they adopt the truth of heavenly origin! Surely, this is not accepted by the world, it is not received by the unbeliever. They may talk of those that have embraced the truth and sought the Saviour, and represent them as leaving everything, and giving up everything, and making a sacrifice of everything that is worth retaining. But do not tell me this. I know better. My experience proves this to be otherwise. You need not tell me that we have to give up our dearest treasures, and receive no equivalent. No, indeed! That God, that Creator, who planted the beautiful Eden for our first parents, and has planted for us the lovely trees and flowers, and everything that is beautiful and glorious in nature for the human race to enjoy, designed that we should enjoy it. Then do not think that God wishes us to yield up everything which it is for our happiness here to retain. All he requires us to give up is that which would not be for our good and happiness to retain. <RH, May 25, 1886 par. 6>

That God who has planted the noble trees and clothed them with their rich foliage, and given us the brilliant and beautiful shades of the flowers, and whose handy and lovely work we see in all the realm of nature, does not design to make us unhappy; he does not design that we shall have no taste, and take no pleasure in these things. It is his design that we shall enjoy them. It is his design that we shall be happy in the charms of nature, which are of his own creating. It is right that we should choose places for seasons of relaxation and recreation. But while we are there, it is not to devote our attention to ourselves merely, and fritter away precious time, and engage in amusements which will encourage a disrelish for sacred things; not to indulge in jesting and joking, in the senseless laugh and foolish talking. We are to behold the beauties of nature. And what then? fall down and worship them?--No, indeed; but as you behold these works of nature, let your mind be carried up higher to nature's God; let it be elevated to the Creator of the universe, and then adore the Creator who has made all these beautiful things for your benefit, for your happiness. <RH, May 25, 1886 par. 7>

Many men and women delight in lovely paintings; but where do the artists get their ideas of these things to put upon the canvas?--From nature's beautiful scenery. Persons are ready to worship the talent which can produce a beautiful drawing; but where do those who devote their lives to this work obtain their designs?--From nature, only from nature; and yet these individuals will devote the entire strength of their being, and will bestow all their affections, upon their tastes in this direction. But art can never attain the perfection seen in nature. Many withdraw their minds from the beauties and glories of nature that our Creator has prepared for them to enjoy, and devote all the powers of their being

to the perfecting of art; yet works of art are only imperfect copies of nature. The Maker of all these beautiful things is forgotten. Many will go into ecstasies over a picture of a sunset; but at the same time they could have the privilege of seeing an actual and glorious sunset almost every evening in the year. They can see the beautiful tints with which nature's Master and invisible Artist, with divine skill, has painted glorious scenes on shifting canvas, and carelessly turn from the heavenly-wrought picture to paintings of art, traced by imperfect fingers, and they will almost fall down and worship them. What is the reason of all this?--It is because the enemy is almost constantly seeking to divert the mind from God. But when you present God, and the religion of Jesus Christ, will they receive them?--No; they cannot accept of Christ. What! they make the sacrifice they would have to make to receive him?--Not at all. But what is required?--Simply their heart's holiest and best affections for Him who left the glory of the Father and came down to die for a race of rebels. He left his riches, his majesty, and his high command, and took upon himself our nature, that he might make a way of escape--to do what? to humiliate you? to degrade you?--No, indeed; to make a way of escape for you from hopeless misery, and to elevate you to his own right hand in his kingdom at last. For this, the great, the immense, sacrifice was made. And who can realize this great sacrifice? Who can appreciate it!--None but those who understand the mystery of godliness, who have tasted the powers of the world to come, who have drank from the cup of salvation that has been presented to us. <RH, May 25, 1886 par. 8>

Come out from among them and be separate, says God, and I will receive you, and ye shall be sons and daughters of the Lord Almighty. What a promise is this! It is a pledge to you that you shall become members of the royal family, heirs of the heavenly kingdom. If a person is honored by, or becomes connected with, any of the monarchs of earth, how it goes the rounds of the periodicals of the day, and excites the envy of those who do not think themselves so fortunate. But here is One who is king over all, the monarch of the universe, the originator of every good thing; and He says to us, I will make you my sons and daughters; I will unite you to myself; you shall become members of the royal family, and children of the Heavenly King. <RH, May 25, 1886 par. 9>

Let me enjoy the beauties of the kingdom of God. Let me delight in the paintings which his own fingers have colored. I may enjoy them. You may enjoy them. Yet we may not worship them; but through them we may be directed to Him, and behold His glory, who has made all these things for our enjoyment. <RH, May 25, 1886 par. 10>

## **June 1, 1886 Visit to the Vaudois Valleys.**

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**By Mrs. E. G. White.**  
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Ever since our visit to the Piedmont Valleys last December, we have had a deep interest for this people, and have felt a great desire to visit them again. Arrangements were accordingly made, and last Thursday, April 15, W. C. White and wife and myself left Basel for a second visit to this place. These valleys are located in the northwestern part of Italy, in what is known as the Cottian Alps. The scenery through which we passed in crossing the range of Alps in southern Switzerland, was varied, and in many places truly sublime. As we climbed carefully up the side of the mountains towering in solemn grandeur toward heaven, we could look down hundreds of feet into the abyss below, and listen to the music of the foaming river as it rushed impetuously along its channel and dashed violently against the rocks at our feet. Above us, from the tops of the highest peaks, came tumbling down the tiny rills and larger cataracts, leaping from point to point, and breaking into fine, veil-like spray ere they reached the bottom. <RH, June 1, 1886 par. 1>

As we beheld the wonderful works of the Master Architect, feelings of reverence and awe were awakened in our souls, and we could but wonder how any one can look upon such scenes and say, "There is no God." I fail to comprehend how it is possible for any to be so bound about with narrow ideas as to look upon the works of God in nature, and not adore and reverence the God of nature. My heart was lifted up in praise to him as I viewed scenes which seemed calculated to bind the mind of the beholder to the infinite Creator. <RH, June 1, 1886 par. 2>

We left Basel at seven o'clock in the morning, and at eight in the evening arrived at Milan. This, the largest city of northern Italy, is beautifully located on the flourishing plains of Lombardy. These plains at the present time embrace an area of nine thousand square miles of land which is in many respects the most productive of any in Europe. The summers are hot and dry, but the means for irrigation are ample. It is said that the "meadows yield as many as twelve crops in the year, their growth being unretarded by winter." Wine, fruit, and silk culture, together with the raising of wheat, corn, hay, and sheep, form the principal occupations. The richness of the country, together with its general location, has ever rendered it the "apple of discord" among the various nations of Europe. <RH, June 1, 1886 par. 3>

For a number of years Milan was the capital of the kingdom of Italy, and since the fourth century it has surpassed

Rome in extent, and in many respects in importance also. Here was the head of the church founded by St. Ambrose, whose diocese maintained its independence of the popes until the middle of the eleventh century. His diocese included not only the flourishing plains of Lombardy, but also the plains and mountain valleys of Piedmont, and the southern provinces of France. Although it is not to be supposed that the light of this people was entirely undimmed by the surrounding darkness of their age, still their faith was essentially Protestant, and in strong opposition to the Roman creed. When at last they were induced to yield their independence, it was amid popular tumults which plainly showed with what regret they laid their liberties at the feet of the Roman power. Nor was this submission universal. Although the plains were conquered, the mountains were not. Quite a company refused to yield their rights under any consideration. Some of these crossed the Alps into France, there to meet a martyr's death; while others sought refuge in the valleys of the Piedmontese Alps, where they were enabled through much hardships and suffering to maintain the faith of their Fathers. In this latter class, their early persecutions, and present condition, we are most interested, and we shall speak of them more fully hereafter. <RH, June 1, 1886 par. 4>

But to return to Milan. Here we were obliged to stay all night, and as the train did not leave till 10:30 the next morning, we improved the time in visiting some of the various places of interest. Chief among these is the Cathedral, which, next to St. Peter's at Rome, is the largest church in Europe. Built entirely of white marble, and adorned as it is on the exterior with three thousand marble statues, ninety-eight Gothic turrets, and a tower three hundred and sixty feet high, one cannot fail to be impressed with its grandeur and immensity, and the artistic skill displayed in its design and execution. And yet we could only look upon it as a vast pile of extravagance. <RH, June 1, 1886 par. 5>

The building was begun in 1386, and yet it is not completed. Additions and repairs are constantly being made. While some parts are comparatively new and attractive in appearance, others have become dingy and unattractive by the dust of centuries. Ascending a wide flight of red granite steps in front, we entered through one of five doors into the temple. As we passed up and down the wide aisles, we could not make it seem like a place in which to worship God. The mind is continually diverted by the surroundings. The immense weight of the stone roof is supported by fifty-two massive pillars twelve feet in diameter. The floor is laid with different-colored marble mosaics. The windows and walls are adorned with high-colored pictures, painted by the finest Italian artists. These paintings represent scenes in Bible history and in traditional church history. It seemed to me that I never saw such a gorgeous combination of colors as was displayed in the purple and scarlet robes represented as worn by some of the kings and mighty men of earth. <RH, June 1, 1886 par. 6>

We were asked by one in long garments if we wished to see the relics of the saints, a privilege which we could have had, as we afterward learned, only by the payment of one dollar each. But we had no desire to see the bones of dead men called saints,--men, who, while claiming holiness, might have been the most corrupt at heart. The ignorance and superstition of all classes is worked upon until they are made to believe that these bones possess marvelous power, and by this means a large revenue is annually brought into the treasury. The Lord knew the weakness of men, and their desire to venerate dead men's bones and things of no value; therefore when Moses and Aaron, the leaders of ancient Israel, died, the Lord hid them so that the people would not be tempted to commit idolatry over them, as the Romanists do over their senseless relics. The Lord's plan was that the living God alone should be exalted; but the Roman Church has turned this reverence from the Creator to the creature, and Satan is satisfied. <RH, June 1, 1886 par. 7>

From one corner of the building a staircase ascends to the roof and tower, where in a clear morning the finest views of the Alps are obtained. The ascent to the top is made by five hundred steps. This journey I was not able to undertake, but the rest of the company did; and while they were gone, I had an excellent opportunity to walk about and take observations. <RH, June 1, 1886 par. 8>

Men and women, youth and children, were constantly coming and going. On entering, each would dip his fingers reverently into a marble basin of "holy water" which stood by each door, and would make the sign of the cross on his forehead and breast; then, passing quietly to the seats in front of the altar, where were the images of Jesus and the Virgin Mary, would there repeat his prayers in silent reverence. Old men who were tottering on the brink of the grave would cross themselves and bow low before the various images of Christ, the apostles, and the saints. I had never witnessed anything of the kind except in the heathen Chinese Joss houses, and this seemed to me but a little above the pagan worship. How I longed to lift my voice in this grand old building, and point the poor deluded souls to God and heaven! I was forcibly reminded of the words of Paul at Athens when he exclaimed, "Whom therefore ye ignorantly worship, him declare I unto you." The people are enveloped in the blackest clouds of error and superstition, and are kept thus by their teachers. Deprived as they are of the light shining from the word of God, their religion consists of a round of ceremonies as verily as did the corrupted religion of the Jews, which Christ in his day so strongly condemned. <RH, June 1, 1886 par. 9>

Stationed in various parts of the room, were numerous confessional boxes. Before the open window of one of these a woman was kneeling, and confessing her sins to the priest within, while others sat on the seats waiting their turn to



confess. This made my heart ache. It was placing a man with like passions as themselves in the place of Christ. Indeed it is for the interest of such teachers to keep the Bible from the people, for it condemns everything of this kind. It plainly states that there is only one mediator, whereas Luther states that "this only was taught and practiced [in the Roman Church] to wit, the invoking of the Virgin Mary and other saints as mediators and intercessors, much fasting and praying, making pilgrimages, or running into monasteries," etc., "and while we were doing such things we dreamed we were meriting heaven." Again he says: "We were scandalously led astray in the papacy; for Christ was not painted out in so mild a character as he is by the prophets and apostles." "We were all taught that we must ourselves make satisfaction for our sins, and that, at the Judgment, Christ would call us to an account in respect of our penances, and the amount of our good works. . . . And because we could never do penances and works enough, and felt nothing else but terrors and fears before his wrath, we were directed to the saints in heaven as them that should be mediators between us and Christ. We were taught to call upon the mother of Christ, that she would beseech him, by the breasts wherewith she nursed him, to put away his anger and show mercy. If she were not sufficient, then the apostles and other saints were to be invoked, till at last we came to saints whose sanctity was unknown, nay, who for the greater part never existed, as St. Anne, St. Barbara, St. Christopher, St. George, and such like." "I had none other knowledge of Christ, than to form him in my mind as sitting on a rainbow, and to account him as a rigorous Judge. For that we had no true knowledge of Christ, we fell away from him, and cleaved to the saints, and called on them to be our patrons and mediators." <RH, June 1, 1886 par. 10>

It is with such teachings as these that Christ is belied and misrepresented, and wicked men are exalted by the Church of Rome. Here before me was a deluded people opening the secrets of the heart to a man of like infirmities as themselves. Deprived of the word of God, they are kept in ignorance of the fact that salvation can be obtained only through Jesus Christ, and are taught to believe that it can be obtained through the forms and ceremonies which the Church itself has invented. Doing penance is confounded by them with Christian repentance. Instead of teaching the people to look to Christ alone for pardon through faith in his merits, the priests professedly grant it to them through penitential works. Fasting and mortification of the flesh is enjoined, while the inward work, the regeneration of the heart, which constitutes true conversion, is deemed unnecessary. It is easier to the natural heart to confess and do penance than to put away sin; therefore there are few who do not choose to gratify unholy passions at the expense of a little confession and penance. I never felt more deeply the value of the word of God, and the necessity of opening it to the people, than I did when I saw these poor souls worshipping--they knew not what. <RH, June 1, 1886 par. 11>

How the Roman Church can clear herself from the charge of idolatry we cannot see. True, she professes to worship God through these images; so did the Israelites when they bowed before the golden calf. But the Lord's wrath was kindled against them, and many were slain. God pronounced them impious idolaters, and the same record is made today in the books of heaven against those who adore images of saints and so-called holy men. <RH, June 1, 1886 par. 12>

And this is the religion which Protestants are beginning to look upon with so much favor, and which will eventually be united with Protestantism. This union will not, however, be effected by a change in Catholicism; for Rome never changes. She claims infallibility. It is Protestantism that will change. The adoption of liberal ideas on its part will bring it where it can clasp the hand of Catholicism. "The Bible, the Bible, is the foundation of our faith," was the cry of Protestants in Luther's time, while the Catholics cried, "The Fathers, custom, tradition." Now many Protestants find it difficult to prove their doctrines from the Bible, and yet they have not the moral courage to accept the truth which involves a cross; therefore they are fast coming to the ground of Catholics, and, using the best arguments they have to evade the truth, cite the testimony of the Fathers, and the customs and precepts of men. Yes, the Protestants of the nineteenth century are fast approaching the Catholics in their infidelity concerning the Scriptures. But there is just as wide a gulf today between Rome and the Protestantism of Luther, Cranmer, Ridley, Hooper, and the noble army of martyrs, as there was when these men made the protest which gave them the name of Protestants. <RH, June 1, 1886 par. 13>

Christ was a protestant. He protested against the formal worship of the Jewish nation, who rejected the counsel of God against themselves. He told them that they taught for doctrines the commandments of men, and that they were pretenders and hypocrites. Like whited sepulchers they were beautiful without, but within full of impurity and corruption. The Reformers date back to Christ and the apostles. They came out and separated themselves from a religion of forms and ceremonies. Luther and his followers did not invent the reformed religion. They simply accepted it as presented by Christ and the apostles. The Bible is presented to us as a sufficient guide; but the pope and his workers remove it from the people as if it were a curse, because it exposes their pretensions and rebukes their idolatry. <RH, June 1, 1886 par. 14>

At half past ten o'clock Friday morning we left Milan for Turin, where we arrived at half past one, and remained till three. Among the cities of northern Italy, Turin stands next to Milan in population and importance. For several years it was the capital of Italy and the residence of the king. It is one of the most modern-looking cities we have seen in Europe. It is noted for the regularity of its construction; for its long, broad, straight streets, wide squares, and numerous

gardens. In some of the principal streets there are four rows of shade trees. Between the two center rows is a broad highway for carriages, while between the two outside rows are wide walks for foot travelers. In the business part of the town, the second story of many of the buildings projects over the sidewalk, forming a broad archway, where one is protected from the sun, the rain, and the cold. <RH, June 1, 1886 par. 15>

The first question which arises in my mind as we enter one after another of these large cities, is, Would not this be a good place to present the truth? But here, as in Milan, we are told that the people are nearly all Catholics. The time was, however, when this was not the case. It was here in the ninth century that Claudius contended so valiantly for the doctrines of the Christian Church. The mantle of Ambrose, archbishop of Milan, descended upon him, and, grasping the sword of the Spirit, which is the word of God, he waged a battle which did much to delay, although it could not prevent, the final overthrow of his church. The influence of his pen was felt where his voice could not be heard, and was a mighty instrumentality in preserving, even in the Waldensian valleys, then a part of his diocese, the first principles of the Christian religion. <RH, June 1, 1886 par. 16>

A three hours' ride from Turin brought us to our destination at Torre Pellice. Here we found a cordial welcome at the home of Eld. A. C. Bourdeau. Sabbath I spoke to the little company of Sabbath-keepers who assembled. Although the day was rainy, some came on foot three miles from their home in the mountains. All seemed to feel that Jesus was present by his Spirit to strengthen and encourage. The impression made upon my mind as I viewed the expensive cathedral at Milan with the cold, frozen formality of its worshipers, was such that I never felt better satisfied with holding meetings in a humble place, and I never felt more grateful for the opportunity of speaking words of comfort and hope than on this occasion. I tried to hold up before the little company gathered together the importance of possessing repentance toward God and faith toward our Lord Jesus Christ, the sinners only hope. Here, free from all outward display to charm the senses, we were able to worship God in simplicity and the beauty of holiness. <RH, June 1, 1886 par. 17>

Sunday afternoon we rode five miles to Villar Pellice, where Bro. Bourdeau has been holding meetings a few weeks. Although it was very rainy, the hall was literally packed, and many could not find even standing room, and had to go away. The congregation was composed of intelligent-looking people, and the peasant women looked neat and modest in their white bonnets with heavily fluted fronts. Tears were in many eyes as I directed their attention to the suffering and crucifixion of Christ, and the destruction of Jerusalem which symbolized the final destruction of the wicked. The very best attention was given throughout. We look for much good to result from the meetings now being held in this place. Of these and our further labors in the valleys, we will speak more fully in our next.

*Torre Pellice, Italy.* <RH, June 1, 1886 par. 18>

## **June 8, 1886 Faithfulness in Reproving Sin.**

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**By Mrs. E. G. White.**  
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The true people of God, who have the spirit of the work of the Lord and the salvation of souls at heart, will ever view sin in its real, sinful character. They will always be on the side of faithful and plain dealing with sins which easily beset the people of God. Especially in the closing work for the church, in the sealing time of the one hundred and forty-four thousand, who are to stand without fault before the throne of God, will they feel most deeply the wrongs of God's professed people. This is forcibly set forth by the prophet's illustration of the last work, under the figure of the men, each having a slaughter weapon in his hand. One man among them was clothed with linen, with a writer's inkhorn by his side. "And the Lord said unto him, Go through the midst of the city, through the midst of Jerusalem, and set a mark upon the foreheads of the men that sigh and that cry for the abominations that be done in the midst thereof." <RH, June 8, 1886 par. 1>

Who are standing in the counsel of God at this time? Is it those who virtually excuse wrongs among the professed people of God, and murmur in their hearts, if not openly, against those who would reprove sin? It is those who take their stand against them, and sympathize with those who commit wrong?--No, indeed! These, unless they repent, and leave the work of Satan in oppressing those who have the burden of the work, and in holding up the hands of sinners in Zion, will never receive the mark of God's sealing approval. They will fall in the general destruction of all the wicked, represented by the five men bearing slaughter weapons. Mark this point with care; those who receive the pure mark of truth, wrought in them by the power of the Holy Ghost, represented by the man in linen, are those "that sigh and cry for all the abominations that are done" in the church. Their love for purity and the honor and glory of God is such, and they have so clear a view of the exceeding sinfulness of sin, that they are represented as being in an agony, even sighing and

crying. <RH, June 8, 1886 par. 2>

But the general slaughter of all those who do not thus see the wide contrast between sin and righteousness, and do not feel as those do who stand in the counsel of God and receive the mark, is described in the order to the five men with slaughter weapons: "Go ye after him through the city, and smite; let not your eye spare, neither have ye pity; slay utterly old and young, both maids, and little children, and women; but come not near any man upon whom is the mark; and begin at my sanctuary." <RH, June 8, 1886 par. 3>

God said to Joshua (in the case of Achan's sins), "Neither will I be with you any more except ye destroy the accursed from among you." How does this instance compare with the course pursued by those who will not raise their voice against sin and wrong; but whose sympathies are ever found with those who trouble the camp of Israel with their sins? Said God to Joshua, "Thou canst not stand before thine enemies until ye take away the accursed thing from among you." He pronounced the punishment which should follow the transgression of his covenant. <RH, June 8, 1886 par. 4>

Joshua then began a diligent search to find out the guilty one. He took Israel by their tribes, and then by their families, and next, individually. Achan was designated as the guilty one. But that the matter might be plain to all Israel, that there should be no occasion given them to murmur, and to say that the guiltless was made to suffer, Joshua used policy. He knew that Achan was the transgressor, and that he had concealed his sin, and provoked God against his people. Joshua discreetly induced Achan to make confession of his sin, that God's honor and justice should be vindicated before Israel: "And Joshua said unto Achan, My son, give, I pray thee, glory to the Lord God of Israel, and make confession unto him; and tell me now what thou hast done. Hide it not from me. <RH, June 8, 1886 par. 5>

"And Achan answered Joshua, and said, Indeed, I have sinned against the Lord God of Israel, and thus and thus have I done: When I saw among the spoils a goodly Babylonish garment, and two hundred shekels of silver, and a wedge of gold of fifty shekels weight, then I coveted them, and took them; and, behold, they are hid in the earth in the midst of my tent, and the silver under it. So Joshua sent messengers, and they ran unto the tent; and, behold, it was hid in his tent, and the silver under it. And they took them out of the midst of the tent, and brought them unto Joshua, and unto all the children of Israel, and laid them out before the Lord. And Joshua, and all Israel with him, took Achan the son of Zerah, and the silver, and the garment, and the wedge of gold, and his sons, and his daughters, and his oxen, and his asses, and his sheep, and his tent, and all that he had: and they brought them unto the valley of Achor. And Joshua said, Why hast thou troubled us? the Lord shall trouble thee this day. And all Israel stoned him with stones, and burned them with fire, after they had stoned them with stones." <RH, June 8, 1886 par. 6>

God holds his people, as a body, responsible for sins existing in individuals among them. If there is a neglect with the leaders of the church to diligently search out the sins which bring the displeasure of God upon his people as a body, they become responsible for these sins. But this is the nicest work that men ever engaged in, to deal with minds. All are not fitted to correct the erring. They have not wisdom to deal justly, while loving mercy. They will not be inclined to see the necessity of mingling love and tender compassion with faithful reproof of wrongs. Some will ever be needlessly severe, and will not feel the necessity of the injunction of the apostle, "And of some have compassion, making a difference; and others save with fear, pulling them out of the fire." There are many who do not have the discretion of Joshua, and who have no special duty to search out wrongs, and to deal promptly with the sins existing among them. Let not such hinder those who have the burden of this work upon them. Let them not stand in the way of those who have this duty to do. Some make it a point to question, and doubt, and find fault, because others do the work that God has not laid upon themselves. These stand directly in the way to hinder those upon whom God has laid the burden of reproof, and of correcting the sins that are prevailing, that his frown may be turned away from his people. Should a case like Achan's be among us, there are many who would accuse those who might act the part of Joshua in searching out the wrong, of having a fault-finding, wicked spirit. God is not to be trifled with, and his warnings disregarded with impunity by a perverse people. <RH, June 8, 1886 par. 7>

The manner of Achan's confession is similar to the confessions that some have made, and will make, among us. They hide their wrongs, and refuse to make a voluntary confession, until God searches them out, and then they acknowledge their sins. A few persons pass on in a course of wrong, until they become hardened. They may even know that the church is burdened, as Achan knew that Israel were made weak before their enemies because of his guilt; yet their consciences do not condemn them. They will not relieve the church by humbling their proud, rebellious hearts before God, and putting away their wrongs. God's displeasure is upon his people, and he will not manifest his power in their midst while sins are existing among them, and fostered by those in responsible positions. <RH, June 8, 1886 par. 8>

Those who work in the fear of God to rid the church of hindrances, and to correct grievous wrongs, that the people of God may see the necessity of abhorring sin, and that they may prosper in purity, and the name of God be glorified, will ever meet with resisting influences from the unconsecrated. Zephaniah describes the true state of this class, and the terrible judgments that will come upon them: "And it shall come to pass at that time, that I will search Jerusalem with

candles, and punish the men that are settled on their lees; that say in their heart, The Lord will not do good, neither will he do evil." "The great day of the Lord is near, it is near, and hasteth greatly, even the voice of the day of the Lord; the mighty man shall cry there bitterly. That day is a day of wrath, a day of trouble and distress, a day of wasteness and desolation, a day of darkness and gloominess, a day of clouds and thick darkness, a day of the trumpet and alarm against the fenced cities, and against the high towers. And I will bring distress upon men that they shall walk like blind men, because they have sinned against the Lord; and their blood shall be poured out as dust, and their flesh as the dung. Neither their silver nor their gold shall be able to deliver them in the day of the Lord's wrath; but the whole land shall be devoured by the fire of his jealousy; for he shall make even a speedy riddance of all them that dwell in the land."

<RH, June 8, 1886 par. 9>

God will not be trifled with. It is in time of conflict when the true colors should be flung to the breeze. It is then the standard-bearers need to be firm, and let their true position be known. It is then the skill of every true soldier for the right is tested. Shirks can never wear the laurels of victory. Those who are true and loyal will not conceal the fact, but will put heart and might into the work, and venture their all in the struggle, let the battle turn as it will. God is a sin-hating God; and those who will encourage the sinner, saying, It is well with thee, God will curse. <RH, June 8, 1886 par. 10>

## **June 15, 1886 To Every Man His Work.**

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**By Mrs. E. G. White.**  
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When Christ ascended on high, he bade his disciples take the gospel work where he had left it, and carry it forward to completion. Though more than eighteen centuries have passed since that command was uttered, it has lost naught of its force. Today, the last warning message of mercy, the closing invitation of the gospel, is sounded to the world. A great work is yet to be accomplished, a work which will require most earnest, determined effort. Every one who has received the light of truth, is required, in turn, to aid in giving the light to the world. If we would at last share the reward of the righteous, we must wisely improve the time of our probation. Moments are more precious than gold. We have been redeemed by the blood of Christ; our time, our talents, belong to him. We should improve every opportunity to advance the cause of our Master. <RH, June 15, 1886 par. 1>

We should seek to preserve the full vigor of all our powers, for the accomplishment of the work before us. Whatever detracts from physical vigor, weakens mental effort. Hence, every practice unfavorable to the health of the body, should be resolutely shunned. <RH, June 15, 1886 par. 2>

Says the great apostle, "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." We cannot maintain consecration to God, and yet injure our health by the willful indulgence of a wrong habit. Self-denial is one of the conditions, not only of admission into the service of Christ, but of continuance therein. Christ himself declared, in unmistakable language, the conditions of discipleship: "If any man will come after me, let him deny himself, and take up his cross, and follow me." <RH, June 15, 1886 par. 3>

Yet how many who call themselves Christians are unwilling to exercise self-denial, even for Christ's sake. How often the love for some pernicious indulgence is stronger than the desire for a sound mind in a sound body! Precious hours of probation are spent, God-given means squandered, to please the eye or to gratify the appetite. Custom holds thousands in bondage to the earthly and sensual. Many are willing captives; they desire no better portion. <RH, June 15, 1886 par. 4>

They are few who walk in the clear light of God's word, who maintain their freedom in Christ by daily self-denial. Yet none need fail in this work of self-renunciation. God will give help to every earnest seeker. He reads the intents and purposes of the heart. He marks every soul-struggle. If we sincerely seek his grace, our life will correspond with our profession of faith; our light will shine forth, in good works, to the world. <RH, June 15, 1886 par. 5>

"Be not deceived; God is not mocked." He knows whether our hearts are wholly devoted to his service, or given to the things of the world. We may profess what we will, but unless our life corresponds with our profession, our faith is dead. The rule given by the apostle Paul is the only safe rule for our guidance in all the affairs of life. "Whether ye eat or drink, or whatsoever ye do, do all to the glory of God." In the selection of our food, we should not seek merely to please the taste, but should choose that which is most healthful. In dress, we should seek that which is simple, comfortable, convenient, and appropriate. <RH, June 15, 1886 par. 6>

The coming of the Lord draweth nigh. We have but a little time in which to make ready. If precious opportunities are slighted, it will result in eternal loss. We need a close connection with God. We are not safe a moment unless guided and controlled by the Holy Spirit. The soul should be often uplifted to God in prayer, even while we are engaged in our



business vocations. These silent prayers rise like precious incense before the throne of grace. Satan is baffled. He cannot overcome the Christian whose heart is thus stayed upon God. No hellish arts can destroy his peace. All the promises of God's word, all the power of divine grace, all the resources of Jehovah, are pledged to secure his deliverance. <RH, June 15, 1886 par. 7>

If we would not be misled by error and falsehood, the heart must be preoccupied by the truth. The word of God will furnish the mind with weapons of divine power, to vanquish the enemy. Happy is the man, who, when tempted, finds his soul rich in the knowledge of the Scriptures, who finds shelter beneath the promises of God. "Thy word," said the psalmist, "have I hid in mine heart, that I might not sin against thee." We need now, as never before, that calm, steady faith, that undaunted moral courage, which none but Christ can give, to brace us for trial and strengthen us for duty.

<RH, June 15, 1886 par. 8>

My fellow Christians, we are far from reaching the divine standard. Our works do not correspond with our privileges and opportunities. Few devote themselves unreservedly to the service of God. Few are accomplishing all that they might accomplish if they would wisely put to use the talents that God has given them. The powers that are suffered to lie dormant should be strengthened and developed by active work for the Master. Some who would gladly be useful in the cause of Christ, are hindered by timidity and self-distrust. Such persons need encouragement. Many possess latent powers of which they are wholly unconscious. They should be aroused to put to use their God-given ability. Many refuse to enter the harvest field because they cannot do as great a work as some others. But there is work for all to do. When one excuses himself, the burden rests more heavily upon others, who must do their part and that of the delinquent. <RH, June 15, 1886 par. 9>

Christ has left his work on earth to be carried forward by those who believe in him. Love for Jesus will be manifested in a desire to work for him. Love for Jesus will lead to love, tenderness, and sympathy for his followers. Those who are partakers of the grace of Christ, will be willing to make any sacrifice, that others for whom he died may share the heavenly gift. They will do all they can to make the world better for their sojourn in it. The Lord is not pleased with our weak, inefficient efforts, our indifference and indecision concerning matters of eternal moment. Whatever we do for the salvation of souls, should be done with zeal and devotion, as though this were--as indeed it is--the most important work that can engage our attention. We must work with the same earnestness with which Christ worked. Our efforts should be marked by intensity and perseverance, proportionate to the importance of the object which we seek--eternal life.

<RH, June 15, 1886 par. 10>

Conscientious, enthusiastic workers are needed. The time for labor is short. The months of 1886 are swiftly passing. Soon this year, with its burden of records, will be numbered with the past. Let the precious months remaining be devoted to earnest soul-labor for our Master. Could we behold a faithful record of the manner in which we have spent the months already past, would the view be satisfactory? Deduct every action which would benefit no one, which was performed merely to gratify "the lust of the flesh, the lust of the eye, and the pride of life," and how little remains of willing service, performed for the glory of God! Is not the record alarming? How many will have such an account to meet in the day of final Judgment! How many precious hours have been squandered in selfish gratification! How often, to please ourselves, have we neglected opportunities to work for Christ! Even when we consecrate to God the full strength of our powers, we can do but little in comparison with all that Christ has done for us. Let us, then, serve him with undivided affection, by zeal and fidelity manifesting our gratitude for the love which we are powerless to repay.

<RH, June 15, 1886 par. 11>

In the service of God there is no middle ground. Said Christ, "He that is not with me is against me." Let none expect to make a compromise with the world, and yet enjoy the blessing of the Lord. Let God's people come out from this world, and be separate. Let us seek more earnestly to know and do the will of our Father in heaven. Let the light of truth which has shone upon us be so received that its bright rays may go forth from us to the world. Let unbelievers see that the faith we hold makes us better men and better women; that it is a living reality, sanctifying the character, transforming the life. Let the word of God dwell richly in our hearts. Let our conversation be upon heavenly things. Let us surround ourselves with an atmosphere of Christian cheerfulness. Let us show that our religion can stand the test of trial. Let us by our kindness, forbearance, and love, prove to the world the power of our faith. <RH, June 15, 1886 par. 12>

Many who set out well in the Christian life, are losing spiritual strength, and placing themselves in the enemy's power, by their indulgence in vain and trifling conversation. They cannot look up to God with holy confidence, to ask for needed strength. By their irreligious course, they bar the way of souls that might have come to Christ. Let these careless triflers remember that every word and act is photographed in the books of heaven. No human hand can erase one disgraceful blot. <RH, June 15, 1886 par. 13>

Life, with its marvelous privileges and opportunities, will soon be ended. The time for improvement in character will be past. Unless our sins are now repented of, and blotted out by the blood of the Lamb, they will stand in the ledger of heaven to confront us in the coming day. <RH, June 15, 1886 par. 14>

As we are daily brought in contact with those who have not a knowledge of Christ and the truth, shall we talk only of our farms, our merchandise, our gains and losses; or shall we speak of those things which concern our future life? shall we seek to win souls to Jesus? Oh, what shameful neglect of duty stands registered against the professed followers of Christ! Let us earnestly examine ourselves by the light of God's word, seeking to discover every defect of character, that we may wash our robes and make them white in the blood of the Lamb. <RH, June 15, 1886 par. 15>

Life is short. The things of the world must perish with the using. Let us be wise, and build for eternity. We cannot afford to idle away our precious moments, or engage in busy activities that will bring forth no fruit for eternity. Let the time hitherto devoted to idleness, frivolity, worldliness, be spent in gaining a knowledge of the Scriptures, in beautifying our life, and blessing and ennobling the life and character of others. This work will meet the approval of God, and win for us the heavenly benediction of "Well done." <RH, June 15, 1886 par. 16>

## June 22, 1886 The Spirit of Christ.

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By Mrs. E. G. White.  
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The religion of Jesus Christ means something more than talk. The righteousness of Christ consists in right actions and good works from pure, unselfish motives. Outside righteousness, while the inward adorning is wanting, will be of no avail. "This, then, is the message which we have heard of him, and declare unto you, that God is light, and in him is no darkness at all. 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 have not the light and love of God, we are not his children. If we gather not with Christ, we scatter abroad. We all have an influence, and that influence is telling upon the destiny of others, for their present and future good, or for their eternal loss. <RH, June 22, 1886 par. 1>

All have lessons to learn in the school of Christ, in order to perfect Christian characters, and have a oneness with Christ. Said Christ to his disciples, "Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven." He explained his meaning to them. He did not wish them to become children in understanding, but in malice. Little children do not manifest feelings of superiority and aristocracy. They are simple and natural in their appearance. Christ would have his followers cultivate unaffected manners, that their whole bearing might be humble and Christ-like. He has made it our duty to live for others' good. He came from the royal courts of heaven to this world, to show how great an interest he had in man; and the infinite price paid for the redemption of man shows that man is of so great value that Christ could sacrifice his riches and honor in the royal courts, to lift him from the degradation of sin. <RH, June 22, 1886 par. 2>

If the Majesty of heaven could do so much to evidence his love for man, what ought not men to be willing to do for each other, to help one another up out of the pit of darkness and suffering? Said Christ, "Love one another as I have loved you;" not with a greater love, for "greater love hath no man than this, that a man lay down his life for his friends." Our love is frequently selfish; for we confine it to prescribed limits. When we come into close union and fellowship with Jesus Christ, our love and sympathy, and our works of benevolence, will reach down deeper, and will widen and strengthen with exercise. The love and interest of Christ's followers must be as broad as the world; and those who live merely for "me and mine" will fail of heaven. <RH, June 22, 1886 par. 3>

"Now if any man have not the spirit of Christ, he is none of his." This is close language. Who can stand the test? The word of God is to us a daguerreotype of the mind of God and of Christ, also of man fallen, and man renewed after the image of Christ, possessing the divine mind. We may compare our thoughts, feelings, and intentions, with the picture of Christ. We have no relationship with him unless we are willing to work the works of Christ. <RH, June 22, 1886 par. 4>

Christ came to do his Father's will. Are we following in his steps? All who have named the name of Christ should be constantly seeking for a more intimate acquaintance with him, that they may walk even as he walked, and do the works of Christ. We should appropriate the lessons of his life to our lives. "Christ gave himself for us that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works. Hereby perceive we the love of God; because he laid down his life for us; and we ought to lay down our lives for the brethren." Here is the work of self-denial which we must enter upon with cheerfulness, in imitation of the example of our Redeemer. The Christian's life must be one of conflict and of sacrifice. The path of duty should be followed; not the path of inclination and of choice. <RH, June 22, 1886 par. 5>

We must let Christ into our hearts and homes if we would walk in the light. Home should be made all that the name

implies. It should be a little heaven upon the earth, a place where the affections are cultivated instead of being studiously repressed. Our happiness depends upon this cultivation of love, sympathy, and polite courtesy to one another. The reason why there are so many hard-hearted men and women in our world, is because true affection has been regarded as weakness, and has been discouraged and repressed. The better part of the nature of those of this class was perverted and dwarfed in childhood; and unless rays of divine light can melt away their coldness and hard-hearted selfishness, the happiness of such is buried forever. If we would have tender hearts, such as Jesus had when he was upon the earth, and sanctified sympathy, such as the angels have for sinful mortals, we must cultivate the sympathies of childhood, which are simplicity itself. Then we shall be refined, elevated, and directed by heavenly principles. <RH, June 22, 1886 par. 6>

A cultivated intellect is a great treasure; but without the softening influence of sympathy and sanctified love, it is not of the highest value. We want words and deeds of tender consideration for others. A thousand little attentions we can manifest in friendly words and pleasant looks, which will be reflected back upon us again. Thoughtless Christians manifest in their neglect of others that they are not in union with Christ. It is impossible to be in union with Christ and yet be forgetful of others' rights, and be unkind to others. Many long intensely for friendly sympathy. God has given each of us an identity of our own, which cannot be submerged in another; but our individual characteristics will be much less prominent if we are indeed Christ's, and his will is ours. Our lives should be, as was our Saviour's, consecrated to the good and happiness of others. We should be self-forgetful, and ever looking out for opportunities, even in little things, to show gratitude for the favors we have received of others, and watching for opportunities to cheer and lighten, and relieve the sorrows and burdens of others, by acts of tender kindness and little deeds of love. These thoughtful courtesies in our families, that extend outside the family circle, help make up the sum of life's happiness; and the neglect of these little things makes up the sum of life's bitterness and sorrow. <RH, June 22, 1886 par. 7>

It is the work we do, or do not do, that tells with tremendous power upon our lives and destinies. God requires us to improve every opportunity for usefulness that is offered us. Neglect in doing this is perilous to our spiritual growth. We have a great work to do. Let us not pass in idleness the precious hours that God has given us in which to perfect characters for heaven. We must not be inactive or slothful in this work; for we have not a moment to spend without a purpose or object. God will help us to overcome our wrongs, if we will pray, and believe on him. We shall be more than conquerors through Him who hath loved us. When this short life in this world is ended, and we see as we are seen, and know as we are known, how short in duration and how small will appear to us the things of this world in comparison with the glory of the better world. Christ would never have left the royal courts and taken humanity, and become sin for the race, had he not seen that man might, with his help, become infinitely happy, and attain durable riches, and a life that would run parallel with the life of God. He knew that without his help sinful man could not attain these things. <RH, June 22, 1886 par. 8>

We should have the spirit of progress. We must guard continually against being fixed in our views, feelings, and actions. The work of God is onward. Reforms must be carried on, and we must take hold and help move on the car of reform. Energy, tempered with patience and ambition, balanced by wisdom, are now needed by every Christian. The work of saving souls is yet left to us, the disciples of Christ. We are not one of us excused. Many in their Christian life have become dwarfed and stunted, from inaction. We should employ our time diligently while in this world. How earnestly should we improve every opportunity of doing good, of bringing others to the knowledge of the truth. Our motto should ever be, "Onward, higher,"--surely, steadily onward to duty and to victory. <RH, June 22, 1886 par. 9>

"And he shall sit as a refiner and purifier of silver: and he shall purify the sons of Levi, and purge them as gold and silver, that they may offer unto the Lord an offering in righteousness. Then shall the offering of Judah and Jerusalem be pleasant unto the Lord, as in the days of old, and as in former years." Here is the process, the refining, purifying process, to be carried on by the Lord of hosts. The work is most trying to the soul, but it is only through this process that the rubbish and defiling impurities can be removed. Our trials are all necessary to bring us close to our Heavenly Father, in obedience to his will, that we may offer to the Lord an offering in righteousness. God has given each of us capabilities, talents to improve. We need a new and living experience in the divine life, in order to do the will of God. No amount of past experience will suffice for the present, or will strengthen us to overcome the difficulties in our path. We must have new grace and fresh strength daily in order to be victorious. <RH, June 22, 1886 par. 10>

We are seldom, in all respects, placed in the same condition twice. Abraham, Moses, Elijah, Daniel, and many others, were all sorely tried, but not in the same way. Every one has his individual tests and trials in the drama of life, but the very same trial seldom comes twice. Each has his own experience, peculiar in its character and circumstances, to accomplish a certain work. God has a work, a purpose, in the life of each and all of us. Every act, however small, has its place in our life experience. We must have the continual light and experience that come from God. We all need them, and God is more than willing we should have them, if we will take them. He has not closed the windows of heaven to our prayers, but there are those who have felt satisfied to pass on without the divine help they so much need.

<RH, June 22, 1886 par. 11>

How little many of us realize the bearing of our daily acts upon the history of others. We may think that what we do and what we say are of little consequence, when the most important results for good or evil are the consequence of our words and actions. The words and actions looked upon as so unimportant and so small, are links in the long chain of human events. With our first parents, the desire for a single gratification of appetite opened the flood-gate of woe and sin to this world. Would that all might feel that every step they take may have a lasting and controlling influence upon their own lives and the characters of others. Oh, how much need, then, of communion with God! What need of divine grace to direct every step, and show us how to perfect Christian characters! <RH, June 22, 1886 par. 12>

Christians will have new scenes and new trials to pass through, where their past experience cannot be a sufficient guide. We need to learn of the divine Teacher as much now as at any period of our lives, and even more. And the more experience we gain, the nearer we draw toward the pure light of heaven, the more shall we discern in ourselves that needs reforming. We may all do a good work in blessing others, if we will seek counsel of God, and follow on in obedience and faith. The path of the just is a progressive one, from strength to strength, from grace to grace, and from glory to glory. The divine illumination will increase more and more, corresponding with our onward movements, qualifying us to meet the responsibilities and emergencies before us. <RH, June 22, 1886 par. 13>

Real godliness is diffusive and communicative. The psalmist says, "I have not hid thy righteousness within my heart. I have declared thy faithfulness and thy salvation. I have not concealed thy loving-kindness and thy truth from the great congregation." Wherever the love of God is, there is always a desire to express it. It is hard for us to submit to the crucifixion of self; but when the work is all submitted to God, to him who knows our weaknesses and our sinfulness, he takes the very best way to bring about the desired results. It was through constant conflict and simple faith that Enoch walked with God. We may all do the same. We may be thoroughly converted and transformed, and be indeed children of God, enjoying not only the knowledge of his will, but leading others, by our example, in the same path of humble obedience and consecration. <RH, June 22, 1886 par. 14>

## **June 29, 1886 Labors in the Piedmont Valleys.**

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**By Mrs. E. G. White.**  
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We have already mentioned our first meeting at Villar Pellice, Italy. Although it was rainy, the hall, the largest place of meeting in the town except the Catholic and Vaudois churches, was crowded. The next Sunday it was pleasant, and long before the hour appointed, the people began to gather. It was soon seen that the house would not accommodate those who would come. The seats were therefore removed, and placed in the yard just in front of the building. Here about four hundred people gathered. Although not more than two-thirds of these were accommodated by seats, the best of attention was given throughout the exercises. We expected that the novelty of having service in the open air, and of hearing a woman speak, would lead some to amuse themselves and disturb the meeting; but in this we were happily disappointed. I had spoken but a few moments when a solemn silence prevailed. Young men and women looked serious, and many were in tears. <RH, June 29, 1886 par. 1>

I tried to present the truth in its simplicity, that old and young, the learned and the unlearned, might understand. I feel deeply for the people of Italy, especially for those who live in these valleys. They are far from being the conscientious, devoted people they once were. They seem to rest satisfied with their past experience. They have not been educated to sacrifice for the cause of religion, and they do little if anything toward the support of their pastors. But the Lord still has a people in these valleys, and my prayer is that he will break down the barriers that have been built up to prevent the truth from reaching them. There are many who yearn for greater purity and godliness. They need just such plain, simple teaching as the apostles gave. There is great vagueness in the doctrines which prevail in the reformed churches. The general belief is that their faith is founded upon the Scriptures; but the real lack of knowledge of what the Bible does teach is surprising. When the truth is presented, some, like candid men and women, are willing to sit down and investigate. They say, "If this is truth, we want it." We are glad to say that at the present time many are thus investigating for themselves. Paul found such in his day. He commended the Bereans for being more noble than those of Thessalonica, for they searched the Scriptures daily to see if these things were so. <RH, June 29, 1886 par. 2>

Eld. A. C. Bourdeau has been holding meetings in Villar for some time, and expects to continue them at least once a week during the summer. It would be difficult to hold them oftener, as most of the people of this place at this season of the year go high up in the mountains where they can pasture their flocks on government land, free of charge. But they



say that if Bro. Bourdeau will continue the meetings, they will attend every Sunday afternoon. He has already presented the advent and Sabbath questions quite fully; and still the interest is unabated. It is a question how soon to press these people to a decision in regard to the Sabbath. A few may be prepared to decide understandingly now; but the majority are not. It was therefore decided that the best way would be to induce them to continue to study the Bible, and see that plenty of good reading matter is placed in their hands. It was thought that this, with one sermon a week, would keep up their interest until they returned to the valleys in the early fall, when another effort could be made, and they would be prepared to move intelligently. <RH, June 29, 1886 par. 3>

Preparatory steps were taken while we were at Torre Pellice, to organize a missionary society, whose special object at present would be to send reading matter to, and correspond with, those who are interested, but who will be scattered upon the mountains during the summer. The brethren and sisters seemed willing and anxious to engage in this work, and we expect that much good will result if they labor perseveringly and in the fear of God. <RH, June 29, 1886 par. 4>

At St. John, a village three miles down the valley from Torre Pellice, I spoke three times to intelligent and attentive congregations. No less than half a dozen of those who attended were good English scholars. One was a minister who had traveled quite extensively in England; another, a professor in the high school in that place; and another, a young man who had been educated in England. The latter heard me speak several times when we were in Italy last winter, and on one occasion acted as my interpreter. <RH, June 29, 1886 par. 5>

While at Torre Pellice, we were glad to meet Bro. Biglia from Naples, and have a brief period of consultation with him. In connection with his work of translating for our Italian paper, he has labored some in Naples; but he now desires to give himself more fully to the work of presenting the truth in other places. We spent considerable time, we trust profitably, in conversation with him in regard to the publishing work, and the best means of reaching the people. Southern Italy is in almost every respect a hard field. The mass of the people are poor, unlearned, degraded, and the rankest Catholics. There are, however, honest souls scattered all through Italy, and these must have an opportunity to receive the light. The message is to go to all nations, tongues, and peoples, and he who labors in the difficult fields, where little fruit of his labors may appear, will, if he labors faithfully, receive as great a reward as those who labor in easier fields and apparently accomplish more. <RH, June 29, 1886 par. 6>

Sabbath I spoke to the little company assembled in Torre Pellice, from 1 Peter 3:15: "But sanctify the Lord God in your hearts; and be ready always to give an answer to every man that asketh you a reason of the hope that is in you, with meekness and fear." Several of those present were engaged directly in colportage work. I sought to impress upon all the importance of exercising meekness and gentleness in presenting the truth to unbelievers. The work of saving souls requires tact and wisdom; it must not be carried forward impulsively, but intelligently and in the spirit of Christ. Many are turned from the truth by the spirit and manner of the one who presents it to them. Although his words may be misinterpreted and falsified, although cutting and unjust things may be said to him, unkindness or resentment on his part are unlooked-for and inexcusable. Many enjoy the fighting part of presenting the truth much better than they do enduring reproach with patience and meekness. They can contend for the truth much more easily than they can teach it by their godly lives. <RH, June 29, 1886 par. 7>

There are many honest souls in these valleys; but they do not understand the truth for this time, and it is not merely by argument that they are to learn it. There is a work to be done of feeding these hungry, starving sheep with spiritual food. Many of the professed teachers of the people are perfectly content to set their stakes and make no advancement themselves, and they are much disturbed when others are induced to seek for truth. When new light is presented, they feel as the Pharisees felt when Christ came with new light for the Jewish nation. They want to stop the increase of light. They not only refuse to search the Scriptures for themselves, but they do all in their power to prevent others from searching. <RH, June 29, 1886 par. 8>

The Scriptures are constantly opening to the people of God. There always has been and always will be a truth specially applicable to each generation. The message given to Noah was present truth for that time; and if the people had accepted that message, they would have been saved from drinking the waters of the flood. Now suppose a certain people should say, "We have all the truth that our fathers had; we don't want any more," and the God of heaven should send them a message as he did to Nineveh. What would be the result?--The same as would have resulted to the Ninevites if they had not repented. Sentence was pronounced upon them, but their repentance saved them. How thankful we should be that we have a God who will repent of the threatened evil, when the erring return to him with true contrition of soul. <RH, June 29, 1886 par. 9>

To all who are scattered amid the darkness of the world, and especially to those who live in these valleys, I would say, There is no other way to break down the barriers and reach the people than by the power of love and by living faith, by having a firm hold of the God of Israel. There is a way to reach the people of these valleys, but it is not in our own spirit and way. It is by having a close connection with Christ. You must feel your utter helplessness without him,

and be much with God in prayer. The more ignorant the people are of Bible truth, and the lower they have sunk in ignorance and superstition, the more they need the arm of infinite power to lift them up. Pity rather than censure them. Recall your own sins, and how long the Lord bore with your neglect of his great salvation, and walk with fear and trembling before him. Christ has said, "Without me, ye can do nothing." You want to be imbued with his spirit. The human heart, uncontrolled by the Spirit of God, is void of the meekness of Christ, and loves to battle for the truth. But it will not answer for those who profess unpopular truth to engage in this work, or to be critical and over-bearing. They should not be too free to criticise and condemn others. They should be careful not to let their words wound, but should let pure Bible truth cut its way to the heart. When tempted to speak impatiently, remember, brethren, that when Jesus was reviled, he reviled not again. Give the reason of the hope that is in you with meekness and fear. With fear lest you have not the truth?--No; but with fear lest by some unwise, impatient word you will close the door of hearts against the truth. If you cannot answer the accusations of enemies with calmness, it is better to keep silent. It will not answer to come with the battle-ax against the people, especially of these valleys. They are of a quick, impatient temperament; and when their combativeness is aroused, the door of their hearts is closed to the truth. <RH, June 29, 1886 par. 10>

God wants you to testify to the world that you have a special message for them, by presenting it in the spirit of Christ. They will then see the difference between those who teach it and those who oppose. But if you have exalted views of your own ability, self will rise in self-justification at the least provocation. What all the workers need is to make an entire surrender to God, and, putting self out of sight, lift up the Man of Calvary. When you have placed yourselves in the right relation to God, then, if you are compelled to go among the warring elements, Christ will give you his spirit, and will work with your efforts. When brought in contact with the powers of darkness, angels of God will be right by your side, and will preserve you from the wrath of men. <RH, June 29, 1886 par. 11>

God has thoughts of mercy toward the people of these valleys. He is not unmindful of those who are traveling on foot long distances over the rugged mountains to present the truth to them. You may feel that it is your privilege to look to him for help and strength. It is only by living faith that you can carry forward this work. While you are to preserve the strength that God has given you, it will frequently seem that you have to venture much for the truth's sake. If a good degree of success attends your efforts, do not for a moment take the credit to yourselves. It is not because of your capability, but because Jesus died for precious souls, and he is working to save them. From your past success or failure, God would have you learn to present the truth more acceptably. <RH, June 29, 1886 par. 12>

Those who do not go from place to place to labor, can take hold of the arm of God by living faith. They can pray that the God of heaven will help those who are carrying the truth to others. Whatever their position in life, all can do something to help spread the light by giving the reasons of their faith to those who are around them.

*Basel, Switzerland, May 10, 1886.* <RH, June 29, 1886 par. 13>

## **July 6, 1886 Cannot Come Down.**

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**By Mrs. E. G. White.**  
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"I am doing a great work," says Nehemiah, "so that I cannot come down: why should the work cease, whilst I leave it, and come down to you?" <RH, July 6, 1886 par. 1>

God's people should not relax their watchfulness, or their vigilance, for one moment. Satan is upon our track. He is determined to overcome God's commandment-keeping people with his temptations. If we give no place to the Devil, but resist his devices, steadfast in the faith, we shall have strength to depart from all iniquity. Those who keep the commandments of God will be a power in the land, if they live up to their light and their privileges. They may be patterns of piety, holy in heart and in conversation. We shall not have ease, that we may cease watchfulness and prayer. As the time draws near for Christ to be revealed in the clouds of heaven, Satan's temptations will be brought to bear with greater power upon those who keep God's commandments; for he knows that his time is short. <RH, July 6, 1886 par. 2>

The work of Satan will be carried on through agents. Ministers who hate the law of God will employ any means to lead souls from their loyalty. Their hearts are fully determined to make war against those who keep the commandments of God and have the faith of Jesus. This class feel that it is a virtue to talk, to write, and to act out, the most bitter hatred against us. We need not look for fair dealing, or for justice, at their hands. Many of them are inspired by Satan with insane madness against those who are keeping the commandments of God. We will be maligned and misrepresented, all our motives and actions will be misjudged, and our characters will be attacked. The wrath of the dragon will be

manifested in this manner. But we should not be in the least discouraged. Our strength is in Jesus, our advocate. If we, in humility and humble trust, hold fast to God, he will give us grace and heavenly wisdom to withstand all the wiles of Satan, and to come off victors. <RH, July 6, 1886 par. 3>

It will not increase our influence, or bring us into favor with God, to retaliate or come down from our great work to their level in meeting their slanders. There are those who will resort to any species of deception and gross falsehood, to gain their object and deceive souls, and to cast stigma upon the law of God and those who love to obey his commandments. They will repeat the most inconsistent and vile falsehoods, over and over, until they make themselves believe that they are truth. These are the strongest arguments they have to use against the Sabbath of the fourth commandment. We should not allow our feelings to control us, and divert us from the work of warning the world. <RH, July 6, 1886 par. 4>

The case of Nehemiah is presented before us. He was engaged in building the walls of Jerusalem, and the enemies of God were determined that the walls should not be built. "But it came to pass, that when Sanballat, and Tobiah, and the Arabians, and the Ammonites, and the Ashdodites, heard that the walls of Jerusalem were made up, and that the breaches began to be stopped, then they were very wroth, and conspired all of them together to come and to fight against Jerusalem, and to hinder it." <RH, July 6, 1886 par. 5>

In this case, a spirit of hatred and opposition to the Hebrews formed the bond of union, and created the mutual sympathy among different bodies of men, who otherwise might have warred against each other. This will illustrate what we frequently witness in our day in the existing union of men of different denominations to oppose the present truth, whose only bond seems to be that which is dragonic in its nature, manifesting hatred and bitterness against the remnant who keep the commandments of God. "Nevertheless, we made our prayer unto our God, and set a watch against them day and night, because of them." <RH, July 6, 1886 par. 6>

We are in constant danger of becoming self-sufficient, relying upon our own wisdom, and not making God our strength. Nothing disturbs Satan so much as our not being ignorant of his devices. If we feel our dangers, we shall feel the need of prayer as did Nehemiah, and, like him, we shall obtain that sure defense that will give us security in peril. If we are careless and indifferent, we shall surely be overcome by Satan's devices. We must be vigilant. While, like Nehemiah, we resort to prayer, taking all our perplexities and burdens to God, we should not feel that we have nothing to do. We are to watch as well as pray. We should watch the work of our adversaries, lest they gain advantage in deceiving souls. We should, in the wisdom of Christ, make efforts to defeat their purposes, while, at the same time, we do not suffer them to call us from our great work. Truth is stronger than error. Righteousness will prevail over wrong. <RH, July 6, 1886 par. 7>

The Lord's people are seeking to heal the breach which has been made in the law of God. "And they that shall be of thee shall build the old waste places: thou shalt raise up the foundations of many generations; and thou shalt be called, The repairer of the breach, The restorer of paths to dwell in. If thou turn away thy foot from the Sabbath, from doing thy pleasure on my holy day; and call the Sabbath a delight, the holy of the Lord, honorable; and shalt honor him, not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words: then shalt thou delight thyself in the Lord; and I will cause thee to ride upon the high places of the earth, and feed thee with the heritage of Jacob thy father; for the mouth of the Lord hath spoken it." <RH, July 6, 1886 par. 8>

This disturbs the enemies of our faith, and every means is employed to hinder us in our work. And yet the broken down wall is going steadily up. The world is being warned, and many are turning away from trampling under their feet the Sabbath of Jehovah. God is in this work, and man cannot stop it. The angels of God are working with the efforts of God's faithful servants, and steadily the work advances. <RH, July 6, 1886 par. 9>

We shall meet with opposition of every description, as did the builders of the walls of Jerusalem; but if we watch and pray, and work as they did, God will fight our battles for us, and give us precious victories. Nehemiah "clave to the Lord, and departed not from following him, but kept his commandments, which the Lord commanded Moses. And the Lord was with him." <RH, July 6, 1886 par. 10>

Messengers were sent repeatedly, soliciting a conference with Nehemiah; but he refused to meet them. Bold threats were made of what they proposed to do, and messengers were sent to harangue the people engaged in the work of building. They presented flattering inducements, and promised them a freedom from restraint, and wonderful privileges, if they would unite their interest with them, and cease their work of building the walls of Jerusalem. <RH, July 6, 1886 par. 11>

But the people were commanded not to engage in controversy with their enemies, and to answer them not a word, that no advantage of words might be given them. Threatenings and ridicule were resorted to. They said, "Even that which they build, if a fox go up, he shall even break down their stone wall." Sanballat "was wroth, and took great indignation, and mocked the Jews." Nehemiah prays, "Hear, O our God; for we are despised; and turn their reproach upon their own head." <RH, July 6, 1886 par. 12>

"And I sent messengers unto them, saying, I am doing a great work, so that I cannot come down: why should the work cease, whilst I leave it, and come down to you? Yet they sent unto me four times after this sort; and I answered them after the same manner. Then sent Sanballat his servant unto me in like manner the fifth time with an open letter in his hand." <RH, July 6, 1886 par. 13>

We shall receive the most fierce opposition from those who oppose the law of God. But, like the builders of the walls of Jerusalem, we should not be diverted and hindered from our work by reports, by messengers desiring discussion or controversy, or by intimidating threats, the publication of falsehoods, or any of the devices Satan may instigate. Our answer should be, We are engaged in a great work, and we cannot come down. We shall sometimes be perplexed to know what course we should pursue, to preserve the honor of the cause of God, and to vindicate his truth. <RH, July 6, 1886 par. 14>

The course of Nehemiah should have a strong bearing upon our minds, as to the manner of meeting this kind of opponents. We should take all these things to the Lord in prayer, as Nehemiah made his supplication to God while his own spirit was humbled. He clung to God with unwavering faith. This is the course we should pursue. Time is too precious for the servants of God to devote to vindicating their character blackened by those who hate the Sabbath of the Lord. We should move forward with unwavering confidence, believing that God will give to his truth great and precious victories. In humility, meekness, and purity of life, relying upon Jesus, we shall carry a convincing power with us that we have the truth. <RH, July 6, 1886 par. 15>

We do not understand the faith and confidence we may have in God, the great blessings which faith will give us, as is our privilege. An important work is before us. We are to obtain a moral fitness for heaven. Our words and our example are to tell upon the world. Angels of God are actively engaged in ministering to the children of God. Precious promises are upon record on condition of our obedience to God's requirements. Heaven is full of the richest of blessings, all waiting to be communicated to us. If we feel our need, and come to God in sincerity and earnest faith, we shall be brought into close connection with Heaven, and shall be channels of light to the world. <RH, July 6, 1886 par. 16>

The warning needs to be often sounded, "Be sober, be vigilant; because your adversary the Devil, as a roaring lion, walketh about, seeking whom he may devour." <RH, July 6, 1886 par. 17>

## **July 13, 1886 The Sin of Selfishness.**

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**By Mrs. E. G. White.**  
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The simplicity of the truth will ever lead us to feel a sympathy for others' woes. There are those who need our sympathy and our love. To exercise these traits of character, is a part of the life work which Christ has given us all to do. <RH, July 13, 1886 par. 1>

There exists in the hearts of many an element of selfishness which clings to them like the leprosy. They have so long consulted their own wishes, their own pleasure and convenience, that they do not feel that others have claims upon them. Their thoughts, plans, and efforts are for themselves. They live for self, and do not cultivate disinterested benevolence, which, if exercised, would increase and strengthen until it would be their delight to live for others' good. This selfishness must be seen and overcome; for it is a grievous sin in the sight of God. They need to exercise a more special interest for humanity; and in thus doing, they would bring their souls into closer connection with Christ, and would be imbued with his Spirit, so that they would cleave to him with so firm a tenacity that nothing could separate them from his love. <RH, July 13, 1886 par. 2>

God will not excuse us for not taking up the cross, and practicing self-denial, in doing good to others with unselfish motives. We may, if we will take the trouble to make the self-denial required of Christians, be qualified, by the grace of God, to win souls to Christ. God has claims upon many of us to which we have never responded. There are those all around us who hunger for sympathy and love. But many of us are nearly destitute of that humble love which naturally flows out in pity and sympathy for the destitute, the suffering, and the needy. The human countenance itself is a mirror of the soul, read by others, and leaving a telling influence upon them for good or evil. God does not call upon any of us to watch our brethren, and to repent of their sins. He has left us a work to do, and calls upon us to do it resolutely, in his fear, with an eye single to his glory. <RH, July 13, 1886 par. 3>

Every one must give to God an account of himself, not of others, whether he is faithful or otherwise. Seeing faults in other professors, and condemning their course,, will not excuse or offset one error of ours. We should not make others our criterion, nor excuse anything in our course because, others have done wrong. God has given us consciences for



ourselves. Great principles have been laid down in his word, which are sufficient to guide us in our Christian walk and general deportment. Those have not kept the principles of the law of God who have never felt the burden of the duty devolving upon man to his fellow-men. <RH, July 13, 1886 par. 4>

"And, behold, a certain lawyer stood up, and tempted him, saying, Master, what shall I do to inherit eternal life? He said unto him, What is written in the law? how readest thou? And he answering said, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbor as thyself. And he said unto him, Thou hast answered right: this do, and thou shalt live. But he, willing to justify himself, said unto Jesus, And who is my neighbor? And Jesus answering said, A certain man went down from Jerusalem to Jericho, and fell among thieves, which stripped him of his raiment, and wounded him, and departed, leaving him half dead. And by chance there came down a certain priest that way; and when he saw him, he passed by on the other side. And likewise a Levite, when he was at the place, came and looked on him, and passed by on the other side. But a certain Samaritan, as he journeyed, came where he was; and when he saw him, he had compassion on him, and went to him, and bound up his wounds, pouring in oil and wine, and set him on his own beast, and brought him to an inn, and took care of him. And on the morrow when he departed, he took out two pence, and gave them to the host, and said unto him, Take care of him: and whatsoever thou spendest more, when I come again, I will repay thee. Which now of these three, thinkest thou, was neighbor unto him that fell among the thieves? And he said, He that showed mercy on him. Then said Jesus unto him, Go, and do thou likewise." <RH, July 13, 1886 par. 5>

Here the conditions of inheriting eternal life are plainly stated by our Saviour in the most simple manner. The man wounded and robbed represents those who are subjects of our interest, sympathy, and charity. If we neglect the cases of the needy and the unfortunate that are brought under our notice, no matter who they may be, we have no assurance of eternal life; for we do not answer the claims that God has upon us. We are not compassionate and pitiful to humanity, because they may not be kith or kin to us. All such are found transgressors of the second great commandment, upon which the last six commandments depend. Whosoever offendeth in one point, he is guilty of all. Those who do not open their hearts to the wants and sufferings of humanity, will not open their hearts to the claims of God stated in the first four precepts of the decalogue. Idols claim the heart and affections, and God is not honored and does not reign supreme. <RH, July 13, 1886 par. 6>

Some are quite exact in some things, yet neglect the weightier matters--judgment, mercy, and the love of God. Although the customs of the world are no criterion for us, yet the pitying sympathy and the benevolence of the world for the unfortunate, in many cases, shame the professed followers of Jesus Christ. Many manifest indifference to the cases of those whom God has thrown in their midst for the purpose of testing and proving them, and developing what is in their hearts. God reads. He marks every act of selfishness, every act of indifference to the afflicted, the widows, and the fatherless; and he writes against their names, *Guilty, wanting, law-breakers*. We shall be rewarded as our works have been. Any neglect of duty to the needy and to the afflicted is a neglect of duty to Christ in the person of his saints. <RH, July 13, 1886 par. 7>

When the cases of all come in review before God, the question, What did they profess? is never asked, but, What have they done? Have they been doers of the word? Have they lived for themselves? or have they been exercised in works of benevolence, in deeds of kindness, in love, preferring others before themselves, and denying themselves that they might bless others? If the record shows that this has been their life, that their characters have been marked with tenderness, self-denial, and benevolence, they will receive the blessed assurance and benediction from Christ, "Well done," "Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world." Christ has been grieved and wounded by our marked selfish love, and indifference to the woes and needs of others. <RH, July 13, 1886 par. 8>

Many times our efforts may be disregarded and apparently lost upon others. But this should be no excuse for us to become weary in well-doing. How often has Jesus come to find fruit upon the plants of his care, and found nothing but leaves! We may be disappointed as to the result of our best efforts; but this should not lead us to be indifferent to others' woes, and to do nothing. "Curse ye Meroz, said the angel of the Lord, curse ye bitterly the inhabitants thereof; because they came not to the help of the Lord, to the help of the Lord against the mighty." How often is Christ disappointed in those who profess to be his children! He has given them unmistakable evidences of his love. He became poor, that through his poverty we might be made rich. He died for us, that we might not perish, but have eternal life. What if Christ had refused to bear our iniquity because he was rejected by many, and so few appreciated his love and the infinite blessings he came to bring to them? We need to encourage patient, painstaking efforts. Courage is now wanted, not lazy despondency and fretful murmuring. We are in this world to do work for the Master, and not to study our inclination and pleasure, and to serve and glorify ourselves. Why, then, should we be inactive and discouraged because we do not see the immediate results we desire? <RH, July 13, 1886 par. 9>

Our work is to toil in the vineyard of the Lord, not merely for ourselves, but for the good of others. Our influence is a

blessing or a curse to others. We are here to form perfect characters for heaven. We have something to do besides repining and murmuring at God's providence, and writing bitter things against ourselves. Our adversary will not allow us to rest. If we are indeed God's children, we shall be harassed and sorely beset; and we need not expect that Satan or those under his influence will treat us well. But there are angels who excel in strength, who will be with us in all our conflicts, if we will only be faithful. Christ conquered Satan in our behalf in the wilderness of temptation. He is mightier than Satan, and he will shortly bruise him under our feet. <RH, July 13, 1886 par. 10>

Our spiritual strength and blessing will be proportionate to the labor of love and good works which we perform. The injunction of the apostle is, "Bear ye one another's burdens, and so fulfill the law of Christ." Keeping the commandments of God requires of us good works, self-denial, self-sacrifice, and devotion for the good of others; not that our good works alone can save us, but that we surely cannot be saved without good works. After we have done all that we are capable of doing, we are then to say, We have done no more than our duty, and at best are unprofitable servants, unworthy of the smallest favor from God. Christ must be our righteousness, and the crown of our rejoicing. <RH, July 13, 1886 par. 11>

All must be lost who will not arouse themselves and work with Christ. Many encase themselves in cold, unfeeling, unsympathizing armor. There is but little life and warmth in their associations with others. They live for themselves, not for Jesus Christ. They are careless and indifferent to the needs and conditions of others less fortunate than themselves. All around us there are those who have soul hunger, and who long for love expressed in words and deeds. Friendly sympathy and real feelings of tender interest for others would bring to our souls blessings that we have never yet experienced, and would bring us into close relation to our Redeemer, whose advent to the world was for the purpose of doing good, and whose life we are to copy. What are we doing for Christ? "Strive to enter in at the strait gate: for many, I say unto you, will seek to enter in, and shall not be able." <RH, July 13, 1886 par. 12>

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## July 20, 1886 Among the Churches of Switzerland.

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By Mrs. E. G. White.  
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Thursday morning, May 20, we left our home in Basel for a two weeks' tour among the churches of Switzerland. We traveled by private conveyance, partly because we needed the benefit healthwise to be derived from such a journey. The roads of Switzerland are excellent. They are everywhere broad and macadamized, and are so carefully kept that there is but little dust or mud; and although Switzerland is very mountainous, the roads have been so laid out that there are few steep or difficult places. At noon we would usually stop to rest and eat our dinner in the grove, or under some broad-spreading tree by the way-side, and while resting in the heat of the day, our guide and interpreter would supply the neighboring families with our French or German missionary papers, according to the language they spoke. Much of the scenery was beautiful, and in places its grandeur was beyond all description. For grandeur and beauty combined, we think it exceeds anything we have seen in America, not excepting the mountains of Colorado. <RH, July 20, 1886 par. 1>

Friday noon, we arrived at Tramelan, where we were cordially welcomed and entertained at the home of Bro. Roth. With the exception of the youngest three, this entire family--father, mother, seven sons, and three daughters--are members of the church. One son and one daughter are at work in the office at Basel. Bro. Roth is a merchant tailor, and his oldest son is in the same business. The second son has been a successful baker, and still retains an interest in the bakery, while he gives himself to the work as a colporter. The bakery, with its sales room, the two tailoring establishments, a store for general merchandise, and rooms for three or four families are all found in one commodious building. This arrangement by which the work and business are conducted under the same roof where the persons engaged in it find their home, is a characteristic feature of this country. This family is better situated and much more independent than most of our brethren in Switzerland, many of whom find it very difficult to obtain work on account of keeping the Sabbath. <RH, July 20, 1886 par. 2>

The church at Tramelan is not large, and their meetings are held at the houses of the brethren. When the time for meeting comes, the largest room is quickly cleared, benches and boards which are kept for this purpose are brought in, and the large family room soon assumes the appearance of a meeting hall. On Sabbath, quite a number came in from the neighboring churches, so that the meeting room was filled and the adjoining rooms were occupied. It is seldom that these brethren have the privilege of listening to preaching, and they seemed hungry for gospel food. As I looked around upon those assembled, I thought, What great good they may do if they maintain their allegiance to God! Those who

love not the truth will place many obstacles in the way of all such little companies; false doctrines will surely be presented for their acceptance. But if they are listening attentively to the voice of the True Shepherd, they will walk in the light as he is in the light. "My sheep hear my voice, and I know them, and they follow me; and I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of my hand." He who is all-powerful is able to keep his people, although they may be exposed to temptations and perils. He has promised to do this, however, only on condition that they trust and obey him. "Kept by the power of God through faith unto salvation." <RH, July 20, 1886 par. 3>

On Sunday, services were held during the day, and in the evening the brethren came together for a missionary meeting. I spoke a short time on the privileges and duties of the Christian. If our brethren do not enjoy much ministerial labor, it is all the more important that they place themselves in a right relation to God, so that they can receive of his blessing themselves, and become channels of light to others. Much more is included in the term "missionary work" than is commonly supposed. Every true follower of Christ is a missionary, and there is almost an endless variety of ways in which he can work. But there is one thing which is frequently overlooked and neglected. It is the work of making the prayer and social meetings as interesting as they should be. If every one would do his duty with fidelity, he would be so filled with peace, faith, and courage, and would have such an experience to relate when he came to the meetings, that others would be refreshed by his clear, strong testimony for God. <RH, July 20, 1886 par. 4>

Our prayer and social meetings are not what they should be,—seasons of special help and encouragement to one another. Each one has a duty to do to make these gatherings as interesting and profitable as possible. This can best be done by having a fresh experience daily in the things of God, and by not hesitating to speak of his love in the assemblies of his saints. If you do not allow darkness and unbelief to enter your hearts, they will not be manifest in your meetings. Do not gratify the enemy by dwelling upon the dark side of your experience, but trust Jesus more fully for help to resist temptation. If we thought and talked more of Jesus and less of ourselves, we should have much more of his presence in our meetings. <RH, July 20, 1886 par. 5>

When we make our Christian experience appear to unbelievers, or to one another, as one that is joyless, filled with trial, doubt, and perplexity, we dishonor God; we do not correctly represent Jesus or the Christian faith. We have a friend in Jesus, who has given us the most marked evidence of his love, and who is able and willing to give life and salvation to all who come unto him. Why, then, do we not bring cheerfulness, hope, and thankfulness into our religious life? Why do we not praise God for his goodness, and speak with confidence of what he is doing for us? It is not necessary for us to be ever stumbling and repenting and mourning and writing bitter things against ourselves. It is our privilege to believe the promises of the word of God, and accept the blessings that Jesus loves to bestow, that our joy may be full. <RH, July 20, 1886 par. 6>

On Tuesday, we drove from Tramelan to Bienne, where we attended their evening missionary meeting. A goodly number were present. I spoke about half an hour on the importance of not being discouraged in our efforts to spread the truth, and W. C. W. and others followed. They have here an active missionary society; but there is always danger of the workers' becoming discouraged when all their expectations are not realized. How was it with the Prince of life, the world's Redeemer? He came to men with messages of love and warning; but only a few took any interest in his work. Did he then become discouraged because of the hardness of men's hearts? If he had, the whole human race would have been hopelessly lost. But no; he continued to work with unabated interest, whether men would hear or whether they would forbear. He was man's only hope, a bright and shining light amid the darkness. And shall the light of his followers grow dim amid the surrounding darkness because their labor is not appreciated? God forbid. We have entered upon a life-long struggle. We have started to run a race for an immortal crown, and we must run *with patience* if we would succeed. If we are weak, Christ is strong; if we are ignorant, he is wise; and we may unite our ignorance to his wisdom, and our frailty to his enduring might. <RH, July 20, 1886 par. 7>

From Bienne we went to Chaux-de-Fonds, where we have a growing church of about forty members. Ten of these have been added during the last few months by the labors of Brn. Ertzenberger and Vuilleumier. Here I spoke Thursday evening, also Sabbath forenoon. Although followed by two interpreters, one in French and one in German, I felt the deep movings of the Spirit of God upon my heart. The truth seemed so clear and powerful, that I felt to say with the beloved John, "That which was from the beginning, which we have heard, which we have seen with our eyes, which we have looked upon, and our hands have handled, of the word of life," "declare we unto you." Although pressed by infirmities before I commenced to speak, the power of God rested upon me to such a degree, and I felt such a sense of the worth of souls, that every faculty seemed to be renewed. <RH, July 20, 1886 par. 8>

I was specially called out to appeal to those who had been convinced of the truth, but who were still in a state of indecision, shrinking at the cross. Now was the time for them to decide to be on the Lord's side. Joshua said to Israel in their backslidings, "Choose ye this day whom ye will serve." We could not call the people forward, for they were packed in too closely; but nearly the entire congregation arose to signify their intention to put away every sin, and obey

God. <RH, July 20, 1886 par. 9>

After an earnest season of prayer, testimonies were borne in quick succession by nearly all present. It was a profitable meeting to us all. Although of different nationalities, our hearts were united on worshipping the one only true God. It is with an earnest longing that I look forward to the time when the events of the day of Pentecost shall be repeated with even greater power than on that occasion. John says, "I saw another angel come down from heaven, having great power; and the earth was lightened with his glory." Then, as at the Pentecostal season, the people will hear the truth spoken to them, every man in his own tongue. God can breathe new life into every soul that sincerely desires to serve him, and can touch the lips with a live coal from off the altar, and cause them to become eloquent with his praise. Thousands of voices will be imbued with the power to speak forth the wonderful truths of God's word. The stammering tongue will be unloosed, and the timid will be made strong to bear courageous testimony to the truth. May the Lord help his people to cleanse the soul temple from every defilement, and to maintain such a close connection with him that they may be partakers of the latter rain when it shall be poured out. <RH, July 20, 1886 par. 10>

Several meetings were held at Chaux-de-Fonds for the special benefit of the church, and Sunday evening we went to Locle, where I had an appointment to speak on temperance. The brethren there had secured a large hall, and it was filled with a fine class of people, who listened with deep interest. While here in Europe, I shall try to improve every opportunity of reaching the public. Here, as in America, whenever the truth is presented in a new place, our enemies try to arouse the prejudice of the people against me and my work. If, when these false reports are put in circulation, there are some who have heard me speak, and can testify of the nature of my work, it may help counteract the influence of these falsehoods, and prevent much prejudice that might otherwise arise. <RH, July 20, 1886 par. 11>

We have now visited all the churches in Switzerland, and spoken once or more in each place. But we feel a great desire to do more thorough work for them. While the brethren are noble, whole-hearted, and generous to the last with what little they have, there is still a great work to be done for them. They need more of a spirit of union and brotherly love. Not only is this the case in the churches of Switzerland, but we find the same difficulty existing all through Europe. There is a criticising, exacting spirit manifested, which, if long cherished, is sure death to spirituality and a growth in grace. May God give his ministering servants wisdom to know how to suppress this tendency wherever it may appear, and grant strength to his people to so overcome in this respect that the sweet spirit of the Lord may run from heart to heart, and His name be glorified. <RH, July 20, 1886 par. 12>

In a few days we start for Scandinavia, where we expect to spend about four weeks in attending the Conference in Sweden, and other general meetings, as may be appointed.

*Basel, Switzerland, June 13, 1886.* <RH, July 20, 1886 par. 13>

## **July 27, 1886 Experience as a Teacher.**

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**By Mrs. E. G. White.**  
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Experience is said to be the best teacher. Genuine experience is indeed superior to book knowledge. But habits and customs gird men and women as with iron bands, and they are generally justified by experience, according to the common understanding of experience. Very many have abused precious experience. They have clung to their injurious habits, which are decidedly enfeebling to physical, mental, and moral health, and when you seek to instruct them, they sanction their course by referring to their experience. But true experience is in harmony with natural law and science.

<RH, July 27, 1886 par. 1>

Here is where we have met with the greatest difficulties in religious matters. The plainest facts may be presented, the clearest truths brought before the mind, sustained by the word of God; but the ear and heart are closed, and the all-convincing argument is "my experience." Some will say, The Lord has blessed me in believing and doing as I have; therefore I cannot be in error. "My experience" is clung to, and the most elevating, sanctifying truths of the Bible are rejected for what they are pleased to style experience. Many of the grossest habits are cherished, with the plea of experience. Many fail to reach that physical, intellectual, and moral improvement it is their privilege and duty to attain, because they will contend for the reliability and safety of their experience, although that misjudged experience is opposed to the plainest revealed facts. Men and women, with constitution and health gone because of their wrong habits and customs, will be found recommending their experience, which has robbed them of vitality and health, as safe for others to follow. Very many examples might be given to show how men and women have been deceived in relying upon their experience. <RH, July 27, 1886 par. 2>



The Lord made man upright in the beginning. He was created with a perfectly balanced mind. The size and strength of the organs of the mind were perfectly developed. Adam was a perfect type of man. Every quality of mind was well proportioned, each having a distinctive office, and yet dependent one upon another for the full and proper use of any one of them. Adam and Eve were permitted to eat of all the trees in the garden, save one. The Lord said to the holy pair, In the day that ye eat of the tree of knowledge of good and evil, ye shall surely die. Eve was beguiled by the serpent to believe that God would not do as he had said he would. Ye shall not surely die, said the serpent. Eve ate, and imagined that she felt the sensations of a new and more exalted life. She bore the fruit to her husband; and that which had an overpowering influence upon him, was her experience. The serpent had said that she should not die, and she felt no ill effects from the fruit which could be interpreted to mean death, but just as the serpent had said, a pleasurable sensation, which she imagined was as the angels felt. <RH, July 27, 1886 par. 3>

Her experience stood arrayed against the positive command of Jehovah, and Adam permitted himself to be seduced by the experience of his wife. Thus it is with the religious world generally. God's express commands are transgressed, and because "sentence against the evil-doer is not executed speedily, the hearts of the sons of men are fully set in them to do evil." <RH, July 27, 1886 par. 4>

Men and women, in the face of the most positive commands of God, will follow their own inclination, and then dare to pray over the matter, to prevail upon God to consent to allow them to go contrary to his expressed will. God is not pleased with such prayers. Satan comes to their side, as he did to Eve in Eden, and impresses them, and they have an exercise of mind, and this they relate as a most wonderful experience which the Lord has given them. A true experience will be in perfect harmony with natural and divine law. False experience will array itself against science and the principles of Jehovah. The religious world is covered with a pall of moral darkness. Superstition and bigotry control the minds of men and women, and blind their judgment, so that they do not discern their duty to their fellow-men, and their duty to yield unquestioned obedience to the will of God. <RH, July 27, 1886 par. 5>

Balaam inquired of God if he might curse Israel, because in so doing he had the promise of great reward. God said, Ye shall not go; but he was urged by the messengers, and greater inducements were presented. Balaam had been shown the will of the Lord in this matter, but he was so eager for the reward that he ventured to ask God the second time. The Lord permitted Balaam to go. Then he had a wonderful experience; but who would wish to be guided by such an experience as that of Balaam? There are those who would understand their duty clearly if their duty was in harmony with their natural inclinations. Circumstances and reason may indicate clearly their duty, but when against their natural inclination, these evidences are frequently set aside. Then these persons will presume to go to God to learn their duty. But God will not be trifled with. He will permit such persons to follow the desires of their own hearts. Ps. 81:11,12: "But my people would not hearken to my voice; . . . So I gave them up unto their own hearts' lust; and they walked in their own counsels." <RH, July 27, 1886 par. 6>

Those who are desirous to follow a course which pleases their fancy, are in danger of being left to follow their own inclinations, supposing them to be the leadings of God's Spirit. Some have their duty indicated by circumstances and facts sufficiently clear, but have, through the solicitations of friends, in harmony with their own inclinations, been swerved from the path of duty, and passed over the clear evidences in the case; and, with apparent conscientiousness, they have prayed long and earnestly for light. They have had earnest feeling in the matter, and they interpret this to be the Spirit of God. But they have been deceived. This course has grieved the Spirit of God. They had light, and in the very reason of things, should have understood their duty; but a few pleasing inducements balance their minds in the wrong direction, and they urge these before the Lord, and press their case, and the Lord allows them to have their own way. They have so strong an inclination to follow their own course that God permits them to do so, and to suffer the results. These imagine they have a wonderful experience. <RH, July 27, 1886 par. 7>

God made Adam and Eve in paradise, and surrounded them with everything that was useful and lovely. God planted for them a beautiful garden. No herb, nor flower, nor tree was wanting, which might be for use and ornament. The Creator of man knew that this workmanship of his hands could not be happy without employment. Paradise delighted their souls, but this was not enough; they must have labor to call into exercise the wonderful organs of the body. The Lord had made the organs for use. If happiness consisted in doing nothing, man in his state of holy innocence would have been left unemployed. But he who formed man, knew what would be for his best happiness; and he no sooner made him, than he gave him his appointed work. In order to be happy, he must labor. <RH, July 27, 1886 par. 8>

God has given us all something to do. In the discharge of the various duties which we are to perform, which lie in our pathway, we shall be blessed, and our lives will be useful. Not only will the organs of the body be gaining strength by their exercise, but the mind will be acquiring strength and knowledge, in the action of all the organs of the body. The exercise of one muscle, while other muscles are left with nothing to do, will not strengthen the inactive ones any more than the use of one of the organs of the mind, if continually exercised, will develop and strengthen the organs not

brought into use. Each faculty of the mind and each muscle have their distinctive office, and all require to be exercised in order to become properly developed and retain healthful vigor. <RH, July 27, 1886 par. 9>

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## **August 3, 1886 Known by Their Fruits.**

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**By Mrs. E. G. White.**  
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Impressions and feelings are no sure evidence that a person is being led by the Lord. Satan will, if he is unsuspected, give feelings and impressions. These are not correct and safe guides. All should acquaint themselves thoroughly with the evidences of our faith, and the great study should be, how they can adorn their profession and bear fruit to the glory of God. None should take a course to make themselves disgusting to unbelievers. They should be chaste, modest, and elevated in their conversation. Their lives should be blameless. A reckless, trifling, joking spirit should be rebuked. It is no fruit of the grace of God upon the heart for a person to talk and pray with talent in meeting, and when out of meeting give up to a rough, careless manner of talking and acting. Such are a reproach to the cause of God, and are miserable representatives of our faith. <RH, August 3, 1886 par. 1>

The truth should be presented in a manner which will make it attractive to the intelligent mind. We as a people are not understood. We are looked upon as degraded, and are accounted as poor, weak-minded, and low. Then how important for all those who teach, and all who believe the truth, to be so affected by its sanctifying influence as to show unbelievers, by their consistent, elevated lives, that they have been deceived in this people! How important that the cause of truth be stripped of everything like a false and fanatical excitement, that the truth may stand upon its own merits, revealing its native purity and exalted character! <RH, August 3, 1886 par. 2>

It is highly important for those who preach the truth to be refined in their manners. They should shun oddities and eccentricities, and present the truth in its purity and clearness. See Titus 1:9: "Holding fast the faithful word as he hath been taught, that he may be able by sound doctrine both to exhort and to convince the gainsayers." In verse 16 Paul speaks of class who profess that they know God, but in works deny him, and are "unto every good work reprobate." He then exhorts Titus, "But speak thou the things which become sound doctrine: that the aged men be sober, grave, temperate, sound in faith, in charity, in patience." "Young men likewise exhort to be sober-minded. In all things showing thyself a pattern of good works: in doctrine showing uncorruptness, gravity, sincerity, sound speech, that cannot be condemned; that he that is of the contrary part may be ashamed, having no evil thing to say of you." This instruction is written for the benefit of all whom God has called to preach the word, and also for the benefit of his people who hear the word. <RH, August 3, 1886 par. 3>

The truth of God will never degrade, but will elevate the receiver. It will refine his taste, sanctify his judgment, and perfect him for the company of the pure and holy angels in the kingdom of God. There are those whom the truth finds coarse, rough, odd, boastful, who take advantage of their neighbors if they can, in order to benefit themselves. They err in many ways, yet when the truth is believed by them from the heart, it will work an entire change in their lives. They will immediately commence the work of reformation. The pure influence of truth will elevate the whole man. In his business deal with his fellow-men he will have the fear of God before him, will love his neighbor as himself, and will deal just as he would be dealt by. His conversation will be truthful, chaste, and of such an elevating character that unbelievers cannot take advantage, or say evil of him justly, neither be disgusted with his uncourteous ways and unbecoming speech. He will carry the sanctifying influence of the truth into his family, and let his light so shine before them that they by seeing his good works may glorify God. He will in all the walks of life exemplify the life of Christ. <RH, August 3, 1886 par. 4>

The law of God will be satisfied with nothing short of perfection, of perfect and entire obedience to all its claims. To come half way to its requirements, and not render perfect and thorough submission and obedience, will avail nothing. The worldling and the infidel admire consistency, and have ever been powerfully convicted that of a truth God has been with his people when their works have corresponded with their faith. Wherefore by their fruits ye shall know them. Every tree is known by his own fruits. Our words, our actions, are the fruit we bear. There are those who hear the sayings of Christ, but do them not. They profess, but their fruits are such as to disgust unbelievers. They are boastful, and pray and talk in a self-righteous manner, exalting themselves, and virtually thanking God, like the Pharisee, that they are not as other men. They recount their good deeds, yet these very ones are crafty, and overreach in business deal. Their fruits are not good. Their words and acts are wrong, and yet they seem to be blinded to their destitute, wretched

condition. <RH, August 3, 1886 par. 5>

The following scripture is applicable to those who go along under such a deception: "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven. Many will say to me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful works? And then will I profess unto them, I never knew you; depart from me, ye that work iniquity." <RH, August 3, 1886 par. 6>

Here is the greatest deception that can affect the human mind,--for persons to believe that they are right when they are wrong. They think that they are doing a great work in their religious life. Finally Jesus tears off their self-righteous covering, and vividly presents before them the true picture of themselves, in all their wrongs and deformity of religious character. They are found wanting when it is forever too late to have their wants supplied. <RH, August 3, 1886 par. 7>

God has provided means to correct the erring; yet if those who err, choose to do as they think best, and follow their own judgment, and despise the means God has ordained to correct the erring and unite them upon the truth, they will be brought into the position described by the words of our Lord quoted above. <RH, August 3, 1886 par. 8>

God is bringing out a people, and preparing them to stand as one, united, to speak the same things, and to carry out the prayer of Christ for his disciples: "Neither pray I for these alone, but for them also which shall believe on me through their word; that they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us: that the world may believe that thou hast sent me." <RH, August 3, 1886 par. 9>

God has blessed his people who have moved forward, following his opening providence. He has brought out a people from every class upon the great platform of truth. Infidels have been convinced that of a truth God is with his people, and have humbled their hearts to obey him. The work of God progresses and moves steadily on. Notwithstanding all the evidences that God has been leading the body, yet there are, and will continue to be, those who profess the Sabbath, who will move independent of the body. They will believe and act as they choose. Their views are confused. Their scattered state is a standing testimony that God is not with them. By the world, the Sabbath and their errors are placed upon a level, and thrown away together. God is angry with those who pursue a course to make the world hate them. If a Christian is hated because of his good works, and for following Christ, he will have a reward. But if he is hated because he does not take a course to be loved, hated because of his uncultivated manners, and because he makes the truth a matter of quarrel with his neighbors, and because he has taken a course to make the Sabbath as annoying as possible to them, he is a stumbling-block to sinners, a reproach to the sacred truth; and unless he repents, it were better for him that a millstone were hung about his neck, and he cast into the sea. <RH, August 3, 1886 par. 10>

No occasion should be given to unbelievers to reproach our faith. We are considered odd and singular, and should not take any course to lead unbelievers to think us more so than our faith requires us to be. <RH, August 3, 1886 par. 11>

## **August 10, 1886 Characteristics of God's People.**

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**By Mrs. E. G. White.**  
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Many of the professed people of God are so conformed to the world that their peculiar character is not discerned, and it is difficult to distinguish "between him that serveth God and him that serveth him not." God would do great things for his people if they would come out from the world and be separate. He would make them a praise in all the earth, if they would submit to be led by him. Says the True Witness, "I know thy works." Angels of God, who minister unto those who shall be heirs of salvation, are acquainted with the condition of all, and understand just the measure of faith possessed by each individual. The unbelief, pride, covetousness, and love of the world which have existed in the hearts of God's professed people, have grieved the sinless angels. The grievous and presumptuous sins which exist in the hearts of many, have caused angels to weep, as they have seen that God has been dishonored because of the inconsistent, crooked course of professed followers of Christ. And yet those the most at fault, those who cause the greatest feebleness in the church, and bring upon their holy profession a stain, do not seem to be alarmed, or convicted, but seem to feel that they are flourishing in the Lord. <RH, August 10, 1886 par. 1>

Many believe themselves to be on the right foundation, that they have the truth, and rejoice in the clearness of truth, and boast of the powerful arguments in proof of the correctness of our position, and reckon themselves among the chosen, peculiar people of God; yet experience not his presence, and his power to save them from yielding to temptation and folly. These profess to know God, yet in works deny him. How great is their darkness! The love of the world with many, the deceitfulness of riches with others, has choked the word, and they have become unfruitful. <RH,

August 10, 1886 par. 2>

When efforts are made to set things in order, and bring the people up to the position God would have them occupy, a class will be affected by the labor, and will make earnest efforts to press through the darkness to the light. But many do not persevere in their efforts long enough to realize the sanctifying influence of the truth upon their hearts and lives. The cares of the world engross the mind to that degree that self examination and secret prayer are neglected. The armor is laid off, and Satan has free access to them, benumbing their sensibilities, and causing them to be unsuspecting of his wiles. <RH, August 10, 1886 par. 3>

Some do not manifest a desire to know their true state, and escape from Satan's snares. They are sickly and dying. They are occasionally warmed by the fire of others, yet are so nearly chilled by formality, pride, and the influence of the world, that they have no sense of their need of help. <RH, August 10, 1886 par. 4>

There are many who are deficient in spirituality and the Christian graces. A weight of solemn responsibility should daily rest upon them as they view the perilous times in which we live, and the corrupting influences which are teeming around us. Their only hope of being partakers of the divine nature, is to escape the corruption that is in the world. All need a deep and thorough experience in the things of God. This experience cannot be obtained without effort on the part of all such. Their position requires them to possess earnestness and unabated diligence, so as not to be found sleeping at their post. Satan and his angels sleep not. <RH, August 10, 1886 par. 5>

Christ's followers should be instruments of righteousness, *workmen, living stones*, that emit light, that they may encourage the presence of heavenly angels. They are required, as it were, to be channels through which the spirit of truth and righteousness shall flow. Many have partaken so largely of the spirit and influence of the world that they act like the world. They have their likes and dislikes, and discern not excellence of character. Their conduct is not governed by the pure principles of Christianity; therefore they think only of themselves, their pleasure and enjoyment, to the disregard of others. They are not sanctified through the truth, therefore realize not the oneness of Christ's followers the world over. Those who are most loved of God are those who have the least self-confidence, and are adorned with a meek and quiet spirit; whose lives are pure and unselfish, and whose hearts are inclined, through the abundant measure of the spirit of Christ, to obedience, justice, purity, and true holiness. <RH, August 10, 1886 par. 6>

If all were devoted to God, a precious light would shine forth from them, which would have a direct influence upon all who are brought in contact with them. But all need a work done for them. Some are far from God, variable and unstable as water. Some have no idea of sacrifice. When they desire any pleasure, or any article of dress, or any special indulgence, they do not consider whether they can do without the article, or deny themselves of the pleasure, and make a freewill offering to God. How many have considered that they were required to make some sacrifice? Although it may be of less value than that of the wealthy man in possession of his thousands, yet that which really costs self-denial would be a precious sacrifice, and an offering to God. It would be a sweet-smelling savor, and would come up from his altar like sweet incense. <RH, August 10, 1886 par. 7>

The youth are not authorized to do just as they please with their means, regardless of the requirements of God. With David, they should say, "Neither will I offer burnt-offerings unto the Lord my God of that which doth cost me nothing." Quite an amount of means has been expended to multiply copies of their pictures. Could all enumerate the amount given to the artist for this purpose, it would swell to quite a large sum. This is merely one way in which means are squandered. In this direction, much money is invested for self-gratification, from which no profit is received. They are not clothed or fed by this outlay. The widow and the fatherless are not relieved; the hungry are not fed; the naked are not clothed. Your stinted offerings are brought to God almost unwillingly, while in self-gratification means are spent lavishly. How much of the wages earned finds its way into the treasury of God to aid in the advancement of his work in saving souls? They give a mite each week, and feel that they do much. But they have no sense that they are each stewards of God over their little, as are the wealthy over their larger possession. God has been robbed, and themselves indulged, their pleasures consulted, their tastes gratified, without a thought that God would make close investigation of how they have used their Lord's goods. While they unhesitatingly gratify their supposed wants (which are not wants in reality), and withhold from God the offering they ought to make, he will no more accept the little pittance they hand in to the treasury than he accepted the offering of Ananias and his wife Sapphira, who purposed to rob God in their offerings. <RH, August 10, 1886 par. 8>

The young among us are, as a general thing, allied to the world. But few maintain a special warfare against the internal foe. But few have an earnest, anxious desire to know and do the will of God. But few hunger and thirst after righteousness. But few know anything of the Spirit of God as a reprover or comforter. Where are the missionaries? Where are the self-denying, self-sacrificing ones? Where are the cross-bearers? Self and self-interest have swallowed up high and noble principles. Things of eternal moment bear with no special weight upon the mind. God requires you individually to come up to the point, to make an entire surrender. Ye cannot serve God and mammon. Ye cannot serve self and at the same time be servants of Christ. You must die to self, die to your love of pleasure, and learn to inquire,



Will God be pleased with the objects for which I purpose to spend this means? Shall I glorify him? We are commanded, whether we eat or drink, or whatsoever we do, to do all to the glory of God. How many have conscientiously moved from principle rather than from impulse, and obeyed this command to the letter? How many of the youth have made God their trust and portion, and have earnestly sought to know and do his will? There are many who profess to be servants of Christ in name, but they are not so in obedience. Where religious principle governs, the danger of committing important errors is small; for selfishness, which always blinds and deceives, is subordinate. The sincere desire to do others good so predominates that self is forgotten. To have firm religious principles is an inestimable treasure. It is the purest, highest, and most elevated influence mortals can possess. Such have an anchor. Every act is well considered, lest its effect be injurious to another, and lead away from Christ. The constant inquiry of the mind is, Lord, how shall I best serve and glorify thy name in the earth? How shall I conduct my life to make thy name a praise in the earth, and lead others to love, serve, and honor thee? Let me only desire and choose thy will. Let the words and example of my Redeemer be the light and strength of my heart. While I follow and trust in him, he will not leave me to perish. He shall be my crown of rejoicing. <RH, August 10, 1886 par. 9>

If we get the wisdom of man before us as the wisdom of God, we are led astray by the foolishness of man's wisdom. Here is the great danger with many. They have not an experience for themselves. They have not been in the habit of prayerfully considering for themselves, with unprejudiced, unbiased judgment, questions and subjects that are new, which are liable to arise. They wait to see what others will think. If they dissent, that is all that is needed. The evidence in their own minds then is positive that it is all of no account whatever. This class is not small; but although their numbers are large, it does not change the fact that they are weak minded through long yielding to the enemy, inexperienced, and will always be as sickly as babes, walking by others' light, living on others' experience, feeling as others feel, acting as others act. They act as though they had not an individuality. Their identity is submerged in others. They are merely shadows of others whom they think about right. These will all fail of everlasting life unless they become sensible of their wavering character, and correct it. They will be unable to cope with the perils of the last days. They will possess no stamina to resist the Devil; for they do not know that it is he. Some one must be at their side to inform them whether it is a foe approaching, or a friend. They are not spiritual, therefore spiritual things are not discerned. They are not wise in those things which relate to the kingdom of God. None, young or old, are excusable in trusting to another to have an experience for them. Said the angel, "Cursed be man who trusteth in man, and maketh flesh his arm." A noble self-reliance is needed in the Christian experience and warfare. <RH, August 10, 1886 par. 10>

## **August 17, 1886 God Requires Energy in His Work.**

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**By Mrs. E. G. White.**  
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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 give evidence that they have not the burden of the work upon them. Their own souls are not energized by the mighty truths they present to others. Some present these truths 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." Those whom God has called, must be trained to put forth efforts, and work earnestly and with untiring zeal for him, and pull souls out of the fire. When such feel the power of the truth in their own souls, thrilling their own being, then can they possess a power which will affect hearts, and show that they firmly believe the truths they preach to others. They should keep before the mind the worth of souls, and the matchless depths of a Saviour's love, which will awaken the souls, that with David they may say, "My heart was hot within me; while I was musing the fire burned." <RH, August 17, 1886 par. 1>

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 laborers for God! What a necessity for their faithful study of the word, that they may be sanctified by the truth themselves, and may be qualified to teach others. <RH, August 17, 1886 par. 2>

All are required to exemplify the truth in their lives. Some who think that they have a work to do to teach others the truth, are not all converted and sanctified by the truth themselves. Some have erroneous ideas of what constitutes a

Christian, and the means through which a firm religious experience is obtained; much less do they understand the qualifications that God requires his servants to possess. These are unsanctified. They have occasionally a flight of feeling, which gives them the impression that they are indeed the children of God. Depending thus upon impressions is one of the special deceptions of Satan. Those who are thus exercised, make their religion a matter of circumstance. The firm principle is wanting. None are living Christians unless they have a daily experience in the things of God, and 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 perfection of Christian character is attained, and a full preparation for the finishing touch of immortality. God should be the highest object of our thoughts. Meditating upon him, and pleading with him, elevate the soul and quicken the affections. A neglect of meditation and prayer will surely result in a declension in religious interests. Then will be seen carelessness and slothfulness. <RH, August 17, 1886 par. 3>

The servants of Christ need a new anointing, that they may the more clearly discern sacred things, and have clear conceptions of the holy, blameless character they must form. 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 God requires to be wrought in us. Working men God calls for. It is a continuance in well-doing that will form characters for heaven. In plainness, in faithfulness and love, they must appeal to men and women 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 humility and meekness, yet with earnestness that will make them understand that these things are a reality, and that life or death are before them, for them to choose. The salvation of the soul is not a matter to be trifled with. The deportment of the laborer for God should be serious, and characterized with simplicity, and with true Christian politeness; and yet he should be fearfully in earnest in the work the Master has left him to do. A 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 while thus exercised. <RH, August 17, 1886 par. 4>

We have it in our power to control the mind in these things, if we make God our trust. Through continued exercise, the mind will become strong to battle with internal foes, and to subdue self, until there is a transformation of the mind. The passions, appetites, and will are brought into perfect subjection. Then there will be a daily piety at home and abroad. When engaged in labor for souls, there will be a power which will attend the efforts that are made. There will be with the humble Christian, 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, August 17, 1886 par. 5>

The Majesty of heaven, while engaged in his earthly mission, was often in earnest prayer. He did not always visit Olivet, for his disciples had learned his favorite retreat, and often followed him. Therefore he chose the stillness of night, when there would be no interruption. While Jerusalem was hushed in silence, and the disciples had returned to their homes to obtain refreshment in sleep, Jesus slept not. His divine pleadings were ascending to his Father for his disciples, that they 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. The dew and frost of night fell upon his head bowed in prayer. His example is left for his followers. <RH, August 17, 1886 par. 6>

Jesus could heal the sick and raise the dead. He was himself a source of blessing and strength. He commanded even the tempests, and they obeyed him. He was unsullied with corruption, a stranger to sin; yet he prayed, and that often, with strong crying and tears. He prayed for his disciples, and for himself, thus identifying himself with our needs, our weaknesses, and our failings, which are so common with humanity. He was a mighty petitioner, possessing not the passions of our human, fallen natures, but compassed with like infirmities, tempted in all points even as we are. Jesus endured agony which required help and support from his Father. Christ is our example. <RH, August 17, 1886 par. 7>

Angels ministered to Christ, yet the presence of these angels did not make his life one of ease and freedom from severe conflict and fierce temptations. He was tempted in all points like as we are, yet without sin. If the laborers, while engaged in the work 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? Shall they cast away their confidence because they do not realize all that 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 him to death who came to give them life. <RH, August 17, 1886 par. 8>

True laborers, co-workers with God, have a sense of the sacredness of the work, and the severe conflicts they must meet in order to carry it forward successfully. They will not faint and despond in view of the labor, arduous though it may be. In the epistle of Paul to the Romans he 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 tribulations also, knowing that tribulation worketh patience; and patience, experience; and experience, hope; and hope maketh not ashamed, because the love of God is shed abroad in our hearts by the Holy Ghost which is given unto us." In him are hid 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 may be wanting in nothing. The shrinking from hardships, the complaints while suffering under tribulation, make the servants of God weak and inefficient in bearing responsibilities and burdens. <RH, August 17, 1886 par. 9>

All those who unshrinkingly stand in the forefront of the battle, must feel the especial warfare of Satan against them. As they realize his attacks, they will flee to the stronghold; for they feel their need of special strength from God. They labor in his strength; therefore every victory they gain does not exalt them, but leads them in faith to lean more securely upon the Mighty One. Deep and fervent gratitude to God is awakened in their hearts, and a joyfulness in tribulation, which they experience while pressed by the enemy. An experience is being gained by these willing servants. A character is being formed which will do honor to the cause of God. <RH, August 17, 1886 par. 10>

It is a season of solemn privilege and sacred trust to the servants of God. If these trusts are faithfully kept, great will be the reward of the faithful servant when the Master shall say, "Give an account of thy stewardship." The earnest toil endured, the unselfish work of patient, persevering effort, will be rewarded abundantly; while Jesus will say, Henceforth I call you not servants, but friends, guests. The approval of the Master was not given because of the greatness of the work performed, because of having gained many things, but the fidelity in even a few things. It is not because of the great results that the reward is given; but the motives weigh with God. Goodness and faithfulness God prizes more than the greatness of the work accomplished. <RH, August 17, 1886 par. 11>

## **August 24, 1886 Laborers Together With God.**

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**By Mrs. E. G. White.**  
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It is the purpose of God that the plan of salvation shall not be wrought out independent of human instrumentalities. He has not chosen angels, but men of like passions as ourselves, to proclaim the gospel to the human race. Paul says, "We have this treasure in earthen vessels, that the excellency of the power may be of God, and not of us." It was that He might receive the honor that this work was committed to weak, erring mortals. Being the feeble instruments in his hands, all the glory of their success would naturally be reflected upon him, the great Master Workman. And after he has, in his wisdom, instituted this plan, we have no reason to expect that the work will be accomplished without the ordained means. Hence it is important that all who have been made partakers of this great salvation, communicate to others that which has been made known to them. <RH, August 24, 1886 par. 1>

All who have received the light of truth are placed under solemn obligations to let that light shine forth to others. Each can, in his humble sphere, do something for the Master. He may not be able to make magnificent offerings to advance the cause of God, but he can give the willing, cheerful, service of an obedient heart. All cannot be preachers; all cannot be generals in the army of the Lord; but all can be faithful privates, following in humble obedience the commands of the Captain of their salvation. They can cheer their companions with words of hope and courage, and by so doing will show forth the praises of Him who hath called them out of darkness into his marvelous light. God demands of all the very best service that they can give. If they can only do the lowly errands for him, these should not be neglected. <RH, August 24, 1886 par. 2>

Opportunities are placed in the way of many who might become workers together with God, but their hearts are not consecrated, and their eye is not single to his glory; they are not awake to seize these openings, and therefore permit them to pass unimproved. Thus a precious blessing is lost. Let each anxiously inquire, What have I done for Jesus? and what can I do for him? And then in humility let each surrender himself unreservedly to God, saying, Here am I, Lord, send me. <RH, August 24, 1886 par. 3>

In that great day when every work shall be brought into judgment, the words will fall from the lips of the Master upon the astonished ears of the humble, patient worker, "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." The ones thus addressed have no knowledge that they have done anything worthy of this commendation, and they ask, When saw we thee thus, Lord? The answer comes, "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me." "Come, ye blessed of my Father; inherit the kingdom prepared for you from the foundation of the world." To the astonished

multitude on his left the Master will say, "Depart from me, ye cursed." "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." The response comes from hearts that have been so wrapt up in selfishness that they could not see the wants of others: Lord, when saw we thee thus and so, and ministered not unto thee? The answer is, "Inasmuch as ye did it not to the least of these, ye did it not to me." <RH, August 24, 1886 par. 4>

By this we see that those who neglect the simple, daily courtesies of life which they might perform to one another as servants of God, are not the ones who will receive the commendation of faithful servants. The lives of those who are connected with God are fragrant with deeds of love and goodness. The sweet savor of Christ surrounds them; their influence is to elevate and bless. They are fruitful trees. Men and women of this stamp of character will render practical service in thoughtful deeds of kindness, and earnest, systematic labor. <RH, August 24, 1886 par. 5>

Wherever a church is raised up, the minister should not consider his duty done until it is thoroughly organized and placed in working order. Every member should become a missionary. All should be given something to do to help spread the light of truth; for this very activity will cause them to grow in spirituality. It is because so many who profess to be followers of Jesus are left without responsibilities, to center their thoughts upon their own interest, without being trained to become workers in the Master's vineyard, that there are so many idlers, and so few workers. "No one," say they, "has hired us." <RH, August 24, 1886 par. 6>

It is this kind of discipline that has been sadly neglected in many of our churches. The time and labor of our ministers have not been spent in the manner best calculated to keep the churches in a healthy, growing condition. If less time had been spent in sermonizing, and far more in educating the people to work intelligently, there would now be many more to enter the broad field as missionaries, and much more talent to be put to use in the various branches of the work. <RH, August 24, 1886 par. 7>

Never should the laborer who raises up little companies here and there give the impression to those newly come to the faith, that God does not require them to work systematically in helping to sustain the cause by their personal labors and by their means. Frequently those who receive the truth are among the poor of this world; but they should not make this an excuse for neglecting those duties which devolve upon them in view of the precious light which they have received. They should not allow poverty to hinder them from laying up a treasure in heaven. The blessings within reach of the rich are also within their reach. If they are faithful in using what little they do possess, their treasure in heaven will increase according to their fidelity. It is the motive with which they work, not the amount they do, that makes their offering valuable in the sight of Heaven. <RH, August 24, 1886 par. 8>

All should be taught to do what they can for the Master; to render to him according as he has prospered them. He claims as his just due a tenth of their income, be it large or small; and those who withhold this, commit robbery toward him, and cannot expect his prospering hand to be with them. Even if the church is composed mostly of poor brethren, the subject of systematic benevolence should be thoroughly explained and the plan heartily adopted. God is able to fulfill his promises. His resources are infinite, and he employs them all in accomplishing his will. And when he sees a faithful performance of duty in the payment of the tithe, he often, in his wise providence, opens ways whereby it shall increase. <RH, August 24, 1886 par. 9>

Those who have been made partakers of the grace of God should not be slow to show their appreciation of that gift. They should not look upon the tithe as the limit of their liberality. The Jews were required to bring to God numerous offerings besides the tithe; and shall not we who enjoy the blessings of the gospel, do as much to sustain God's cause as was done in the former, less-favored dispensation? None should forget to make thank-offerings and free-will offerings to God, that through their instrumentality the precious light that they have received may be borne to others just as worthy as themselves. <RH, August 24, 1886 par. 10>

The Lord gives some an opportunity to honor him with the abundance of their substance; others, if they can do no more, can honor him just as much by watching for an opportunity to give a cup of cold water to the weary, thirsty disciple. It is the privilege and duty, not only of those who have large possessions, but of those who have but little, to be faithful, to grudge nothing from the Lord. The poor widow who gave two mites made as great a sacrifice as the rich man who gives his thousands; and her reward will be as great. He who follows God's arrangement in the little that has been given him will receive the same returns as he who bestows of his abundance. The same is true also of those who cheerfully employ their talents of ability in the cause of God, while those who fail to improve that which has been given them will incur the same loss as though that little had been much. It was the man who had only one talent, but who went and hid that talent in the earth, that received the condemnation of the Lord. <RH, August 24, 1886 par. 11>

Oh that I could impress all with the importance of following God's order in all things, and of becoming workers for him! Let us humble our hearts before the Lord, and when we become indeed his true followers, we shall feel to confess that we have done very little for the dear Saviour who has done so much for us. Let us closely examine our own hearts, our motives, and our actions, realizing that these must each bear the close scrutiny of the Master, and that then we shall



receive his impartial verdict. <RH, August 24, 1886 par. 12>

To those engaged in the work of opening the Scriptures to those who are in the darkness of error I would say, Have faith in God. Let your consecration be entire. Never despond. Never shrink from apparent impossibilities. There is a crown to win. If God has made you the heralds of salvation, never allow one word of discouragement to escape your lips. Never deem any heart too hard to be reached. Never feel that poverty is binding you and the people about so that you cannot advance. "Go forward," is the word from the Captain of our salvation. Move steadily onward in obedience to this command. He who bids you move is ready to move with you. "Without me," says Christ, "ye can do nothing."

<RH, August 24, 1886 par. 13>

The Lord will work for his people when those who have newly come to the faith and those who are older in the truth say individually, I can and will do something for the Master. I will lay up something in the bank of heaven, even if it cost me present self-denial. And after his servants have come up to their privilege and done all that they possibly can do, even at a sacrifice to themselves, then the Lord will still advance his cause. He can subdue hearts the most obdurate. He can, by his Holy Spirit, bring the most selfish and grasping to appreciate truth above earthly treasure, and bring their talents of means and ability into his service. But unless those who have already received the truth go forward and learn how to work, the success of truth in their borders will be according to their limited faith. <RH, August 24, 1886 par. 14>

The followers of Christ are a spectacle to the world, to angels, and to men. The eyes of many are turned upon his people. The world may scorn the truth and those who dare to believe it, and self righteousness may treat it with disdain; yet the word from our Captain is, "Go forward to victory!" And he has said, "My word shall not return unto me void," "but it shall accomplish that which I please." If his people are faithful in performing their part of the work, certain victory will at last crown their labors. <RH, August 24, 1886 par. 15>

And will it not pay to deny ourselves of many of the good things of this life if by so doing we can help to advance the cause of God? Let us consider what joy unspeakable will fill our hearts if, as we gather around the great white throne, we shall see souls saved through our instrumentality, with the crown of immortal glory upon their brows. How shall we feel when we look upon that company, and see one soul saved through our agency, and understand that that one has saved others, and these still others,--a large company brought into the haven of rest as the result of our labors, there to lay their crowns at Jesus' feet, and to praise him with immortal tongues throughout the ceaseless ages of eternity!

*Orebro, Sweden, July 22, 1886.* <RH, August 24, 1886 par. 16>

## **August 31, 1886 Walk in the Light.**

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**By Mrs. E. G. White.**  
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God's people dwell too much under a cloud. It is not the will of God for his people to live in unbelief. Jesus is light, and in him is no darkness at all. His children are the children of light. They are renewed in his image, and called out of darkness into his marvelous light. He is the light of the world, and they that follow him are the light of the world. They shall not walk in darkness, but shall have the light of life. The more closely the people of God strive to imitate Christ, the more perseveringly will they be pursued by the enemy. But their nearness to Christ strengthens them to resist the efforts of our wily foe to draw them from Christ. <RH, August 31, 1886 par. 1>

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 fellow-men, in order to express by their words and acts the love of God which animates their hearts. In this way they will 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 31, 1886 par. 2>

The Spirit, wisdom, and goodness of God, revealed in his word, are to be exemplified through the disciples of Christ, and will condemn the world. God requires of his people according to 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 their darkness is great according to the degree that their light was abundant. Accumulated light has shone upon God's people. Many have neglected to follow the light, and for this reason are in a state of great spiritual weakness. <RH, August 31, 1886 par. 3>

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. Those who never had the light to reject, will not be in condemnation. What more could have been done for God's vineyard than has been done? Light, precious light, shines upon them; but the light will not save them, unless they consent to be saved by it, and fully live up to it, and transmit that light to others who are in darkness. God calls upon his people to act. It is an individual work of confessing and forsaking sins and returning unto the Lord which is needed. One cannot do this work for another. Religious knowledge has accumulated, which has increased corresponding obligations. Great light has been shining upon the church, and they are condemned by the light, because they refuse to walk in it. If they were blind, they would be without sin. But they have seen light, and have heard much truth; yet they are not wise and holy. Many have not advanced in knowledge and true holiness from what they were years ago. They are spiritual dwarfs. Instead of going forward to perfection, they are taking back tracks to the darkness and bondage of Egypt. Their minds are not exercised unto godliness and true holiness. <RH, August 31, 1886 par. 4>

Will the Israel of God awake? Will all who profess godliness seek to put away from them 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 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 saviors 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 shall be. <RH, August 31, 1886 par. 5>

There is too much comparing ourselves among ourselves, taking poor fallible mortals for a pattern when we have a sure, unerring Pattern. The people of God should not measure themselves by the world, nor by the opinions of men, nor by what they once were before embracing the truth. But their faith and position in the world, as they now are, must be compared with what they would have been if their course had been continually onward and upward since they professed to be followers of Christ. This is the only safe comparison that can be made. In every other, there will be self-deception. If the moral character and spiritual state of God's people do not correspond with the blessings, privileges, and light which have been conferred upon them, they are weighed in the balance and found wanting. Angels make their report, Wanting! <RH, August 31, 1886 par. 6>

With some the knowledge of their true state seems to be hidden from them. They see the truth, but perceive not its importance or its claims. They hear the truth, but do not fully understand it, because they do not conform their lives to it, and therefore are not sanctified through obeying it; and yet they rest as unconcerned and well satisfied as though the cloud by day and the pillar of fire by night, as tokens of God's favor, went before them. They profess to know God, but in works deny him. They reckon themselves as his chosen, peculiar people; yet his presence and power to save to the uttermost are seldom manifested among them. How great is the darkness of such! yet they know it not. The light shines, but they do not comprehend it. No stronger delusion can deceive the human mind than that which makes them believe that they are right, and that God accepts their works, when they are sinning against him. They mistake the form of godliness for the spirit and power thereof. They suppose that they are rich, and have need of nothing, when they are poor, wretched, blind, and naked, and need all things. <RH, August 31, 1886 par. 7>

There are some who profess to be Christ's followers, yet have no labor in spiritual things. In any worldly enterprise they put forth efforts, and manifest ambition to accomplish their object and bring about their desired end; but in the enterprise of everlasting life, where all is at stake, and their eternal happiness depends upon their success, they act as indifferent as though they were not moral agents, and another was playing the game of life for them, and they had nothing to do but wait the result. Oh, what folly! what madness! If all will only manifest that degree of ambition, zeal, and earnestness for everlasting life that they manifest in their worldly pursuits, they will be victorious overcomers. Every one must obtain an experience for himself, act well and faithfully his part in the game of life. While Satan is watching his opportunity when the Christian is unguarded, to seize the precious graces, the Christian will have a severe conflict with the powers of darkness to retain them; or if through lack of watchfulness he has lost a heavenly grace, he will have a struggle to regain it. <RH, August 31, 1886 par. 8>

But it is the privilege of Christians to obtain strength from God to hold every precious gift. Fervent and effectual prayer will be regarded in heaven. When the servants of Christ take the shield of faith for their defense, and the sword of the Spirit for war, there is danger in the enemy's camp, and something must be done. Persecution and reproach only wait for those who are indued with power from on high to call them into action. When the truth in its simplicity and strength prevails among believers, and is brought to bear against the spirit of the world, it will be evident that between Christ and Belial there is no concord. The disciples of Christ must be living examples of the life and spirit of their Master. <RH, August 31, 1886 par. 9>

Young and old have a conflict and warfare before them. They should not sleep for a moment. A wily foe is constantly

on the alert to lead them astray and overcome them. Believers in present truth must be as watchful as their enemy, and manifest wisdom in resisting Satan. Will they do this? Will they persevere in this warfare? Will they be careful to depart from all iniquity? Christ is denied in many ways. We may deny him in our words, by speaking contrary to truth, or by speaking evil of others, or by foolish talking or jesting, or by words that are idle. In these things we manifest but little shrewdness or wisdom. We make ourselves weak, and our efforts are feeble to resist our great enemy, and we are conquered. From the abundance of the heart the mouth speaketh, and through lack of watchfulness we confess that Christ is not in us. Those who will hesitate to devote themselves unreservedly to God, make poor work of following Christ. They follow him at such a distance that they do not really know half the time whether they are following his footprints, or the footsteps of their great enemy. Why are we so slow to give up our interest in the things of this world, and take Christ for our only portion? Why should we wish to keep the friendship of our Lord's enemies, and follow their customs, and be led by their opinions? 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 his disciples. <RH, August 31, 1886 par. 10>

The life and spirit of Christ are the only standard of excellence and perfection, and our only safe course is in following his example. In doing this, he will guide us by his counsel, and afterward receive us to glory. We must strive diligently, and be willing to suffer much, in order to walk in the footsteps of our Redeemer. God is willing to work for us, to give us of his free Spirit, if we will strive for it, live for it, believe for it; and then we can walk in the light as he is in the light. We can feast upon his love, and drink in of his rich fullness. <RH, August 31, 1886 par. 11>

## **September 7, 1886 The Fruits of Holiness.**

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**By Mrs. E. G. White.**  
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Holiness of heart and purity of life were the great subjects of the teachings of Christ. In his sermon on the mount, after specifying what must be done in order to be blessed, and what must not be done, he says, "Be ye therefore perfect, even as your Father which is in heaven is perfect." Perfection, holiness,--nothing short of this would give them success in carrying out the principles he had 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 look for promotion in this world; but he will look forward to be promoted by the Majesty of heaven when he shall exalt his sanctified and holy 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," enumerating the works of self-denial and mercy, compassion and righteousness, they have wrought. Holiness of heart will produce right actions. It is the absence of spirituality, of holiness, which has led to unrighteous acts,--envy, hatred, jealousy, evil surmisings, and every hateful and abominable sin. <RH, September 7, 1886 par. 1>

The words of Christ have been plain. "Strive [agonize] to enter in at the strait gate; for many, I say unto you, shall seek to enter in, and shall not be able." Professed Christians are not all Christians at heart. There are sinners in Zion now, even 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 the holding of bribes, that stoppeth his ears from hearing of blood, and shutteth his eyes from seeing evil. He shall dwell on high; his defence shall be the munitions of rocks; bread shall be given him, his waters shall be sure." <RH, September 7, 1886 par. 2>

The people of God are not ready for the fearful, trying scenes before us, not ready 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 sin and iniquity around them. 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 that would carry conviction to the hearts of the unbelieving. <RH, September 7, 1886 par. 3>

Men and women professing godliness, yet not sanctified by the truth they profess, will not change materially their course of action, which they know is hateful before God, because they are not subjected to the trial of being reprov'd individually for their sins. They see in the reproofs given to others, their own cases faithfully pointed out before them. They are cherishing the same evils. By continuing their course of sin, they are violating their consciences, hardening their hearts, and stiffening their necks, just the same as if the reproofs had been given directly to them. In passing on, and refusing to put away their sins and correct their wrongs by humble confession, repentance, and humiliation, they

choose their own way, and are given up to the same, and are finally led captive by Satan at his will. They may become quite bold because they are able to conceal their sins from others, and because the judgments of God are not seen in a visible manner upon them. They may be apparently prosperous 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." The life of the sinner may be prolonged upon the earth, yet not in the earth made new. He shall be of that number whom David mentions: "For yet a little while, and the wicked shall not be: yea, thou shalt diligently consider his place; and it shall not be. But the meek shall inherit the earth." <RH, September 7, 1886 par. 4>

Mercy and truth are promised to the humble and penitent, and 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 his is a work of a life-time, be it longer or shorter, to recover from his fall, and regain, through Christ, the image of the Divine, which was 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; and he 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, September 7, 1886 par. 5>

The Seventh-day Adventists who profess to be looking for and loving the appearing of Christ, should not follow the course of worldlings. They are no criterion for commandment-keepers. Commandment-keeping Adventists are occupying a peculiar, exalted position. John viewed them in holy vision, and described them. "Here are they that keep the commandments of God, and the faith of Jesus." The Lord made a special covenant with his ancient Israel if they would prove faithful: "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 an holy nation." And he thus 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, September 7, 1886 par. 6>

Seventh-day Adventists, above all people in the world, should be patterns of piety, holy in heart and in conversation. The warnings, corrections, and reproofs are not given to the erring among them because their lives are more blameworthy than professed Christians of the nominal churches, or because their acts and examples are worse than those of people who will not yield obedience to the claims of God's law; but because they have great light, and have by their profession taken their position as God's special, chosen people, having the law of God written in their hearts. They signify their loyalty to the God of heaven by yielding obedience to the laws of his government. They are God's representatives upon the earth. Any sin or transgression in them separates them from God, and in a special manner dishonors his name, by giving the enemies of God's holy law occasion to reproach his cause and his people, whom he has called "a chosen generation, a royal priesthood, an holy nation, a peculiar people," that they should show forth the praises of Him that hath called them out of darkness into his marvelous light. <RH, September 7, 1886 par. 7>

The people who are at war with the law of the great Jehovah, who consider it a special virtue to talk, and write, and act the most bitter and hateful things to show their contempt for that law, may make a high and exalted profession of love to God, and apparently have much religious zeal, as did the Jewish chief priests and elders; yet in the day of God, "Found wanting" will be said by the Majesty of heaven. By the law is the knowledge of sin. The mirror which would discover to them the defects in their character, infuriates them, because it points out their sins. But the people who profess to keep the law of God, he corrects, he reprov's. He points out their sins, and lays open their iniquities, because he wishes to separate all sin and wickedness from them, that they may perfect holiness in his fear, and be prepared either to die in the Lord, or to be translated to heaven. God will rebuke, reprove, and correct them, that they may be refined, sanctified, elevated, and finally exalted to his own throne. <RH, September 7, 1886 par. 8>

Ample provisions have been made for all who sincerely, earnestly, and thoughtfully set about perfecting holiness in the fear of God. Power and strength, grace and glory, have been provided through Christ, to be brought by ministering angels to the heirs of salvation. None are so low, and corrupt, and vile, but that they can find in Jesus, who died for them, strength, purity, and righteousness, if they will put away their sins, stop their course of iniquity, and turn with full purpose of heart to the living God. He is waiting to strip them of their garments, stained and polluted by sin, and to put upon them the white, bright robes of righteousness; and he bids them live and not die. In him they may flourish. Their branches will not wither nor be fruitless. If they abide in him, they can draw sap and nourishment from him, be imbued



with his Spirit, and walk even as he has walked, overcome as he has overcome, and be exalted to his own right hand.  
<RH, September 7, 1886 par. 9>

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## September 14, 1886 The Law Immutable.

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By Mrs. E. G. White.  
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How wonderful in its simplicity, its comprehensiveness and perfection, is the law of Jehovah! In the purposes and dealings of God there are mysteries which the finite mind is unable to comprehend. And it is because we cannot fathom the secrets of infinite wisdom and power that we are filled with reverence for the Most High. <RH, September 14, 1886 par. 1>

There are men who proudly boast that they believe only what they can understand. But the folly of their vaunted wisdom is apparent to every thoughtful mind. There are mysteries in human life, and in the manifestations of God's power in the works of nature,--mysteries which the deepest philosophy, the most extensive research, is powerless to explain. <RH, September 14, 1886 par. 2>

But there is no mystery in the law of God. The feeblest intellect can grasp these rules to regulate the life and form the character after the divine Model. If the children of men would, to the best of their ability, obey this law, they would gain strength of intellect and power of discernment to comprehend still more of God's purposes and plans. And this advancement may not only be continued during the present life, but it may go forward during the eternal ages. <RH, September 14, 1886 par. 3>

However far we may advance in the knowledge of God's wisdom and his power, there is ever an infinity beyond. <RH, September 14, 1886 par. 4>

Men shut out from their souls the rays of divine light by refusing to walk in it as it shines upon them. How many will sacrifice purity of heart, the favor of God, and their hope of heaven, for selfish gratification or worldly gain! The question comes home to every soul, Shall I obey the voice from heaven, in God's ten words, or shall I join with the multitude who trample upon the law of Jehovah? <RH, September 14, 1886 par. 5>

God will not always bear with the sinner. Christ declares that there is a greater sin than that for which Sodom and Gomorrah were overthrown. It is the sin of those who have a knowledge of Christ's life and his death in their behalf, but who continue to transgress the law of God. They may look upon Calvary, they may see the Son of God agonizing in the garden and dying upon the cross, and yet many for whom he has made this great sacrifice refuse to obey the law which he died to vindicate. It will indeed be more tolerable for Sodom and Gomorrah in the day of Judgment than for the transgressors of God's law. <RH, September 14, 1886 par. 6>

The infinite sacrifice which Christ has made to magnify and exalt the law, testifies that not one jot or tittle of that law will relinquish its claims upon the transgressor. Christ came to pay the debt which the sinner had incurred by transgression, and by his own example to teach man how to keep the law of God. Said Christ, "I have kept my Father's commandments." In consideration of all the facts so clearly establishing the claims of God's law, with heaven and eternal life in view to inspire hope and induce effort, it is inconceivable how so many professing to be servants of God, can set aside his law and teach sinners that they are not amenable to its precepts. What a fatal delusion! Satan first devised this heresy, and by it he enticed Eve into sin. The sad results of that transgression are before us. <RH, September 14, 1886 par. 7>

We are living in a land of bondage and of death. Multitudes are enslaved by sinful customs and evil habits, and their fetters are difficult to break. Iniquity, like a flood, is deluging the earth. Crimes almost too fearful to be even mentioned, are of daily occurrence. Shall we say that all this is because men live in obedience to the will of God, or is it because ministers and people hold and teach that its precepts have no binding force? <RH, September 14, 1886 par. 8>

Men professing to stand as watchmen on the walls of Zion speak of the Jewish age as one of darkness. They represent the religion of the Hebrews as consisting of mere forms and ceremonies, and present in striking contrast the glorious light and privileges of the gospel age. While it is pleasing to God that we prize the blessings of the gospel, he is dishonored, and Christ's mission is misrepresented, by those who belittle his work in ancient times, as seen from the history of Adam down to the Christian era. <RH, September 14, 1886 par. 9>

In what contrast to the teachings of these men are the words of Moses, the prophet whom God honored above all other mortals, talking with him face to face, as a man speaketh with a friend. Moses possessed a spirit which is rarely found at the present day. He had a sacred regard for the right, a morality unmingled with selfishness and policy, and grandly rising above respect for times and people. Moses fully understood the force of his words, as he challenged the

Hebrew host: "For what nation is there so great, who hath God so nigh unto them, as the Lord our God is in all things that we call upon him for? And what nation is there so great, that hath statutes and judgments so righteous as all this law, which I set before you this day?" <RH, September 14, 1886 par. 10>

Moses understood the sacred character and value of the divine law. Israel was highly honored of God, and the surrounding nations looked with admiration and wonder upon them. Their laws and discipline, when compared with the laws of other nations, seemed even to their enemies in every way superior to their own. Moses stands forth superior in wisdom and integrity to all the sovereigns and statesmen of earth. Yet this man claims no credit for himself, but points the people to God as the source of all power and wisdom. Where is there such a character among men of this age? Those who would speak contemptuously of the law of God, are dishonoring him and casting a shadow over the most illustrious character presented in the annals of men. <RH, September 14, 1886 par. 11>

In that memorable sermon upon the mount, in which our Saviour announced to his followers the principles of his government, he expressly declares the perpetuity of the moral law. His solemn warnings to the neglecters and despisers of the law of God are echoing down, even to our time: "Think not that I am come to destroy the law, or the prophets; I am not come to destroy, but to fulfill. For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled." And in consideration of the claims of the law, he continues: "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." <RH, September 14, 1886 par. 12>

Obedience to the law of God was the only condition upon which ancient Israel was to receive the fulfillment of his promises. Obedience to that law will bring as great blessings to individuals and to nations now as it would have brought to the Hebrews. The history of that people was recorded for our benefit. We should study it with a prayerful heart, and seek to shun the sins that brought upon them the wrath of God. <RH, September 14, 1886 par. 13>

Christ came to teach men the way of salvation. And when the shadowy services of the former dispensation were no longer of any value,--when type had met antitype in the death of Christ,--then we might expect that if the law of ten commandments were no longer binding, Christ would declare its abrogation. If the Old Testament Scriptures were no longer to be regarded as a guide for Christians, he would make known the fact. <RH, September 14, 1886 par. 14>

Let us briefly notice a few events that occurred after the resurrection. As two of the disciples were traveling to Emmaus, conversing in sad tones of their disappointed hopes, Jesus himself, concealing his identity, drew near, and with words of sympathy sought to draw from these sorrowing ones the cause of their grief. Although they had reason to regard with distrust and fear all men outside the little circle of believers, yet they freely unburdened their hearts to this stranger. Now was the time for Jesus to give those lessons which he would have repeated to his followers in all coming time. He reproved those disciples for their unbelief in not accepting the word of God just as it reads. And "beginning at Moses and the prophets," he expounded to them the scriptures concerning his mission and his work. He then impressed upon them the fact that Jesus did come exactly as foretold by the prophets. The hopes of the disciples were revived as the words of the Old Testament were clothed with new life and power. Their hearts burned within them, and when Christ made himself known, they were ready to accept him as the risen Saviour. <RH, September 14, 1886 par. 15>

The same night he revealed himself to the disciples assembled at Jerusalem. He did not point to the mighty works which he had done, to awaken their faith in him as the promised Redeemer. But he went back to Moses and the prophets and explained the scriptures concerning himself. The Old Testament, the "sure word of prophecy," is the only key that will unlock the New Testament Scriptures, and show that Jesus Christ revealed in the gospel is the Son of God, the long-expected Messiah. <RH, September 14, 1886 par. 16>

Holy prophets have foretold the manner of Christ's birth, the events of his life, his mission, and his death and resurrection. In the Old Testament we find the gospel of a coming Saviour. In the New Testament we have the gospel of a Saviour revealed as prophecy had foretold. The light of the gospel in the New Testament reflects its glory back upon the Jewish age, showing the significance and importance of the typical sacrifices prefiguring the Lamb of God. <RH, September 14, 1886 par. 17>

There is no discord between the teachings of Christ in the Old Testament and his teachings in the New. While the Old Testament is constantly pointing forward to the true Offering, the New Testament shows that the Saviour foretold by prophecy, and prefigured by the typical offerings, has come. The dim glory of the Jewish age has been succeeded by the brighter, clearer glory of the Christian age. But not once has Christ stated that his coming destroyed the claims of God's law. <RH, September 14, 1886 par. 18>

In the very last message to his church, by way of Patmos, the risen Saviour pronounces a benediction upon those who keep his Father's law: "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, September 14, 1886 par. 19>

## September 21, 1886 Christ Our Sacrifice.

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By Mrs. E. G. White.  
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As we look back and see how small was the work thirty years ago, and how bound about with poverty, the evidence is very clear that God has singularly led us as a people. Amid discouragement and financial embarrassment, the word has come to us again and again, "Go forward!" And the same voice still says, "Go forward!" <RH, September 21, 1886 par. 1>

God has wonderfully led us. There have been apostasies and threatened dangers; there have been deep plots laid by the adversary of souls to ensnare us; but we are still on the move "forward." There have been sins among us as among ancient Israel; but, thank God! Christ has been to us an open door which no man could shut. Men may freely extend to us forgiveness for all injuries done them; but that will not blot out one sin from the great record book. But the voice sounding from Calvary--"My son, my daughter, thy sins be forgiven thee"--is all efficacious. That word alone has power, and awakens gratitude in the grateful heart. There is but one channel of forgiveness, and that is ever open; and through it comes pouring a rich flood of divine mercy and forgiveness. <RH, September 21, 1886 par. 2>

"The cleansing stream I see, I see,"--and the greatest sinner may find pardon. <RH, September 21, 1886 par. 3>

Many have expressed wonder that God demanded so many slain victims in the sacrificial offerings of the Jewish people; but it was to rivet in their minds the great truth that without shedding of blood there is no remission of sins. A lesson was embodied in every sacrifice, impressed in every ceremony, solemnly preached by the priest in his holy office, and inculcated by God himself,--that through the blood of Christ alone is there forgiveness of sins. How little we as a people feel the force of this great truth! How seldom, by living, acting faith, do we bring into our lives this great truth, that there is forgiveness for the least sin, forgiveness for the greatest sin! <RH, September 21, 1886 par. 4>

I wish I could present the subject as it seems to me. Justice demanded the sufferings of a man. Christ, equal with God, gave the sufferings of a God. He needed no atonement. His suffering was not for any sin he had committed; it was for man--all for man; and his free pardon is accessible to all. The suffering of Christ was in correspondence with his spotless purity; his depth of agony, proportionate to the dignity and grandeur of his character. Never can we comprehend the intense anguish of the spotless Lamb of God, until we realize how deep is the pit from which we have been rescued, how grievous is the sin of which mankind is guilty, and by faith grasp the full and entire pardon. Here is where thousands are failing. They do not really believe that Jesus pardons them personally, individually. They fail to take God at his word. He has assured us that faithful is He that hath promised to forgive us, but still he will be just to his own law. His mercy is wanting in nothing. Were one link in the chain defective, then were we hopelessly ruined in our sins. But the chain is perfect--not one flaw in any part, not one link missing. <RH, September 21, 1886 par. 5>

I would I might sound the glad note to earth's remotest bounds. "If any man sin, we have an advocate with the Father, Jesus Christ the righteous." Oh, precious redemption! How broad this great truth is--that God for Christ's dear sake, forgives us the moment we ask him in living faith, believing that he is fully able. If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." Glorious truth! Just to his own law, and yet the justifier of all them that believe! Well may we exclaim with the prophet, "Who is a God like unto thee, that pardoneth iniquity, and passeth by the transgression of the remnant of his heritage? He retaineth not his anger forever, because he delighteth in mercy." <RH, September 21, 1886 par. 6>

Those who are so gloomy and desponding, gathering clouds of darkness about them, would find strength and encouragement if they would spend one hour of each day in searching the Scriptures for these precious promises, gathering and treasuring them like precious pearls. Let them dwell especially upon the mercy of God and his willingness to forgive sins. Many who have all their lives walked under a cloud, would be filled with amazement as they view the channels overflowing with mercies instead of dark clouds heavy with wrath and denunciations. <RH, September 21, 1886 par. 7>

We need greater faith in Jesus Christ. We need to bring him into our every-day life. Then we shall have peace and joy, and we shall know by experience the meaning of his words, "If ye keep my commandments, ye shall abide in my love; even as I have kept my Father's commandments, and abide in his love." Our faith must claim the promise that we abide in the love of Jesus. "These things have I spoken unto you, that my joy might remain in you, and that your joy might be full. This is my commandment, That ye love one another, as I have loved you." <RH, September 21, 1886 par. 8>

Precious opportunities and privileges are granted to us to be a light and blessing to others, strengthening their faith, and encouraging them through the heavenly sunshine in our own souls. We may gather for our own benefit precious rays of cheerful hope and peace and fullness of joy, and in so doing help every one with whom we associate. Instead of strengthening unbelief and doubt, we shall inspire hope. <RH, September 21, 1886 par. 9>

It is the privilege of all who comply with the conditions to have an experimental faith, to know for themselves that pardon is freely extended for every sin. God has pledged his word that when we confess our sins he will forgive them and cleanse from all unrighteousness. Put away unbelief. Put away the suspicion that these promises are not meant for you. They are for every repentant transgressor, and God is dishonored by your unbelief. Let those who have been filled with doubt, only believe the words of Jesus fully, and thence forward they will rejoice in blessedness of light. Jesus said, "The words that I speak unto you, they are spirit, and they are life." In relying upon the sure word of God, in showing confidence in him, we honor him; and he has said that if we honor him he will honor us. <RH, September 21, 1886 par. 10>

We keep the Saviour too far apart from our every-day lives. We want him abiding with us as an honored, trusted friend. We should consult him on all subjects. We should tell him every trial, and thus gain strength to meet temptation; and his peace will enter our souls, and our joy will be full, as we contemplate that this mighty Helper has said, "Lo, I am with you always, even unto the end of the world." Let us open our hearts to receive the peace and joy of heaven; and let our lips make melody to God in praise and thanksgiving for these wonderful blessings vouchsafed to us. <RH, September 21, 1886 par. 11>

In the light of divine revelation, through the atoning Sacrifice, we may see the glorious plan of redemption whereby our sins are pardoned, and we drawn near to the heart of infinite love. We see how God can retain all his justice, and yet pardon the transgressor of his law. And we are not simply forgiven, but we are accepted of God through the Beloved. The plan of redemption is not merely a way of escape from the penalty of transgression, but through it the sinner is forgiven his sins, and will be finally received into heaven,--not as a forgiven culprit pardoned and released from captivity, yet looked upon with suspicion and not admitted to friendship and trust; but welcomed as a child, and taken back into fullest confidence. The sacrifice of our Saviour has made ample provision for every repenting, believing soul. We are saved because God loves the purchase of the blood of Christ; and not only will he pardon the repentant sinner, not only will he permit him to enter heaven, but he, the Father of mercies, will wait at the very gates of heaven to welcome us, to give us an abundant entrance to the mansions of the blest. Oh what love, what wondrous love the Father has shown in the gift of his beloved Son for this fallen race! And this Sacrifice is a channel for the outflow of his infinite love, that all who believe on Jesus Christ may, like the prodigal son, receive full and free restoration to the favor of Heaven. <RH, September 21, 1886 par. 12>

Have we not grand themes for thought, and a solid foundation for our faith? What more can we ask of God than what he has already given us? Oh the love, the infinite love of our blessed Lord, to be our sacrifice! What joy should fill the heart of the Christian, and what expressions of gratitude be heard from his lips! that through the blood of Jesus it is possible for us to gain the love of God, to be one with him. If by living faith we accept this wonderful salvation, we shall never perish as guilty transgressors of God's holy immutable law. Believing on the Son, we shall be obedient to all of the Father's commandments, and have life through Jesus Christ. <RH, September 21, 1886 par. 13>

But many fail to act upon this faith, and therefore God is dishonored. They go about as if under a weight of woe and condemnation, when they might have peace and comfort and hope and fullness of joy. If they would but bring Jesus into their life, they might receive the rich blessings in store for them. When we have such daily manifestations of God's love to us, why should we continually act as if suspicious of him? Rather, let us honor him by implicit belief in his word. <RH, September 21, 1886 par. 14>

We have not a Saviour in Joseph's new tomb, with a great stone before the door of the sepulcher. Jesus is not dead. We have a risen Lord, ascended on high, who ever liveth to make intercession for us. Be not weeping, like Mary, because they have taken away our Lord, and ye know not where they have laid him. We know where he is,--in the presence of the Father, pleading his blood for the forgiveness of our sins. <RH, September 21, 1886 par. 15>

But the gospel of good news was not to be interpreted as allowing men to live in continued rebellion against God by transgressing his just and holy law. Why cannot those who claim to understand the Scriptures, see that God's requirement under grace is just the same he made in Eden,--perfect obedience to his law. In the Judgment, God will ask those who profess to be Christians, Why did you claim to believe in my Son, and continue to transgress my law? Who required this at your hands--to trample upon my rules of righteousness? "Behold, to obey is better than sacrifice, and to hearken than the fat of rams." The gospel of the New Testament is not the Old Testament standard lowered to meet the sinner and save him in his sins. God requires of all his subjects obedience, entire obedience to all his commandments. He demands now as ever perfect righteousness as the only title to heaven. Christ is our hope and our refuge. His righteousness only is imputed to the obedient. Let us accept it through faith, that the Father shall find in us no sin. But those who have trampled on the holy law will have no right to claim that righteousness. Oh that we might view the immensity of the plan of salvation as obedient children to all God's requirements, believing that we have peace with God through Jesus Christ, our atoning sacrifice!

*Copenhagen, Denmark.* <RH, September 21, 1886 par. 16>



## October 5, 1886 The Conference in Sweden.

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By Mrs. E. G. White.  
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Tuesday evening, June 15, in company with Sr. McEnterfer and Sr. Kristine Dahl, of Christiana, Norway, I left Basel, to attend the Conference in Orebro, Sweden, and general meetings in Christiana and Copenhagen. W. C. White had gone to Leipsic with Elds. Whitney and Conradi, on business connected with the publishing work at Basel, and it had been arranged that we should join him at Hamburg. But on Monday I had an attack of pleurisy, which, though yielding for a time to treatment, returned the next day with greater severity. Every breath was painful. It seemed impossible for me to travel, especially at night. To take a sleeping car, for one night only, would involve an extra expense of ten or twelve dollars, and this was out of the question. Yet it was necessary for us to leave Basel that night in order to reach Orebro before the Sabbath. Although appearances were against us, we determined not to be hindered. We looked to the Lord in faith, and he gave me help. Though not entirely freed from pain, I was relieved from the intense suffering. On the cars we had a compartment to ourselves, and were able to secure some rest. <RH, October 5, 1886 par. 1>

We reached Hamburg in safety, where we met my son. From this place a three hours' ride brought us at midnight to Kiel, on an arm of the Baltic Sea. Thence we were conveyed in a small steamer to the shores of Denmark. We traveled by rail to Copenhagen, and again embarked on a steamer for Malmo, Sweden. Here, on the afternoon of the 17th, we took the cars for Orebro, which is situated near the central part of Sweden. <RH, October 5, 1886 par. 2>

From Hamburg, Sr. Dahl went direct to Christiana, and we were left to make our own way as best we could. Those who are accustomed to traveling in the United States, where one can go from the Atlantic to the Pacific Ocean without change of country or language, making a journey of nearly four thousand miles with three or four changes and little delay, can hardly appreciate the difficulties of European travel to those who know little of any language except the English, where every day brings one to a new country, with its strange language, its peculiar customs, its customhouses, and frequent changes. At Malmo, however, we found a gentlemanly official who could speak English, and who kindly rendered us assistance. On taking the train for Orebro, we were told that we would not change cars till midnight; and as we had a compartment to ourselves, we determined to improve the time till then in sleeping. About ten o'clock, however, we were abruptly aroused. The Swedish officials came to our door and with great earnestness rattled off something, of which we could only distinguish, "straxe," "straxe." What was wanted we could not comprehend, yet there was evident need of haste. They finally made us to understand that we were to change cars immediately, and we sleepily gathered up our belongings, and went where we were directed. <RH, October 5, 1886 par. 3>

In Sweden we are as far north as Labrador and Hudson's Bay, and the days in summer are very long. The last night of our journey we could hardly call night. The sun did not go out of sight till past nine o'clock, and the long twilight continued till eleven. At 2 a. m. the dawn was already gilding the eastern sky, broad belts of crimson and gold reflecting the light of the sun, which had not yet appeared above the horizon. At three the sun was shining brightly. A sunrise at this early hour was a sight which we had never before witnessed. <RH, October 5, 1886 par. 4>

We reached Orebro Friday morning, and were soon in the home of Sr. Jacobson, who entertained us at our visit last fall. Here we were pleased to meet Eld. Olsen and his son, recently from America, Bro. and Sr. Matteson, from Stockholm, Sweden, and Eld. Oyen, from Christiana, Norway. <RH, October 5, 1886 par. 5>

The number of Sabbath-keepers in Orebro is not large, but there is a little company who are striving to obey the truth. When we were here last fall, the meetings were held in a very unfavorable place to obtain an outside attendance. Since that time our people have hired a new hall, which is neat and convenient, and which will seat three hundred persons. This is much larger than is needed for their Sabbath meetings, which are attended by about a score. But during the Conference it was frequently filled, and many were obliged to go away, unable to obtain an entrance. <RH, October 5, 1886 par. 6>

The Conference was preceded by a meeting for missionary workers, which, beginning June 16, continued one week. There was a larger attendance of our brethren than we had expected, both at these meetings and at the Conference. We have ten churches in Sweden, and though widely scattered, all but one was represented by delegate. There were, in all, between fifty and sixty brethren and sisters present. <RH, October 5, 1886 par. 7>

The time was well filled up with meetings varying in character, but all-important for those who contemplate giving themselves to the work in any capacity. The morning meetings, held at half past six, were well attended, and they were profitable seasons. The Spirit of the Lord was manifested, and many testified that they had received increased light, and

were strengthened and blessed. I spoke six times in the morning meetings, and five times upon other occasions. We were much encouraged by the testimonies borne at these meetings, and to see the brethren eagerly grasping new ideas, and rejoicing in the light given. <RH, October 5, 1886 par. 8>

Sweden has as yet had but little labor, and the sound of the truth has reached but few ears; yet it is a good field, and earnest, persevering efforts should be made to extend the knowledge of the truth. Calls are coming in from Norway, Denmark, and Sweden for meetings to be held in the large cities, where a few have already been raised up. We look at these cities with pain that we have not more missionaries to send to them. The few who have received the truth in different places are left almost without help, when they should be visited often, and educated to become workers. The openings are many; but where are the laborers? <RH, October 5, 1886 par. 9>

In Sweden most of our brethren are poor, and as they look at appearances it seems impossible for them to do much to sustain and extend the work. But in the early days of the cause in America similar difficulties had to be met. There were very few at first who accepted the truth, and nearly all of them were poor. We were obliged to practice the strictest economy; we pressed our wants into as close a compass as possible, that we might have even a limited amount of our own hard-earned means to use in advancing the work. Sometimes it seemed that we must come to a stand-still, that the publication of the truth must stop. But after we had done to the utmost of our ability, we cried unto the Lord, and he heard us. Some one would be raised up to supply the present pressing necessity, and as we moved forward, new strength was given us to make advance moves. <RH, October 5, 1886 par. 10>

It is only by faith, self-denial, and persevering effort that this work can be carried forward. The poorer class have embraced the truth, and it seems to be so ordered in the providence of God that these should be educated and disciplined to strain every nerve and arouse every power, to do that which, if they were to look at appearances, would be impossible. All the mental and financial strength of those who believe the truth must be called out. If they walk by faith, as we were obliged to do at the commencement of the work, God will work with their efforts. When they have done all that they can do, and have gained the experience which God would have them gain in lifting the burdens of responsibility, then he will raise up men to teach the truth, and also men of means to push the work. <RH, October 5, 1886 par. 11>

In the beginning, the work goes hard and slow. Now is the time when all should bend their shoulders to raise the load and carry it forward. Advance we must, though the Red Sea be before us, and impassable mountains on either hand. God has been with us and has blessed our efforts. We must work by faith. "The kingdom of heaven suffereth violence, and the violent take it by force." We are to pray, believe that our prayers are heard, and then work. <RH, October 5, 1886 par. 12>

The work may now seem small; but there must be a beginning before there can be any progress. "First the blade, then the ear, after that the full corn in the ear." The work may start in weakness, and its progress may for a time be slow; yet if it is commenced in a healthy manner, there will be a steady and substantial gain. A high standard should be placed before those who are newly come to the faith. They should be educated to be careful in speech and circumspect in conduct, giving evidence that the truth has accomplished something for them, and thus by their example shedding light upon those who are in darkness. All who accept the truth are to be lights in the world, not merely in profession, but in good works. Wherever an effort is made to raise up a church, thorough and faithful instructions should be given to those who accept the truth. No part of the work should be neglected, and they should not be left to themselves when the laborer goes to a new field, but should still receive care and instruction. Let nothing be left in an incomplete, slipshod manner. Whatever is done, should be done with thoroughness. The few who are thus brought into the truth will in time accomplish more than if there is a greater number uneducated, untrained, who do not realize their responsibility, and whose peculiarities are woven into their religious experience. It will be far more difficult to undo that which has been done wrong, and put another mold on the work, than to take the work from the very beginning. <RH, October 5, 1886 par. 13>

Those who have received the truth may be poor, but they should not remain ignorant or defective in character, to give the same mold, by their influence, to others. When the church fully receives the light, darkness will be dispelled; and if in holiness of character they keep pace with the truth revealed, their light will grow brighter and brighter. The truth will do its refining work, restoring the moral image of God in man, and the darkness and confusion and strife of tongues which is the curse of so many churches, will cease. The power that God will give to his church, if they will only walk in the light as fast as it shines upon them, is scarcely conceived of. <RH, October 5, 1886 par. 14>

The Lord is soon to come, and the message of warning is to go forth to all nations, tongues, and peoples. While God's cause is calling for means and laborers, what are those doing who live under the full light of the present truth? There are some who feel no burden for souls. While they claim to believe that the end is at hand, covetousness has blinded their eyes to the wants of the cause of God. The means which he has placed in their hands to be used to his glory, they are binding up in houses and lands, while the saving truth, which God has intrusted to us to be given to the world, is hedged about and shut in by poverty. God calls upon every individual believer to do to the utmost of his ability, and

then to pray in faith for God to do what man cannot. <RH, October 5, 1886 par. 15>

My brother, you cannot be a Christian and cherish covetousness. You cannot be a Christian and not be a missionary. When you hear that there are thousands upon thousands who are in the darkness of error and superstition, knowing not the things that are coming upon the earth, how can you enjoy the truth and remain at ease? You may feel that the little you can do will be so inadequate to the demand that you will do nothing; but if each will do what he can, God will bless the effort, and the treasury will not be empty. If you were perishing from cold and hunger, would you call one your friend who refused even to attempt to relieve you? Think of the multitudes in foreign lands who are perishing for want of the bread of life in the precious, saving truths for this time; and remember that Christ identifies his interest with that of these needy ones. "Inasmuch," he says, "as ye did it not to one of the least of these, ye did it not to me." <RH, October 5, 1886 par. 16>

During the meetings at Orebro, I was urged by the Spirit of the Lord to present his law as the great standard of righteousness, and to warn our people against the modern, counterfeit sanctification which has its origin in will-worship rather than in submission to the will of God. This error is fast flooding the world, and as God's witnesses we shall be called to bear a decided testimony against it. It is one of the veriest delusions of the last days, and will prove a temptation to all who believe present truth. Those who have not their faith firmly established upon the word of God will be misled. And the saddest part of it all is that so few who are deceived by this error ever find their way to the light again. <RH, October 5, 1886 par. 17>

The Bible is the standard by which to test the claims of all who profess sanctification. Jesus prayed that his disciples might be sanctified through the truth, and he says, "Thy word is truth;" while the psalmist declares, "Thy law is the truth." All whom God is leading will manifest a high regard for the Scriptures in which his voice is heard. The Bible will be to them "profitable for doctrine, for reproof, for correction, for instruction in righteousness, that the man of God may be perfect, thoroughly furnished unto all good works." "Ye shall know them by their fruits." We need no other evidence in order to judge of men's sanctification; if they are fearful lest they shall not obey the whole will of God, if they are listening diligently to his voice, trusting in his wisdom, and making his word the man of their counsel, then, while they make no boasts of superior goodness, we may be sure that they are seeking to attain to perfection of Christian character. But if the claimants of holiness even intimate that they are no longer required to search the Scriptures, we need not hesitate to pronounce their sanctification spurious. They are leaning to their own understanding, instead of conforming to the will of God. <RH, October 5, 1886 par. 18>

God requires at this time just what he required of the holy pair in Eden, perfect obedience to his requirements. His law remains the same in all ages. The great standard of righteousness presented in the Old Testament is not lowered in the New. It is not the work of the gospel to weaken the claims of God's holy law, but to bring men up where they can keep its precepts. <RH, October 5, 1886 par. 19>

The faith in Christ which saves the soul is not what it is represented to be by many. "Believe, believe," is their cry; "only believe in Christ, and you will be saved. It is all you have to do." While true faith trusts wholly in Christ for salvation, it will lead to perfect conformity to the law of God. Faith is manifested by works. And the apostle John declares, "He that saith, I know him, and keepeth not his commandments, is a liar, and the truth is not in him." <RH, October 5, 1886 par. 20>

It is unsafe to trust to feelings or impressions; these are unreliable guides. God's law is the only correct standard of holiness. It is by this law that character is to be judged. If an inquirer after salvation were to ask, "What must I do to inherit eternal life?" the modern teachers of sanctification would answer, "Only believe that Jesus saves you." But when Christ was asked this question he said, "What is written in the law? How readest thou?" And when the questioner replied, "Thou shalt love the Lord thy God with all thy heart, . . . and thy neighbor as thyself," Jesus said, "Thou hast answered right: this do, and thou shalt live." True sanctification will be evidenced by a conscientious regard for all the commandments of God, by a careful improvement of every talent, by a circumspect conversation, by revealing in every act the meekness of Christ. <RH, October 5, 1886 par. 21>

A number of persons were present at this meeting who held to the popular theory of sanctification; and as the claims of God's law were presented, and the true character of this error was shown, one man was so much offended that he rose abruptly and left the meeting-hall. I afterward heard that he had come from Stockholm to attend the meeting. In conversation with one of our ministers, he claimed to be sinless, and said that he had no need of the Bible, for the Lord told him directly what to do; he was far beyond the Bible teachings. What can be expected of those who follow their own imaginings rather than God's word, but that they will be deluded? They cast away the only detector of error, and what is to prevent the great deceiver from leading them captive at his will? <RH, October 5, 1886 par. 22>

This man represents a class. Spurious sanctification leads directly away from the Bible. Religion is reduced to a fable. Feelings and impressions are made the criterion. While they profess to be sinless, and boast of their righteousness, the claimants of sanctification teach that men are at liberty to transgress the law of God, and that those who obey its

precepts have fallen from grace. A presentation of its claims arouses their opposition, and excites anger and contempt. Thus their character is shown, for "the carnal mind is enmity against God; for it is not subject to the law of God, neither indeed can be." <RH, October 5, 1886 par. 23>

The true follower of Christ will make no boastful claims to holiness. It is by the law of God that the sinner is convicted. He sees his own sinfulness in contrast with the perfect righteousness which it enjoins, and this leads him to humility and repentance. He becomes reconciled to God through the blood of Christ, and as he continues to walk with him he will be gaining a clearer sense of the holiness of God's character and the far-reaching nature of his requirements. He will see more clearly his own defects, and will feel the need of continual repentance, and faith in the blood of Christ. He who bears with him a continual sense of the presence of Christ, cannot indulge self-confidence or self-righteousness. None of the prophets or apostles made proud boasts of holiness. The nearer they came to perfection of character, the less worthy and righteous they viewed themselves. But those who have the least sense of the perfection of Jesus, those whose eyes are least directed to him, are the ones who make the strongest claim to perfection. <RH, October 5, 1886 par. 24>

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## October 12, 1886 An Appeal.

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By Mrs. E. G. White.  
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I am deeply exercised in regard to our present position, realizing from the word of God how far down we are in prophetic history, so near the close of time, with so much work undone that must be accomplished to prepare a people to stand in the great day of the Lord. As we look over the vast field here in Europe, we can truly say, The harvest is great, but the laborers are few. Some are being added to the church. In Lausanne, as the result of earnest effort, twenty-six have recently taken their stand to keep the Sabbath. Under Bro. Ertzenberger's labors, fourteen have been added to the church in Chaux-de-Fonds; and Sabbath, June 5, twenty from different churches were baptized at Tramelan. Since our last visit to Chaux-de-Fonds, another has taken a stand upon the truth, and we expect to hear that others have decided. <RH, October 12, 1886 par. 1>

But how little is being done in comparison to the great work to be accomplished! In our journeyings, we pass through many large, populous cities where the warning message has never been proclaimed. We travel through pleasant villages, and know that the message has not reached them. And how few of our brethren of the different nationalities are bearing any burden of the work of God! I am often unable to sleep for thinking wherein we have neglected to arouse the missionary spirit in those who can labor in German, French, and other languages. How can you who have received the truth feel so little burden for those of your own tongue in other countries? The heavenly messengers are doing their work; and what are we doing? Where are our youth? Are they earnestly seeking the Lord, endeavoring to obtain a knowledge of the truth as it is in Jesus, that they may become light-bearers to the world? <RH, October 12, 1886 par. 2>

The Prince of life once came from heaven to earth, and bore insult and mockery, pain and death. Preparation is now being made in heaven for his reign in glory, and the message must be proclaimed to all nations, tongues, and peoples. The youth can engage in this work if they will learn in the school of Christ. What is the aim of those who are enjoying the advantages of our schools, Bible lectures, and Sabbath-schools. You who have precious opportunities and privileges, who are feasting upon the truth, what use are you making of these blessings? Are you seeking a preparation to unite with Christ in his work? Are you obtaining a thorough knowledge of the truth, that you may impart it to others? What our youth need now is the burden of the missionary work, which is a sure outgrowth of a soul converted. I would recount to them the sufferings, the sacrifices, the persistent and untiring efforts of the Majesty of heaven, that he might save fallen man. Upon the cross of Calvary he paid the redemption price for a world lost. It was the world that he loved, the one lost sheep that he would bring back to his Father's fold. Would that you could appreciate the strength and fervor of that divine compassion! If you will take hold of the work right where you are at the present time, and do what you can, be sure that you will have the help of Jesus. All heaven is pledged to those who will seek the Lord with the whole heart. Error prevails everywhere. Those with whom God has intrusted the treasures of his truth are to let the light shine amid the moral darkness. Where are the soldiers of the cross of Christ? Let the God-fearing, the honest, the single-hearted, who look steadfastly to the glory of God, prepare themselves for the battle against error. <RH, October 12, 1886 par. 3>

Missions are being established; and if the converting power of the truth comes to our youth, we shall see them



pressing into the ranks of the workers. Had they been educated from the beginning of their religious experience to be true to their faith, fervent in piety, and in sympathy with Christ's longing for the salvation of souls, we would have hundreds of missionaries where we have one today. In every mission established, there should be a school for the education of laborers. The very best German, French, and Scandinavian talent should be enlisted in the work of educating promising young men and women of these different nationalities. This essential matter has been greatly neglected. In the office at Battle Creek, at Basel, and at Christiana, there is pressing need of translators in these different languages; and the various branches of the work are crippled for want of laborers. God-fearing workers are wanted in our houses of publication, in our missions, in our churches. There is need of persons educated in English, French, German, and other languages. We want a hundred workers where there is one. The heavy responsibilities should not rest upon one man in any branch of the work. Two or three should be fitted to share the burden, so that if one should be called to another post of duty, another may come in to supply his place. Provision has not been made half as extensively as it should have been, against any and every emergency. A fund should be raised to educate for missionary work those who will give themselves unreservedly to God and the cause, and who will labor not for large wages, but for the love of Christ, to save souls for whom he died. <RH, October 12, 1886 par. 4>

A great responsibility rests upon those who profess the truth, to guard their means from flowing into channels that will not bring glory to God. How much has been thoughtlessly wasted by our youth in America, spent for display, for things which they would have been just as happy without! Every dollar we possess is the Lord's. Instead of spending means in self-indulgence, we should invest it in answering the calls of missionary work. As new fields are opened, these calls are constantly increasing. A deep longing is now taking possession of souls, a longing for something which they have not. They call for light, for help, for the opening of the Scriptures. To meet these calls we must have means. If we ever needed workers who would use means economically, it is now. They should see in the money they handle, a trust which God has committed to them. Every cent should be carefully treasured. A cent seems like a trifle; but a hundred cents make a dollar, and, rightly spent, may be the means of saving a soul from death. <RH, October 12, 1886 par. 5>

Care should be exercised to select the right men for teachers in missionary schools. Young men who are themselves deficient in Christian experience are not wanted. We need men who fear God, and who will labor with an eye single to his glory. The workers need to come closer to God than they have done. They must have his converting power upon the heart, in order that he may impart to them wisdom and knowledge, as he did to Daniel, and make them channels of light to orders. Let those who are to be educators, seek for this heavenly endowment, that the understanding may be quick and clear. God will help them if they seek him; and those who have been under their instruction may be presented before the Master fitted to do his work with thoroughness and fidelity. Our ideas are altogether too narrow. With ears of faith we should hear the mighty Captain of the Lord's host saying, "Go forward." We must act, and God will not fail us. He will do his part when we in faith do ours. <RH, October 12, 1886 par. 6>

The great adversary of souls is mustering his forces. He is setting every device in operation in order to confuse the minds of men with specious errors, and thus destroy souls. There are too many faint, cowardly hearts in this hour of spiritual battle. Oh that our weakness may be made strong, that we may wax valiant in fight, and put to flight the armies of the aliens. Our work is not to be done in a hap-hazard manner. Satan, united with human agencies, will take advantage of every mistake. Unclean hands and unholy hearts cannot be intrusted with this sacred work. Those who profess to keep God's commandments, but whose lips and hearts have not been touched with a live coal from off his altar, should not engage in his work until they are converted. "Be ye clean that bear the vessels of the Lord." <RH, October 12, 1886 par. 7>

We must awake out of sleep. Europe is stretching out her hands, and the Macedonian cry comes from across the broad waters, "Come over and help us." The work here has advanced very slowly, for want of men and means. Where are the idlers in the market places? Let them arouse, and place themselves where they may be trained to render acceptable service. Oh, my heart is full to bursting when I think what ought to have been done here in Europe in days gone by, and how far the work might now be advanced if those who have received the light of present truth had been faithful to their trust! If so many had not wrapped their talents of ability and money in a napkin, and buried them in the earth; if the church had done the work that God made it her duty to do, we should today have thousands rejoicing in the truth here, and there would be light-bearers in all parts of Europe. Brethren, God calls upon you to redeem the time. Make haste to unearth your buried talents. If God has intrusted you with money, show yourselves faithful to your trust; unwrap your napkin, and send your talents to the exchangers, that when Christ shall come, he may receive his own with interest. What if some do become poor by investing their means in the work of spreading the truth? Your Master for your sakes became poor; and by following his example, you are securing for yourselves eternal riches, a treasure in heaven that faileth not. Your means are far safer placed in the cause of God than deposited in a bank, or invested in houses and lands. No thief can approach them, no fire can consume them. They are laid up in bags that wax not old.

<RH, October 12, 1886 par. 8>

When Jesus ascended to heaven, he committed his work on earth to those who had received the light of the gospel. They were to carry the work forward to completion. He has provided no other agency for the promulgation of his truth. "Go ye into all the world, and preach the gospel to every creature." "And, lo, I am with you alway, even unto the end of the world." This solemn commission reaches us in this age. God leaves with his church the responsibility of receiving or rejecting it. Many seem to rest perfectly easy, as if heavenly messengers were to come to this earth, to proclaim with an audible voice the message of warning; but while angels have their work to do, we are to do ours in opening the Bible truth to those who are in darkness. Is your interest selfishly shut up in your own family, to your church? God pity your narrowness! You should have that undying zeal, that far-reaching love, which encircles the world. Those who are not called to go to foreign countries have a work to do in their own borders, to keep up the interest in their churches by well-directed effort, that they may be spiritual and self-sacrificing, and by their means and earnest prayers may aid those who enter new and difficult fields. Ministers should not do work that belongs to the laymen, thus wearying themselves, and preventing others from doing their duty. They should teach the members how to work in the church and community, to build up the church, to make the prayer-meeting interesting, and to train for missionaries youth of ability. The members of the church should co-operate actively with the ministers, making the section of country around them their field of missionary labor. Churches that are weak or few in numbers, should be looked after by sister churches. <RH, October 12, 1886 par. 9>

The gospel of Christ is aggressive and diffusive. In the day of God not one will be excused for being shut up to his own selfish interests. There is work for every mind, and for every hand, work adapted to different minds and varied capabilities. Every one who is connected with God will impart light to others. If there are any who have no light to give, it is because they have no connection with the Source of light. Is it any marvel that God does not visit the churches with greater manifestations of his power, when so large a number are shut up in themselves, engrossed in their own interests? It is thus that their piety becomes weakened, and they grow bigoted and self-caring; but by working for others they would keep their souls alive. If they would become co-laborers with Jesus, we should see the light in our churches steadily burning brighter and brighter, sending forth its rays to penetrate the darkness beyond our own border. Oh, if the church would arise, and put on her beautiful garments, the righteousness of Christ, what a change would be realized in her influence, and in her spiritual condition! The jealousies and fault-finding, the heart-burnings, the envy and dissensions, the strife for supremacy, would cease. A close sympathy with Christ and his mission of love and mercy, would bring the workers into sympathy with one another, and there would be no disposition to cherish these evils, which, if indulged, are the curse of the church. In giving attention to the work of saving souls, they would be stimulated themselves to greater piety and purity; there would be a unity of purpose, and the salvation of precious souls would be felt to be of such great importance that all little differences would be completely swallowed up. <RH, October 12, 1886 par. 10>

The Lord holds the church responsible for the souls whom they might save. If his people were to see themselves as God sees them, they could not endure to look their responsibilities and delinquencies in the face. Self-reproach would overwhelm them. Brethren and sisters in the faith, does the question arise in your hearts, "Am I my brother's keeper?" If you claim to be the children of God, you are your brother's keeper. God has intrusted to you sacred truths. Christ abiding in the individual members of the church is a well of water, springing up into everlasting life. You are guilty before God if you do not make every effort possible to dispense this living water to others. Men are perishing close by your own doors, while they hew out to themselves broken cisterns that hold no water. Heaven is indignant at the ease of men and women in Zion, while souls are going down to ruin in their ignorance and sins. Have we the truth for these last days? If we have, it must be carried to every nation, kindred, tongue, and people. Ere long, the living and the dead will have been judged according to the deeds done in the body, and the law of God is the standard by which they are to be tested. Of this they must now be warned. God's holy law must be vindicated, and held up before them as a mirror. <RH, October 12, 1886 par. 11>

But this work requires means. It is true that times are hard, that money is not plenty; but the truth must be spread, and money to spread it must be placed in the treasury. Many are trembling with fear because the work moves faster than their slow faith, and means is expended more rapidly than it comes into the treasury; and yet we have taken only the first few steps in advance. Our message is world-wide; yet many are doing nothing, and many more, so very little, and with so great a want of faith, that it is next to nothing. Shall we abandon the field that has already been opened in foreign countries? Shall we drop part of the work in our home missions? Shall we be disheartened at a debt of a few thousand dollars? Shall we falter and become laggards in the very last scenes of this world's history? My heart says, No, no! I cannot contemplate this question without a burning zeal in my souls to see this work go. We would not deny our faith, we would not deny Christ; yet we shall commit this fearful sin unless we move forward, as the providence of God opens the way. The work must not stop for want of means. More money must be invested. "Sell that ye have and give alms." There is a time coming when commandment-keepers can neither buy nor sell. In the last extremity, before

this work shall close, thousands of dollars will be cheerfully laid upon the altar. Men and women will feel it a blessed privilege to share in the great work of preparing souls to stand in the great day of God, and they will give hundreds as readily as five dollars are given now. But let us not dishonor God by thinking that the church has not the means to do all the work that devolves upon her just now. <RH, October 12, 1886 par. 12>

None need be in darkness concerning their duty if they make God's word their rule. They should study the instructions given by Christ upon different occasions, and should put them in practice. The Saviour has bidden us, "Lay not up for yourselves treasures upon earth, . . . but lay up for yourselves treasures in heaven." Some selfishly retain their means during their life-time, trusting to make up for their neglect by remembering the cause in their wills. But not half of the means thus bestowed in legacies, ever benefits the object specified. Brethren and sisters, invest in the bank of heaven yourselves, and do not leave your stewardship upon another. Do just as Christ has directed you, and you are in a safe path. In obeying this injunction, our example will preach louder than words. The highest display of the power of the truth is seen when those who profess to believe it give evidence of their faith by their works. Those who believe this solemn truth, should possess such a spirit of self sacrifice that the worldly ambition of the money-worshiper will be rebuked. We shall be brought into straight places in our work. Trials will come. God will test the strength of our faith. He will prove us to see if we will trust him under difficulties. The silver and the gold are the Lord's; and when his stewards have done their duty fully, and can do no more, they are not to sit down at ease, and let things take their course. It is then that they should cry to God for help. There should be stated seasons for prayer. Let those who have faith seek the Lord earnestly, remembering that the "kingdom of heaven suffereth violence, and the violent take it by force." <RH, October 12, 1886 par. 13>

The church has, with open hand and heart, come forward to the work hitherto, and she will do it yet. We have confidence in her integrity, and she will not be the poorer for the multitude and costliness of her gifts. The offerings of the church have in many instances been more numerous than her prayers. The missionary movement is far in advance of the missionary spirit. Earnest prayers have not followed the workers, like sharp sickles, into the harvest field. It is true that there is an interest to see success attend the efforts to unfurl the banner of truth in foreign lands; but there has been a lack of heart-felt sympathy with laborers, a lack of real burden of soul, that the means invested may do its work. This is the ground of our difficulties. This is the reason for the pressure for means. The people must be called to reflection. There must be a spiritual awakening. They must have a personal interest, a burden of soul to watch and pray for the success of the work. Let every one who give his means, also send up his prayers daily that it may bring souls to the foot of the cross. And in every church, once a week at least, let there be a season set apart for praying for this work. Let all be united, not mingling in their petitions other wants, such as blessings for the sick and needy, but having a specific object for their faith and entreaties. Brethren, move high heaven by your prayers for God to work with the efforts of his servants. The Lord has agencies which he will put in operation in answer to the importunate prayers of faith. He will fulfill his word, "Lo, I am with you alway, even unto the end of the world." <RH, October 12, 1886 par. 14>

Our work is calling attention to us as a people. We are signs and wonders in the world. Seventh-day Adventists are making progress, doubling their numbers, establishing missions, and unfurling the banner of truth in the dark places of the earth; and yet the work moves far more slowly than God would have it. The members of the church are not aroused to put forth the earnest individual efforts they are capable of making, and every branch of the work is crippled for the want of fervent piety and devoted, humble, God-fearing workers. There is a class that are represented by Meroz. My heart is sore troubled for these. The missionary spirit has never taken hold of their souls. The calls for foreign missions do not stir them to action. What account will these render to God, who are doing nothing in his cause, nothing to win souls to Christ? Such will receive the denunciation, "Thou wicked and slothful servant!" The interest and labors of the church must be extended more earnestly and decidedly to both home and foreign missions. There should be deep heart-searching among our young men and women, to see if they have a work to do for the Master. There is work to be accomplished that money cannot do. Heart devotion is needed now. The destitute portions of the field must be supplied with earnest laborers. Warm, loving hearts are wanted. We must have great faith and corresponding works. All who go into the missionary field will have hardships and trials to endure; they will find hard work, plenty of it; but those who have the right stamp of character will persevere under difficulties, discouragements, privations, holding firmly to the arm of the Lord. They will show a zeal that will not flag, a faith that will not yield, a resolution that will not weaken. They are doing no more than God requires when they dedicate themselves soul, body, and spirit, to his service, becoming partakers with Christ in his sufferings. If they share his self-denial and cross-bearing, they will be partakers also in his joy,—the joy of seeing souls saved through their instrumentality in the kingdom of glory. <RH, October 12, 1886 par. 15>

We need to cry to God as did Jacob, for a greater baptism of the Holy Spirit. The time for labor is short. Let there be much praying. Let the soul yearn after God. Let the secret places of prayer be often visited. Let there be a taking hold of the strength of the mighty God of Israel. Let the ministers walk humbly before the Lord, weeping between the porch

and the altar, and crying, "Spare thy people, O Lord, and give not thine heritage to reproach." Let the members of the church lay aside their pride and ornamentation. Instead of being expended for needless things, let their means flow into the treasury of the Lord. Thousands of dollars would thus be brought in to supply the wants of the cause. <RH, October 12, 1886 par. 16>

But more than this is to be done. Self-denial must be practiced. Some of our comfortable and desirable things must be sacrificed. The preachers must sharpen up their message, not merely assailing self-indulgence and pride in dress, but presenting Jesus and his life of self-denial and sacrifice. Let genuine love, piety, and faith be cherished in the heart, and their precious fruits will appear in the life. Let none indulge the thought that we have attempted too much. No, no; we have attempted too little. The work which we are now doing ought to have been done ten years ago. Our plans must be enlarged, our operations extended. What is needed now is a church whose individual members shall be awake and active to do all that is possible for them to accomplish. We are not left alone in this work. We are laborers together with God, in partnership with divine resources. The Captain of our salvation is on every field of battle where truth is waging war against error. The truth which we profess, offers the highest encouragement to the most devoted and self-sacrificing and persevering effort that mortal energies can bestow. We should have the courage of heroes, the faith of martyrs. <RH, October 12, 1886 par. 17>

## October 19, 1886 Labors in Christiana.

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By Mrs. E. G. White.  
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July 2 we arrived in Christiana. We were met at the station by friends, and taken to the rooms which had been prepared for us in a part of the old office building formerly used as a meeting-hall. These rooms were fitted up very comfortably, and were made attractive by a variety of house plants. We were glad to meet Bro. and Sr. Clausen, so recently from America, and other friends with whom we formed an acquaintance at our visit last fall. <RH, October 19, 1886 par. 1>

Sabbath, July 3, we met with the church in their hall in the new publishing house, a pleasant and commodious place of worship. I spoke to them from 2 Pet. 3:11 : "Seeing then that all these things shall be dissolved, what manner of persons ought ye to be in all holy conversation and godliness." I urged upon them the importance, since they had received so great light, of having corresponding works. The genuine receiver of truth is a doer of the word, and not a hearer only. As the truth is brought into the life, the whole character is changed. "Old things are passed away; behold, all things are become new." "The fruit of the Spirit is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance." The truly converted soul will become gentle and condescending. His character will be marked with simplicity. He will be spiritually-minded. Self-exaltation will cease. His affections have entered a new channel. He loves Jesus with the whole heart, and he loves his brethren as the purchase of the blood of Christ. Here is the fruit that will certainly appear in the renewed heart. <RH, October 19, 1886 par. 2>

We have a most solemn faith. Believing as we do that Christ is soon to come, what manner of persons ought we to be in all holy conversation and godliness! What holy energy and diligence should be manifested in our lives! It should be our delight to do the will of God; and if we do his will, we shall be found of him in peace, without spot, and blameless. <RH, October 19, 1886 par. 3>

An appointment had been made for me to speak Sunday afternoon at Laurvig, about seventy miles from Christiana. We went to this place by steamer, leaving Christiana at ten o'clock Saturday evening. The little steamer was so crowded that we could not obtain a state-room, but the seats in the ladies' cabin served us for berths. The night seemed long, and we were glad to see, about two o'clock, the red eastern sky foretelling the sunrise. <RH, October 19, 1886 par. 4>

We arrived in Laurvig at 5 A. M., and were met by Bro. E. G. Olsen, and taken to our rooms at the hotel, where we spent the morning in sleeping. After taking dinner with Bro. and Sr. Olsen, we visited a beautiful forest park, an extensive grove of beech-trees, which is said to be the only beech grove in Norway. What especially interested me was, while it was a place of public resort, no alcoholic liquor of any kind was allowed to be sold there. Nothing stronger than soda water was dealt out to visitors. <RH, October 19, 1886 par. 5>

In the afternoon I addressed a good congregation from Luke 10:25-28: "A certain lawyer stood up, tempting him, and saying, Master, what shall I do to inherit eternal life? He said unto him, What is written in the law? How readest thou? And he answering said, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbor as thyself. And he said unto him, Thou hast answered right: this do, and thou shalt live." I showed from the words of Christ what constitutes true holiness, that faith and obedience go hand



in hand. <RH, October 19, 1886 par. 6>

In this place, as in Orebro, are to be found the claimants of sanctification, some of whom, not satisfied with the boast of perfect holiness, make the most presumptuous claims, one man even professing to be Christ himself. This spurious sanctification has a bewitching power very similar to that of Spiritualism, and as difficult to break. Its advocates claim to be holy while they are workers of iniquity, calling sin righteousness, and righteousness sin. Satan uses this class to bring contempt upon Bible religion. <RH, October 19, 1886 par. 7>

Under Bro. Olsen's labors a good interest had been manifested in Laurvig, and about twenty had begun to keep the Sabbath. We felt a deep interest in this little company. Some of its members were converted from a life of dissipation. The appearance of one of these brethren impressed me forcibly; his countenance bore in so marked a manner the impress of the spirit of Jesus that one could but say, This man is indeed born of God. He is poor, dependent upon his daily labor for support, and on account of the Sabbath he expects to lose his position; he is no longer young, and infirmities press upon him; but he has the peace of Christ. The truth he loves has done much for him; there has been a decided change in his whole life. The fountain has been purified, and the change is evinced by the sweetness of the stream that flows from it. The renewed man can say, "For me to live is Christ." I much desired to remain longer in this place; but duty called us elsewhere, and on Monday we returned to Christiana. <RH, October 19, 1886 par. 8>

We felt much burdened for the church in this place; for we knew that it was not in a healthy condition. While some of its members were earnest and devoted, earnestly striving to follow Christ, there were others of that class whom the apostle calls vain talkers, whose mouths must be stopped. Their religion consists in prying into the affairs of others, as if the Lord had placed them on the judgment-seat to criticise and condemn their brethren. They have carried their reproaches and accusations from household to household, and instead of being promptly rebuked, they have found listeners. Those who thus give ear to these fault-finding ones are equally guilty; for they are encouraging them in their cruel work. Whoever lends himself to this work of evil surmising, reproach, and accusation, is rendering service to Satan, who is the accuser of the brethren, accusing them before God day and night. Those who have Christ abiding in the heart will not be engaged in any such work; they will be as far removed from it as the east is from the west. <RH, October 19, 1886 par. 9>

Those who are associated together in church capacity have entered into a relationship with one another which implies mutual responsibility. They have individually pledged themselves to God and to their brethren to build up one another in the most holy faith,--to build up, not to tear down. No church can be in a healthy, flourishing condition unless its leaders shall take firm, decided measures to repress this fault-finding, accusing spirit wherever it exists. Its indulgence should be made a matter of church discipline; for it is a violation of the law of God, a violation of the rules which Christ has laid down for preserving order in the church. If these mischievous talkers are not subjected to church discipline they become confirmed in their evil work, and God charges the guilt upon the church. <RH, October 19, 1886 par. 10>

It is impossible to express the pain and trouble caused by the false tongue. The atmosphere surrounding the soul is vital with influences for good or evil. There are persons whose presence leaves a taint on everything wherever they go. An intelligent Christian lady, after a scandal-monger had left her house, set all the doors and windows wide open to cleanse the atmosphere of its pollution. The professed followers of Christ should realize that the influence of their words and acts not only has a bearing upon themselves, but extends outside the church. If they could see the mischief wrought by their careless words, the repetition of vague reports, the unjust censures, there would be far less talking and more praying when Christians assemble together. <RH, October 19, 1886 par. 11>

At the bar of God there will be opened before us astonishing revelations of the results of evil-speaking. At that bar the deceitful tongue, the cruel tongue, that has been so unsparing in its accusing and denunciation, will receive from the Judge of all the earth the same judgment that it has passed upon others. Vain talkers will then be called to meet their work, to answer for the souls that have been turned from the truth by their wicked words. <RH, October 19, 1886 par. 12>

The members of the church need to be educated to realize their accountability. They should feel that it extends to all the minutest acts of life, to the words and to the thoughts. We must individually meet our whole life again before God's throne, and give an account, not only for all we have done, whether good or evil, but for all the good we might have done yet failed to accomplish because we were not consecrated to God. <RH, October 19, 1886 par. 13>

We spent two weeks in Christiana, and labored earnestly for the church. The Spirit of the Lord moved me to bear a very plain testimony. At our last meeting especially, I presented before them the necessity of a thorough change in the character if they would be children of God. When they come to worship before the Lord, it should be with subdued and reverent hearts. The house built for his worship is a sacred place, not a place for unholy feelings, malice, fault-finding, and bitterness of spirit. I urged upon them the necessity of deep repentance, confession, and forsaking of the sins which had shut away the sweet spirit of Christ from the church. We then called for those to come forward who would take a decided position on the Lord's side. Many responded. Some good confessions were made, and earnest testimonies were

borne. We hope that this move is but the beginning of a decided advance on the part of many members of this church. <RH, October 19, 1886 par. 14>

The Lord is willing to work for the church if they will in his fear go to work for themselves. They must individually make earnest efforts to reach a higher standard; but the church cannot rise while the mischief-makers are allowed to do their work of death. Each member of the church should do all in his power to eradicate this curse. God would have his children keep guard, not only over their words, but over their thoughts. Let the heart be closed firmly against all evil reports and meddling talkers, and let it be opened wide to receive God's light and love. Let the soul receive the impress of the divine image, that it may reflect Jesus to the world. <RH, October 19, 1886 par. 15>

The grace of Christ in the soul is represented as a well of water springing up into everlasting life. The heart imbued with the spirit of Christ renders back love and obedience, gratitude and thanksgiving, thus showing forth the praises of Him who has called us out of darkness into his marvelous light. How terrible a thing it is to disappoint Jesus by failing to do this work which he expects of-us, and which we can do if his light is shining in our hearts! The world is to be warned by the solemn truths which God has committed to his people. And the condition of the church is making its impression either for or against these truths. A perishing world has need of living Christian men and women, in whom Christ is abiding, and in whose daily life he is revealed. A church whose members are quickened by personal connection with Jesus will have an influence upon unbelievers. Their purity of character, their inflexible fidelity, their Christ-like meekness, are a light to guide other souls to Christ and to the truth.

*Basel, Switzerland.* <RH, October 19, 1886 par. 16>

## **October 26, 1886 Visit to Copenhagen.**

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**By Mrs. E. G. White.**  
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From Christiana we went by steamer direct to Copenhagen. This was a pleasant journey of about twenty-four hours. Much of the way we were in sight of land. Christiana is situated at the head of a bay, or fiord, extending about fifty miles into the country from the sea. While passing through this fiord we have a fine view of the scenery on each side. Sometimes the bay narrows so that there seems to be little more than room to pass, and again widening stretches away to a great distance. Along the coast are mountains, sometimes covered with pine forests, and again bare and rocky, while here and there are clusters of little houses, perched high upon the rocks. <RH, October 26, 1886 par. 1>

Arriving in Copenhagen, we found Bro. Brorsen waiting for us. Eld. Matteson's family, with whom we stayed last fall, had moved to Stockholm, and we now took rooms at the hotel. We were very pleasantly situated. Just across the street were the city botanical gardens, of which we had a fine view from our windows. The grounds were very attractive, and being open to the public afforded us a pleasant place to walk, apart from the noise and confusion of the crowded streets. My health improved much after coming to Copenhagen, so that I was in a better condition to labor than when I left home. <RH, October 26, 1886 par. 2>

Our meetings here were appreciated, and seemed to be a blessing to the church. Last fall there were only about a dozen in Copenhagen keeping the Sabbath. Since that time there have been several valuable additions to their number. Those who have received the truth, have moved very cautiously. Some have been six months searching the Bible, like the noble Bereans, to see if these things are so. Among this number was a retired sea captain, who was a member of the Methodist Church, and a teacher in their Bible class. The members of his class were very much attached to him, and he had hoped, by moving with wisdom and caution, to bring some of them to accept the truth. But the minister, learning of his change of views, became alarmed, and deprived him of his class. This brother's testimony in our meetings revealed a warm interest in this work. He said that in past ages the gospel had gone from the east to the west, and now he thanked God that the precious light of truth was returning with increased power from the west to the east. <RH, October 26, 1886 par. 3>

In one of our meetings a stranger arose to speak, saying that he had not been in Copenhagen before for years; he could not see anything good there; but he was thankful he had come now. He had never listened to such things as he had heard in that meeting. He believed that the time had come for the outpouring of the Spirit of God, spoken of by the prophet Joel. He seemed deeply moved, and expressed a desire to go with this people. He also attended the Sabbath-school, which was conducted by Bro. Oyen with life and spirit, presenting a marked contrast to the ordinary Sunday-school. The stranger seemed greatly interested in the exercises, and at the close he spoke again, saying that he had never before seen anything like it; that he must go home and tell his Baptist brethren all that he had seen and heard.

<RH, October 26, 1886 par. 4>

This man's wife, who was present at the meeting, had been a Sabbath-keeper for several years, and had been bitterly opposed by her husband. The change in him was to her an unexpected blessing, and she was filled with joy. With Sr. Matteson as interpreter, she afterward came to speak to me, and with deep emotion expressed her gratitude for what she had heard. <RH, October 26, 1886 par. 5>

One brother who with his wife has recently accepted the truth, is a first-class carpenter. He stated his faith to his employer, saying that he could not work on the seventh day; but instead of being discharged, as he had feared, he was retained and allowed to keep the Sabbath. Whatever one's business or calling, it always pays to be thorough, to do our very best, and to be continually learning and improving. Those who do this, will be retained by their employers when others, who are less capable and efficient, are discharged. And, as a rule, those who are faithful and thorough in their business will bring the same characteristics into their religious life. God grant that this may be the case with this dear brother. <RH, October 26, 1886 par. 6>

There are some who have had to take less pleasant and profitable positions because they keep the Sabbath; yet they are not discouraged, but are fully decided to obey God's commandments. There are others who are convinced of the truth, and are endeavoring to arrange their business so they can keep the Sabbath. One encouraging feature which we noticed in the little company here is that they are all anxious to have special efforts made to spread the truth in this large city, well knowing that such labor will involve efforts and responsibility on their part. <RH, October 26, 1886 par. 7>

If those who have received the truth will let their light shine out to others in meekness, holiness, and love, they will be a power for good in the world. Every truly converted soul will, like Daniel, Ezra, and other faithful servants of God, stand as a witness for him amid the almost universal apostasy. They will catch the divine rays of light shining from God's word, and will reflect it to the world. If his servants under the former dispensation were to shine brightly, as lights amid the darkness, how much more should we in this age, when in addition to the light which they had, we have all the increased light which has since been shining from God's word and from his dealings with his people. When the Christian church was established, the light of heaven was in the midst of it, and its bright beams penetrated everywhere. So it should be now. <RH, October 26, 1886 par. 8>

God has given the individual members of his church ability to exert an influence on other minds. He expects all to improve in ability by putting to exercise the talents he has lent them. The pen, the power of speech, and the affections sanctified, are to be used in his work of enlightening the world. And as we thus work in his order, he will be constantly renewing, sanctifying, elevating, and increasing our powers, that we may accomplish a greater amount of good. The Christian no longer asks, What is agreeable to self, or for my own interest? but, What is God's will? what is for his glory, and the good of my fellow-men? How can I be instrumental in the salvation of souls? Every one who is a partaker of the divine nature will feel the burden of souls. He will love as Christ loved and work as Christ worked, expecting the reward at the end of the warfare. What is needed in every church is the vitalizing spirit of Christ, earnest, practical piety. In Christ we can do all things; without him we can do nothing. <RH, October 26, 1886 par. 9>

While in Copenhagen we visited several beautiful parks, and one day ascended the "round tower," a very large and high tower connected with an old church. The ascent to this tower is not by stairs, but by an inclined plane, winding round and round, nine stories high. From this point a few stairs take us to the roof, which commands an extensive view of the city and the surrounding towns and islands. The ascent to the tower is so gradual, and the passage so wide, that several horses could be driven abreast. We were told that Peter the Great and Frederick IV. rode to the top of this tower, and while looking down from the dizzy height the former said to his companion, "Which of us has soldiers who would prove their loyalty by throwing themselves down from here if their king required it?" Frederick replied that he could not claim to have any soldier that would do this, but he could say that he was not afraid to sleep in the house of the poorest subject in his kingdom. <RH, October 26, 1886 par. 10>

As I looked down upon the great city, I could but think of the scenes that will be witnessed here when Christ shall come. This city is given up to pleasure and worldliness. Beer-drinking and card-playing, dancing and reveling, absorb the attention of the people. The multitudes will mock at the message of warning. Like the dwellers in Sodom, they will be awakened only when it is too late. As the sun arose for the last time upon the cities of the plain, the people thought to commence another day of godless riot. All were eagerly planning their business or their pleasure, and the messenger of God was derided for his fears and his warnings. Suddenly as the thunder peal from an unclouded sky, fell balls of fire on the doomed capital. "So shall also the coming of the Son of man be." The people will be eating and drinking, planting and building, marrying and giving in marriage, until the wrath of God shall be poured out without mixture of mercy. The world will be rocked to sleep in the cradle of carnal security. They have been taught by their ministers to believe that the second advent of Christ is to be spiritual or to take place in the distant future, and the warning of his soon coming is denounced as fanaticism or heresy. Skepticism and "science falsely so called" have undermined faith in the Bible. The multitudes are striving to forget God, and they eagerly accept fables, that they may pursue the path of

self-indulgence undisturbed. The people are hurrying to and fro, the lovers of pleasure intent upon amusement, the money-makers seeking wealth, and all are saying, Where is the promise of his coming? Then it is that the voice of the archangel and the trump of God are heard. Oh, what terror will then overwhelm the wicked! What cries of anguish will be heard from those who have derided the overtures of mercy from God's messengers! The bolts and bars by which they sought to guard their treasures are rent asunder by the mighty earthquake. The grand and magnificent buildings are shaken down, and the guilty triflers are buried in the ruins. <RH, October 26, 1886 par. 11>

Says the apostle, "Ye, brethren, are not in darkness, that that day should overtake you as a thief." Yet Jesus sees that even those who have received the light are in danger of becoming careless and losing the spirit of watchfulness, and he addresses to them the solemn warning words, "Watch ye therefore; for ye know not when the master of the house cometh, at even, or at midnight, or at the cock-crowing, or in the morning; lest coming suddenly he find you sleeping." Increased vigilance is our only safety. The waiting, watching ones will be actively engaged in preparing to meet their Lord. They will keep a faithful watch over themselves lest the least sin shall defile the character. They will maintain strict temperance. Humility and simplicity will characterize every action, in harmony with the truth they hold. We cannot be too careful in our preparation that we may meet the Lord in peace. Our powers should be tasked to the utmost to understand the word of God, and to heed its warning and counsels. We should seek earnestly to adorn the soul temple in a manner to please our Lord. "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, October 26, 1886 par. 12>

Those are watching most nobly and truly who are laboring with the greatest diligence to arouse souls to their danger. All heaven is astir, actively engaged in preparing for the great day of God's vengeance, the day of Zion's deliverance; and shall not equal earnestness and zeal be manifested by his people on the earth? <RH, October 26, 1886 par. 13>

The little while of tarrying is almost ended. The pilgrims and strangers who have so long been seeking a better country are almost home. Let the blessed hope of our Saviour's soon appearing inspire us with fresh courage, and give vigor to every Christian grace. "Wherefore, beloved, seeing that ye look for such things, be diligent that ye may be found of him in peace, without spot, and blameless."

*Basel, Switzerland.* <RH, October 26, 1886 par. 14>

## **November 2, 1886 "Hold Fast, and Repent."**

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**By Mrs. E. G. White.**  
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You to whom are committed the sacred, testing truths for this time, are you faithful to your God-given trust? Every one wields an influence over the destiny of other souls. "Ye are the light of the world." A faithful discharge of duty on your part will have a telling influence on the impenitent; but if you neglect the work which God has given to you, some soul will be lost. Consider this matter, I pray you, in the light of God's word; and may your souls feel the burden of your intrusted responsibility. Oh that there might be a turning to the Lord by every member of the church, that the earnest, fervent piety of each might be a message of warning to the sinner! "Be zealous and repent," is the word of God to his professed people. "I will come unto thee quickly, and will remove thy candlestick out of his place, except thou repent." <RH, November 2, 1886 par. 1>

Many of our people are backsliding from God. We need to arouse. Let every soul that has named the name of Christ depart from iniquity. We want a pure Christianity. Great dangers are lurking for us on every side. When they most need the presence of God, many have it least. They are in danger of becoming like the Jewish nation, who knew not the Scriptures nor the power of God. Like the teachers of Israel, you may explain Bible truth to others, and yet not practice it in your daily life. If the Jews had possessed an experimental knowledge of the Scriptures, they would not have been ignorant of the power of God. Like them, we have great light and privileges; but many do not respond to these, and herein lies their peril. When Jesus wept over Jerusalem, his tears were for all who abuse present privileges. He wept that so many who profess his name fail to become what God designed them to be; that they continue in sin and weakness, while he is willing and able to save them if they will but come to him. The Saviour says, "What more could I have done that I have not done in it?" He has dealt with his people as a loving father with a wayward and rebellious child. But he sees grace resisted, privileges abused, opportunities slighted. Where he had a right to expect earnest, vital piety, he sees insincerity, hollow formalism, and Pharisaic pride. Neglect of light is chargeable on those whom God has intrusted with great and solemn truths. Ingratitude for God's mercies, abuse of blood-bought privileges, stand registered



against many in the books of heaven, and are treasuring up for them wrath against the day of wrath. Vengeance will surely be visited on those who have had so great light, yet are so cold and unimpressible that no light shines from them to the world. <RH, November 2, 1886 par. 2>

God has loaded us with his benefits. Immortal blessings have been poured upon us in great measure. Messengers have been sent with warnings, reproofs, and entreaties. God's servants have wept and prayed over the lukewarm state of the church. Some may arouse, but only to fall back into unconsciousness of their sin and peril. Passion, worldliness, malice, envy pride, strife for supremacy, make our churches weak and powerless. Some of Christ's ambassadors are carrying a heavy burden on their souls, because their message is treated by so many as an idle tale. The eye of Jesus, looking down the ages, was fixed upon our time when he said, "If thou hadst known, even thou, at least in this thy day, the things which belong to thy peace!" It is still thy day, O church of God, whom he has made the depository of his law. But this day of trust and probation is fast drawing to a close. The sun is fast westering. Can it be that it will set, and thou not know the things that belong unto thy peace? Must the irrevocable sentence be passed, "But now they are hid from thine eyes"? I tell you there is need to be alarmed. It is time to seek God earnestly, saying with Jacob, "I will not let thee go except thou bless me." It will be of no avail to make a spasmodic effort, only to fall back into spiritual lethargy and lukewarmness. The past, with the slighted mercies, the admonitions unheeded, the earthly passions uncorrected, the privileges unimproved, the soul temple filled with desecrated shrines,--all is recorded in the books of heaven. But most solemn moments are still before you. Because of past neglect, the efforts you make must be the more earnest. <RH, November 2, 1886 par. 3>

The Saviour speaks to his people, "Be zealous and repent." It is not ministers whom you have slighted; it is not the warnings of men that you have rejected; it is not my delegated prophets that you have refused to hear, but your Redeemer, your only hope. If ye are destroyed, it is yourselves alone that are responsible. Ye will not come to me that ye might have life. "O, Jerusalem, Jerusalem, how often would I have gathered thy children together as a hen doth gather her brood under her wings, and ye would not." I desired to save you, but ye would not be doers of my word. The arm strong to save, is also strong to punish. Jesus is now looking from heaven above with yearning pity upon thee, even thee in this thy day, O thoughtless, careless soul. But unless there is in our churches a general arousing, unless there is an individual work of confessing and putting away sin, unless all shall give earnest heed to the things that belong to their peace, the words of Christ may at any moment be applicable to them: "Now they are hid from thine eyes." I intrusted thee with a solemn, sacred message of truth to be made known to others, but thou hast been unfaithful to thy holy trust. Souls have not been enlightened, warned, and urged to repentance. Their blood will I require at thy hand. <RH, November 2, 1886 par. 4>

Will our churches humble themselves before the Lord in this day of atonement? Will they put away the sins which defile their garments of character, and separate them from God? The present is our day of visitation. Look not to a future, more convenient season, when the cross to be lifted will be less heavy, when the inclinations of the carnal heart will be subdued with less effort. "Today," saith the Spirit of God, "if ye will hear his voice, harden not your heart." Today go about the work, else you may be one day too late. The impression that you have now may not be as strong tomorrow. Satan's snare may close about you. The candlestick may be moved out of its place, and you left in darkness. "See that you refuse not him that speaketh." Says the true Witness, "Behold, I stand at the door and knock." Every warning, reproof, and entreaty in the word of God, or through his delegated messengers, is a knock at the door of the heart; it is the voice of Jesus, asking for entrance. With every knock unheeded, your determination to open becomes weaker and weaker. If the voice of Jesus is not heeded at once, it becomes confused in the mind with a multitude of other voices, the world's care and business engross the attention, and conviction dies away. The heart becomes less impressible, and lapses into a perilous unconsciousness of the shortness of time, and of the great eternity beyond. The heavenly Guest is standing at your door, while you are piling up obstructions to bar his entrance. Jesus is knocking through the prosperity he gives you. He loads you with blessings to test your fidelity, that they may flow out from you to others. Will you permit your selfishness to triumph? Will you squander God's talents, and lose your soul through idolatrous love of the blessings he has given? <RH, November 2, 1886 par. 5>

There are some whose hold on life is weakening. Disease is preying upon them. Soon will come the time for the separation from all earthly things. Will they venture to trifle with God now? Will they rob him by withholding help from his cause? Are there any who will prefer perishable, earthly treasure to the heavenly, immortal substance? Christ is making his last appeal to hearts. How importunate his entreaty, how reluctant he is to give you up to separation from his love and presence forever! Still is heard the step of Him who waiteth at your door; his voice is yet pleading for entrance; but there is a point beyond which his forbearance will not reach. Shall the words be written over the doomed doorway, "Ephraim is joined to idols: let him alone"? Shall it be spoken concerning you, He is joined to his idol of sensuality: let him alone? He is joined to his idol of earthly treasure: let him alone? He is joined to his idolatry of self: let him alone? The Sun of righteousness may set this very day for those who have had great light and privileges, and

have not improved them. You have no time to loiter, no time to consult your convenience. It is now, even now, that you are to be zealous and repent. Oh, it is peace that you need,--Heaven's forgiveness, peace, and love in the soul. Money cannot buy it, intellect cannot procure it, wisdom cannot attain to it; but Jesus offers it as a gift. It is yours if you will but reach out your hand and grasp it. Many are weary of their half-hearted service. Their souls cry out after the living God. We are so weak, so helpless, yet so desirous for a better state of things, that we turn away from a religion that has no divine manifestation. We cannot be satisfied with a form of godliness. We must have the deep movings of the Spirit of God in the soul. <RH, November 2, 1886 par. 6>

Let the minister of God in his labors lean upon the arm of infinite power. Let him lay bare his soul in the secret place alone before God. Let him with loathing put away soul defilement. Let the weary, discouraged soul cry as did Jacob, for the Comforter. Never trust in what you yourself can do. Your wisdom is but foolishness. Ever keep in heart the knowledge that we are laborers for God. The Lord is leading his church in these last days as he led ancient Israel. While he gives them warnings, reproofs, and encouragement through his delegated servant, Christ, the angel of the covenant, who in the pillar of cloud and of fire went before the Hebrew host, is the leader of his people today. Provoke him not with your murmurings, by your selfish withholding from his cause, by cherishing iniquity; for in the face of great light he will not pardon your continual transgressions. The warning to the Sardis church is applicable at this time: "I know thy works, that thou hast a name that thou livest, and art dead. Be watchful, and strengthen the things which remain, that are ready to die: for I have not found thy works perfect before God. Remember therefore how thou hast received and heard, and hold fast, and repent. If therefore thou shalt not watch, I will come on thee as a thief, and thou shalt not know what hour I will come upon thee." And to us also the promise is extended. "Thou hast a few names even in Sardis which have not defiled their garments, and they shall walk with me in white: for they are worthy. He that overcometh, the same shall be clothed in white raiment, and I will not blot out his name out of the book of life, but I will confess his name before my Father and before his angels." <RH, November 2, 1886 par. 7>

## **November 9, 1886 Mental Inebriates.**

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**By Mrs. E. G. White.**  
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What shall our children read? is a serious question, and demands a serious answer. I am troubled to see in Sabbath-keeping families periodicals and newspapers containing continued stories that leave no impress of good upon the minds of the children and youth. I have watched those whose taste for fiction has been thus cultivated. They have had the privilege of listening to the truth, of becoming acquainted with the reasons of our faith; but they have grown to maturer years destitute of true piety and practical godliness. These dear youth need so much to put into their character-building the very best material--the love and fear of God and a knowledge of Christ. They should copy his example in denying self, in living to do good, and in obeying all God's commands. Christ says, "I have kept my Father's commandments." <RH, November 9, 1886 par. 1>

But many know little or nothing of the reasons of our faith, and have little of an intelligent knowledge of the truth as it is in Jesus. The mind is feasted upon sensational stories, and the brain is excited just according to the food given it. They live in an unreal world, and are unfitted for the practical duties of life. I have observed children allowed to come up in this way. Whether at home or abroad, they are restless or dreamy, and are unable to converse save upon the most commonplace subjects. Religious thought and conversation is a channel quite foreign to their minds. I have felt sincere pity for these souls when I have considered how much they were losing by neglecting opportunities for knowledge of the religion of Jesus Christ, in whom our hopes of eternal life are centered. How much precious time is wasted in which they might be studying the Pattern of true goodness and loveliness of character! They might become like Jesus, pure and undefiled in a world of fierce temptation, reflecting the rays of light from the character of our blessed Example. Thus confessing Jesus to the world, they would reveal on whose side they stand. <RH, November 9, 1886 par. 2>

But when an appetite for reading exciting, sensational stories is cultivated, and the habit of reading any and every thing that is to be had, is established, the moral taste is perverted, and the mind is unsatisfied unless fed upon this trashy, unwholesome food. I am pained to see young men and women thus ruining their usefulness in this life, and failing to obtain an experience that will prepare them for an eternal life in heavenly society. I can think of no more fit name for them than mental inebriates. Intemperate habits of reading have a similar effect upon the brain to intemperance in eating or drinking. <RH, November 9, 1886 par. 3>

I am personally acquainted with some who have lost the healthful tone of the brain through wrong habits of reading;

and they will go through life with a diseased imagination, magnifying every little grievance. Things which a sound, sensible mind would not notice, will become to them unendurable trials and insurmountable obstacles, and life will be to them a constant shadow. The nerves of the brain are constantly and unnecessarily taxed by this passion for reading. The nobler powers of the mind, adapted to higher pursuits and contemplation, are educated to be contented with commonplace, yes, worse than commonplace, things, and are thus abused, debased, and dwarfed. Those who indulge the habit of racing through an exciting story, are simply crippling their mental strength, and disqualifying their minds for vigorous thought and research. When the intellect is fed and stimulated upon this depraving food, the thoughts become impure and sensual. Youth and even those of mature age have been afflicted with paralysis from no other cause than excess in reading. The nerve power of the brain was kept constantly excited, until the delicate machinery became worn and refused to act, some of its fine mechanism gave way, and paralysis was the result. There are men and women now in the decline of life who have never recovered from the effect of intemperance in reading. The habit, formed in early years, grew with their growth, and strengthened with their strength. Determined efforts to overcome this sin of abusing the God-given power of intellect were partially successful; but many have never recovered the vigor of mind God bestowed upon them. <RH, November 9, 1886 par. 4>

Others continue as they began. All desire to be practical Christians ends with the wish; for they cannot be truly Christ-like, and continue feeding mind and soul upon the class of literature they have chosen. Professedly obeying God and loving his word, they are crowding their minds with all kinds of sensational reading, until their moral powers are perverted, they become useless in the world, and God is dishonored. I have seen Sabbath-keeping young ladies fairly unhappy unless they had on hand some new novel or some paper with an exciting, fascinating story. During their leisure moments the mind craved stimulation, as the drunkard craves intoxicating drink. These youth manifested no devotion; no heavenly light reflected upon their associates to lead them to the Fount of knowledge. They had no deep religious experience. If this class of reading had not been constantly before them, there might have been some hope of their reforming; but they craved it constantly, and must have it. <RH, November 9, 1886 par. 5>

Persons who indulge the habit of story-reading make no progress mentally or morally. The time so devoted is worse than wasted. The gospel seed that is sown in the heart remains unfruitful, or is choked by the weeds sown by such reading. Seed that does not spring up and bear fruit loses its power of germinating. The fig-tree which bore no fruit was doomed to be cut down, condemned as an encumbrance to the very soil it occupied. God requires healthy growth of every tree in the garden of the Lord. But story-reading dwarfs the intellect. Childhood and youth are the time to begin to store the mind, but not with the chips and dirt found in modern newspapers and sensational literature. The mind should be guarded carefully. Nothing should be allowed to enter that will harm or destroy its healthy vigor. But to prevent this, it should be preoccupied with good seed, which, springing to life, will bring forth fruit-bearing branches. If all kinds of seed are sown--good and bad indiscriminately--the mind's soil will be impoverished and demoralized by a wild and noxious growth. Weeds of every kind will flourish, and good seed attain no growth at all. A field left uncultivated speedily produces a rank growth of thistles and tangled vines, which exhaust the soil and are worthless to the owner. The ground is full of seeds blown and carried by the wind from every quarter; and if it is left uncultivated, they spring up to life spontaneously, choking every precious fruit-bearing plant that is struggling for existence. If the field were tilled and sown to grain, these valueless weeds would be extinguished, and could not flourish. <RH, November 9, 1886 par. 6>

The similarity between an uncultivated field and an untrained mind is striking. Children and youth already have in their minds and hearts corrupt seed, ready to spring up and bear its perverting harvest; and the greatest care and watchfulness are needed in cultivating and storing the mind with precious seeds of Bible truth. The children should be educated to reject trashy, exciting tales, and turn to sensible reading that will train their minds to be interested in Bible story, history, and arguments. If their imagination becomes excited by feeding it upon highly-wrought fictitious stories, they will have no desire to search the Scriptures or obtain a knowledge of truth to impart to others. Truth is what our youth should read and study, not fiction--truth to be practiced every day, that truth which Christ prayed might sanctify his disciples. <RH, November 9, 1886 par. 7>

When the mind is stored with Bible truth, its principles take deep root in the soul, and the preference and tastes become wedded to truth, and there is no desire for debasing, exciting literature, that enfeebles the moral powers, and wrecks the faculties God has bestowed for usefulness. Bible knowledge will prove an antidote for the poisonous insinuations received through unguarded reading. <RH, November 9, 1886 par. 8>

Parents are asleep as to the importance of this subject. Instead of recommending your children to read "Robinson Crusoe" or fascinating stories even of real life, such as "Uncle Tom's Cabin," open to them the Scriptures, and have hours of reading God's word and searching the Scriptures for evidences of his truth. Parents can choose, if they will, whether or not their children's minds shall be filled with pure and holy thoughts and sentiments; but their tastes must be disciplined and educated with the greatest care. They must commence early to unfold the Scriptures before the

expanding minds of their children, that proper habits and tastes may be formed. The Bible would not be neglected as it is if parents would take the proper course in teaching it to their families. The elements of evil cannot be exterminated except by the introduction of food for pure, solid thought. <RH, November 9, 1886 par. 9>

The Bible should be a book for study. The precious pearls of truth do not lie upon the surface, to be found by a careless, uninterested reader. Christ knew what was best for us, of whatever age, when he commanded us, "Search the Scriptures; for in them ye think ye have eternal life; and they are they which testify of me." Jesus, the greatest teacher the world ever knew, would have men and women and children and youth reach the highest standard of excellence of character. He would have them become fully developed mentally, morally, and physically. <RH, November 9, 1886 par. 10>

The holy Bible is neglected in many homes because so many other things are allowed to crowd it out. Center tables are covered with fictitious literature, newspapers, magazines, albums, and trinkets; and although the Book of books may be there also, its covers are seldom if ever opened by the younger members of the household, because of the ever-present temptation in the form of some alluring tale. Love for solid thought and reading is little cultivated by such literature. <RH, November 9, 1886 par. 11>

Men who are under the power of the evil one, are inspired by him to write overwrought fictitious stories, with which our world is flooded. In this they are fulfilling Satan's own plan; for if left to itself, the mind naturally chooses such food, to the neglect of the important saving truths of God's word. Our youth and children, and even those of mature age, should firmly pledge themselves to abstain from indulgence in reading the fascinating novels and sensational literature of the day. They delude the imagination, and fill the mind with such an amount of trash that there is no room for storing the sacred utterances of the prophets and apostles, who wrote as they were moved upon by the Holy Spirit. <RH, November 9, 1886 par. 12>

The Lord, in his great mercy, has revealed to us in the Scriptures his rules of holy living, his commandments, and his laws. He tells us therein the sins to shun; he explains to us the plan of salvation, and points out the way to heaven. If they obey his injunction to "search the Scriptures," none need be ignorant of these things. The actual progress of the soul in virtue and divine knowledge, is by the plan of addition,--adding constantly the graces which Christ made an infinite sacrifice to bring within the reach of all. We are finite; but we are to have a sense of the infinite. The mind must be taxed contemplating God and his wonderful plan for our salvation. The soul will thus be lifted above commonplace things, and fastened upon things that are eternal. The thought that we are in God's world, and in the presence of the great Creator of the universe, who made man in his own image, after his own likeness, will lift the mind into broader, higher fields for meditation than any fictitious story. The thought that God's eye is watching us, that he loves us, and cared so much for fallen man as to give his dearly beloved Son to redeem us, that we might not miserably perish, is a great one; and whoever opens his heart to the acceptance and contemplation of these great themes, will never be satisfied with trivial, sensational subjects. <RH, November 9, 1886 par. 13>

Light and truth are within the reach of all and those who have the knowledge of the truth are to be as light in darkness; but if they do not set their minds to searching God's word, Satan will find chaff to fill their minds, leaving no room for the growth of the precious seed of truth. Amid the perils of these latter days, every individual member of the church should understand the reasons of his hope and faith, which are not difficult of comprehension if the mind is only kept free from the perverting and paralyzing influence of modern romance and fiction. There is work for the brain to do if we would grow in grace and the knowledge of the Lord Jesus Christ. Then let us labor most earnestly to impress and urge upon our children the necessity of understanding the reasons of our faith. We are surrounded with temptations so disguised that they allure while they taint and corrupt the soul. Satan varies his enticements to suit different minds; and he takes advantage of every circumstance to make his plans for a soul's destruction successful. <RH, November 9, 1886 par. 14>

God inspired holy men to record for our benefit instruction concerning these dangers that beset our salvation, and how to escape them. The great needs of the soul will be felt upon becoming acquainted with God's word. The Bible declares that obedience to all God's commandments is essential to our salvation. It teaches us our duty to him, and his will concerning us. We are pointed to the cross of Calvary, and the voice of God says, Look in faith upon Him whom your sins have pierced, and live. Direct the eye of faith to the Lamb of God, and the sins that bruised the blessed body and broke the tender heart of God's dear Son will become hateful and abhorrent. The heart must realize its sins and repent of them. If there is faith in the pardoning blood of Jesus, who is full of compassion and divine love, gratitude and heavenly joy will fill the heart. Confidence in the power of Christ to save will steal into the soul, and thoughts of heavenly things will fill the mind. Jesus, precious Jesus, will become the chief among ten thousand, and the one altogether lovely. Have we individually opened the door of our hearts to welcome the blessed Redeemer? If we have, we shall find no satisfaction in feeding upon husks; for we feast with Christ, and he feasts with us. Nothing more is wanted for the soul's comfort or salvation. <RH, November 9, 1886 par. 15>

I call upon the children and youth to empty their minds of foolish vanities, and make Jesus their everlasting friend. Be



sure you have a well-grounded hope. Nothing short of this should satisfy the soul. Make no mistake, for we are working for eternal results. It is insanity to be quiet and at ease as so many are at the present time, having no assurance that they are indeed sons and daughters of God. Eternal interests are at stake. Put away that story, fall upon your knees in prayer for strength to overcome temptations, and devote your time to searching the Bible. And when Jesus reveals himself to you as a sin-pardoning Saviour, reflect the heavenly radiance upon others. You need not remain in suspense; true light shines from God's word upon all hearts that are open to receive its precious rays; and it is your privilege to say, "I know that my Redeemer liveth." The Spirit will bear witness with your spirit that you are indeed children of God. You may commune with Christ, who will be within you a hope of glory. This is true religion. All else is deception, a delusion. Let us open our hearts to its influence, that when Christ comes, we may be ready to receive him in joy and peace.

*Nimes, France.* <RH, November 9, 1886 par. 16>

## November 16, 1886 The Duty of Forgiveness.

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By Mrs. E. G. White.  
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"Forgive us our debts, as we forgive our debtors." It is most difficult, even for those who claim to be followers of Jesus, to forgive as Christ forgives us. The true spirit of forgiveness is so little practiced, and so many interpretations are placed upon Christ's requirement, that its force and beauty are lost sight of. We have very uncertain views of the great mercy and loving-kindness of God. He is full of compassion and forgiveness, and freely pardons when we truly repent and confess our sins. But when the message of God's pardoning love comes from a heart that has an experimental knowledge thereof, to those who have not experienced it for themselves it is like speaking in parables. We must bring into our characters the love and sympathy expressed in Christ's life. <RH, November 16, 1886 par. 1>

Peter, when brought to the test, sinned greatly. In denying the Master he had loved and served, he became a cowardly apostate. But his Lord did not cast him off; he freely forgave him. After the resurrection, the angel told the women who had brought spices to the tomb, to carry the glad news of a risen Lord to the "disciples and Peter." And when afterward Christ thrice repeated the question, "Simon, son of Jonas, lovest thou me?" Peter cast himself upon the tender mercy of the Master he had so wronged, and said, "Lord, thou knowest all things; thou knowest that I love thee." And when our Lord intrusted to him the care of the sheep and lambs of the heavenly fold, Peter knew that he was taken back into divine confidence and affection. To fulfill this charge, he would need to have that mind which was in Jesus Christ; and if he was converted, he would copy the Pattern. Henceforth, remembering his own weakness and failures, he would be patient with his brethren in their mistakes and errors; remembering the patient love of Christ toward him, affording him another opportunity to bring forth the fruit of good works, he would be more conciliatory toward erring ones. <RH, November 16, 1886 par. 2>

If we have received the gift of God, and have a knowledge of Jesus Christ, we have a work to do for others. We must imitate the long-suffering of God toward us. The Lord requires of us the same treatment toward his followers that we receive of him. We are to exercise patience, to be kind, even though they do not meet our expectations in every particular. The Lord expects us to be pitiful and loving, to have sympathetic hearts. The fruits of the grace of God will be shown in our deportment to one another. We should keep always before us that, while claiming to be commandment-keepers, we must not be found to be commandment-breakers. The last six commandments specify man's duty to man. Christ did not say, You may tolerate your neighbor, but, "Thou shalt love thy neighbor as thyself." This means a great deal more than professing Christians carry out in their daily life. While they claim to be doers of God's word, they fail to make sure work by earnest practice. <RH, November 16, 1886 par. 3>

When Christ was on earth, instead of removing from the commandments one jot or one tittle of their force, he showed by precept and example how far-reaching their principles are, how much broader they are than the scribes and Pharisees thought. As Jesus taught the people practical godliness, the scribes and Pharisees were thinking that he was lowering the Old Testament standard; but Christ read their thoughts and understood their feelings like an open book, and reprov'd the self-righteous rulers in these words to the disciples: "For I say unto you, that except your righteousness shall exceed the righteousness of the scribes and Pharisees, ye shall in no case enter into the kingdom of heaven." "Think not that I am come to destroy the law or the prophets: I am not come to destroy, but to fulfill. For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law till all be fulfilled. Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called

the least in the kingdom of heaven: but whosoever shall do and teach them, the same shall be called great in the kingdom of heaven." <RH, November 16, 1886 par. 4>

Christ continues to impress upon his disciples the necessity of practicing the principles of the commandments. He tells them that the seventh commandment may be violated by the eyes and thoughts; therefore, the principles of God's law reach even to the intents and purposes of the mind. The Saviour seeks to impress upon his followers that merely believing the commandments is not enough; they must do them. He sets forth plain evidence that if we faithfully keep the ten precepts we shall love our neighbor as ourselves. "Ye have heard that it hath been said, Thou shalt love thy neighbor, and hate thine enemy. But I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you; that ye may be the children of your Father which is in heaven; for he maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust. For if ye love them which love you, what reward have ye? do not even the publicans the same? And if ye salute your brethren only, what do ye more than others? do not even the publicans so? Be ye therefore perfect, even as your Father which is in heaven is perfect." <RH, November 16, 1886 par. 5>

"Verily, verily, I say unto you, He that believeth on me, the works which I do shall he do also; and greater works than these shall he do; because I go unto my Father. And whatsoever ye shall ask in my name, that will I do, that the Father may be glorified in the Son. If ye shall ask anything in my name, I will do it. If ye love me, keep my commandments." "If a man love me, he will keep my words: and my Father will love him, and we will come unto him, and make our abode with him. He that loveth me not keepeth not my sayings: and the word which ye hear is not mine, but the Father's which sent me." "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." <RH, November 16, 1886 par. 6>

All the lessons and works of Christ were to show the elevated character of the law of his Father. If we have any just comprehension of the love wherewith he hath loved us, we will see that we come far short of doing his words. We claim to have special light in regard to the binding claims of God's law upon the whole human family, and we profess to be walking in that light. Let us critically examine ourselves, to see if we are living in obedience to the words of our Master in which he plainly points out the duty of his followers to their enemies as well as to their brethren. <RH, November 16, 1886 par. 7>

Nothing short of unreserved consecration to God will place us in such a relation to him that we will rightly perform every daily duty, and cultivate a piety so thorough and practical as to make itself felt by all in the circle of our influence. We must guard ourselves against a love of self that will lead us to neglect to render obedience to the important instructions Christ has given. These lessons should be so impressed upon our minds that we will consider how our words and actions appear to those who behold them. We should studiously cultivate Christian courtesy at all times, which will keep us from neglecting that which is due to others. We must study the example Christ has left us, as revealed in his character; and then, all unconsciously to ourselves, we shall do the works he did. By reflecting upon those around us the rays of light we thus receive, we may bring to a saving knowledge of him those who know him not. If all who claim to believe the truth would practice the lessons of Jesus to love our neighbor as ourselves, there would be a forward, upward movement all along the line. We are to love souls for whom the Saviour died, with the pure unselfish love he manifested when he became our sacrifice. <RH, November 16, 1886 par. 8>

Let heads of families look into their home life. Is this love exemplified in the family circle? Go farther in your self-examination: in your association with your brethren in church capacity, do you find unkindness, selfishness, or even dishonesty? Be sure that you examine and prove yourselves as Paul has directed: "Examine yourselves, whether ye be in the faith: prove your own selves." In the light of God's word, search carefully whether you truly have the love of God in the heart. "This is my commandment, That ye love one another as I have loved you." "He that saith he is in the light, and hateth his brother, is in darkness even until now." <RH, November 16, 1886 par. 9>

The love of Jesus needs to be brought to bear upon our lives. It will have a softening, subduing influence upon our hearts and characters. It will prompt us to forgive our brethren, even though they have done us injury. Divine love must flow from our hearts in gentle words and kindly actions to one another. The fruit of these good works will hang as rich clusters upon the vine of character. "The fruit of the Spirit is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance." <RH, November 16, 1886 par. 10>

"Long-suffering" is patience with offense; long endurance. If you are long-suffering, you will not impart to others your supposed knowledge of your brother's mistakes and errors. You will seek to help and save him, because he has been purchased with the blood of Christ. "Tell him his fault between thee and him alone: if he shall hear thee, thou hast gained thy brother." "Brethren, if a man be overtaken in a fault, ye which are spiritual restore such a one in the spirit of meekness, considering thyself, lest thou also be tempted." To be long-suffering is not to be gloomy and sad, sour and hard-hearted; it is to be exactly the opposite. <RH, November 16, 1886 par. 11>

There are church members who never feel sweet peace and rest in Jesus. They have made no growth in grace, they manifest no increase in meekness and love. An impatient, fault-finding, critical, envious, suspicious spirit classes them as yet among those under the influence of the adversary of souls. If they would let the spirit of their Saviour come in, their cold, hard hearts would be melted, and the merciful love of Jesus would be communicated to others instead of this worrying, exacting spirit. Christ's followers are in this world for the purpose of working intelligently to pluck brands from the burning. A consistent religious life, holy conversation, a godly example, true-hearted benevolence, mark the representative of Christ. Every duty he will faithfully perform, thus becoming a beacon light. <RH, November 16, 1886 par. 12>

Have you an unwavering trust in God? Lacking self-confidence, do you put your faith in him, rejoicing that you are privileged to be his child, even to suffer for his dear sake? Rejoicing in Christ as your Saviour, pitiful, compassionate, and touched with the feeling of your infirmities, love and joy will be revealed in your daily life. If you love Him who died to redeem mankind, you will love those for whom he died. A restful peace and happiness will fill your heart to overflowing when you believe that Jesus carries you and all your burdens. <RH, November 16, 1886 par. 13>

Brethren, we are nearing the Judgment. Talents have been lent us in trust. Let none of us be at last condemned as slothful servants. Send forth the words of life to those yet in darkness. Let the church be true to her trust. Her earnest, humble prayers will make the presentation of truth effectual, and Christ will be glorified.

*Nimes, France.* <RH, November 16, 1886 par. 14>

## **November 30, 1886 Love for the Erring.**

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**By Mrs. E. G. White.**  
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Christ came to bring salvation within the reach of all. Upon the cross of Calvary he paid the infinite redemption-price for a world lost. His self-denial and self sacrifice, his unselfish labor, his humiliation, and, above all, the offering up of his life, testify of the depth of his love for fallen man. It was to seek and to save that which was lost that he came to earth. His mission was to sinners--sinners of every grade, of every tongue and nation. He paid the price for all, to ransom them and bring them into union and sympathy with himself. The most erring, the most sinful, were not passed by; his labors were especially for those who most needed the salvation he came to bring. The greater their need of reform, the deeper was his interest, the greater his sympathy, and the more earnest his labors. His great heart of love was stirred to its depths for the ones who were the most hopeless, and who most needed his transforming grace. <RH, November 30, 1886 par. 1>

In the parable of the lost sheep is represented the wonderful love of Christ for the erring, wandering ones. He does not choose to remain with those who accept his salvation, bestowing all his efforts upon them, and receiving their gratitude and love. The true Shepherd leaves the flock that love him, and goes out into the wilderness, enduring hardship and facing danger and death, to seek and save the sheep that has wandered from the fold, and that must perish if not brought back. When after diligent search the lost is found, the Shepherd, though suffering from weariness, pain, and hunger, does not leave it in its weakness to follow him. He does not drive it back, but, oh wondrous love! he tenderly gathers it in his arms, and placing it upon his shoulder bears it to the fold. Then he calls upon his neighbors to rejoice with him over the lost that is found. <RH, November 30, 1886 par. 2>

The parable of the prodigal son, and that of the lost piece of silver teach the same lesson. Every soul that is especially imperiled by falling into temptation causes pain to the heart of Christ, and calls forth his tenderest sympathy and most earnest labor. Over one sinner that repenteth, his joy is greater than over the ninety and nine who need no repentance. <RH, November 30, 1886 par. 3>

These lessons are for our benefit. Christ has enjoined upon his disciples that they co-operate with him in his work; that they love one another as he has loved them. The agony which he endured upon the cross testifies of the estimate he places upon the human soul. All who accept this great salvation pledge themselves to be co-workers with him. None are to consider themselves special favorites of heaven, and center their interest and attention upon self. All who have enlisted in the service of Christ are to work as he worked, and to love as he loved even those who are in ignorance and sin. <RH, November 30, 1886 par. 4>

But there has been among us as a people a lack of deep, earnest, soul-touching sympathy and love for the tempted and the erring. Many have manifested great coldness and sinful neglect, represented by Christ as passing by on the other side--keeping as far as possible from the very ones who most need help. The newly converted soul often has fierce conflicts with established habits, or with some special form of temptation, and he may be overtaken in a fault.

Overcome by some master passion or tendency, he is guilty of indiscretion or actual wrong. It is then that energy, tact, and wisdom are required of his brethren, that he may be restored to spiritual health. In such cases the instructions of God's word apply: "Brethren, if a man be overtaken in a fault, ye which are spiritual restore such an one in the spirit of meekness, considering thyself, lest thou also be tempted." "We then that are strong ought to bear the infirmities of the weak, and not to please ourselves." But how little of the pitying tenderness of Christ is manifested by his professed followers! When one errs, others too often feel at liberty to make the case appear as bad as possible. Those who perhaps are guilty of fully as great sins in some other direction, will treat their brother with cruel severity. Errors committed through ignorance, thoughtlessness, or weakness are exaggerated into willful, premeditated sin. As they see souls going astray, some fold their hands, and say, "I told you so. I knew there was no dependence to be placed upon them." Thus they place themselves in the attitude of Satan, exulting in spirit that their evil surmisings have proved to be correct. <RH, November 30, 1886 par. 5>

We must expect to meet and bear with great imperfections in those who are young and inexperienced. Christ has bidden us seek to restore such in the spirit of meekness, and he holds us responsible for pursuing a course which will drive them to discouragement, despair, and ruin. Unless they daily cultivate the precious plant of love, many who believe the solemn truths for this time are in danger of becoming narrow, unsympathizing, bigoted, and critical of others, esteeming themselves as righteous when they are far from being approved of God. Some are uncourteous, abrupt, and harsh. They are like chestnut burrs; they prick whenever touched. These do not rightly represent Christ, and they do incalculable harm by misrepresenting our loving Saviour. <RH, November 30, 1886 par. 6>

We must come up to a higher standard, or we are unworthy of the Christian name. We should cultivate the spirit with which Christ labored to save the erring. These are as dear to him as we are. They are equally capable of being trophies of his grace, and heirs of his kingdom. But they are exposed to the snares of a wily foe, exposed to danger and defilement, and, without the saving grace of Christ, to certain ruin. Did we view this matter in the right light, how would our zeal be quickened, and our earnest, self-sacrificing efforts be multiplied to come close to those who need our help, our prayers, our sympathy and love. <RH, November 30, 1886 par. 7>

Let those who have been remiss in this work consider their duty in the light of the great commandment, "Thou shalt love thy neighbor as thyself." This obligation is resting upon all. All are required to labor to diminish the ills and multiply the blessings of their fellow-creatures. If we are strong to resist temptation, we are under the greater obligation to help those who are weak and yielding. Have we knowledge, we should instruct the ignorant. Has God blessed us with this world's goods, it is our duty to succor the poor. We must work for others' good. Let all within the sphere of our influence be partakers of whatever of excellence we may possess. None should be content to feed on the bread of life without sharing it with those around them. <RH, November 30, 1886 par. 8>

Those only live for Christ and honor his name who are true to their Master in seeking to save that which is lost. Genuine piety will surely manifest the deep longing and earnest labor of the crucified Saviour to save those for whom he died. If our hearts are softened and subdued by the grace of Christ, and glowing with a sense of God's goodness and love, there will be a natural outflow of love, sympathy, and tenderness to others. The truth exemplified in the life will exert its power, like the hidden leaven, upon all with whom it is brought in contact. <RH, November 30, 1886 par. 9>

God has ordained that in order to grow in grace and in a knowledge of Christ, men must follow his example, and work as he worked. It will often require a struggle to control our own feelings and refrain from speaking in a manner to discourage those who are laboring under temptation. A life of daily prayer and praise, a life which will shed light upon the path of others, cannot be maintained without earnest effort. But such effort will yield precious fruit, blessing not only the receiver but the giver. The spirit of unselfish labor for others gives depth, stability, and Christ-like loveliness to the character, and brings peace and happiness to its possessor. The aspirations are elevated. There is no room for sloth or selfishness. Those who exercise the Christian graces will grow. They will have spiritual sinew and muscle, and will be strong to work for God. They will have clear spiritual perception, a steady, growing faith, and increased power in prayer. Those who are watching for souls, those who devote themselves most fully to labor for the salvation of the erring, are most surely working out their own salvation. <RH, November 30, 1886 par. 10>

But how this work has been neglected! If the thoughts and affections were wholly given to God, think you that souls in error, under the temptations of Satan, would be dropped as carelessly and unfeelingly as they have been? Would not greater efforts be put forth, in the love and simplicity of Christ, to save these wandering ones? All who are truly consecrated to God will engage with the greatest zeal in the work for which he has done the most, for which he has made an infinite sacrifice. This is the special work to be cherished and sustained, and never allowed to flag. <RH, November 30, 1886 par. 11>

God calls upon his people to arise, and come out of the chilling, frosty atmosphere in which they have been living, to shake off the impressions and ideas that have frozen up the impulses of love and held them in selfish inactivity. He bids them come up from their low, earthly level, and breathe in the clear, sunny atmosphere of heaven. <RH, November 30, 1886



par. 12>

Our meetings for worship should be sacred, precious occasions. The prayer-meeting is not a place where brethren are to censure and condemn one another, where there are to be unkind feelings and hard speeches. Christ will be driven from the assemblies where this spirit is manifested, and Satan will come in to take the lead. Nothing that savors of an unchristian, unloving spirit should be permitted to enter; for do we not assemble to seek mercy and forgiveness from the Lord? And the Saviour has plainly said, "With what judgment ye judge, ye shall be judged; and with what measure ye mete, it shall be measured to you again." Who can stand before God and plead a faultless character, a blameless life? And how, then, dare any criticise and condemn their brethren? Those who themselves can hope for salvation only through the merits of Christ, who must seek forgiveness by virtue of his blood, are under the strongest obligation to exercise love, pity, and forgiveness toward their fellow-sinners. <RH, November 30, 1886 par. 13>

Unless you educate yourselves to respect the place of devotion, you will receive no blessing from God. You may worship him in form, but there will be no spiritual service. "Where two or three are gathered together in my name," says Jesus, "there am I in the midst of them." All should feel that they are in the divine presence; and instead of dwelling upon the faults and errors of others, they should be diligently searching their own hearts. If you have confessions to make of your own sins, do your duty, and leave others to do theirs. <RH, November 30, 1886 par. 14>

When you indulge your own harshness of character by manifesting a hard, unfeeling spirit, you are repulsing the very ones whom you should win. Your harshness and severity destroy their love of assembling together, and too often result in driving them from the truth. You should realize that you yourselves are under the rebuke of God. While you condemn others, the Lord condemns you. You have a duty to do to confess your own unchristian conduct. May the Lord move upon the hearts of the individual members of the church, until his transforming grace shall be revealed in life and character. Then when you assemble together it will not be to criticise one another, but to talk of Jesus and his love. <RH, November 30, 1886 par. 15>

Our meetings should be made intensely interesting. They should be pervaded with the very atmosphere of heaven. Let there be no long, dry speeches and formal prayers, merely for the sake of occupying the time. All should be ready to act their part with promptness, and when their duty is done, the meeting should be closed. Thus the interest will be kept up to the last. This is offering to God acceptable worship. His service should be made interesting and attractive, and not be allowed to degenerate into a dry form. We must live for Christ minute by minute, hour by hour, and day by day; then Christ will dwell in us, and when we meet together, his love 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, November 30, 1886 par. 16>

We are not to depend upon two or three members to do the work for the whole church. We must individually have a strong, active faith, carrying forward the work God has left us to do. There must be an intense, living interest to inquire of God, "What wilt thou have me to do?" "How shall I do my work for time and for eternity?" We must individually bend all our powers to search for the truth, employing every means within our reach that will aid us in a diligent, prayerful investigation of the Scriptures; and then we must *live* the truth, that we may save souls. <RH, November 30, 1886 par. 17>

An earnest effort should be made in every church to put away evil-speaking and a censorious spirit. Severity and fault-finding must be rebuked as the work of Satan. Mutual love and confidence must be encouraged and strengthened in the members of the church. Let all close their ears to gossip and censure. Direct the tale-bearer to the teachings of God's word. Bid him carry his complaints directly to those whom he thinks in error. This united action would bring a flood of light into the church, and close the door to a flood of evil. <RH, November 30, 1886 par. 18>

The admonition of the True Witness to the Sardis church is, "Thou hast a name that thou livest, and art dead. Be watchful, and strengthen the things that remain, that are ready to die; for I have not found thy works perfect before God. Remember therefore how thou hast received and heard, and hold fast, and repent." The sin especially charged against this church is that they have not strengthened the things that remain that are ready to die. Does this warning apply to us? <RH, November 30, 1886 par. 19>

God has done his part of the work for the salvation of men, and now he calls for the co-operation of the church. There is the blood of Christ, the word of truth, the Holy Spirit, and there are the perishing souls. Every follower of Christ has a part to act to bring men to accept the blessings Heaven has provided. Let us closely examine ourselves, and see if we have done this work. Let us question the motives, the actions of the life. Are there not many unpleasant pictures hanging in memory's halls? Often have you needed the forgiveness of Jesus; you have been constantly dependent upon his compassion and love. Yet have you not failed to manifest toward others the spirit which Christ has exercised toward you? Have you felt a burden for the one whom you saw venturing into forbidden paths? Have you kindly admonished him? Have you wept for him and prayed with him? Have you shown by words of tenderness and kindly acts that you love him and desire to save him? As you have associated with those who were faltering and staggering under the load

of their own infirmities of disposition and faulty habits, have you left them to fight the battles alone, when you might have given them help? Have you not passed these sorely tempted ones by on the other side, while the world has stood ready to give them sympathy, and to allure them into Satan's nets? Have you not, like Cain, been ready to say, "Am I my brother's keeper?" How must the great Head of the church regard the work of your life? How does He to whom every soul is precious as the purchase of his blood, look upon your indifference to those who stray from the right path? Be sure that He who is the true Watchman of the Lord's house, the sleepless Warder of the temple courts, has marked every neglect. <RH, November 30, 1886 par. 20>

Have not Christ and his love been shut out from your life, until a mechanical form has taken the place of heart service? Where is the kindling of soul you once felt at the mention of the name of Jesus? In the freshness of your early dedication, how fervent was your love for souls. How earnestly you sought to represent to them the Saviour's love. The absence of that love has made you cold, critical, exacting. Seek to win it back, and then labor to bring souls to Christ. If you refuse to do this, others who have had less light and experience, and fewer opportunities, will come up and take your place, and do that which you have neglected; for the work must be done to save the tempted, the tried, the perishing. Christ offers the service to his church; who will accept it? <RH, November 30, 1886 par. 21>

God has not been unmindful of the good deeds, the self-denying acts, of the church in the past. All are registered on high. But these are not enough. These will not save the church when she ceases to fulfill her mission. Unless the cruel neglect and indifference manifested in the past shall cease, the church, instead of going from strength to strength, will continue to degenerate into weakness and formality. Shall we let this be? Is the dull torpor, the mournful deterioration in love and spiritual zeal, which exists today, to be perpetuated? Is this the condition in which Christ is to find his church? <RH, November 30, 1886 par. 22>

Brethren, your own lamps will surely flicker and become dim, until they go out in darkness, unless you shall make decided efforts to reform. "Remember therefore from whence thou art fallen, and repent, and do thy first works." The opportunity now presented may be short. If this season of grace and repentance passes unimproved, the warning is given, "I will come unto thee quickly, and will remove thy candlestick out of his place." These words are uttered by the long-suffering, forbearing One. They are a solemn warning to churches and to individuals, that the Watcher who never slumbers is measuring their course of action. It is only by reason of his marvelous patience that they are not cut down as cumberers of the ground. But his Spirit will not always strive. His patience will wait but little longer. <RH, November 30, 1886 par. 23>

At the last day the final decision by the Judge of all the earth will turn upon our interest in, and practical labor for, the needy, the oppressed, the tempted. You cannot always pass these by on the other side, and yourselves find entrance as redeemed sinners into the city of God. "Inasmuch," says Christ, "as ye did it not unto one of the least of these, ye did it not to me." <RH, November 30, 1886 par. 24>

But it is not yet too late to redeem the neglects of the past. Let there be a revival of the first love, the first ardor. Search out the ones you have driven away; bind up by confession the wounds you have made. Come close to the great Heart of pitying love, and let the current of that divine compassion flow into your heart, and from you into the hearts of others. Let the tenderness and mercy that Jesus has revealed in his own precious life can be an example to us of the manner in which we should treat our fellow-beings, especially those who are our brethren in Christ. 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 a word to 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. The erring can be restored in no other way than in the spirit of meekness, gentleness, and tender love.

"Wouldst thou an erring soul redeem,  
And lead a lost one back to God?  
Wouldst thou a guardian angel seem  
To one who long in guilt has trod?  
Go kindly to him, take his hand,  
With gentle words, within thine own,  
And by his side a brother stand,  
Till thou the demon sin dethrone.

"Scorn not the guilty, then, but plead  
With him in kindest, gentlest mood,  
And back to the lost one thou mayest lead

To God, humanity, and good.  
Thou art thyself but man, and thou  
Art weak, perchance to fall as he;  
Then mercy to the fallen show,  
That mercy may be shown to thee."

*Nimes, France.* <RH, November 30, 1886 par. 25>

## December 7, 1886 Workers With God.

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By Mrs. E. G. White.  
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God's blessings are not bestowed upon men independent of human effort. We see this principle illustrated in the natural world. God has given us the earth with its treasures. He causes it to bring forth food for man and beast, he sends the recurring seasons, he gives the sunshine, the dew, and the rain; yet man is required to act his part; he must co-operate with God's plan by diligent, painstaking effort. The plough must break up the soil, the seed must be sown, the field must be tilled, or there will be no harvest. <RH, December 7, 1886 par. 1>

So in the spiritual world. All that we possess, whether of talents, of influence, or of means, is of God; we can accomplish nothing without divine aid. Yet we are not released from the necessity of effort. While salvation is the gift of God, man has a part to act in the carrying out of the plan of redemption. God has chosen to use men as his instruments, to employ human agencies in the accomplishment of his purposes. He has ordained to unite divine power with human endeavor, in the work of saving souls. Thus we become laborers together with God. We have a grand and important work, because it is a part of God's great plan for the redemption of man. It is a high honor bestowed upon finite beings thus to co-operate with the Majesty of heaven. <RH, December 7, 1886 par. 2>

God is not dependent upon men for the advancement of his cause. He might have made angels the ambassadors of his truth. He might have made known his will, as he proclaimed the law from Sinai with his own voice. But in order to cultivate a spirit of benevolence in us, he has chosen to employ men to do this work. Every act of self-sacrifice for the good of others will strengthen the spirit of beneficence in the giver's heart, allying him more closely to the Redeemer of the world, who "was rich, yet for our sakes became poor, that we through his poverty might be rich." And it is only as we fulfill the divine purpose in our creation that life can be a blessing to us. All the good gifts of God to man will prove only a curse, unless he employs them to bless his fellow men, and for the advancement of God's cause in the earth.

<RH, December 7, 1886 par. 3>

The spirit of benevolence 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 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 good works is the true fruit of the Christian life. The principle of worldliness is to get, get, and thus people expect to secure happiness; but carried out in all its bearings, its fruit is misery and death. <RH, December 7, 1886 par. 4>

Selfishness is the strongest and most general of human impulses, the struggle of the soul between sympathy and covetousness is an unequal contest; for while selfishness is the strongest passion, love and benevolence are too often the weakest, and as a rule the evil gains the victory. Therefore in our labors and gifts for God's cause, it is unsafe to be controlled by feeling or impulse. To give or to labor when our sympathies are moved, and to withhold our gifts or service when the emotions are not stirred, is an unwise and dangerous course. If we are controlled by impulse or mere human sympathy, then a few instances where our efforts for others are repaid with ingratitude, or where our gifts are abused or squandered, will be sufficient to freeze up the springs of beneficence. <RH, December 7, 1886 par. 5>

Christians should act from fixed principle, following the Saviour's example of self-denial and self-sacrifice. What if Christ had left his work, becoming weary because of the ingratitude and abuse that met him on every side? What if he had returned to heaven discouraged by his reception? We are reaping the fruits of his infinite self-sacrifice; and yet when labor is to be done, when our help is needed in 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, December 7, 1886 par. 6>

How does God regard our ingratitude and lack of appreciation of his blessings? When we see one slight or misuse our gifts, our hearts and hands are closed against him. But those who received God's merciful gifts day after day, and year after year, misapply his bounties, and neglect the souls for whom Christ has given his life. The means which he has lent

them to sustain his cause and build up his kingdom are invested in houses and lands, lavished on pride and self-indulgence, and the Giver is forgotten. The truth which is designed of God to be carried to all nations is impeded in its course, because the money that is needed for the work is expended on selfish gratifications. The gifts of heaven, if employed for the purpose for which they were bestowed, would bring many sons and daughters to God. But vanity and extravagant display grasp everything within their reach to build up and glorify self, and many souls are lost because of this neglect. <RH, December 7, 1886 par. 7>

By their abuse of God's gifts in this life, many are proving themselves unworthy of eternal life. The powers of the mind and the affections of the soul are selfishly diverted from the channel in which God would have them flow. These persons do not appreciate the great salvation brought within their reach, or they would unite with Christ in his work. Their interest is not in that direction, but centered upon self. Their treasure is not laid up in heaven but on the earth, and they mind earthly things. They are laying upon the foundation wood, hay, and stubble, which the fires of the last day will consume. The life work, so full of anxiety, perplexity, and needless toil, is lost, eternally lost! The treasure that might have been laid up in the bank of heaven is swept away, and the poor souls who have misapplied the means lent them of God are bankrupt for eternity! <RH, December 7, 1886 par. 8>

You who claim to believe the truth, to be waiting for the appearing of our Lord in the clouds of heaven, waiting to be translated to the mansions Christ has given his life to purchase, how much, I ask, do you love his appearing? How much do you value eternal above temporal things?--Just as much as your works show, and no more. Brethren and sisters, "the night is far spent, the day is at hand." I call upon you to awake out of sleep. Let every church arouse and put away their pride and vanity and worldliness. Let them humble their hearts before God by repentance that they have lifted so few burdens for Christ. <RH, December 7, 1886 par. 9>

Did we realize that we are not our own, but are bought with a price, even the precious blood of the Son of God, we would work from altogether a higher stand-point. 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. <RH, December 7, 1886 par. 10>

To us as a people God has committed great and solemn truths, not merely to be enjoyed by ourselves, but to be given to others. The banner of truth must be unfurled in every nation. The message of warning must be proclaimed to every tongue and people. But this work is still far from being accomplished. I am pained as I see the condition of things in Europe. Something has been accomplished, and the angels are still holding the four winds that a far greater work may be done; but there is so great poverty and actual want that the truth makes slow progress. In how many countries has the message as yet only found an entrance! In how many cities is there not even one soul that has heard the proclamation of the Third Angel's Message! Angels of God are moving upon minds, and preparing the way for the reception of the truth. From every side the Macedonian cry is heard, "Come over and help us." But the work is hindered for lack of workers and for lack of means. <RH, December 7, 1886 par. 11>

The people of God are not half awake. A stupor seems to be paralyzing their sensibilities. Each of us will soon have to stand before the Judge of all the earth, to answer for the deeds done in the body. All will then have to give an account for the good they might have done, but did not do because they were not so closely connected with God that they could know his will and understand his claims upon them. If the money that has been expended annually by our brethren in selfish gratification had been placed in the mission treasury, where there is now one missionary in the field there might be one hundred. Who will have to render an account for this great lack of funds? Many of our American brethren have done nobly and willingly for the advancement of the truth in Europe, but there is a great work yet to be done. Many who have given liberally could do more, and others should now come forward and bear their share of the burden. Now is the time when houses and lands should be converted into mission funds. Men are to be educated and disciplined. We feel alarmed as we see the little that is being done, when we have a world-wide message, and the end of all things is at hand. <RH, December 7, 1886 par. 12>

The voice of Providence is calling upon all who have the love of God in their hearts to arouse to this great emergency. Never was there a time when so much was at stake as today. Never was there a period in which greater energy and self-sacrifice were demanded of God's commandment-keeping people. If there was ever need of economy and self-denial, it is now. There should be no extravagance in dress, no useless expenditure for self-indulgence or display. Let our means and our labors be devoted to the cause of God, to save souls for whom Christ died. <RH, December 7, 1886 par. 13>

As the holidays are approaching, I appeal to you, instead of making gifts to your friends, to bring your offerings to



God. Let us show that we appreciate the great plan of redemption. As God has given us all Heaven in the gift of his dear Son, let us express our gratitude by thank-offerings to his cause. Let the evergreen Christmas trees yield a rich harvest for God. [<RH, December 7, 1886 par. 14>](#)

I present before you our missions in foreign lands as the object of your gifts. Let us show that we value the precious light of truth by making a sacrifice to extend the light to those who are in darkness. Through our self-denial and sacrifice, lands that have never heard the truth may hear it. They may become vocal with the praise of God, and from them many voices may be lifted to swell the last note of warning. Let every church, every family, join in this work. Let every child take a part, bringing some offering as the result of his own industry and self-denial. The Saviour will accept the free-will offerings of every one. Gifts which are the fruit of self-denial to extend the precious light of truth, will be as fragrant incense before God. [<RH, December 7, 1886 par. 15>](#)

Have we been forgetful of God's goodness in the past, we have now a precious opportunity to redeem these neglects. Let us upon the coming Christmas and New Year's not only make an offering to him of our means, but give ourselves to him in willing service. To each of us, from the oldest to the youngest, is granted the privilege of becoming workers together with God. Christ is soon to come in the clouds of heaven to reward every one according to his works. To whom will it then be said, "Ye have done what ye could"?

*Torre Pellice, Italy.* [<RH, December 7, 1886 par. 16>](#)

## December 14, 1886 The Old Year And The New.

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By Mrs. E. G. White.  
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Another year has nearly closed. The history of every one's life has been registered in the books of heaven. This record we are soon to meet. What does it testify of you and of me? Does it bear witness of self-denial for Christ's sake? Does it testify that you have been laborers together with God? [<RH, December 14, 1886 par. 1>](#)

To each of us some work is assigned in the vineyard of the Lord. There is enough for all to do; none need to stand idle. Not one is excused. Have you been faithful to 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 fellow-men to the Lamb of God, or have you, by assimilating to the world, directed their thoughts and affections into a wrong channel? [<RH, December 14, 1886 par. 2>](#)

The men and women whom we have met day by day are Judgment-bound. They will stand before the great white throne to testify against us if we have been unfaithful to duty, if our example has led them away from the truth and from Christ, or to bear witness that our fidelity has encouraged them in the path of righteousness. These souls will either live to offer praise to God and the Lamb through ceaseless ages, or they will perish with the wicked. Christ suffered and died that they might enjoy a blissful eternity. What sacrifices have we been willing to make for their salvation? [<RH, December 14, 1886 par. 3>](#)

It is not alone in distant lands that there is need of light-bearers. There are honest souls living close by our own doors who have never yet heard the reasons of our faith. The people are perishing for want of knowledge. Thousands are in ignorance of the Scriptures. They accept the teachings of their ministers, and many of these are trying by every means to lead the minds of the people away from the plain "thus saith the Lord," to human doctrines and traditions. We see multitudes sunken in vice and ignorance, without hope and without God in the world. Yet provision has been made that they may become children of God. His mercy is still lingering for them. He still invites them, weary, heavy-laden with sin, to come to him for pardon, rest, and peace. To us he has given the message of truth, the invitation of mercy, to bear to these perishing souls. [<RH, December 14, 1886 par. 4>](#)

Here is the work before us. I call upon you who have a knowledge of Christ, to engage in this work as never before. Labor earnestly, with a spirit of self-sacrifice, to save the souls that are perishing around you. Do not wait for them to come to you, but go out and search for them. Study to devise ways and means of reaching them. Dig deep for those buried up in error; bring them up to the broad daylight of truth. Point them to the lamb of God who taketh away the sin of the world. [<RH, December 14, 1886 par. 5>](#)

During the past year how much time that might have been devoted to this work has been given to self serving! How much money has been needlessly expended on trifles to gratify taste and please the eye! How much has been spent for the indulgences of appetite! For all this what account can be rendered to God? [<RH, December 14, 1886 par. 6>](#)

Notwithstanding the advancement of the cause, and the increasing need of funds to push the work in new fields, many

are still binding up their means and absorbing all their energies in worldly enterprises, burying their talent in the earth, as if they designed thus to keep it from God's treasury, as if God had no just claims upon them. They seem to look upon their ability and possessions as their own. By their actions, and in their hearts, they echo the charge of the unjust steward, "I knew thee that thou art an hard man, reaping where thou hast not sown, and gathering where thou hast not strewed; and I was afraid, and went and hid thy talent in the earth." God penetrates their motives, and understands the thoughts of their hearts. They may make trivial excuses for their course, but God reads their selfishness and covetousness. <RH, December 14, 1886 par. 7>

They charge him with being a hard master, because he claims their possessions and their service. But we can bring nothing to God which is not already his. Everything was lost by sin; man forfeited his title to every blessing. It is only by divine grace, through the infinite sacrifice of Christ, that we could be re-instated in the favor of God, and be permitted to enjoy his gifts. We are not our own. Christ has bought us with his precious blood, and we belong to him. All that we possess, our mental and physical powers, all the blessings of the present and the future life, are delivered to us stamped with the cross of Calvary. Therefore the charge that God is a hard master, reaping where he has not sown, and gathering where he has not strewn, is false. When God calls for our gifts or our service, he is only claiming that which is his own. "All things come of thee," said King David, "and of thine own have we given thee." <RH, December 14, 1886 par. 8>

The means which God has furnished for the advancement of his cause are placed in the hands of his servants. He has intrusted them with his goods, and made them his agents, the dispensers of these goods to advance his glory. The cause has waited for 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? All now have an opportunity to use their means to advance the cause of God, but those who wait till some future time will be too late. Let the stewards critically examine the use they have made of God's intrusted capital. Have they embezzled it? Have they squandered it by mismanagement? Are they guilty of robbery toward God? <RH, December 14, 1886 par. 9>

There have been some who have done what they could with self-denying, self-sacrificing effort. God is not unmindful of their works of love and devotion. Of Cornelius it was said that his prayers and his alms had come up in remembrance before God. Every act of self-denying benevolence and loving service is precious in the sight of God. Some have ever manifested a willingness to do for his cause, and the Lord has prospered these willing ones, making them channels for his gifts, that they might continue to do and be blessed in doing. They can say with David, "What am I, and what is my people, that we should be able to offer so willingly after this sort?" "God is not unrighteous," said the apostle Paul, "to forget your work and labor of love." Neither will he overlook the lack of these labors in the members of his church who make themselves first and his cause second. Every one will be rewarded as his works have been. <RH, December 14, 1886 par. 10>

Those who have failed to present to God the tithes and offerings which belong to him, should awaken to a sense of their duty. 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 store-house," 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. <RH, December 14, 1886 par. 11>

The spirit of self-denial and self-sacrifice should be cultivated in the church. It must be encouraged in the young. God has claims on 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 exercise self-denial or engage in unselfish labor for others, the nearer will they come to fulfilling this holy commission. If we desire to engage the hearts of the youth in the cause and work of God, we must teach them to sacrifice for it. That which costs little we have no special interest in; but that in which we have invested our means will claim our interest and attention, and we shall labor to make it a success. <RH, December 14, 1886 par. 12>

Children should be trained to habits of self-denial for Christ's sake. Let the Saviour's life of sacrifice and unselfish labor be often presented before them as the example which they are to copy. Teach them that without self-denial and cross-bearing we cannot be his disciples. When they would foster vanity by needless display in dress, let parents show them from God's word its sinfulness. Educate them to have beautiful characters, to seek the adorning which is precious in God's sight. As they are brought in conflict with the fashions and customs of the world, let not Satan gain control, but let honor be shown to Jesus by obedience to his precepts. Children will learn to love that which the parents love; to value that which they value. If fathers and mothers desire their children to place eternal above temporal things, they must set the example. <RH, December 14, 1886 par. 13>

We are approaching the beginning of a new year. What shall be the nature of its record? Many have made great mistakes during the past year. Shall these be repeated during the year upon which we are soon to enter? We need to

examine ourselves carefully to see what is the tendency of our course. The Spirit of God is a discerner of the thoughts and intents of the heart, and it will reveal to us our standing and the nature of our work. It is not yet too late for wrongs to be righted; and while Jesus our mediator is pleading in our behalf, let us do our part of the work. Let us confess and forsake our sins, that we may find pardon. <RH, December 14, 1886 par. 14>

Brethren, 1886 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 houses in order. Set your hearts in order. Make thorough work while Jesus is ministering in the sanctuary. 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 of 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. <RH, December 14, 1886 par. 15>

God alone can tell what will transpire during the year 1887. It may be in our lives and in the history of our cause more eventful than any that has preceded it. During the past year we have seen special evidences that the Lord is a work; but this 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, December 14, 1886 par. 16>

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 to 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.

*Torre Pellice, Italy.* <RH, December 14, 1886 par. 17>

## **December 21, 1886 The Graces of the Spirit.**

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**By Mrs. E. G. White**  
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We are plainly told what are the fruits of the Spirit; and I ask, Who will be excused in the day of God? If the word of inspiration has told us the fruits of the Spirit, and made plain to us the very work to be done in order to cherish and cultivate the fruits of the Spirit, then, I say, who can be excused for cherishing evils that will hinder us from entering into the kingdom of God? <RH, December 21, 1886 par. 1>

Any one can be just what he chooses to be. Character is not obtained by receiving an education. Character is not obtained by amassing wealth, or by gaining worldly honor. Character is not obtained by trying to have others fight the battle of life for us. It must be sought, worked for, fought for; and it requires a purpose, a will, a determination. To form a character which God will approve, requires persevering effort. It will take a continual resisting of the powers of darkness to stand under the blood-stained banner of Prince Immanuel, to be approved in the day of Judgment, and have our names retained in the book of life. Is it not worth more to have our names registered in that book, have them immortalized among the heavenly angels, than to have them sounded in praise throughout the whole earth? Let me know that Jesus smiles upon me; let me know that he approves my actions and my course, and then let come what may, let afflictions be ever so great, I will be resigned to my lot and rejoice in the Lord. <RH, December 21, 1886 par. 2>

The fruits of the Spirit are love, joy, peace, long-suffering. Are you in a position where you do not possess these graces? Just as soon as any one crosses you, or offends you, does there arise in your heart a feeling of bitterness, a spirit of rebellion? If this is the spirit you have, bear in mind that you have not the spirit of Christ. It is another spirit. It is the Satan side of your character that is ruling rather than the spirit of Christ. We want a spirit of gentleness. We cannot live right in the family circle without it. In order to have the proper control of our children, we must manifest a spirit of gentleness and of meekness, and of long-suffering. We do not want to have a fault finding, fretful, scolding spirit. If we teach them to have a spirit of gentleness, we must have a spirit of gentleness ourselves; if we teach them to be long suffering, we must be long-suffering ourselves; and if we would have them manifest a spirit of love toward us, we must manifest a gentle, loving spirit toward them. But at the same time there need be no weakness or unwise indulgence on the part of parents. The mother must have firmness and decision. She must be as firm as a rock, and not swerve from the right. Her laws and rules should be carried out at all times and under all hazards; but she can do this with all

gentleness and meekness. She should not be bitter and accusing; that only causes a spirit of opposition. She should be gentle, kind, meek, and long-suffering; but with this there should be firmness of principle. In a family disciplined and trained after this plan, there is a power in favor of Christianity. The children will grow up God-fearing men and women. But in a family where the opposite course is taken, even though the parents profess to be followers of Jesus, you will find the children going in the ways of the world. The powers of darkness are gaining a hold upon them, and they are passing right over into the hands of the enemy. And what influence does this have upon the outside world? Does it testify in favor of Christianity?--No, indeed. <RH, December 21, 1886 par. 3>

Then we are to have godliness and faith. We are to believe in God and his promises, and in his power to help and save us. We must believe him; for he is well able and more than willing to help us in time of trouble, to comfort us in times of affliction and distress, and to deliver us out of all our trials and difficulties. Troubles and difficulties will come, and we must confide in God. If our children do not do as we wish them, what course are we going to take in the matter? give them up because we see that they do not have the Spirit of God?--Never! it should only make them dearer to our hearts. We must come before God with them in our prayers. We must present them before the throne of God, and say, Lord, here are the children thou hast given me, and I cannot rest day nor night till thou hast brought them into the ark. I cannot enjoy it to be in the ark unless my children are there also. <RH, December 21, 1886 par. 4>

When the children of Israel rebelled so that the Lord threatened to destroy them, did Moses give them up?--No, no; he pleaded for them. And when the Lord said, "Let me . . . destroy them, and blot out their name from under heaven: and I will make of thee a great nation," etc., Moses wished the Lord to blot his name out of the book also, if he could not forgive their sin. Thus he was willing to sacrifice his own eternal interests if God would spare the children of Israel. <RH, December 21, 1886 par. 5>

How is it with you, fathers and mothers? Are you drinking in the things of this life, and forgetting the eternal interests of your children? or are you coming to the throne of grace, pleading and agonizing with God for his mercy and blessing upon your household? Do you plead with your children to come to Christ, and then go where there is no eye to see and no ear to hear, and there pour out your petitions before God for them? Why do you have your homes filled with unconsecrated children?--It is because there is no sense of the claims of God. It is because there is no sense that Christ has bought them, and they are his children. Christ says: "I will make a man more precious than fine gold; even a man than the golden wedge of Ophir." How?--By the cultivation of the graces of the Spirit--love, joy, peace, long-suffering, gentleness, goodness, meekness, faith. We want the living faith that will grasp the strong arm of Jehovah. Christ said: "Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you." Here is the promise. Where is the faith to grasp the promise of God, and never give up until every child is gathered into the ark? <RH, December 21, 1886 par. 6>

We should all have an interest in this matter of faith. There is not a soul that is not indebted to God. Christ died for all, that you might have the grace of the Spirit, that you might become conquerors, that you might have eternal life. And when the saints shall stand around the great white throne, where praise, and honor, and glory, and might, and power are ascribed to him, will one of these before me be missing? Is there one here who has not his eyes and affections fastened upon heaven? Are there any here who are not seeking for "those things which are above, where Christ sitteth on the right hand of God"? Have you been baptized with the baptism of Christ? Have you received these graces of the Spirit? Have you risen with Christ? Then "seek those things which are above, where Christ sitteth on the right hand of God." <RH, December 21, 1886 par. 7>

Then we want piety. If piety was practiced daily, you would find that it would be a living testimony, burning its way to the hearts of the youth, and to all around you. Let your light shine. Have you the light? Have you kindled your fire from off the altar? Then let it shine forth in good works to those around you. Gather yourselves together, and by your divine influence and earnest efforts scatter the light. Let it be scattered upon those who are in error and in moral darkness among the world. There are those that need light, those that need help, those that need strength; and you are to let your light shine forth to them. <RH, December 21, 1886 par. 8>

Every man, and every woman, and every child must be in earnest. It is no time to be discouraged now, for the evil one is pressing upon us harder than ever before, and we cannot afford to lose ground by going backward. In the name of Jesus Christ of Nazareth, we must rally for the right; and we must strive not to have our children taken right out of our arms, and out of our homes, to pass into the ranks of the enemy. We cannot afford it. We must work for God, and we must work for heaven, with all the might and faith there is in us. Be not deceived by the temporary things of this life. Consider the things of eternal interest. I want a closer connection with God. I want to sing the song of redemption in the kingdom of glory. I want the crown of immortality to be placed upon my brow. With an immortal tongue I want to sing praises to Him who left glory, and came to earth to save those that were lost. I want to praise him. I want to magnify him. I want to glorify him. I want the immortal inheritance and the eternal substance. And what care I, I ask you, what care I for the things of the world, if I lose or if I gain heaven at last? Of what advantage will they be to me?



But if I have a hold on Heaven, I can have a right hold on my fellow-men; I can have an influence that will constantly press against the tide of evil that there is in the world, and lead souls into the ark of safety. <RH, December 21, 1886 par. 9>

We all need the graces of the Spirit of God in the heart. God help us to seek for this. Do not rest until you have received it. Break the chains of darkness asunder. Come where the living waters flow, and drink of salvation. Then, if Christ is in you a well of water springing up into everlasting life, you may water all that are around you, and bring others into the kingdom of God. God grant, oh, may God grant, that all these souls may be there. Christ has bought you; and you cannot afford to be lost. May you in God's strength make your calling and election sure. <RH, December 21, 1886 par. 10>

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## January 4, 1887 Led by the Spirit.

\*[A discourse given in the Tabernacle Sabbath, July 16, 1881.]

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By Mrs. E. G. White.  
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"This I say then, Walk in the Spirit, and ye shall not fulfill the lust of the flesh. For the flesh lusteth against the Spirit, and the Spirit against the flesh: and these are contrary the one to the other; so that ye cannot do the things that ye would. But if ye be led of the Spirit, ye are not under the law. Now the works of the flesh are manifest, which are these, Adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies, envyings, murders, drunkenness, revelings, and such like: of the which I tell you before, as I have also told you in time past, that they which do such things shall not inherit the kingdom of God. But the fruit of the Spirit is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance; against such there is no law. And they that are Christ's have crucified the flesh with the affections and lusts. If we live in the Spirit, let us also walk in the Spirit. Let us not be desirous of vain glory, provoking one another, envying one another." <RH, January 4, 1887 par. 1>

In the first of these verses there is presented the class that cannot enter into the kingdom of God. Those that do the things here specified shall not inherit that kingdom. But there is presented another class, who can and will enter the kingdom of God, who will have a right to enter there; and they are those who are working to attain such a position that they will have a moral fitness to stand around the great white throne in their white robes of character. In the day of their probation they realized the importance of the work to be done, and took hold of it understandingly and intelligently. They saw that there was a great work to be done in order to obtain a fitness of character for the kingdom of God. They knew that no one could do their work for them; that no one could believe for them; that no one could form a character for them. It was an individual work, a personal effort. <RH, January 4, 1887 par. 2>

Here is held out the very thing for which we are to labor: "But the fruit of the Spirit is love." If we have the love of Christ in our souls, it will be a natural consequence for us to have all the other graces,--joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance;" and "against such there is no law." The law of God does not condemn and hold in bondage those who have these graces; because they are obeying the requirements of the law of God. They are law-keepers, and therefore they are not under the bondage of the law. <RH, January 4, 1887 par. 3>

Some time ago, when we were passing through Oswego, N. Y., we saw two stern officers, and with them two men were coupled, carrying in their hands large leaden balls. We did not come to the conclusion that they had been keeping the law of the State of New York, but that they had been breaking it, and that they could not walk at liberty because they were transgressors of the law. We were trying to live in harmony with all the laws of the State of New York, and with the law of God; and we were walking at liberty,--we were not under the bondage of the law. If we live in harmony with the life of Christ, with the law of God, that law does not condemn us--we are not under the bondage of the law. <RH, January 4, 1887 par. 4>

There are two courses of action which we may pursue. One leads us away from God, and shuts us out of his kingdom; and in this path are envyings, strife, murder, and all evil deeds. The other course of action we are to follow, and in its pursuance will be found joy, peace, harmony, and love. Love--that is what we are to cherish; and what we need most is the love of Christ in our hearts. We are more destitute of this precious boon than of anything else. It is the love that glowed in the bosom of Jesus which we most need; and when it is in the heart, it will reveal itself. Can we have the love of Jesus Christ in the heart, and that love not go out to others? It cannot be there without testifying that it is there. It will reveal itself in the words, in the very expression of the countenance. <RH, January 4, 1887 par. 5>

Not long since, I heard a sick child say that some one did not love him. He was asked why he said so. "How do you know that he does not love you?" "Why I can tell just as soon as I look at him that he does not like me; I *know* he doesn't love me." A child reads the very look in the eye, and understands the expression of the countenance; and cannot persons of maturer age tell when there is love in the heart? for it will manifest itself in the deportment, in the words, in the actions, in the expression of the face. Is it a marvel to us that a child can tell who are his friends? Is it anything strange that he knows that certain people are fond of him? Then it should not take us many months to tell whether the love of Christ is in the heart, whether it is overflowing from it. <RH, January 4, 1887 par. 6>

When the love of Christ is enshrined in the heart, like sweet fragrance it cannot be hidden. The holy influence it reflects through the character will be manifest to all. Christ will be formed within, "the hope of glory." His light and his love will be there; his presence will be felt. There have been times when the blessing of God has been bestowed in answer to prayer, so that when others have come into the room, no sooner did they step over the threshold than they exclaimed. "The Lord is here!" Not a word had been uttered; but the blessed influence of God's holy presence was sensibly felt. The joy that comes from Jesus Christ was there; and in this sense the Lord had been in the room just as verily as he walked through the streets of Jerusalem, or appeared to the disciples when they were in the upper chamber, and said, "Peace be unto you." <RH, January 4, 1887 par. 7>

When our eldest son, in whom we had the brightest hopes, and upon whom we expected to lean, and whom we had solemnly dedicated to God, was taken from us; when we had closed his eyes in death, and mourned in great sorrow because of our affliction, then there came a peace into my soul that was beyond description, that was past understanding. I could think of the morn of the resurrection; I could think of the future, when the great Life-giver will come and break the fetters of the tomb, and call forth the righteous dead from their dusty beds; when he will release the captives from their prison houses; that then our son will be among the living ones again. In this there was a peace, there was a joy, there was a consolation, that was beyond description. And why?--Because I felt that my hand was placed in the hand of Jesus Christ; that I was his and he was mine, that he loved me, and that I loved him; and that this affliction was an evidence of his love. I could lean upon the strong arm of the Saviour through all that suffering and affliction; and then I felt that he would sustain me in every trial to the end. How good and gracious a Father we have! We can lean our whole weight upon him, and he will bear us up. It is this virtue that connects us with Jesus; and here the work commences with us. <RH, January 4, 1887 par. 8>

I have before spoken to you of the plan of addition--Peter's ladder of eight rounds. "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, January 4, 1887 par. 9>

It is something to have a knowledge of Jesus Christ. We should make this our highest, our first, and our last aim. In the verses read in your hearing today, we see that we are to have love, and connected with this are joy, peace, long-suffering, patience. We see the restlessness of the world, their dissatisfied condition. They want something they have not. They want something to keep up an excitement, or something for amusement. But for the Christian there is joy, there is peace, there is long-suffering, gentleness, meekness, forbearance, and patience; and to these things we want to open the door of our heart, cherishing the heavenly graces of the Spirit of God. Are we every one of us doing this? One cannot do it for another. *You* may set to work, and obtain the graces of the Spirit; but that will not answer for me. There may be forty or fifty here who will set about cultivating these Christian graces; but that will not do for the remainder of you. Each one individually must do the work, and determine through personal efforts to have the grace of God in the heart. I cannot form a character for you, nor can you for me. It is a burden that rests upon every one individually, young or old. <RH, January 4, 1887 par. 10>

It has been said of men of gray hairs that there is no danger of their shrinking from their post of duty; but in the case of Solomon, when he became old, we learn that he lost his connection with God. And why?--Because he sought after the renown, honor, and riches of this world; because he took wives from among the idolatrous nations, and became allied with those nations. It is true that by this alliance he brought gold from Ophir and silver from Tarshish; but it was at the expense of virtue, of principle, of integrity of character. <RH, January 4, 1887 par. 11>

All through the history of the Jewish nation we see that the people of God, whether old or young, had to keep themselves distinct and separate from the idolatrous nations around them. God has a people today; and it is just as necessary now as anciently that his people should keep themselves distinct and separate, pure and unspotted from the world, its spirit, and its influences, because the world sets up a standard opposed to the standard of truth and righteousness. <RH, January 4, 1887 par. 12>

If I profess to be a servant of Jesus Christ, should I follow a worldly standard, and have my course of action such as to meet the demands of the world? or should I take for my example Him who was a Man of sorrows and acquainted

with grief,--Him who so pitied a fallen race that he laid aside his kingly robe, left the royal courts of heaven, and came down to this world of pollution and sin, and took upon himself the form of man, and for our sakes became poor, that we through his poverty might be made rich? What shall we do? take for our example Him who was mocked and abused, who was the light of the world, though the world knew him not? or shall we follow after the pattern of the world? <RH, January 4, 1887 par. 13>

The people of God are the repositories of his law, and he tells us that we are to be a separate and distinct people. But are we to shut ourselves away from the world so that we can have no influence upon them? Christ says: "Ye are the light of the world;" and that light, he tells us, is not to be hidden under a bushel, or put under a bed, but on a candlestick, that it may give light unto all that are in the house. What does that mean?--It means that the righteous are to give light to all that are in the world. Christ came into the world to provide a way whereby man in his own behalf might fight the battles of the Lord, and be admitted to sit down at the right hand of God. <RH, January 4, 1887 par. 14>

What a work is this! When Christ left the world he committed a work into our hands. While here he himself carried his work forward; but when he ascended to heaven his followers were left to take it up where he left it. Others took up the work where the disciples left it; and so it has been carried on until now we have the work to do in our time. And as Jesus ascended, and the clouds received him out of the sight of his disciples, who were attempting to catch the last glimpse of him, he said, "Lo, I am with you always, even unto the end of the world." Thus we have a life companion. We do not have to walk alone. We can carry all our sorrows and griefs, troubles and trials, afflictions and cares, and pour them into the ear that is open to hear, of One who is pleading before the Father the merits of his own blood. He is pleading his wounds--My hands, my hands! "I have graven thee upon the palms of my hands." He offers the wounded hands to God, and his petitions are heard, and swift angels are sent to minister to fallen man, to lift up and to sustain. <RH, January 4, 1887 par. 15>

Our danger, then, is in separating from God, and in mingling with the spirit and influence of the world. If you think that you are to bring the world to see and sense the claims that high heaven has upon them; if you think that by letting the standard down you can convert sinners, you are most deluded. Christ was in the world, yet he was not of the world. He kept the standard exalted; and that is how every minister, every Christian, and every man that feels any responsibility in the cause of God is to show whether he is connected with God. All are to represent Heaven. <RH, January 4, 1887 par. 16>

In your school exercises, do you represent Heaven? Do you elevate the mind to take hold upon God, so that the students may go to their homes with the impression that in the College here at Battle Creek a work is being done to fit souls for heaven, for the companionship of heavenly angels? or are you seeking to bring in the world's standard, even degrading your exercises below the world's standard? <RH, January 4, 1887 par. 17>

I remember that when I was in Salem, Oregon, there was a large class about to graduate from the college in that place, and they desired to have an address given to the graduating class; and it was announced that I would address them on "The Perils of Youth and the Formation of Character." They seemed to be very anxious to hear upon this subject. The house was full, although it was the largest church in Oregon; and there seemed to be a solemn impression throughout the entire audience. There was no mirth, nor spirit of jesting, nor anything to which the least exception might be taken. As I saw those youth before me, and realized the importance of the occasion, I felt an inspiration come over me. I might never meet them again until we should meet around the bar of God. I might never see them again until we should see each other in the Judgment; and I felt as though I never had had such an opportunity to say, "Behold the Lamb of God, which taketh away the sin of the world!" <RH, January 4, 1887 par. 18>

Why is it not the duty of every professor, and every teacher, and every one who acts any part in our College, to present Jesus? Lift him up, him who died for us, and in whom all our hopes of eternal life are centered. Lift him up, and let them understand that he it is who made an infinite sacrifice for them! Lift him up, and show them how he left the royal courts of heaven, and was a Man of sorrows and acquainted with grief, that he might elevate them to his throne at last! Lift him up, oh! lift him up before the people, those who are hungering and thirsting for the bread of life; for there is a fountain open in Jerusalem that they may drink and be satisfied. <RH, January 4, 1887 par. 19>

Jesus, precious Saviour! I see in him matchless charms! He is the One altogether lovely. He is the chief among ten thousand. I present him to you, --one who can take away the sin of the world; "for there is none other name under heaven given among men, whereby we must be saved." <RH, January 4, 1887 par. 20>

Here are the youth growing up in our midst. I speak to you, dear brethren and sisters, as an ambassador of Christ; I speak to you who profess to be Christ's followers, and I ask you, What influence are you exerting upon the youth? what are you doing for those in your own homes? A record has gone up before God of what you have done to save them, or of the opportunities that you have let pass by unimproved. Shall it be seen that souls have been driven away from Christ rather than gathered to him, because you have not been connected with Heaven; because you were molded after the world's standard, and presented that before them; because you were devotees of fashion and of pleasure, thus attracting

and diverting their minds from the true standard, which is Christ Jesus? God have pity upon us! <RH, January 4, 1887 par. 21>

We are doing work for eternity. I want to do it better. I want to do it so that it will stand the test of the Judgment; that when the Judgment shall sit, and the books shall be opened, and every man judged according to the things written in the books, it will there be seen that I have a clean record, without blot; that I have led the right path heavenward, and that I have done what I could to win souls to Christ. Oh that I could speak so as to arouse men and women to realize the importance of the time in which we live! that now is the time of salvation, that now is the time to work. God forbid that we should be idle and asleep, and in the resurrection morn it be said, If it had not been for you, I should have been saved. God forbid that we should allow the spirit and influence of the world to come in, and draw others away upon the wrong track. Here is where the two paths diverge; here is where many will be led astray. And in the day of God many will say, This is why I went into infidelity. I saw that there was no power or worthiness in the church, or among the ministers, and therefore I chose the other path, which has led me to death and destruction. In agony of soul they will seek the rocks and mountains, and cry, "Fall on us, and hide us from the face of him that sitteth on the throne, and from the wrath of the Lamb: for the great day of his wrath is come; and who shall be able to stand?" <RH, January 4, 1887 par. 22>

I feel intensely upon this subject. Day and night it bears upon my soul. Oftentimes when all others in the house were asleep, I have pleaded before God that he would give me wisdom and strength to guide the feet of souls into the path which leads to eternal life. Many times I have gone before him at midnight and entreated for help and wisdom that I might be able to lead the minds of my children in the channel of truth. I did not ask him to give them worldly honors, but that we might raise them up in the ways of truth and righteousness, and that they might love to do the will of God. Mothers have a great responsibility resting upon them; and in the day of God what will be the account which they will have to render to him for the influence they have exerted over the youth under their charge? I want to work for God every hour of my life, and every moment; and then I want to crowd in all the work I can consistent with the amount of strength he gives me. <RH, January 4, 1887 par. 23>

I want the young to wear at last crowns of immortal glory. Said the inspired apostle, "I have written unto you, young men, because ye are strong, . . . and have overcome the wicked one." And here are young men whom Jesus wants to come into his arms. Here are young men whom God wants to go forth with all the armor on, to fight the battles of the Lord. Young men, will you hear his voice? Will you listen, oh! will you listen to his call? Will you not come to the Lord, and find in him your strength? Will you not give yourselves to him today? Can you not say, Here am I, Lord, and all that I am is thine? Thou hast bought me, and I am thine. Take me just as I am, and wash me from the defilement of sin. Help me to honor thee in the earth, and give me an immortal tongue that I may praise thee throughout the ceaseless ages of eternity. <RH, January 4, 1887 par. 24>

## **January 11, 1887 Our Present Duty and the Coming Crisis.**

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**By Mrs. E. G. White.**  
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"And because iniquity shall abound, the love of many shall wax cold." The very atmosphere is polluted with sin. Soon God's people will be tested by fiery trials, and the great proportion of those who now appear to be genuine and true will prove to be base metal. Instead of being strengthened and confirmed by opposition, threats, and abuse, they will cowardly take the side of the opposers. The promise is, "Them that honor me I will honor." Shall we be less firmly attached to God's law because the world at large have attempted to make it void? <RH, January 11, 1887 par. 1>

Already the judgments of God are abroad in the land, as seen in storms, in floods, in tempests, in earthquakes, in perils by land and by sea. The great I AM is speaking to those who make void his law. When God's wrath is poured out upon the earth, who will then be able to stand? Now is the time for God's people to show themselves true to principle. When the religion of Christ is most held in contempt, when his law is most despised, then should our zeal be the warmest and our courage the most unflinching. To stand in defense of truth and righteousness when the majority forsake us, to fight the battles of the Lord when champions are few,--this will be our test. At this time we must gather warmth from the coldness of others, courage from their cowardice, and loyalty from their treason. The nation will be on the side of the great rebel leader. <RH, January 11, 1887 par. 2>

The days of purification of the church are hastening on space. God will have a people pure and true. In the mighty sifting soon to take place, we shall be better able to measure the strength of Israel. The signs reveal that the time is near when the Lord will manifest that his fan is in his hand, and that he soon will thoroughly purge his floor. <RH, January 11, 1887 par. 3>



The days are fast approaching when there will be great perplexity and confusion. Satan, clothed in angel robes, will deceive, if possible, the very elect. There will be gods many and lords many. Every wind of doctrine will be blowing.

<RH, January 11, 1887 par. 4>

With unerring accuracy, the Infinite One keeps an account with all nations. While his mercy is tendered with calls to repentance, this account will remain open; but when a certain limit which God has fixed is reached, the ministry of his wrath commences. The account is closed. Divine patience ceases. There is no more pleading for mercy in their behalf.

<RH, January 11, 1887 par. 5>

The prophet, looking down the ages, had this time presented before his vision. The nations of this age have been the recipients of unprecedented mercies. The choicest of Heaven's blessings have been given them; but increased pride, covetousness, idolatry, contempt of God, and base ingratitude, are written against them. They are fast closing up their account with God.

<RH, January 11, 1887 par. 6>

But that which causes me to tremble, is the fact that those who have had the greatest light and privileges have become contaminated by the prevailing iniquity. Influenced by the unrighteous around them, many, even of those who profess the truth, have grown cold, and are borne down by the strong current of evil. The universal scorn thrown upon true piety and holiness, leads those who do not connect closely with God to lose their reverence for his law. If they were following the light, and obeying the truth from the heart, this holy law would seem even more precious to them when despised and set aside. As the disrespect for God's law becomes more manifest, the line of demarkation between its observers and the world becomes more distinct. Love for the divine precepts increases with one class, according as contempt for them increases with the other class.

<RH, January 11, 1887 par. 7>

The crisis is fast approaching. The rapidly swelling figures show that the time for God's visitations has nearly come. Although loth to punish, nevertheless he will punish, and that speedily. Those who walk in the light will see signs of the approaching peril; but they are not to sit in quiet, unconcerned expectancy of the ruin, comforting themselves with the belief that God will shelter his people in the day of visitation. Far from it. They should realize that it is their duty to labor diligently to save others, looking with strong faith to God for help.

<RH, January 11, 1887 par. 8>

The command is, "Go through the midst of the city, through the midst of Jerusalem, and set a mark upon the foreheads of the men that sigh and that cry for all the abominations that be done in the midst thereof." These sighing, crying ones had been holding forth the words of life; they had reproved, counseled, and entreated. Some who had been dishonoring God repented and humbled their hearts before him. But the glory of the Lord had departed from Israel. Although many still continued the forms of religion, its power and presence were lacking.

<RH, January 11, 1887 par. 9>

In the time when his wrath shall go forth in judgments, the humble, devoted followers of Christ will be distinguished from the rest of the world by their soul anguish, which will be expressed in lamentation and weeping, reproofs and warnings. While others try to throw a cloak over the existing evil, and excuse the great wickedness everywhere prevalent, those who have a zeal for God's honor and a love for souls will not hold their peace to obtain favor of any. Their righteous souls will be vexed day by day with the unholy works and conversation of the unrighteous. They will be powerless to stop the rushing torrent of iniquity, and hence they will be filled with grief and alarm. They will mourn before God to see religion despised in the very homes of those who have had great light. They will lament and afflict their souls because pride, avarice, selfishness, and deception of almost every kind are in the church.

<RH, January 11, 1887 par. 10>

The class who do not feel grieved over their own spiritual declension, nor mourn over the sins of others, will be left without the seal of God. The Lord commissions his messengers, the men with slaughtering weapons in their hands: "Go ye after him through the city, and smite: let not your eye spare, neither have ye pity: slay utterly old and young, both maids, and little children, and women: but come not near any man upon whom is the mark; and begin at my sanctuary. Then they began at the ancient men which were before the house."

<RH, January 11, 1887 par. 11>

Here we see that the church--the Lord's sanctuary--was the first to feel the stroke of the wrath of God. The ancient men, those to whom God had given great light, and who had stood as guardians of the spiritual interests of the people, had betrayed their trust. This shows us that we must not look to men for example. We need to stay our faith upon God; for there is just before us a time that will try men's souls. Christ upon the Mount of Olives rehearsed the fearful judgments that were to precede his second coming: "Ye shall hear of wars and rumors of wars." "Nation shall rise against nation, and kingdom against kingdom; and there shall be famines, and pestilences, and earthquakes, in divers places. All these are the beginning of sorrows." While these prophecies received a partial fulfillment at the destruction of Jerusalem, they have a more direct application in the last days.

<RH, January 11, 1887 par. 12>

John also was a witness of the terrible scenes that will take place as signs of Christ's coming. He saw armies mustering for battle, and men's hearts failing them for fear. He saw the earth moved out of its place, the mountains carried into the midst of the sea, the waves thereof roaring and troubled, and the mountains shaking with the swelling thereof. He saw the vials of God's wrath opened, and pestilence, famine, and death come upon the inhabitants of the

earth. <RH, January 11, 1887 par. 13>

Already the restraining Spirit of God is being withdrawn from the earth. Hurricanes, storms, tempests, fire and flood, disasters by sea and land, follow each other in quick succession. Science seeks to explain all these. The signs thickening around us, telling of the near approach of the Son of God, are attributed to any other than the true cause. Men cannot discern the sentinel angels restraining the four winds that they may not blow until the servants of God are sealed; but when God shall bid his angels loose the winds, there will be such a scene of his avenging wrath as no pen can picture. <RH, January 11, 1887 par. 14>

We are standing on the threshold of great and solemn events. Prophecy is fast fulfilling. The Lord is at the door. There is soon to open before us a period of overwhelming interest to all living. The controversies of the past are to be revived. New controversies will arise. The scenes to be enacted in our world are not even dreamed of. Satan is at work through human agencies. Those who are making so great efforts to change the Constitution and secure a law enforcing the first day of the week little realize what will be the result. A crisis is just upon us. <RH, January 11, 1887 par. 15>

But God's servants are not to trust to themselves in this great emergency. In the visions given to Isaiah, to Ezekiel, and to John, we see how closely heaven is connected with the events transpiring upon the earth. We see the care of God for those who are loyal to him. The program of coming events is in the hands of the Lord; the world is not without a ruler. The Majesty of heaven has the destiny of nations, as well as the concerns of his church, in his own hands. <RH, January 11, 1887 par. 16>

Brethren, it is no time now for mourning and despair, no time to yield to doubt and unbelief. Christ is to us not a Saviour in Joseph's new tomb, closed with a great stone, and sealed with the Roman seal. We have a risen Saviour. He is the King, the Lord of hosts; he sitteth between the cherubim, and amid the strife and tumult of nations he guards his people still. He who rules in the heavens is our Saviour. He measures every trial. He watches the furnace fire that must test every soul. When the strongholds of kings shall be overthrown, when the arrows of God's wrath shall strike through the hearts of his enemies, his people have the assurance that they are safe in his hands. In patience they are to possess their souls. <RH, January 11, 1887 par. 17>

Those whom God employs as his messengers are not to feel that his work is dependent upon them. Finite men are not left to carry this burden of responsibility. In Ezekiel's vision, God had his hand beneath the wings of the cherubim. This is to teach his servants that it is divine power that gives them success. He will work with them if they will put away iniquity, and become pure in heart and life. The heavenly messengers seen by Ezekiel, like a bright light going among the living creatures with the swiftness of lightning, represent the speed with which this work will finally go forward to completion. He who slumbers not, who is continually at work for the accomplishment of His designs, can carry forward His great work harmoniously. That which appears to finite minds entangled and complicated, the Lord's hand can keep in perfect order. He can devise ways and means to thwart the purposes of wicked counselors, and those who plot out mischief. <RH, January 11, 1887 par. 18>

Those who are called to responsible positions in the work of God often feel that they are carrying heavy burdens, when they may have the satisfaction of knowing that Jesus carries them all. We permit ourselves to feel altogether too much care, trouble, and perplexity in the Lord's work. We need to trust him, believe in him, and go forward. The tireless vigilance of the heavenly messengers, their unceasing employment in their ministry in connection with the beings of earth, show us how God's hand is guiding the wheel within a wheel. The divine Instructor is saying to every actor in his work, as he said to Cyrus of old, "I girded thee, though thou hast not known me." <RH, January 11, 1887 par. 19>

Men are not to take credit to themselves for the success of their labors. The clear, sharp thought, the wisdom to plan and execute, are of the ability that God giveth. God is the Master-worker; men are only the instruments in his hand. It is his mind that is working through all who yield themselves to his control. While we are to act our part by improving to the utmost every talent committed to us, we have nothing which we have not received of God, and we should give him all the glory. <RH, January 11, 1887 par. 20>

The important future is before us. To meet its trials and temptations, and to perform its duties, will require great faith, energy, and perseverance. But we may triumph gloriously; for not one 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. Neither wicked men nor evil spirits can hinder the work of God or shut out his presence from his people, if they will, with subdued, contrite hearts, confess and put away their sins, and in faith claim his promises. Every opposing influence, whether open or secret, may be successfully resisted, "not by might, not by power, but by my Spirit, saith the Lord of hosts." If the Lord had a company of workers who would rely wholly upon him, he would accomplish a great work through them. One could chase a thousand, and two put ten thousand to flight. God is just as willing now as anciently to work through human efforts, and to accomplish great things through weak instrumentalities. We shall not gain the victory through numbers, but through full surrender of the soul to Jesus. We are to go forward in his strength, trusting in the mighty God of Israel. <RH, January 11, 1887 par. 21>

In the time of trial just before us, God's pledge of security will be placed upon those that have kept the word of his patience. If you have complied with the conditions of God's word, Christ will be to you a refuge from the storm. He will say to his faithful ones, "Come, my people, enter thou into thy chambers, and shut thy doors about thee; hide thyself as it were for a little moment, until the indignation be overpast." The Lion of Judah, whose wrath will be so terrible to the rejecters of his grace, will be the Lamb of God to the obedient and faithful. The pillar of cloud will speak terror and wrath to the transgressor of God's law, but light and mercy and deliverance to those who have kept his commandments. The Arm strong to smite the rebellious, will be strong to deliver the loyal. Every faithful one will surely be gathered. "He shall send his angels with a great sound of a trumpet, and they shall gather together his elect from the four winds, from one end of heaven to the other." [<RH, January 11, 1887 par. 22>](#)

Brethren you to whom the truths of God's word have been opened, what part will you act in this momentous time of the closing scenes of earth's history? Are you awake to these solemn realities? Do you realize the grand work of preparation that is going on in heaven and earth? Let all who have received the light, who have had the opportunity of reading and hearing the prophecy, take heed to keep those things that are written therein; "for the time is at hand." Let none now venture to tamper with sin, or remain in a state of lethargy and stupid indifference. Let not the destiny of your soul hang upon an uncertainty. Know for yourselves that you are fully on the Lord's side. Let the inquiry go forth from sincere hearts and trembling lips, Who shall be able to stand? Have you, in the precious hours of probation mercifully granted you, been putting the very best material into your character-building? Have you been purifying your souls from every stain? Have you followed the light? Have your works corresponded with your profession of faith? [<RH, January 11, 1887 par. 23>](#)

It is possible to be a formal, partial believer, and yet be found wanting, and lose eternal life. It is possible to practice some of the Bible injunctions, and be regarded as a Christian, and yet perish because you are lacking in essential qualifications that constitute Christian character. The destroying angels have the commission from the Lord, "Begin at my sanctuary." And "they began at the ancient men which were before the house." If the warnings which God has given are neglected or regarded with indifference, if you suffer sin to be cherished, you are sealing your soul's destiny; you will be weighed in the balances and found wanting. Grace, peace, and pardon will be withdrawn forever; Jesus will have passed by, never again to come within the reach of your prayers and entreaties. While mercy still lingers, while Jesus is making intercession for us, let us make thorough work for eternity.

*Torre Pellice, Italy.* [<RH, January 11, 1887 par. 24>](#)

## **January 18, 1887 Unity and Love Among Believers.**

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**By Mrs. E. G. White.**  
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The Spirit of God will not abide where there is disunion and contention among believers in the truth. Even if these feelings are unexpressed, they take possession of the heart and drive out the peace and love that should characterize the Christian church. They are the result of selfishness in its fullest sense. This evil may take the form of inordinate self esteem, or an undue longing for the approbation of others, even if it is obtained undeservedly. Self exaltation must be renounced by those who profess to love God and keep his commandments, or they need not expect to be blessed by his divine favor. [<RH, January 18, 1887 par. 1>](#)

We call God our Father. We claim to be children of one family; and when there is a disposition to lessen the respect and influence of one another, to build up ourselves, we please the enemy and grieve Him whom we profess to follow. The tenderness and mercy that Jesus has revealed in his own precious life, should be an example to us of the manner in which we should treat our fellow-beings, and especially those who are our brothers in Christ. [<RH, January 18, 1887 par. 2>](#)

God is continually benefiting us, but we are too indifferent to his favors. We have been loved with an infinite tenderness, and yet many of us have little love for one another. We are too severe upon those whom we suppose to be in error, and are very sensitive to the least blame or question in regard to our own course. Hints are thrown out, and sharp criticisms of each other, but at the same time the very ones who do this are blind to their own failings. Others can see their errors, but they cannot see their own mistakes. We are daily recipients of the bounties of Heaven, and should have loving gratitude springing up in our hearts to God, which should cause us to sympathize with our neighbors and make their interests our own. Thoughts and meditations upon the goodness of God to us would close the avenues of the soul to Satan's suggestions. [<RH, January 18, 1887 par. 3>](#)

God's love for us is proved daily, yet we are thoughtless of his favors and indifferent to his entreaties. He seeks to

impress us with his spirit of tenderness, his love and forbearance. But we scarcely recognize the marks of his kindness, and have little sense of the lesson of love he desires us to learn. It is a wicked pride that delights in the vanity of one's own works, boasts of one's excellent qualities, seeking to make others seem inferior in order to exalt self, claiming more glory than the cold heart is willing to give to God. <RH, January 18, 1887 par. 4>

The disciples of Christ will heed the Master's instruction. He has bade us love one another even as he has loved us. Religion is founded upon love to God, which also leads us to love each other. It is full of gratitude, humility, long-suffering. It is self-sacrificing, forbearing, merciful, and forgiving. It sanctifies the whole life, and extends its influence over others. <RH, January 18, 1887 par. 5>

Those who love God cannot harbor hatred or envy. When the heavenly principle of eternal love fills the heart, it will flow out to others, not merely because favors are received of them, but because love is the principle of action, and modifies the character, governs the impulses, controls the passions, subdues enmity, and elevates and ennobles the affections. This love is not contracted so as merely to include "me and mine," but is as broad as the world and as high as heaven, and is in harmony with that of the angel workers. This love cherished in the soul sweetens the entire life and sheds a refining influence on all around. Possessing it, we can but be happy, let fortune smile or frown. If we love God with all the heart, we must also love his children. This love is the Spirit of God. It is the heavenly adorning that gives true nobility and dignity to the soul, and assimilates our lives to that of the Master. No matter how many good qualities we may have, however honorable and refined we may consider ourselves, if the soul is not baptized with the heavenly grace of love to God and one another, we are deficient in true goodness and unfit for heaven, where all is love and unity. <RH, January 18, 1887 par. 6>

Some who have formerly loved God and lived in the daily enjoyment of his favor, are now in continual unrest. They wander in darkness and despairing gloom. This is because they are nourishing self. They are seeking so hard to favor themselves that all other considerations are swallowed up in this. God, in his providence, has willed that no one can secure happiness by living for himself alone. The joy of our Lord was in enduring toil and shame for others that they might reap a benefit thereby. We are capable of being happy in following his example and living to bless our fellowmen. <RH, January 18, 1887 par. 7>

We are invited by our Lord to take his yoke and bear his burden. In doing this we may be happy. In bearing our own self-imposed yoke and carrying our own burdens, we find no rest; but in bearing the yoke of Christ there is rest to the soul. Those who want some great work to do for the Master can find it just where they are, in doing good and in being self-forgetful and self-sacrificing, remembering others, and carrying sunshine wherever they go. <RH, January 18, 1887 par. 8>

There is great need that the pitying tenderness of Christ should be manifested at all times and in all places; not that blind sympathy which would gloss over sin and allow God's cause to be reproached by ill-doing, but that love which is a controlling principle of the life, which flows out naturally to others in good works, remembering that Christ has said, "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me." <RH, January 18, 1887 par. 9>

We are slow to learn the mighty influence of trifles, and their bearing upon the salvation of souls. Those who desire to be missionaries, have in our world of need a large field in which to work. God does not mean that any of us shall constitute a privileged few, who shall be looked upon with great deference, while others are neglected. He was the Majesty of heaven, yet he stooped to minister to the humblest, having no respect to persons or station. Our Lord, after performing the most humiliating office for his disciples, recommended them to follow his example. This was to keep constantly before them the thought that they must not feel superior to the lowliest saint. <RH, January 18, 1887 par. 10>

Those who profess our exalted faith, who are keeping God's commandments and expecting the soon coming of our Lord, should be distinct and separate from the world around them, a peculiar people zealous of good works. Among the peculiarities which should distinguish God's people from the world in these last days is their humility and meekness. "Learn of me," says Christ; "for I am meek and lowly in heart, and ye shall find rest unto your souls." Here is the repose which so many crave and in vain spend time and money to obtain. <RH, January 18, 1887 par. 11>

Instead of being ambitious to be equal with or higher than another in honor and position, we should seek to be the humble, faithful servants of Christ. This spirit of self-aggrandizement made contention among the apostles even while Christ was with them. They disputed who should be greatest among them. Jesus 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, January 18, 1887 par. 12>

When the mother of two sons made a request that her sons should be especially favored, one sitting on the right hand and the other on the left in his kingdom, Jesus impressed upon them that the honor and glory of his kingdom were to be the reverse of the honor and glory of this world. Whoever would be great must be a humble minister unto others, and who would be chief must be a servant even as the Son of God was a minister and servant unto the children of men.

<RH, January 18, 1887 par. 13>



Again, our Saviour taught his disciples not to be anxious for position and name. "Be not ye called Rabbi, . . . neither be ye called masters; . . . but he that is greatest among you shall be your servant. And whosoever shall exalt himself, shall be abased." Jesus cited the lawyer to the sacred law code, given from Sinai: "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: . . . and . . . thy neighbor as thy self." He told him that if he did this, he should enter into life. <RH, January 18, 1887 par. 14>

"Thy neighbor as thyself,"--the question arises, "Who is my neighbor?" The Saviour's reply is found in the parable of the good Samaritan, which teaches us that any human being who needs our sympathy and our kind offices, is our neighbor. The suffering and destitute of all classes are our neighbors; and when their wants are brought to our knowledge it is our duty to relieve them as far as possible. A principle is brought out in this parable that it would be well for the followers of Christ to adopt. First meet the temporal necessities of the needy, and relieve their physical wants and sufferings, and you will then find an open avenue to the heart, where you may plant the good seeds of virtue and religion. <RH, January 18, 1887 par. 15>

In order to be happy, we must strive to attain to that character which Christ exhibited. One marked peculiarity of Christ was his self-denial and benevolence. He came not to seek his own. He went about doing good, and this was his meat and drink. We may, by following the example of the Saviour, be in holy communion with him, and in daily seeking to imitate his character and follow his example, we shall be a blessing to the world, and shall secure for ourselves contentment here, and eternal reward hereafter. <RH, January 18, 1887 par. 16>

## January 25, 1887 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 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. The advancement of the church is often retarded by the wrong course of its members. Uniting with the church, although an important and necessary step, does not make one a Christian or insure salvation. We cannot secure a title to heaven by having our names enrolled upon the church book, while our hearts are not in unison with Christ and his people. We should be his faithful representatives on earth, working in harmony 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, January 25, 1887 par. 1>

Our profession is an exalted one. As Christians, we profess to obey all of God's commandments, and to look 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 may be like him. <RH, January 25, 1887 par. 2>

We should 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 frail as ourselves, to help us along; for our precious Saviour has invited us to join ourselves to him, and unite our weakness with his strength, our ignorance to his wisdom, our unworthiness to his merits. None of us can occupy a neutral position. 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 are turned, and the life becomes new in Christ. <RH, January 25, 1887 par. 3>

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 the spirit of discord and contention, and from all unrighteousness, that they may build up instead of tear down, and may concentrate their energies on the great work before them. God designs that his people should all be joined together in unity of faith. The prayer of Christ just before his crucifixion was, that his disciples might be one, even as he was one with the Father, that the world might believe that the Father had sent him. This most touching and wonderful prayer reaches down the ages, even to our day; for his words were, "Neither pray I for these alone, but for them also which shall believe on me through their word." How earnestly should the professed followers of Christ seek to answer this prayer in their lives! Many do not realize the sacredness of the church relation, 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, January

Those who hold responsible positions in the church may have their faults in common with other people, and may err in their decisions; but, notwithstanding this, the church of Christ on earth has given them an authority that cannot be lightly esteemed. Christ, after his resurrection, delegated power to his church, saying, "Whosoever sins ye remit, they are remitted unto them; and whosoever sins ye retain, they are retained." A relation to the church is not to be easily canceled; 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. But in doing this they would themselves be the greatest sufferers; for in withdrawing beyond the pale of the church's influence, they subject themselves to the full temptations of the world. <RH, January 25, 1887 par. 5>

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 obligations to make his connection with the church a benefit to it rather than to himself, it can do far better without him. It is in the power of all to do something for the cause of God. Some spend a large amount for needless luxuries and to gratify their appetites, but feel it a great tax to contribute means to sustain the church. They are willing to receive all the benefits 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 work whenever and wherever it is needed. 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 waive their individual opinion to the judgment of the church. Many live 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 mere profession of Christ is not enough to prepare one to stand the test of the 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, January 25, 1887 par. 6>

God has ever tried his people in the furnace of affliction, in order to prove them firm and true, and purge them from all unrighteousness. After Abraham had borne the severest test that could be imposed upon him, God spoke to him by his angel, as follows: "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 his son of promise. <RH, January 25, 1887 par. 7>

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 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, January 25, 1887 par. 8>

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 to the verdict of the church our own ideas of what is right and proper. But to cherish such feelings and views will only bring anarchy into the church and confusion to ourselves. Christ saw that unity and Christian fellowship were necessary to the cause of God; therefore he enjoins it upon his disciples. And the history of Christianity from that time until now proves conclusively that in union only there is strength. Let individual judgment submit to the authority of the church. <RH, January 25, 1887 par. 9>

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, January 25, 1887 par. 10>

He also writes 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, January 25, 1887 par. 11>

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,

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, January 25, 1887 par. 13>

And Paul in his epistle 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, January 25, 1887 par. 14>

## February 15, 1887 Praise Glorifies God.

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By Mrs. E. G. White.  
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God says by the psalmist, "Whoso offereth praise glorifieth me." The worship of God consists chiefly of praise and prayer. Every follower of Christ should engage in this worship. No one can sing by proxy, bear testimony by proxy, or pray by proxy. As a rule, too many dark testimonies are borne in social service, savoring more of murmuring than of gratitude and praise. <RH, February 15, 1887 par. 1>

When the word of God was spoken to the Hebrews anciently, the Lord said to Moses, "And let all the people say, Amen." This response, in the fervor of their souls, was required as evidence that they understood the word spoken and were interested in it. <RH, February 15, 1887 par. 2>

When the ark of God was brought into the city of David, and a psalm of joy and triumph was chanted, all the people said, Amen. And David felt that he was fully repaid for his labor and anxiety by this cheerful, universal response from the people. <RH, February 15, 1887 par. 3>

There is too much formality in the church. Souls are perishing for light and knowledge. We should be so connected with the Source of light that we can be channels of light to the world. The Lord would have his ministers who preach the word energized by his Holy Spirit. And the people who hear should not sit in drowsy indifference or stare vacantly about, making no response to what is said. The spirit of the world has paralyzed the spirituality of such, and they are not awake to the precious theme of redemption. The truth of God's word is spoken to leaden ears, and hard, unimpressible hearts. The impression given the unbeliever by those professed Christians is anything but favorable for the religion of Christ. These dull, careless ones show zeal and ambition when engaged in the business of the world, but things of eternal importance do not engross the mind and interest them as do worldly things. The voice of God through his messengers is a pleasant song; but its sacred warnings, reproofs, and encouragements are all unheeded. Eternal and sacred things are placed upon a level with common things. The Holy Spirit is grieved. Said Christ, "Take heed, therefore, how ye hear." Those are spiritually dead who profess to worship God while the heart is not in the work. There should be a hearty, wide-awake church to encourage, and uphold the hands of the ministers of Jesus Christ. <RH, February 15, 1887 par. 4>

Those who profess to be guided by the word of God, may be familiar with the evidences of their faith, and yet be like the pretentious fig-tree, which flaunted its foliage in the face of the world, but when searched by the Master, was found destitute of fruit. Fruitful Christians are connected with Heaven, and intelligent in the things of God. The truth and the love of God are their meditation. They have feasted upon the words of life, and when they hear the truth spoken from the desk, they can say, as did the two disciples who were traveling to Emmaus when Christ explained to them the prophecies concerning himself, "Did not our heart burn within us while he talked with us by the way, and while he opened to us the Scriptures?" <RH, February 15, 1887 par. 5>

All who are connected with the light will let their light shine to the world, and will, in their testimonies, praise God, to whom their hearts will flow forth in gratitude. Those who have a vital union with Christ will rejoice in the assurance of his love. Nothing of the world can make them sad when Jesus makes them glad by his presence. Walking in the light, they will never disgrace their profession or bring reproach upon the cause of Christ. It is the privilege of every child of God to store his mind with divine truth; and the more he does this, the more vigor and clearness of mind he will have to fathom the deep things of God. He will be more and more earnest and vigorous, as the principles of the truth are carried out in his daily life. <RH, February 15, 1887 par. 6>

We should all be workers together with God. No idlers are acknowledged as his servants. The members of the church should individually feel that the life and prosperity of the church are affected by their course of action. Those in the church who have sufficient talent to engage in any of the various vocations of life, such as teaching, building, manufacturing, and farming, generally should be prepared to labor for the upbuilding of the church by serving on committees or as teachers in Sabbath schools, engaging in missionary labor, or filling the different offices connected

with the church. <RH, February 15, 1887 par. 7>

God requires that the first, the best, and the most useful talents shall be employed to carry forward his work upon the earth. The same zeal and energy, tact and order which are exercised in counting-rooms and shops, and in the fine arts, should be brought into the religious life and exercised in the work of God. All are responsible for the talents given them of God to use to his glory. He calls for them to come up to the help of the Lord against the mighty. <RH, February 15, 1887 par. 8>

Many will give money because it costs less self-denial and self-sacrifice than to give themselves. Some say, "My business claims all my time. So numerous are my engagements and so pressing their demands, I cannot give my time." Of what avail is means without agents to use it? Ministers cannot do a tithe of the work necessary to be done at this time to save souls and preserve the vitality of the church. <RH, February 15, 1887 par. 9>

God wants, not only that his followers should give of their means, but that they should give themselves. He claims their personal interest, their talents. The very best and most vigorous thoughts should be devoted to his cause and to glorifying his name. <RH, February 15, 1887 par. 10>

What revelations will be made in the day of God, when each individual will see his life as God sees it! What opportunities lost to save souls! How many precious hours wasted in following inclination instead of discharging duties! How much greater advancement might have been made in the knowledge of the truth! How much talent that was given of God for wise improvement, to be spent in his service, has been buried in the cares and allurements of this world! How much strength and courage might have been given to the individual members of the church, had they dedicated to God their talents, and used them to his service and glory! And how many souls might have been saved, had they been wise, and sought first the kingdom of God and his righteousness? <RH, February 15, 1887 par. 11>

What can we say to arouse those who profess to be the followers of Christ to a sense of the solemn responsibilities resting upon them? Is there no voice that shall arouse them to work while the day lasts? Our divine Master gave his life for a ruined world. Who will deny self, and make some sacrifice to save souls for whom Christ died? He has left us an example in his life, that we might follow in his steps and secure the approval of Heaven. <RH, February 15, 1887 par. 12>

Contemplating things of eternal interest will give true perception of the things of God. The respect and reverence due to God will be exhibited in the daily life and character. The soul will be brought into harmony with Heaven. The entire character will be elevated and transformed. The believer will be made Christ-like, and finally obtain an entrance into the city of God. <RH, February 15, 1887 par. 13>

## **February 22, 1887 Our Sacred Calling.**

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**By Mrs. E. G. White**  
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Text: "I will stand upon my watch, and set me upon the tower, and will watch to see what he will say unto me, and what I shall answer when I am reproved." Habakkuk 2:1. <RH, February 22, 1887 par. 1>

We are living in an important period of this world's history, and we need now to have a constant connection with God. The watchmen upon the walls of Zion need to be vigilant and faithful. Those who claim to be giving the words of the Lord to the people, should reach the highest standard of spiritual elevation; then they will not give to the people their own words. Christ says to us, "Learn of me; for I am meek and lowly in heart." Learners in the school of Christ will watch and pray. They will have faith that God will imbue them with his Holy Spirit, that they shall not speak their own words to the people, but the words the Lord shall give them. The men who are laboring to win souls to Christ will have an intense interest to be successful in this work. <RH, February 22, 1887 par. 2>

We do not want to lose sight of the peculiar sacredness of this mission of ministering in word and in doctrine to the people. It is the work of the minister to speak the words of truth to the people, solemn, sacred truth. Some form the habit of relating anecdotes in their discourses, which have a tendency to amuse and remove from the mind of the hearer the sacredness of the word which they are handling. Such should consider that they are not giving to the people the word of the Lord. Too many illustrations do not have a correct influence; they belittle the sacred dignity that should ever be maintained in the presentation of the word of God to the people. <RH, February 22, 1887 par. 3>

It is the special business of God's delegated messenger to speak the truth in all its simplicity and purity. If he will learn in Christ's school, he will not depreciate his discourses by irrelevant ideas and by relating anecdotes. He should consider that he is standing between the eternal God and perishing souls. It is the duty of the gospel minister to cultivate a sense of his high and sacred calling, and to give evidence that he appreciates the privileges and opportunities



placed within his reach through the example of Christ's meekness and love, and he should consider his sufferings and death, that he may bring these privileges within his reach. He should never become tame and lifeless in his efforts, but should be constantly reaching higher, and seeking to become better fitted through the grace Christ has provided. He should not be satisfied to be merely a commonplace minister, but a polished instrument in the hands of Christ. He should be constantly seeking by his words, by his deportment, and by his piety, to elevate his fellow-men and to glorify God. <RH, February 22, 1887 par. 4>

The work, and how it is done, is of great importance; therefore it requires the highest culture of the mind and purity of the soul to perform it well. Every minister should make the most of the priceless opportunities placed within his reach, and should have a high and holy trust in God. He should increase by proper use the talents intrusted to him, and then his powers for doing good will increase; and he should make it his special work to win souls to Christ. There are some who make so great efforts to display their oratory that they display themselves, and show their own ability, but do not lift up Jesus Christ before the people. Some seek earnestly to be sharp in argument, but do not evidence before the people the love and grace of Christ in the heart. They do not leave the impression upon the people that they have a solemn message from God to men, and that they have a knowledge of Jesus Christ. <RH, February 22, 1887 par. 5>

It is important that the minister should have the spirit of Jesus. His teachings should show that he feeds on Christ, that he lives up to every word that proceeds out of the mouth of God; and in his familiarity with the word of God, he will be instant in season and out of season to bring from the treasure-house of God things new and old. He will reveal that a solemn sense of the value of souls is upon him, and that self is lost sight of as he presents the sacred truths of God to the people. He will not give the impression that he is seeking to make a display of intellect, but to hold up Jesus Christ, and him crucified, before the people. Every one who is seeking to open the Scriptures to others should have an abiding sense of their accountability to God, and should realize that they are standing before a congregation of souls whom they will have to meet again at the Judgment seat of Christ, and that their message will prove a savor of life unto life or of death unto death. Present before your hearers in simple language the claims of God's law upon men, while your own heart is softened and subdued by his Spirit. This is our message. God has given to man his rule of life in his holy law, to guide and control his words and actions. This law permits no neutrality. It has a bearing upon every man's life, and will not relax its hold until every case is decided for life eternal or for perdition. <RH, February 22, 1887 par. 6>

If ministers of the word would bear in mind that they must meet every individual hearer before Heaven's tribunal, and render an account to God of the manner in which their mission has been performed, the motive and the spirit which has prompted their actions, there would be a more exalted ministry. This is a weight of responsibility which the messengers of truth cannot evade, and the minister who has a sense of the exalted character of his work, well may inquire with Paul, "Who is sufficient for these things?" You are a spectacle unto the world, to angels, and to men. Angels sympathize with the workers in their responsibilities, and will not you, the worker, cultivate correct views of your high calling and sacred responsibilities? Well might you despair were it not for the evidence and assurance that your sufficiency is of God. The charge that Paul gave to Timothy is the charge that is given to every one whom God has sent forth to labor in the great harvest field. "I charge thee therefore before God, and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing and his kingdom; preach the word. Be instant in season, out of season; reprove, rebuke, exhort with all long suffering and doctrine. For the time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers having itching ears; and they shall turn away their ears from the truth, and shall be turned unto fables. But watch thou in all things, endure afflictions, do the work of an evangelist [this means much more than mere sermonizing], make full proof of thy ministry. <RH, February 22, 1887 par. 7>

To minister, comprehends much more than mere preaching. In order to fulfill this sacred and important work freighted with eternal interests, the minister must be a man of vital piety, or his labors will not be accepted of God. He must be a man who will not have an exalted opinion of himself, or of his own ability, but who will lose a sense of his importance in the exalted view he has of the matchless mercy and love of Jesus Christ. He then has a close walk with God. His life of piety and true holiness which he carries with him wherever he goes, and which is interwoven in all his works, makes him a successful and efficient worker. He is a co-laborer with Jesus Christ, and is faithful in his appointed work, as Christ was faithful in his work. He will not, in word or action, exalt self, but in private conversation will talk of Christ; he will pray Christ, he will preach Christ. This is the kind of ministry that proves the worker to be called and chosen of God for his sacred work. In every discourse Christ is presented, set forth among them, not merely in the repetition of words, but in the deep fervor of the spirit; and the divine influence which accompanies the word gives full proof of his ministry. Sermonizing alone will not do this. It is the spirit of labor out of the pulpit that testifies of the true character of the worker. The special work for this time must be done in reaching the people through personal effort; it is the revealing of Christ in the deep interest that is shown for the souls of those for whom Christ has died. The habitual piety that attends the Christian worker will make its impression, and the minister will not feel that he is

sufficient of himself. He will be found often in prayer, pouring out his soul, as did his Master before him, in strong crying and tears. Then his fervent, constant supplications will draw him nigh to God. He will live as in the light of his countenance. His deportment and conversation when with others will be in regard to their soul's highest interest. He will take individuals alone, will talk with them, pray with them; and it is this kind of labor that will be highly successful. <RH, February 22, 1887 par. 8>

Oh there is a great want with the workers in this cause of earnest, deep love for the souls of those for whom they labor! God requires more of his servants than they give him. Some form a habit of presenting arguments by which they obtain a surface knowledge of the truth. They have a runway of some doctrinal discourses, and they aim no higher. They do not seek to become familiar with the Scriptures, studying the prophecies that they may handle them at all times and in all places. They have not the living, abiding Christ in the heart, and therefore they do not love to dwell upon the practical teachings of Christ. Instead of giving full proof of their ministry, they show that they have but a limited knowledge of the truth. They are ignorant, both of the Scriptures and the power of God. They do not spend time in meditation and prayer. They are not acquainted with the movings of the Spirit of God. They neither pray, nor watch unto prayer. They keep Christ apart from their lives. Their discourses are tame, spiritless, Christless, as destitute of the vital elements as was Cain's offering, in which was not expressed the world's Redeemer, the efficacy of the blood of Christ. <RH, February 22, 1887 par. 9>

Jesus is not preached in very many of the pulpits of today. Anything and everything but Christ is preached, for the very reason that the preacher is not acquainted with Christ. Some make it a practice to study different authors, and think this will help them greatly in their discourses. They flatter themselves that they have a very intellectual discourse, and so they may have; but the flock is not fed with the bread of life; the crib was placed above their reach. That which the world and churches need today is the preaching of the blood of Christ and the virtue of his atonement, and to be taught what constitutes sin, and to have the spirit of Christ interwoven in all their labors. What the world needs today is to know what they must do to be saved. There are many interesting and pleasing discourses given that the speaker counts the very height of success, but they are not thus registered by Him who weighs the thoughts and motives of men, who looketh not at outward appearances but at the heart, who weighs such discourses in the balances of the Sanctuary and pronounces them wanting. The only element which could make them a success is lacking--Jesus, the Light of the world. <RH, February 22, 1887 par. 10>

There is need of most earnest prayer from the heart of the worker for the divine blessing, before he ventures to speak to the people. When the heart is at peace with God, when heaven's light illuminates the soul, then the lips will surely speak forth the words of Christ, by presenting the merits of the blood of a crucified and risen Saviour. The atmosphere of heaven will surround the speaker, and souls will indeed feel that they sit together in heavenly places in Christ Jesus. There is no one subject more necessary than to teach the people, by precept and example, true godliness, faith and love in Jesus Christ. The great masses of the people are more ignorant than many suppose. They need to be instructed line upon line, and precept upon precept, in regard to what they must do to be saved. Graduates of colleges, and persons in the highest walks of life, eloquent orators, able statesmen, men in high and important positions of trust, have given the powers of their being and their intellect to other matters, but have neglected the things of highest importance to them. They are ignorant of the Scriptures and the power of God. When such men are seen in the congregation, the speaker generally strains every power to preach an intellectual discourse, and a subject is chosen that will have a little of the simplicity of true Bible religion and heart service to God in it as possible. They do not preach Christ. They do not define that sin is the transgression of the law. They seldom make plain the plan of salvation. They seldom tell what one must do to be saved. That which would have touched the hearts of the learned, the men in responsible positions, would have been to have shown them Christ upon the cross of Calvary, to bring redemption within their reach. They are to be taught as children how to make Jesus their friend, how to bring him into their life work. <RH, February 22, 1887 par. 11>

Ministers need to have a more clear, simple manner in presenting the truth as it is in Jesus. Their own minds need to comprehend the great plan of salvation more fully. Then they can carry the minds of the hearers away from earthly things to the spiritual and eternal. There are many who want to know what they must do to be saved. They want a plain and clear explanation of the steps requisite in conversion, and there should not a sermon be given unless a portion of that discourse is to especially make plain the way that sinners may come to Christ and be saved. They should point them to Christ, as did John, and with touching simplicity, their hearts aglow with the love of Christ, say, "Behold the Lamb of God, which taketh away the sins of the world." Strong and earnest appeals should be made to the sinner to repent and be converted. Those who neglect this part of the work need to be converted themselves before venturing to give a discourse. Those whose hearts are filled with the love of Jesus, with the precious truths of his word, will be able to draw from the treasure-house of God things new and old. They will not find time to relate anecdotes; they will not strain to become orators, soaring so high that they cannot carry the people with them; but in simple language, with

touching earnestness, they will present the truth as it is in Jesus. <RH, February 22, 1887 par. 12>

We need vital godliness in order to teach it to others. Those who live the religion of Christ, will bear a living testimony for Jesus. Of such Christ says, "Ye are my witnesses." We have a sacred and sanctifying truth to present to an unbelieving, gainsaying world. We have faithful testimonies of warning to be given to the world, and we can reach the people only through God. We must bring the sanctifying influence of the truth into our own daily lives, and God will qualify us for the work of arousing the slumbering, deadened consciences of sinners. We are not to be satisfied until the hearers are pierced to the heart by the powerful convictions of the Spirit of God of their guilt and sinfulness, and under a sense of their peril, cry out, What shall I do to be saved?

*Basel, Switzerland.* <RH, February 22, 1887 par. 13>

## **March 1, 1887 Partakers of the Divine Nature.**

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**By Mrs. E. G. White.**  
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In creating man, God gave him noble qualities. He endowed him with a well-balanced mind, and made every power of his being harmonious. After the fall there was not given to man another set of faculties. The powers given him before sin entered the world through Adam were high, and their aims holy; all in perfect harmony with the divine mind. The fall did not create in man new faculties, energies, and passions; for this would have been a reflection upon God. It was through disobedience to God's requirements that these powers were perverted; the affections were misplaced, and turned from the high and holy purpose to a lower aim and to meet a lower standard. When a man is converted, when he comes back to his allegiance to God, he then places himself in a right relation to him to heed his warnings, to be instructed by him, by living, not by bread alone, but by every word that proceeds from the mouth of God; and he is in direct communication with him through Jesus Christ, whereby he will regain the moral image of his Maker. Originally man's affections were in perfect obedience to God's will; but they have been perverted, misused, and degenerated by disobedience. In returning to God, the inclinations, the taste, the appetite, and the passions are brought into higher, holier channels. The bias to evil is overcome through man's determined effort, aided by the grace of Christ. The faculties that have been warped in a wrong direction are no longer misused, perverted, and misapplied. They are not wasted in selfish purposes, or fastened upon perishable things. The truth has been accepted, has convicted the soul, transformed the character, and there is a purification and elevation of all the powers of the being, and the God-given powers are no longer debased. <RH, March 1, 1887 par. 1>

Through the sanctification of the truth man becomes a partaker of the divine nature, having escaped the corruption that is in the world through lust. What may not man become through the grace given him, if he will but be a partaker of the divine nature? What examples of uprightness, of purity, of holiness would be given to our world! But the debasement of man's highest, noblest powers, which causes so much sorrow, crime, violence and suffering in the world, is because the precepts of God are not respected. It is because his law is transgressed. Oh, that all who claim to be standing in defense of the law of God would indeed practice in their daily life the observance of its holy principles! We see men eagerly striving to accumulate property. They put forth all their energies, tact, wisdom, and inventive powers to gain their object, in securing earthly treasures that they will not need, and cannot use for their own profit or for their children's benefit. These persons have not time to devote to prayer, or to seek God, or to place themselves on the side of Christ. Heaven and eternal things have no charms for them. All their moral powers are dwarfed, and their lives are spent for one purpose, the accumulation of wealth. The time, the opportunities granted them of God to secure heaven, are squandered in striving for earthly gain. Would that it were only to the impenitent that this melancholy picture applied! It is most sad, indeed, when those who profess godliness exhibit to the world such a perversion of their powers. <RH, March 1, 1887 par. 2>

The desire for laying up treasures upon the earth, of making provision for the unknown future, of centering all interest and effort in the earth, and of laboring for corruptible possessions, which must pass away, is not fitting us by the exercise of our powers, to secure the eternal, immortal treasure. If men who claim to believe the truth were as eager candidates for those treasures that are enduring, and if the concentration of their God-given powers were employed in securing the imperishable treasure, what might not they become in the world? What light would be reflected from them! What blessings would be in their flashing the bright beams of light upon the pathway of others! Oh, how many there are who care only for earthly things, and strive only for perishable treasures! All their powers are employed in securing earthly possessions, and time and talents, consequently, are spiritually dwarfed. God sets before man a heaven

to gain, a crown to win, and immortal honors to possess. But the powers of his being have been perverted, his object has been changed, and he may be classed with those of whom Paul writes, "who mind earthly things." Body and soul are given to the securing of earthly treasures. <RH, March 1, 1887 par. 3>

Satan carried Jesus to an exceedingly high mountain and presented before him all the glories of the world in a moment of time, and offered it all to him, if he would worship him. He met the stern rebuke of the world's Redeemer, "It is written, Thou shalt worship the Lord thy God, and him only shalt thou serve." Here, then, is the object before us, to worship God, to serve God, and to glorify God. Satan finds those who will give themselves to his service to gain the treasures of the world. He absorbs the mind, and controls the powers so that the service which God demands is given to him. He gains from man all that he tried to secure from Christ. We often see men who stand high in positions of trust, as Christ's followers, but who have made shipwreck of faith. A temptation comes to them and they sacrifice principle and their religious advantages to secure a coveted earthly treasure. The bait of Satan is taken. Christ conquered, thus making it possible for man to conquer also; but man places himself under the leadership of the god of this world, and steps from beneath the banner of Jesus Christ into the ranks of the enemy. All his powers are devoted to gain, and he worships other gods before the Lord. <RH, March 1, 1887 par. 4>

The worldly man is not content with a present sufficiency, or with even an abundance. He is always aiming to possess a larger stock, and turns every thought, every power, in this direction. Now he who is seeking for eternal riches should be striving for the heavenly treasure with far greater earnestness and perseverance, and with an intensity that is proportionate to the value of the object of which he is in pursuit. The worldly man is laboring for earthly, temporal things. He is laying up his treasure upon the earth, doing just that which Jesus has told him he must not do. The sincere Christian appreciates the warning given by Jesus, and is a doer of his word, thus laying up his treasure in heaven, just as the world's Redeemer has told him he should do. He views an eternity of bliss worth a life of persevering and untiring effort. He is not misdirecting his efforts. He is setting his affections upon things above, where Christ sitteth at the right hand of God. Transformed by grace, his life is hid with Christ in God. He has not lost by any means, the power of accumulation; but he employs his active energies in seeking for spiritual attainments; then all his intrusted talents will be appreciated as God's gifts to be employed to his glory. By him property will be prized, not hoarded, valued only inasmuch as it can be used to advance the truth, to work as Christ worked when he was upon the earth, to bless humanity. For this purpose he will use his powers, not to please or glorify self, but to strengthen every intrusted gift that he may do the highest service to God. Of him it can be said, "Not slothful in business; fervent in spirit; serving the Lord." <RH, March 1, 1887 par. 5>

God does not condemn prudence and foresight in the use of the things of this life, but the feverish care, the undue anxiety with respect to worldly things is not in accordance with his will. It will not do for us to float along with the current, we are to be laborers together with God. God has imparted to us moral powers and religious susceptibilities. He has given his own dear Son as a propitiation for our sins, that through him we might be reconciled to God. He has brought to us knowledge, light, and truth, to open our understanding. He is the way, the truth, and the life; and now it devolves upon man to seek most earnestly to co-operate with the agencies which the Lord has provided for his salvation. He must with earnestness lay hold upon the helps God has placed within his reach. He must pray, he must search the Scriptures, he must believe the word of God, he must obey God, and must employ all his powers in making the most of the opportunities and privileges brought within his reach. Then we must be laborers together with God; for God will not complete his work without human agencies. Jesus has made the infinite sacrifice in our behalf, and he expects of his followers far more than they give him,-- voluntary, zealous, disinterested co-operation. His bounty has brought the treasures of heaven within the reach of man, and God expects us to show our faith by our works. God is waiting, angels are watching, to see what the people to whom are committed the treasures of truth will do. They are God's workmen and his agents, and if those who are so highly favored with intrusted truths fail through love for earthly things to perform the part assigned them, it would have been better for them had they never been born. Not only will they lose heaven themselves, but, failing to act their part in the great plan of saving their fellow-men, they will scatter from Christ by thus neglecting to do their appointed work. Others will follow their example, and they will be cursed of God. There are many souls of all nations and tongues and peoples to be enlightened. Are the chosen, royal people of God paralyzed that they cannot see from the word of God their duty, and sense the weighty responsibility that rests upon them to be laborers together with God? "If any man will come after me, let him deny himself, and take up his cross and follow me," were the words that fell from the lips of the divine Teacher. <RH, March 1, 1887 par. 6>

Our fidelity to Christian principles calls us to active service for God. Those who do not use their talents in the cause and work of God, will have no part with Jesus in his glory. Light is to shine forth from every soul that is a recipient of the grace of God. There are many souls in darkness, but what rest, and ease, and quietude many feel in this matter! Thousands enjoy great light and precious opportunities, but do nothing with their influence or their money, to enlighten



others. They do not even take the responsibility of keeping their own souls in the love of God, that they may not become a burden to the church. Such ones would be a burden and a clog in heaven. For Christ's sake, for the truth's sake, for their own sakes, such should arouse and make diligent work for eternity. Heavenly mansions are preparing for all who will comply with the conditions laid down in the word of God. In behalf of the souls for whom Christ has died, who are in the darkness of error, it is enjoined upon all true followers of Christ to be a light to the world. God has done his part in the great work, and is waiting for the co-operation of his followers. The plan of salvation is fully developed. The blood of Jesus Christ is offered for the sins of the world, the word of God is speaking to man in counsels, in reproofs, in warnings, in promises, and in encouragement, and the efficacy of the Holy Spirit is extended to help him in all his efforts. But with all this light the world is still perishing in darkness, buried in error and sin. Who will be laborers together with God, to win these souls to the truth? Who will bear to them the good tidings of salvation?--The people whom God has blessed with light and truth are to be the messengers of mercy. Their means are to flow into the divine channel. Their earnest efforts are to be put forth. They are to become laborers together with God, self denying, self-sacrificing, like Jesus, who for our sakes became poor, that we through his poverty might be made rich. <RH, March 1, 1887 par. 7>

Divine and human agencies are combined in the work of saving souls. God has done his part, and Christian activity is needed now. God calls for this. He expects his people to bear a part in presenting the light of truth to all nations. Who will enter into this partnership with the Lord Jesus Christ? He will prescribe the terms, he will make all the conditions. Has God enlightened you with a knowledge of himself? Have the treasures of his word been opened to your understanding, so that you have become intelligent in regard to the truths therein? Then go to work with your ability. If you are only humble, pure in heart, single in purpose, you will see the needs and wants of God's cause. You will see that there are foreign countries to be visited, that missionaries must go forth with the spirit of self-sacrifice and devotion, to labor, to deny self, to suffer for Christ's sake. And even in our own country there are thousands of all nations, and tongues, and peoples who are ignorant and superstitious, having no knowledge of the Bible or its sacred teachings. God's hand was in their coming to America, that they might be brought under the enlightening influence of the truth revealed in his word, and become partakers of his saving faith. How many have felt any interest for these strangers? How many have been stirred with the spirit of the Master to act as missionaries to those brought, as it were, to our very doors? What will arouse our churches to their true condition of sleepiness and inactivity while souls are perishing within their reach? Where there is one laborer there ought to be hundreds receiving every word that proceeds out of the mouth of God, and giving it to the people as they can bear it. A hundred-fold more might have been done than has been done. A worldly spirit has prevailed among the professed servants of God, and the souls of men have not been counted of half as much value as their cattle, their farms, and their business. God will hold them accountable for this terrible neglect in the past; but what are they going to do in the future? Will they come into co-operation with our great Benefactor? Will they as men who have had the light of truth, let that light shine forth to those in darkness? God has honored them with the privilege of being co-laborers with Christ in the great harvest field. Will they thankfully, heartily receive all the advantages God has provided, and diligently improve them by exercise, using every ability and every sacred trust in the service of the Master? Their success in advancement in the divine life depends upon the improvement of the talents lent them. Their future reward will be proportioned to the integrity and earnestness with which they serve the Master. <RH, March 1, 1887 par. 8>

All the enterprises in temporal, earthly things prosper in proportion to the wisdom, tact, and concentration of powers exercised in acquiring the desired object. Just so must it be in our Christian enterprises. We must work according to God's word. There must be wise planning. There must be selection of men and gifts appropriate for the various branches of the work. God's word must be our guide as to the conditions that are specified by which we may become laborers together with Christ. The desire to accumulate wealth is an original affection of our nature, implanted there by our Heavenly Father for noble ends. If you ask the capitalist who has directed all his energies to the one object of securing wealth, and who is persevering and industrious to add to his property, with what design he thus labors, he could not give you a reason for this, a definite purpose for which he is gaining earthly treasures and heaping up riches. He cannot define any great aim or purpose he has in view, or any new source of happiness he expects to attain. He goes on accumulating because he has turned all his abilities and all his powers in this direction. There is within the worldly man a craving for something that he does not have. He has, from force of habit, bent every thought, every purpose in the direction of making provision for the future, and as he grows older, he becomes more eager than ever to acquire all that it is possible to gain. It is natural that the covetous man should become more covetous as he draws near the time when he is losing hold upon all earthly things. All this energy, this perseverance, this determination, this industry after earthly power is the result of the perversion of his powers to a wrong object. Every faculty might have been cultivated to the highest possible elevation by exercise, for the heavenly, immortal life, and for the far more exceeding and eternal weight of glory. The customs and practices of the worldly man in his perseverance and his energies, and in availing

himself of every opportunity to add to his store, should be a lesson to those who claim to be children of God, seeking for glory, honor, and immortality. The children of the world are wiser in their generation than the children of the light, and herein is seen their wisdom. Their object is for earthly gain, and to this end they direct all their energies. Oh that this zeal would characterize the toiler for heavenly riches!

*Basel Switzerland.* <RH, March 1, 1887 par. 9>

## **March 8, 1887 Co-laborers With Christ.**

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**By Mrs. E. G. White.**  
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Workers in the Master's vineyard must be imbued with the spirit of Christ in his love for souls. Divine influences and a strong, living, working faith are especial qualifications, in order for them to be co-laborers with Jesus Christ. They must cultivate constantly the graces of the Spirit, repressing unbelief. Honor is to be given to the human powers by putting them to the very highest use in the service of God. Under the control and guidance of the Holy Spirit, all may be co-laborers with God. All whom God has blessed with reasoning powers are to become intellectual Christians. They are not requested to believe without evidence; therefore Jesus has enjoined upon all to search the Scriptures. Let the ingenious inquirer, and the one who would know for himself what is truth, exert his mental powers to search out the truth as it is in Jesus. Any neglect here is at the peril of the soul. We must know individually the prescribed conditions of entering into eternal life. We must know what is the voice of God, that we may live by every word that proceeds out of his mouth. We cannot allow these questions to be settled for us by another's mind, or another's judgment. We must search the Scriptures carefully with a heart open to the reception of light and the evidences of truth. We cannot trust the salvation of our souls to ministers, to idle traditions, to human authorities, or to pretensions. We must know for ourselves what God has said. We are laborers together with God, and we want to know, and must know, what conditions are resting upon those who are to be heirs of salvation, or we shall die in our sins. It is not to be our study as to what may be the opinion of men, or of popular faith, or what the Fathers have said. We cannot trust to the voice of the multitude, but we want to know what is the voice of God, what is his revealed will. He has left us his own statements, and we must search for the truth as for hidden treasures. We must put away all skepticism, all exaltation of our own ideas. We must humble our hearts by repentance and with contrition of soul, praying for true enlightenment. We must be diligent and thoughtful. We must be constant learners in the school of Christ, then we shall be meek and lowly of heart as was our Saviour. The Lord positively demands of every Christian an intelligent knowledge of the Scriptures. He must dig for the truth as he would dig for hid treasures. He must search the Scriptures, comparing scripture with scripture; for he must be a laborer together with God. Individually, we are to work out our own salvation with fear and trembling. It is God who works in us, and by us, and through us. God's word is the sword of the Spirit, and with a knowledge of revealed truth, which is our spiritual weapon, we must go to work, laboring to pull down the strong-holds of the enemy. The truth must be spoken in love. We must show that we are Christ's followers and that we have learned of Jesus. We must approach the people in the spirit of kindness and affection. <RH, March 8, 1887 par. 1>

I feel deeply the need of our churches' having greater spirituality and more personal piety. If we are laborers together with God, our own piety must be sound and healthy, and then, when it comes in contact with error, it will not be moved with iniquity, or will not be corrupted. Our churches must feel their responsibility, and instead of devoting their time and talents to worldly things, seek to become elevated, ennobled. The truth must be to them a divine inspiration, a living reality. The laborers together with God will be aroused to do their work for the Master. Instead of doing so little, they must do very much more, and act as if they were plucking souls as brands from the burning fires. God is displeased with the ease-loving dispositions of those who have the light of truth. Time is golden. Lay hold of God by living faith, and exert your powers to their very utmost, having your testimony so vitalized by the Spirit of God that sinners will feel and sense their danger. Let faith be woven into your experience. Let every believer in the truth be thoroughly alive to the danger of this time. Let them awake from their stupor and feel that the delegated ministers are not the only ones to be workers together with God. Every soul must have a part in this. Says Christ, "Ye are the light of the world." This not only applies to the ministers, but to every soul to whom Christ has revealed himself. In your several churches you are to be active, living, Christian workers. Are you acquainted with your neighbors? Have you labored for those close by your own homes? Have you the love of Jesus? If so, you will feel an interest for the souls for whom Christ died. Pure religion and undefiled is an active principle. It overreaches the walls of home. It goes forth in quest of objects that need help. Its light flashes into the highways and hedges, and it is seen and felt in the larger places

of the earth. The lost sheep are searched for diligently, and wanderers are brought back to the fold. <RH, March 8, 1887 par. 2>

We must have more religion. We must love the Lord better. We must daily consecrate ourselves to the Lord and practice the truth. We profess to believe in earnest, sincere, self-denying effort. Let it ever be borne in mind that if a man who professes to believe the truth neglects his God-given responsibility, he will in the day of God be placed with the unprofitable servant. He will learn by the announcement made in the great day of accounts, if not before, that God was the owner of all he possessed, and that he was only made a trustee, or steward, and was held to a stern reckoning for the faithful administration of his trust. It is all the same, whether we have one talent, or three, or five, or ten; all are the Lord's. Not a farthing is to be squandered upon needless things to gratify the lusts. Not a particle is to be hoarded to the neglect of the salvation of souls for whom Christ has given his life. The principal is all the Lord's, the improvement of it is his, and on every dollar is stamped the image and superscription of Jehovah. All must render an account to God, of how their time and their talents of intellect and money have been used. It is not a light thing to be intrusted with riches; but it is a grand thing to be accounted as a faithful steward of God in making right use of the Lord's money. "How hardly shall they that have riches enter into the kingdom of God!" but how beautiful will be the character of those who have borne the trust of God's capital worthily! If one has held all as God's property, and heeded God's voice to invest his property in his cause to save precious souls, he will see these souls saved in the kingdom of God, because he appropriated God's means as he designed it should be appropriated. He will then be received into everlasting habitations. <RH, March 8, 1887 par. 3>

Let us come up to the high standard of God in Christ Jesus. Let us now consider, before it shall be everlasting too late, what is the measure of our responsibilities in this world in regard to the salvation of our fellow-men. Let each watch and pray, place himself in right relation to God, and study to see what good he may do,--what words he may speak, what influence he may exert, what light he may diffuse as co-laborers with God, and what he can do to establish missions in places where there are none, that a light may be continually shining forth to the dark corners of the earth. He may make such a disposition of his intrusted earthly treasures, as shall produce to him in the world to come an hundred-fold, and an eternal inheritance. While the religion of Christ flourishes in hearts, the streams of beneficence will never cease to flow. The one who is a faithful steward is constantly giving, and God is constantly supplying that the channel shall not become dried up. But it is not the rich alone that are to sustain the cause of God in our world; those who have been blessed with the light of truth can learn to practice self-denial, and have something to give. All the little rivulets made to flow into the channel of doing good, blessing humanity, will keep the treasury supplied with means. <RH, March 8, 1887 par. 4>

It is not merely the duty of the minister, but of every member of the church, to represent Christ to the world. They are to catch the rays of light from Jesus, and reflect them upon souls blinded by error and infatuated with false doctrines. They are to hold up the only true standard of righteousness, which is God's holy law, while the world is holding up a false standard. Satan is seeking to present light for darkness, and darkness for light, the truth for error, and error for the truth. He would extinguish every ray of light shining from the throne of God, and in its place put his darkness. But the sons of God are here, every one of them, for the purpose of irradiating the world. The more light is despised, opposed, and condemned, the greater evidence they have in regard to their work to let their light shine forth to others. They receive their orders from God to guide souls to righteousness, truth, and heaven. The torch of truth must shine to willing as well as unwilling eyes. When Christ ascended on high, the church was to be the agent, or medium, through which light was to be communicated to the world. "Ye are the light of the world." Every individual Christian is required of God to be a living, shining light in the world. He must wrestle with God in secret prayer; then he will go forth in the spirit of Christ to hold converse with men. Anointed for the mission, he bears with him the atmosphere of paradise. His words will be well-chosen, and his face will reflect the image of his Master. He will be the light of the world, a living epistle known and read by all men.

*Basel, Switzerland.* <RH, March 8, 1887 par. 5>

## **March 15, 1887 In What Shall We Glory?**

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By Mrs. E. G. White.  
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"Thus saith the Lord, Let not the wise man glory in his wisdom, neither let the mighty man glory in his might, let not the rich man glory in his riches: but let him that glorieth glory in this, that he understandeth and knoweth me, that I am the Lord which exercise loving-kindness, judgment, and righteousness, in the earth; for in these things I delight, saith

the Lord." Jer. 9:23,24. <RH, March 15, 1887 par. 1>

Men are not to rejoice in their wisdom, their strength, or their riches, but in the fact that they have a knowledge of Christ. This knowledge is the most excellent, the most precious, that we can possess. It is the pledge of everlasting life. For "this is life eternal, that we might know thee the only true God, and Jesus Christ, whom thou hast sent." Money cannot buy it, intellect cannot grasp it, power cannot command it; but to all who will accept it, God's glorious grace is freely given. But men may feel their need, and, renouncing all self-dependence, accept salvation as a gift. Those who enter heaven will not scale its walls by their own righteousness, nor will its gates be opened to them for costly offerings of gold or silver; but they will gain an entrance to the many mansions of the Father's house through the merits of the cross of Christ. <RH, March 15, 1887 par. 2>

It is only when the sinner feels the need of a Saviour, that his heart goes after the One who can help him. When Jesus walked among men, it was the sick that wanted a physician. The poor, the afflicted and distressed, followed after him, to receive the help and comfort which they could not find elsewhere. Blind Bartimaeus is waiting by the wayside; he has waited long to meet Christ. Throngs of people who possess their sight are passing to and fro, but they have no desire to see Jesus. One look of faith would touch his heart of love, and bring them the blessings of his grace; but they know not the sickness and poverty of their souls, and they feel no need of Christ. Not so with the poor blind man. His only hope is in Jesus. As he waits and watches, he hears the tread of many feet, and he eagerly inquires, What means this noise of travel? The by-standers answer that "Jesus of Nazareth passeth by." With the eagerness of intense desire, he cries, "Jesus, thou Son of David, have mercy on me!" They try to silence him, but he cries the more vehemently, "Thou Son of David, have mercy on me!" This appeal is heard. His persevering faith is rewarded. Not only is physical sight restored, but the eyes of his understanding are opened. In Christ he sees his Redeemer, and the Sun of righteousness shines into his soul. All who feel their need of Christ as did blind Bartimaeus, and who will be as earnest and determined as he was, will, like him, receive the blessing which they crave. <RH, March 15, 1887 par. 3>

The afflicted, suffering ones who sought Christ as their helper, were charmed with the divine perfection, the beauty of holiness, that shone forth in his character. But the Pharisees could see no beauty in him that they should desire him. His simple attire, and humble life, devoid of outward show, rendered him to them as a root out of dry ground. <RH, March 15, 1887 par. 4>

The self-righteous feel no need of Christ. And when those who profess his name extol their own wisdom and goodness, they give evidence that they are not acquainted with him. As soon as Christ is revealed to the soul, the sinner feels that his only hope is in the Lamb of God as the propitiation for sin. As Christ begins to open his love before him, watch the effect, and see what it is. Many claim this experience who are strangers to the love of Christ. But if it leads one to look with humility upon himself to place the honor of Christ above his own, if he gives evidence that the heavenly reward is of more value to him than his worldly possessions, we may know that beams of light from Christ are shining upon his soul. <RH, March 15, 1887 par. 5>

The Scriptures speak of some who thought they possessed love for Christ, when the test showed that self was uppermost in their affections. Simon the Pharisee was one of these. He professed to be a disciple of Jesus; and wishing to show his Master special honor, he made a supper, and invited Christ and his friends as guests. But Jesus shocked his narrow prejudice by showing that Heaven esteemed a penitent sinner above a Pharisee. The woman who had been a sinner, longed for purity of heart. She had seen the works of Jesus, and she greatly desired to become like him in character. The words of Christ had kindled the hope of a better life, and her deep love and gratitude prompted the offering of the precious ointment. The Pharisee was offended that Jesus should permit a sinner to approach him. Unbelief filled his heart, and doubts arose as to Christ's divine mission. The Saviour, reading his unspoken thoughts, reproved him by a parable:-- <RH, March 15, 1887 par. 6>

"There was a certain creditor which had two debtors: the one owed five hundred pence, and the other fifty. And when they had nothing to pay, he frankly forgave them both. Tell me therefore, which of them will love him most? Simon answered and said, I suppose that he, to whom he forgave most. And he said unto him, Thou hast rightly judged." Jesus takes Simon on his own ground, as feeling himself more righteous than the woman. Then he proceeds to draw the contrast between the love and devotion of the poor penitent, and the unbelief and cold neglect of the self-righteous Jew. <RH, March 15, 1887 par. 7>

"Seest thou this woman? I entered into thine house, thou gavest me no water for my feet; but she hath washed my feet with tears, and wiped them with the hairs of her head. Thou gavest me no kiss; but this woman, since the time I came in, hath not ceased to kiss my feet. My head with oil thou didst not anoint; but this woman hath anointed my feet with ointment. Wherefore I say unto thee, Her sins, which are many, are forgiven; for she loved much. But to whom little is forgiven, the same loveth little." <RH, March 15, 1887 par. 8>

Simon had been a great sinner, and also a loathsome leper. Christ had pardoned his sins, and cleansed him from the terrible disease that was upon him. He had as much cause as the woman he despised, for humility and gratitude to



Jesus. But he esteemed himself so highly, he was so intent upon maintaining his own honor and standing, that he was blind to the great debt of gratitude he owed. He had withheld from his Saviour even the acts of courtesy due to a common guest. He did not look upon himself as so great a sinner as he really was. Self-love opened the door to pride, unbelief, and ingratitude. So long as he cherished self-righteousness, he could not place a right estimate upon Christ.

<RH, March 15, 1887 par. 9>

The command is not, Let him that glorieth glory in himself, but in God. For sinful men, the highest consolation, the greatest cause of rejoicing, is that Heaven has given Jesus to be the sinner's Saviour. When Adam and Eve ate of the forbidden fruit, there was no hope for the sinful race; but Christ offered to take the sin upon himself. He offered to go over the ground where Adam stumbled and fell; to meet the tempter on the field of battle, and conquer him in man's behalf. Behold him in the wilderness of temptation. Forty days and forty nights he fasted, enduring the fiercest assaults of the powers of darkness. He trod the "wine-press alone; and of the people there was none with" him. It was not for himself, but that he might break the chain that held the human race in slavery to Satan. He saw that man had become so weakened by disobedience that he had not wisdom or strength to meet the wily foe, and this is why the Son of God takes upon himself man's nature, and, gaining the victory in our behalf, brings to us divine power, that, combined with human effort, will enable us to overcome. <RH, March 15, 1887 par. 10>

There is, then, no ground for men to take glory to themselves. For every blessing which they enjoy, for every good quality which they possess, they are indebted to the grace of Christ. None should exalt themselves as possessing wisdom or righteousness. There are many, especially among those who profess holiness, who compare themselves to Christ, as though they were equal with him in perfection of character. This is blasphemy. Could they obtain a view of Christ's righteousness, they would have a sense of their own sinfulness and imperfection. There is not a case recorded in the Bible, of prophet or apostle claiming, as do the "holiness" people of today, to be without sin. Daniel humbled himself before God, to confess his sins and the sins of his people. Paul had a very humble opinion of his own advancement in the Christian life. He says, "Not as though I had already attained, either were already perfect: . . . 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." And John declares, "If we say that we have no sin, we deceive ourselves, and the truth is not in us." Those who have the deepest experience in the things of God, are the farthest removed from pride or self-exaltation. They have the humblest thoughts of self, and the most exalted conceptions of the glory and excellence of Christ. Those who are expecting that Christ is soon to come, and that they are to be translated to a holy heaven, should, of all people upon the earth, walk most carefully and humbly before God. All self-importance must be purged away from us before we can grow in grace and the knowledge of the truth. When we have our eyes fixed upon heaven, and have clear views of the character of Christ, we shall exalt the Lord God in our hearts. <RH, March 15, 1887 par. 11>

As one becomes acquainted with the history of the Redeemer, he discovers in himself serious defects; his unlikeness to Christ is so great that he sees the necessity for radical changes in his life. Still he studies with a desire to become like his great Exemplar. He catches the looks, the spirit, of his beloved Master. By beholding by "looking unto Jesus the author and finisher of our faith," he becomes changed into the same image. It is not by looking away from him that we imitate the life of Jesus, but by talking of him, by dwelling upon his perfections, by seeking to refine the taste and elevate the character, by trying, through faith and love, and by earnest, persevering effort, to approach the perfect Pattern. By having a knowledge of Christ,--his words, his habits, and his lessons of instruction,--we borrow the virtues of the character we have so closely studied, and become imbued with the spirit we have so much admired. Jesus becomes to us "the chiefest among ten thousand," the One "altogether lovely". <RH, March 15, 1887 par. 12>

In all his dealings with his ancient people, the Lord sought to impress them with the idea that their strength was not in the wisdom of man, nor in his might, but in the God of their salvation. As Joshua, the leader of the children of Israel, went out alone before the taking of Jericho, to pray for God's special presence, an angel of the Lord appeared to him in the form of a mighty warrior; and to Joshua's challenge he replied, "As captain of the host of the Lord am I now come. . . . Loose thy shoe from off thy foot; for the place whereon thou standest is holy." The Lord marshaled his armies about the doomed city; no human hand was raised against it; the hosts of heaven overthrew its walls, that God's name alone might have the glory. It was that proud city whose mighty bulwarks had struck terror to the unbelieving spies. Now in the capture of Jericho, God declared to the Hebrews that their fathers might have possessed the city forty years before, had they but trusted in him. <RH, March 15, 1887 par. 13>

These things were written for our benefit. As a people, we lack faith. God will do great things for those who trust in him. The reason why his professed people have so little strength, is that they trust so much in their own wisdom, and do not give the Lord an opportunity to reveal his power in their behalf. He will help his believing children in every emergency if they will place their entire confidence in him, and implicitly obey him. <RH, March 15, 1887 par. 14>

There are troublous times before us; the judgments of God are coming upon our world. The nations of the earth are to

tremble. There will be trials and perplexities on every hand; men's hearts will fail them for fear. And what shall we do in that day? Though the earth shall reel to and fro like a drunkard, and be removed like a cottage, if we have made God our trust, he will deliver us. "He that dwelleth in the secret place of the Most High shall abide under the shadow of the Almighty. "Because thou hast made the Lord, which is my refuge, even the Most High, thy habitation; there shall no evil befall thee. . . . For he shall give his angels charge over thee, to keep thee in all thy ways." <RH, March 15, 1887 par. 15>

The rich man is not to glory in his riches. If we fix our affections on worldly things, we fail to exalt Christ. Satan would keep our minds absorbed with the things of this life, that we may lose sight of the highest life; but we cannot afford to yield to his devices. Christ is the source of all temporal, as well as all spiritual blessings. If he has given us riches, it is not that we may claim them as our own. "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." Paul counted all things but loss that he might win Christ. But when the Saviour calls for our possessions and our service, there are many who see they cannot obey God and carry their earthly treasures with them, and they decide to stay by their treasures. Jesus left all his glory, and became poor, that we through his poverty might be made rich. But how few of his professed followers appreciate his great sacrifice! How few are willing to follow his example! How can those who expect to stand around Christ's throne, and to be clothed with his righteousness, distrust God, and fear that he will leave them to come to want? Where is their faith? Our Heavenly Father feeds the ravens, and will he not much more feed us? "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." If we had a right view of Christ, we would permit nothing to interpose between ourselves and him. <RH, March 15, 1887 par. 16>

This is a time when the law of God is trodden under-foot; and the great question is, Who will stand for the truth? God is calling for volunteers. Who will respond? Those who study to see how near they can live to the world and yet gain heaven, will come just near enough to be shut out from heaven. We must accept the suffering part of religion if we would sit down with the Suffering One upon his throne. When Christ has done so much for us, shall we refuse to serve him? Shall we not become co-laborers with him in the work he came from heaven to do? There is a great work to be done in the cities, and who is ready to engage in it? Christ says, "Ye are the light of the world." "Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven." If we will separate from the world, and renounce its sinful practices, God has pledged himself to receive us, and to work with our efforts. <RH, March 15, 1887 par. 17>

Shall we not consecrate ourselves to God without reserve? Christ, the King of glory, gave himself a ransom for us. Can we withhold anything from him? Shall we think our poor, unworthy selves too precious, our time or property too valuable, to give to Jesus?--No, no; the deepest homage of our hearts, the most skillful service of our hands, our talents of ability and of means,--all are but too poor an offering to bring to Him who was slain and has "redeemed us to God by his blood out of every kindred, and tongue, and people, and nation." Lift him up, my brethren, the Man of Calvary. Lift him up before the people, and by and by he will lift you up to his throne, and crown you with glory, honor, and immortality.

*Basel, Switzerland.* <RH, March 15, 1887 par. 18>

## **March 22, 1887 The Church's Great Need.**

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**By Mrs. E. G. White.**  
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A revival of true godliness among us is the greatest and most urgent of all our needs. To seek this should be our first work. There must be earnest effort to obtain the blessing of the Lord, not because God is not willing to bestow his blessing upon us, but because we are unprepared to receive it. Our Heavenly Father is more willing to give his Holy Spirit to them that ask him, than are earthly parents to give good gifts to their children. But it is our work, by confession, humiliation, repentance, and earnest prayer, to fulfill the conditions upon which God has promised to grant us his blessing. A revival need be expected only in answer to prayer. While the people are so destitute of God's Holy Spirit, they cannot appreciate the preaching of the word; but when the Spirit's power touches their hearts, then the discourses given will not be without effect. Guided by the teachings of God's word, with the manifestation of his Spirit, in the exercise of sound discretion, those who attend our meetings will gain a precious experience, and returning home will be prepared to exert a healthful influence. <RH, March 22, 1887 par. 1>

The old standard-bearers knew what it was to wrestle with God in prayer, and to enjoy the out-pouring of his Spirit. But these are passing off from the stage of action; and who are coming up to fill their places? How is it with the rising generation? are they converted to God? Are we awake to the work that is going on in the heavenly Sanctuary, or are we waiting for some compelling power to come upon the church before we shall arouse? Are we hoping to see the whole church revived? That time will never come. <RH, March 22, 1887 par. 2>

There are persons in the church who are not converted, and who will not unite in earnest, prevailing prayer. We must enter upon the work individually. We must pray more, and talk less. Iniquity abounds, and the people must be taught not to be satisfied with a form of godliness without the spirit and power. If we are intent upon searching our own hearts, putting away our sins, and correcting our evil tendencies, our souls will not be lifted up unto vanity; we shall be distrustful of ourselves, having an abiding sense that our sufficiency is of God. <RH, March 22, 1887 par. 3>

We have far more to fear from within than from without. The hindrances to strength and success are far greater from the church itself than from the world. Unbelievers have a right to expect that those who profess to be keeping the commandments of God and the faith of Jesus, will do more than any other class to promote and honor, by their consistent lives, by their godly example and their active influence, the cause which they represent. But how often have the professed advocates of the truth proved the greatest obstacle to its advancement! The unbelief indulged, the doubts expressed, the darkness cherished, encourage the presence of evil angels, and open the way for the accomplishment of Satan's devices. <RH, March 22, 1887 par. 4>

The adversary of souls is not permitted to read the thoughts of men; but he is a keen observer, and he marks the words; he takes account of actions, and skillfully adapts his temptations to meet the cases of those who place themselves in his power. If we would labor to repress sinful thoughts and feelings, giving them no expression in words or actions, Satan would be defeated; for he could not prepare his specious temptations to meet the case. But how often do professed Christians, by their lack of self-control, open the door to the adversary of souls! Divisions, and even bitter dissensions which would disgrace any worldly community, are common in the churches, because there is so little effort to control wrong feelings, and to repress every word that Satan can take advantage of. As soon as an alienation of feeling arises, the matter is spread before Satan for his inspection, and the opportunity given for him to use his serpent-like wisdom and skill in dividing and destroying the church. There is great loss in every dissension. Personal friends of both parties take sides with their respective favorites, and thus the breach is widened. A house divided against itself cannot stand. Criminations and recriminations are engendered and multiplied. Satan and his angels are actively at work to secure a harvest from seed thus sown. Worldlings look on, and jeeringly exclaim, "Behold how these Christians hate one another! If this is religion, we do not want it." And they look upon themselves and their irreligious characters with great satisfaction. Thus they are confirmed in their impenitence, and Satan exults at his success. <RH, March 22, 1887 par. 5>

The great deceiver has prepared his wiles for every soul that is not braced for trial and guarded by constant prayer and living faith. As ministers, as Christians, we must work to take the stumbling-blocks out of the way. We must remove every obstacle. Let us confess and forsake every sin, that the way of the Lord may be prepared, that he may come into our assemblies and impart his rich grace. The world, the flesh, and the Devil must be overcome. We cannot prepare the way by gaining the friendship of the world, which is enmity with God; but by his help we can break its seductive influence upon ourselves and upon others. We cannot individually or as a body secure ourselves from the constant temptations of a relentless and determined foe; but in the strength of Jesus we can resist them. From every member of the church a steady light may shine forth before the world, so that they shall not be led to inquire, What do these people more than others? There can be and must be a withdrawal from conformity to the world, a shunning of all appearance of evil, so that no occasion shall be given for gainsayers. We cannot escape reproach; it will come; but we should be very careful that we are not reproached for our own sins or follies, but for Christ's sake. <RH, March 22, 1887 par. 6>

There is nothing that Satan fears so much as that the people of God shall clear the way by removing every hindrance, so that the Lord can pour out his Spirit upon a languishing church and an impenitent congregation. If Satan had his way, there would never be another awakening, great or small, to the end of time. But we are not ignorant of his devices. It is possible to resist his power. When the way is prepared for the Spirit of God, the blessing will come. Satan can no more hinder a shower of blessing from descending upon God's people than he can close the windows of heaven that rain cannot come upon the earth. Wicked men and devils cannot hinder the work of God, or shut out his presence from the assemblies of his people, if they will, with subdued, contrite hearts, confess and put away their sins, and in faith claim his promises. Every temptation, every opposing influence, whether open or secret, may be successfully resisted, "not by might, nor by power, but by my Spirit, saith the Lord of hosts." <RH, March 22, 1887 par. 7>

We are in the great day of atonement, when our sins are, by confession and repentance, to go beforehand to Judgment. God does not now accept a tame, spiritless testimony from his ministers. Such a testimony would not be present truth. The message for this time must be meat in due season to feed the church of God. But Satan has been

seeking gradually to rob this message of its power, that the people may not be prepared to stand in the day of the Lord. <RH, March 22, 1887 par. 8>

In 1844 our great High Priest entered the most holy place of the heavenly Sanctuary, to begin the work of the investigative Judgment. The cases of the righteous dead have been passing in review before God. When that work shall be completed, judgment is to be pronounced upon the living. How precious, how important are these solemn moments! Each of us has a case pending in the court of heaven. We are individually to be judged according to the deeds done in the body. In the typical service, when the work of atonement was performed by the high priest in the most holy place of the earthly sanctuary, the people were required to afflict their souls before God, and confess their sins, that they might be atoned for and blotted out. Will any less be required of us in this antitypical day of atonement, when Christ in the Sanctuary above is pleading in behalf of his people, and the final, irrevocable decision is to be pronounced upon every case? <RH, March 22, 1887 par. 9>

What is our condition in this fearful and solemn time? Alas, what pride is prevailing in the church, what hypocrisy, what deception, what love of dress, frivolity, and amusement, what desire for the supremacy! All these sins have clouded the mind, so that eternal things have not been discerned. Shall we not search the Scripture, that we may know where we are in this world's history? Shall we not become intelligent in regard to the work that is being accomplished for us at this time, and the position that we as sinners should occupy while this work of atonement is going forward? If we have any regard for our souls' salvation, we must make a decided change. We must seek the Lord with true penitence; we must with deep contrition of soul confess our sins, that they may be blotted out. <RH, March 22, 1887 par. 10>

We must no longer remain upon the enchanted ground. We are fast approaching the close of our probation. Let every soul inquire, How do I stand before God? We know not how soon our names may be taken into the lips of Christ, and our cases be finally decided. What, oh, what will these decisions be! Shall we be counted with the righteous, or shall we be numbered with the wicked? <RH, March 22, 1887 par. 11>

Let the church arise, and repent of her back-slidings before God. Let the watchmen awake, and give the trumpet a certain sound. It is a definite warning that we have to proclaim. God commands his servants, "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 attention of the people must be gained; unless this can be done, all effort is useless; though an angel from heaven should come down and speak to them, his words would do no more good than if he were speaking into the cold ear of death. The church must arouse to action. The Spirit of God can never come in until she prepares the way. There should be earnest searching of heart. There should be united, persevering prayer, and through faith a claiming of the promises of God. There should be, not a clothing of the body with sackcloth, as in ancient times, but a deep humiliation of soul. We have not the first reason for self-congratulation and self exaltation. We should humble ourselves under the mighty hand of God. He will appear to comfort and bless the true seekers. <RH, March 22, 1887 par. 12>

The work is before us; will we engage in it? We must work fast, we must go steadily forward. We must be preparing for the great day of the Lord. We have no time to lose, no time to be engaged in selfish purposes. The world is to be warned. What are we doing as individuals to bring the light before others? God has left to every man his work; every one has a part to act, and we cannot neglect this work except at the peril of our souls. <RH, March 22, 1887 par. 13>

O my brethren, will you grieve the Holy Spirit, and cause it to depart? Will you shut out the blessed Saviour, because you are unprepared for his presence? Will you leave souls to perish without the knowledge of the truth, because you love your ease too well to bear the burden that Jesus bore for you? Let us awake out of sleep. "Be sober, be vigilant; because your adversary the Devil, as a roaring lion, walketh about, seeking whom he may devour." <RH, March 22, 1887 par. 14>

## **March 29, 1887 Followers of Christ.**

\*[Morning talk at Orebro, Sweden, June 21, 1886.]

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**By Mrs. E. G. White.**  
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There was one who came to Jesus after he had witnessed some of his wonderful teachings, and said, "I will follow thee whithersoever thou goest." But Jesus read the heart and thoughts of the one who made this proposition, and knew that he was expecting to have some special honor in the esteem of Christ in his reign upon the earth, which he thought would be a temporal reign. But Christ answered him, "The foxes have holes, and the birds of the air have nests; but the Son of man hath not where to lay his head." And whosoever will engage to follow him whithersoever he goeth, must



himself work as Christ has worked. Those who engage to be partakers with Christ, must also be partakers with him of his humiliation and his sufferings. Not only will they have to be brought sometimes into strait and trying places in temporal things in this life, but they will meet with difficulties in spiritual things. <RH, March 29, 1887 par. 1>

When two disciples came to Christ, one preferring to sit on his right hand and the other on his left, Christ said, "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? Now, whosoever would set their feet in the path to follow their Redeemer, must be willing to follow him in all his self-denying, and to do others good. They must prepare their souls for trial and conflict in the same manner as Christ did,-- by prayer to his Father. <RH, March 29, 1887 par. 2>

After the precious Saviour had met with indifference, with opposition, with criticism from those who needed his help, to whom he could and would do good if they would receive his words, he said, "Ye will not come to me, that ye might have life." He went away alone with his Father, and prayed that he would not give up these rebellious ones to their own perversity of spirit; and he sent up his petitions with strong crying and tears. And if the Majesty of heaven, the King of glory, has found it a necessity to pray to his Father, every one must imitate his example. <RH, March 29, 1887 par. 3>

The enemy will seek in every way possible to obstruct the course of those who take hold of any branch of the work of God, that they may not have success. But instead of their interpreting this as an evidence that the Lord would not have them engage in individual labor, they should take it in altogether a different light, and see in the difficulties a vigilant foe; because the enemy is watching to block the way. And especially will this be the case with young men and women who would give themselves to the work of God. Satan will use every means to divert them from it. He attacks those who are doing errands for God, that they may be defeated. But those very ones who have had this difficulty to contend with, and have carried the matter to God, and persevered under discouragements, will say that it is the most valuable part of their experience. <RH, March 29, 1887 par. 4>

The new and inexperienced workers frequently have had an idea that they could do the work themselves, and thus they have failed to seek God most earnestly for that help which they so much needed, that they might see their own weakness and insufficiency, and cling to the Arm mighty in power. These things should be no discouragement to those who would take hold of the work; for God often brings into strait places those whom he would have engage in labor for him, so that they may learn lessons of dependence and trust, and know the Source of their strength. Should he make the path very easy before them, they would be liable to feel that they were sufficient and powerful, and able to do the work themselves, and not seek God or give him the glory. But every one who is engaged in the work of God should feel the importance of learning lessons in Christ's school; and Christ tells us what the character of these lessons are: "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." Now the conditions are that every one shall take Christ's yoke upon him, and learn of him; and thus "ye shall find rest unto your souls." <RH, March 29, 1887 par. 5>

The reason why you fail to appreciate that which comes to you in warnings and reproofs from the word of God, is chiefly owing to your own self. You are inclined to feel your self-importance, and therefore your pride is wounded frequently, because you have not the meekness and lowliness of character to lie down at the foot of the cross. If you call to mind the Author and Finisher of your faith, and realize what he has suffered--that he went without the camp, bearing reproach for you that you might be saved,--then you will think that you are suffering nothing. What you want is the Spirit of Jesus. You need to cherish it continually; and then when difficulties shall arise, you will be hid in Christ, and will manifest the Spirit of Christ on any and every occasion. You should not encourage a feeling of sympathy and pity for yourself. All self should be hid in Jesus Christ, and then you will feel such sincere sorrow and pity for the souls who do not know what is for their best good, that you will forget all about your being misused. <RH, March 29, 1887 par. 6>

We must bear in mind continually this fact: that the hand of Jesus reaches over every one of his sincere followers, and every blow that is aimed at you to injure you, wounds the hand of Jesus that covers you. So you are to lose self entirely; to put it out of sight as much as possible; and when you see that your words are not received by those you greatly desire to help and save, then you must flee to Christ and pray, as he fled to his Father and prayed. Christ will hear your humble prayers, and give you access to souls. <RH, March 29, 1887 par. 7>

We are not one fifth part as meek and humble as we should be. We need to study carefully what these things mean,-- that we are to eat the flesh of Christ, and to drink his blood. We must bring Christ into our being. The care and trouble we have, are caused, to a great degree, by our own hearts' not being in harmony with Jesus Christ. We must take the word of God to ourselves,--and Christ is that word,--and study all his words of advice and counsel, and make them a part of our own life and character. Whatever may have been your defects, you are not to carry those defects along with you from day to day; but you are to set your feet upon the lower round of the ladder, and climb until you reach the topmost round. "The kingdom of heaven suffereth violence, and the violent take it by force." You must hold fast to Christ. Christ is that ladder. We are to mount by the Mediator, and all the while keep hold on the Mediator, clinging to

Christ, walking with Christ, living with Christ, growing in Christ, until we gain heaven. Christ is the ladder set upon the earth, the topmost round reaching the throne of God. <RH, March 29, 1887 par. 8>

There are great blessings that we can realize if we will only bring ourselves into harmony with Jesus Christ. It is not that you are to trust in what you can do, but what Christ can do with your efforts; and therefore the whole glory should redound to Jesus Christ, if you would meet with success. And these lessons which appear to you so discouraging, should be regarded by you as the most precious lessons you could have, because you are made through them to see that your whole success depends upon your hold upon God; and if you pray to him in faith, you may know that he will hear your prayers, and will be by your side to help you in every circumstance. <RH, March 29, 1887 par. 9>

## **April 5, 1887 Visit to Tramelan, Switzerland.**

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**By Mrs. E. G. White.**  
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We left Basel for Tramelan Dec. 24, in company with Bro. and Sr. Ings, to be present at the dedication of the first chapel built in Europe by Seventh day Adventists. Brn. Ertzenberger and John Vuilleumier were also present on this occasion. Bro. Ertzenberg was my interpreter on the Sabbath. He also preached to the Germans. <RH, April 5, 1887 par. 1>

This small but neat house of worship was built by Bro. Roth's family. Hitherto the meetings had been held in private houses. We felt that the Lord would honor this movement made to his glory. Friends came in from Bienne and Chaux-de-Fonds, and we had a profitable meeting. The Lord gave me his blessing in seeking to present to the people the necessity of cultivating respect for the place where they assembled to worship God. We had excellent meetings upon the Sabbath. <RH, April 5, 1887 par. 2>

Notice was sent in to the National Baptist Church, that Mrs. White would speak there on Sunday afternoon; but the minister refused to read the notice to his congregation because he thought Mrs. White would speak upon the Sabbath question. Nevertheless there were from two to three hundred persons present, who gave the best of attention. Bro. John Vuilleumier interpreted for me, and the Lord blessed me by his Spirit as I presented before the people the plan of redemption, and what constitutes genuine faith in Jesus Christ, the atoning Sacrifice. Faith on the Son of God goes deeper than many discern. Dost thou believe on the Son of God? This inquiry is of deep spiritual import, and of the utmost importance. It is not merely whether we admit our faith in the world's Redeemer, but do we believe in him as our Saviour? Have we an intelligent personal faith? Is our acceptance of Christ as our Saviour not merely an article of faith, but a living, abiding presence in our homes? We are not to lay this knowledge aside as a memento to look at occasionally, but we are to believe on the Son of God as our own Saviour, and bring him into our life, practicing his virtues; our very life is to be hid with Christ in God. To believe on Christ is to have God dwell in the soul and have not merely the acts, but the words, and even the thoughts, brought into subjection to the Spirit of Christ. The general expressions after the meeting were, "I shall take home that which I have heard;" "I see nothing objectionable in that which we have heard today," One man, in response as to what constitutes genuine faith, uttered his sentiments, and when asked, "What do you think of that which we have heard today," answered, "Oh, it does not matter to me; I am saved, I am saved." <RH, April 5, 1887 par. 3>

The national minister expressed regret that he had not read the notice. Said he would have done so had he known that Mrs. White was going to speak upon the mission of Christ. We returned to Basel that night, praying that the seed sown might find lodgment in some hearts. We learned that the impression made upon the community was good, and that much prejudice was removed. And many desired to hear Mrs. White speak again. <RH, April 5, 1887 par. 4>

By special invitation we left Basel Feb. 4, accompanied by Bro. and Sr. Ings and our interpreter, Bro. John Vuilleumier. Friday night we had a meeting with the church in the new chapel. Sabbath, in the forenoon, Bro. Ings spoke to the people with much freedom, and all seemed to be deeply interested and profited. I spoke in the afternoon, from Mal. 3 : 16-18. The Spirit of the Lord moved upon hearts. After the discourse we had as social meeting, and many excellent testimonies were borne. One young man had not taken any part in the meetings for more than a year. He had been overcome through temptations, and fallen under discouragement. He made humble confessions, with weeping, and there made a decided stand to be wholly for the Lord, and expressed his determination to do all in his power to help others. His mother had never before taken part in social meeting, but she bore her testimony, and several others confessed and wept before the Lord. We all felt the deep movings of the Spirit of the Lord in our midst. The Lord was at work softening and subduing hearts. Bro. G. made very interesting remarks, which Bro. John Vuilleumier interpreted to me. He said he had for years been praying for his brother, who lived some miles away, that the Lord would draw him

buy the cords of his love, and that he might take hold of the truth. During the week of prayer Bro. G. made this case of his brother's a special subject of prayer. He went to visit him, to see if he could not say or do something to help him to walk in the light. He found that his brother had been deeply convicted. He stated that while engaged in work upon the Sabbath his tools seemed so heavy that he could scarcely hold them in his hands. It seemed that he must drop them, and keep the Sabbath. He read the tract, "Sufferings of Christ," which had been translated into French, and that decided him to obey his convictions of conscience and keep the Sabbath. Expecting to receive his discharge, he told his employers that he could not work another Sabbath; but he was told to continue his work. Bro. G. was filled with joy and gratitude to God that his prayers were answered. He stated there were others, also, who were convicted, one a man of influence.

<RH, April 5, 1887 par. 5>

I had tried to impress upon them the importance of laboring for those close by their own doors, each child of God feeling that he has a sacred duty to bring others to Christ, and thus each becoming a missionary for God. This was responded to heartily, and many resolved that they would take hold more earnestly and in faith, and have more patience in well-doing, and not become weary and so quickly discouraged. Our meetings closed with the blessing of God. After the meeting we had an interesting season at the house of Bro. Roth. I was requested to pray for a young man who had resolved to be on the Lord's side. His wife and sisters were present, and as I offered prayer for him, Bro. Vuilleumier interpreted me. The Lord did bless, and hearts were melted into tenderness. The young man then, with affection and tears, kissed his sisters and the brethren Roth. There had been some unhappy feelings of difference, but all was confessed and forgiven, and the room seemed to be filled with the peace of Christ. Sr. Roth made the statement, "The peace of Christ has come to this house." "These precious tokens of God's love should be highly appreciated by us, and never be forgotten. They should awaken gratitude in our hearts continually. <RH, April 5, 1887 par. 6>

The Lord has said to his people, "Ye are the light of the world." We are representatives of Bible truth. God has made us the repositories of his law. Then let none hold the truth in unrighteousness, but let the spirit, the words, and the deportment correspond with the principles of truth we claim to believe. We keep Christ in the background, and do not bring him into our hearts. I feel deeply that as a people we are not following our Bibles in our treatment of one another. There is not that spirit of full and entire forgiveness which brings peace and rest to the soul. I find here in Europe that on this point there are special lessons to learn; and a neglect to learn these lessons separates the soul from God. Satan magnifies little things. If he sees that our efforts in behalf of others do not work a reformation in them at once, then there comes in a spirit of impatience, and sharp, rasping words are spoken, that do not work any reformation in them nor bind them any closer to our hearts. Love is the silken cord which binds hearts together. We are not to feel that we are to set ourselves up as a pattern. As long as we think of ourselves, and what is due us from others, it will be impossible for us to do our work of saving souls. When Christ takes possession of our hearts we shall no longer make the narrow circle of self the center of our thoughts and our attentions. <RH, April 5, 1887 par. 7>

I spoke in the National Church on Sunday afternoon, upon the subject of temperance. The minister who had refused to give notice of my appointment the first time, was invited to be present and open the meeting with singing and prayer. He readily consented to do so. I had much freedom in speaking to an attentive audience. Although I am obliged to reach the people through an interpreter, my constant prayer is, Lord, speak thou to the hearts of the bearers; impress the truth upon the soul. Bro. Ings spoke in the evening, in the new chapel. Tramelan was the first place where the truth was preached in Europe, and this is our first chapel built, aside from our mission house in Basel. Our people feel grateful to God for the victory gained in this place. Prejudice has been overcome, and the doctrines we hold are looked upon in a very different light than heretofore. The way is being prepared for a course of lectures to be given in Tramelan; and if the church are laborers together with God, we believe that the Lord will increase their numbers, and that many souls will be saved. <RH, April 5, 1887 par. 8>

To say we believe the truth while its principles are not practiced daily in our lives, will leave us in a condition similar to that of Capernaum,-- exalted to heaven in point of light and bestowed blessings, yet these blessings and this light unappreciated. The Lord would have us wash our robes of character now, remove every stain in the blood of the Lamb. We see so many who estimate the character of their brethren and sisters by the manner in which they treat them. We are not here to be made much of, but to be helpful to others; and we must not measure the religious standing of others by their willingness to serve us. We love people who are pleasant, and who have no disagreeable ways; then let us gather to *our* souls the graces of the Spirit of Christ, and bring them into our life, that God may not turn from us with the same disgust with which we turn from others. Defects of character often close our hearts to those who need encouragement to overcome them. The Lord will close his heart to us who are wayward, unpleasant, disrespectful, disobedient, irreverent, and forgetful of him as a guest whom we should honor. Shall we require of others that deference, that respect, that honor which we refuse to give to Jesus in Christian politeness? Let our pride, our selfishness be humbled in the dust. Let self be hid with Christ in God, and let us remember that if we have an unforgiving spirit toward the erring, the Lord will not forgive our trespasses, but will deal with us as we deal with those erring ones who are connected with us in

labor and in church capacity. <RH, April 5, 1887 par. 9>

We need to have higher and more distinct views of the character of Christ, to lead us to copy his example. We need to better understand what constitutes a pure religious life. We must learn to be Christ-like in disposition and character. We need an increase of faith in the promises of God. He has shown us great and precious favors; he has revealed to us his glory, all loving, holy. These attributes are blended with justice and mercy. We are not to think of God only as a judge, and to forget him as our loving Father. Nothing can do our souls greater harm than this; for our whole spiritual life will be molded by our conceptions of God's character. We have lessons to learn of Jesus' love. He has been ever solicitous for our welfare. His voice is ever inviting us to come to him with all our griefs and sorrows; and if we will obey the call, we shall draw toward Jesus. <RH, April 5, 1887 par. 10>

Now let us improve the precious opportunities to become acquainted with our Heavenly Father, who "so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." Wondrous love that God, the infinite God, has made it our privilege to approach him by the name of *father!* No earthly parent could plead more earnestly with an erring child, than he who made us pleads with the transgressor. No human, loving interest has ever followed the impenitent with such tender invitations. Then with what tender sympathies should we labor for the erring, sin perishing souls around us! We must work in the spirit in which Christ worked, with the compassionate tenderness that he manifested. When by living faith we shall claim the promises of God, when we shall live by every word that proceedeth out of the mouth of God, we shall place ourselves on the side of Christ, and have his Spirit and his grace to work with our efforts to bring souls to a knowledge of the divine will. <RH, April 5, 1887 par. 11>

"Whosoever will, let him take the water of life freely." Why do we not come to Him who has promised? His word is pledged. "The mountains shall depart, and the hills be removed; but his kindness shall not depart from his people, neither shall the covenant of his peace be removed." His voice is heard, "I have loved thee with an everlasting love." "With everlasting kindness will I have mercy on thee." How amazing is this love, that God condescends to remove all cause for doubt and questioning from human fears and weakness, and takes hold of the trembling hand reached up to him in faith; and he helps us to trust him by multiplied assurances and securities. He has made us a binding agreement upon condition of our obedience, and he comes to meet us in our own understanding of things. We think that a pledge or promise from our fellow men, if recorded, still needs a guarantee. Jesus has met all these peculiar fears, and he has confirmed his promise with an oath: "Wherein God, willing more abundantly to show unto the heirs of promise the immutability of his counsel, confirmed it by an oath: that by two immutable things, in which it was impossible for God to lie, we might have a strong consolation, who have fled for refuge to lay hold upon the hope set before us." Heb. 6:17, 18. <RH, April 5, 1887 par. 12>

What more could our Lord do to strengthen our faith in his promises? The clean heart, the right spirit, he requires of us, which is the gift of Jesus Christ, Christ worked to this end, and man co-operates with him. The divine and human efforts are united. The white robe, the crown of righteousness, an eternal weight of glory, is laid up for those who love God and keep his commandments. Then let all pride, all self-sufficiency be laid at the feet of Jesus. He is faithful that hath promised. If we approach him with a lowly, child-like trust, he will give us his grace and the treasures of eternal life as a free and everlasting gift. <RH, April 5, 1887 par. 13>

## **April 12, 1887 The Work in Basel, Switzerland.**

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**By Mrs. E. G. White.**  
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On returning from Tramelan to Basel, Feb. 7, we found that special efforts were being made by all connected with the mission building, to draw nigh to God by earnest prayer and confession, that the blessing of the Lord might be granted us in an especial manner when our Conference and Council should convene. Meetings were held at 6:30, commencing Feb. 6. I commenced the next morning to speak to the people, and we labored earnestly with our brethren and sisters for deeper spirituality and knowledge of the will of God. We felt the great need as laborers together with God, of meeting a higher standard. <RH, April 12, 1887 par. 1>

What a wonderful reverence Jesus expressed in his life mission for human life! He stood not among the people as a king demanding attention, reverence, service, but as one who wished to serve, to lift up humanity. He said he had not come to be ministered unto, but to minister. I am sure that the great lesson of forgiveness must be learned more perfectly by us all, and we must practice the Christian graces. Wherever Christ saw a human being he saw one who needed human sympathy. Many of us are willing to serve certain ones,--those whom we honor,--but the very ones to



whom Christ would make us a blessing if we were not so cold-hearted, so unkind and selfish, we pass by as unworthy of our notice. We do not help them, though it is our duty to do this,--to bear with their rudeness, while seeking to cultivate the opposite traits of character. We must work the works of Christ. The greatest wrong we can do others, if we think ourselves injured by them in any way, is to be unforgiving. This is a most dangerous position for professed Christians, because just in the manner that they treat their brethren, so will the Lord of heaven treat them. We are seeking here in these meetings to instruct, not merely with regard to the theory of the truth, as to how we shall practice the truth; but the question that is of great and vital importance with us now is, What must I do to be saved? <RH, April 12, 1887 par. 2>

We have a great truth and great light; and if we walk in the light as it shines upon our pathway, we shall have increased light. Our works should correspond with our faith. Oh, why are we not more in earnest? Why do we not rise to our high privilege, and partake of the divine nature? As the wax takes the imprint of the seal, so must the soul receive and retain the moral image of God. We may become filled with his love, and transfigured by beholding his purity and righteousness. Our souls will become sluggish and our faith enfeebled unless we arouse and have a firm, steady, active faith. He "that hath this hope in him purifieth himself, even as He is pure." <RH, April 12, 1887 par. 3>

The great sin of God's people at the present time is that we do not appreciate the value of the blessings God has bestowed upon us. We serve him with a divided heart. There are many who are cherishing some idol, and worshiping at its shrine. God's truth is elevated and holy, sanctifying the soul, if brought into the life and interwoven with the character. God is seeking by means of his truth to make us a separate and peculiar people. This is the influence the truth should have upon us. Our obedience and devotion are not equal to our light and privileges; and the sacred obligations resting upon us to walk as children of the light, are not fulfilled by us. As Christians we fail to come up to our high calling. Warnings and reproofs have been given us from God, but they influence us only for a time, because we do not consider it as our life work to press forward and upward to the mark of the prize of the high calling in Christ Jesus. Oh that God's people would consider their superior advantages, and understand from the light of his word that we must be judged according to the light which shines upon our pathway! All the privileges and opportunities given us by God are designed to make us better men and women. The people of God must move from settled principle, making it their first concern to seek the kingdom of God and his righteousness, and then go on from light to still greater light. If we fail to profit by the light, and become cold and hard-hearted, and are not easily impressed with the truth, and the energies of the soul become palsied, we cannot reasonably expect that judgment will be given in our favor, because, like Capernaum, we are exalted to heaven in point of privilege. <RH, April 12, 1887 par. 4>

The blessed light that is now given us was not given to Sodom and Gomorrah, or they might have remained unto this day. Every soul that really believes the word of God, will show the same by his works. The great goodness of God is displayed in his requirements, nor can we be Christians if we neglect to obey his word. The truth is able to save our souls; for God by his own Spirit is a continual agent in it, and it is this divine agency that makes the truth a sanctifying power. <RH, April 12, 1887 par. 5>

Sabbath morning, Feb. 12, at half past six we had our morning meeting. The Lord gave me much freedom in speaking to the people, and the fallow ground of hearts was broken up. Many confessions were made with freely flowing tears. We see that the Spirit of the Lord is coming into the meeting, and this makes me rejoice. We want the work to go deeper and be more earnest. I tried to impress upon the people that a happy flight of feeling is no evidence that we are in favor with God. We must have the living, divine principles ever abiding in us, and not make an idol of impulse or of a high degree of feeling. If we have pardon, we must show repentance. We must have faith, and walk by faith; not entertain the idea that we must have assurance in feeling before we acknowledge ourselves blessed of God. The assurance is in God's word. God has said, and it will be done. He who trusts in God must have due respect for all the means and all the helps to obedience. The written word, the services of God's house, and the throne of grace,--these are God's blessings, and our work is to lay hold upon the promises of God. Rely upon them. Live by every word that proceedeth out of the mouth of God. This is the victory, even your faith. Without holiness no man can see the Lord. Whatever our hopes or our profession, God calls for deeds and works. A meek and quiet spirit is the result of the grace of God in the heart. Faith in God's promises must be exercised while we work out our salvation with fear and trembling, God working in us to will and to do of his own good pleasure. We must be constantly guarded, for we are on the battle-field against a wily foe. We have a heaven to win; a possession to gain that requires the vigilant exercise of every spiritual muscle. Half-hearted work will not do here. God will accept nothing short of whole-hearted service, willing obedience. <RH, April 12, 1887 par. 6>

Sabbath, Feb. 12, was almost entirely devoted to service. We have not had an exciting time, but firm conviction is taking hold of minds. We feel that we are advancing. We are trying to make the people understand that it is not God's design to withhold his presence, but that we are not sufficiently spiritual to discern his presence, and to lay hold of his promises, and claim them by faith. Our hearts lie too much in vapors and mists of worldliness, sin, and frailty, through

which only a dim light reaches us, penetrating this mist and fog which Satan pours in upon us, while the full brightness of Christ's righteousness shines above us, and we scarcely look up. There are efforts which we ourselves must make. The cares of life will try us; but we let them disturb our confidence in God, and then we wonder why we have not more comfort, and more peace and hope and joy. Oh, I wish we could see these things as they are, and be sensible Christians! If we do not have ecstatic feelings, we begin to doubt whether we are Christians or not, when we should not look at our feelings, but at God's word; for there is our assurance. We must bring our hearts into a right position. We must put away all sin, all pride, all impatience, all envy and evil thoughts, all jealousies, and then, while working out our own salvation, God will work in us to will and to do of his good pleasure. <RH, April 12, 1887 par. 7>

We must hold fast the promises. These are the pledged words of Him who is truth and verity; and these are our assurances. They can be appropriated to ourselves only by individual faith. Learning their truth by our loving trust, we must learn, not that man never is, but that we always are blessed. How many blessings we lose because we slight and overlook the blessings we daily receive, yearning for that which we have not. Common mercies which thickly strew our pathway, are forgotten and undervalued. We may learn lessons from the humble things of God in nature. The flower in dark and humble places responds to all the rays of light it can get, and puts forth its leaves. The caged bird sings in the prison cage, in the sunless tenement, as if in the lordly, sunny dwelling. God knows whether we will make a wise and saving use of his blessings; he will never give them to us to abuse. God loves the thankful heart, trusting implicitly in his words of promise, gathering comfort and hope and peace from them; and he will reveal to us still greater depths of his love. <RH, April 12, 1887 par. 8>

At nine o'clock there was a social meeting, and then a sermon by Eld. Ings. The German portion of the congregation received a blessing, having an opportunity to hear the Bible truth in their own language. Seventeen have recently come to the truth in Basel, for which we thank and praise God. In the afternoon a discourse is given to the Germans. Three are to be baptized (several have already received the ordinance), and the communion service is to be attended this afternoon. I am full of thankfulness to God for the mercies of this Sabbath. We should make our life a clear, steady, burning light to the world. If we are not always on the mount, it is because God sees it would not be for our best good, because we would not see and be thankful for the lesser blessings. We should be thankful that he is still with us in the lowly valley of cares and troubles that press the soul. The Lord would have us look up, and be grateful to him that there is a heaven; that Jesus is preparing mansions for us, where the weary will be at rest. Let us praise God from whom all blessing flow. Let us grasp by living faith the rich promises of God, and be thankful from morning till night. <RH, April 12, 1887 par. 9>

Feb. 14.--This morning we had another meeting to seek God in prayer, and by humble confession. I spoke from these words: "And they that are Christ's have crucified the flesh with the affections and lusts." The Lord helped me to speak pointedly upon this scripture. The gospel demands from every human being an unreserved consecration to God, of both body and soul, with all their energies and capabilities, throughout the entire period of our probation. In this work there is to be no indolence; continual advancement is required of us, while God claims every ordinary or peculiar power, endowment, and faculty he has given us in trust. To withhold these from God, is robbery toward God; while every talent is given us as a sacred trust, upon condition that it shall be used and improved, enlarged and strengthened, by use, in accordance with the will and design of the great Giver, that by this means divine light and power shall be communicated to the world through God's appointed channel. <RH, April 12, 1887 par. 10>

In this work, if talents are well improved, increased talents are the result. "Unto every one that hath shall be given, . . . but from him that hath not shall be taken away even that which he hath." If Heaven's bestowed gifts are not appreciated and improved as God's intrusted capital,--if they are buried in worldliness, in selfishness,--these powers capable of blessing humanity decrease; and because the God of heaven is not sought after and glorified as the source of all these precious endowments, he is dishonored, and he cuts off the supply. In order to increase, to grow in the knowledge of our Lord and Saviour Jesus Christ, we must put to use by human effort our physical and intellectual powers. All these powers are under contribution to God, and must be taxed to the very uttermost. The youth and the child must be taught these lessons. "I write unto you, little children, because your sins are forgiven you for his name's sake." The fervor of the new-born child of God in his first love is as sweet fragrance to God; and the simple testimonies, the cheerful service, and the grateful thanks are acceptable to God. <RH, April 12, 1887 par. 11>

Our social meetings have shown still more decided advancement. We are coming nearer to the point, nearer to the freedom and liberty of the children of God. Confession with weeping has been made, and we see there is a deeper sense of how far short they have come of meeting the standard of righteousness. There is a firm purpose to do better, if we can by repetition of great and solemn warnings and precious inducements in the promises, bring them to feel their great need and the willingness of God to pardon and bless, we shall have gained a victory over Satan and over his devices. God requires of every one of his followers faith, sincere prayer, and a spotless example. Not one is excused; they are his employed servants, working for wages, even the life which is to come. To be unfaithful to God, who has manifested

so great interest for us, is the basest ingratitude. <RH, April 12, 1887 par. 12>

## April 19, 1887 The Conference at Basel

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By Mrs. E. G. White.  
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The Swiss Conference commenced here Thursday evening, Feb. 17. There were quite a number present from abroad. Last year the European Missionary Council was held in connection with the Swiss Conference at Basel. Delegates came from Denmark, Sweden, Norway, Wales, Scotland, England, France, Italy, and Germany. This year many of these attended the Council held in England last September, and therefore did not come to our Swiss Conference. But we have had delegates this year from France, Switzerland, and Italy, and also a good representation of our brethren and sisters; and as I looked upon the people assembled, and saw such an intelligent, interested congregation as filled our chapel so that extra seats had to be brought in, my heart was filled with gratitude to God to see the marked change, the improvement over one year ago. I knew that the Lord had been at work by his Holy Spirit, and could see that progress had been made in many directions. There have been additions to the churches in Chaux-de-Fonds, Lausanne, and Basel, and in other places; and as one soul saved is of more value with God than the whole world, why should we not praise God for this good work? My heart was thankful. The world's Redeemer said, "I say unto you, that likewise joy shall be in heaven over one sinner that repenteth, more than over ninety and nine just persons which need no repentance." <RH, April 19, 1887 par. 1>

The Son of man came to seek and to save that which was lost. Doth not the shepherd "leave the ninety and nine in the wilderness, and go after that which is lost until he find it?" All heaven is watching with intense interest the work that is going forward in the world. Satan with his power is working with all deceivableness of unrighteousness to deceive and ensnare. Evil angels conspire with evil men, and the whole energies of apostasy are at work to destroy the advocates of truth, and to hedge up the way that they shall not come to Christ, their Redeemer, that they may have life. And when the truth is accepted, and the soul is brought to genuine repentance and faith in God, then there is joy in heaven, and anthems of praise are sung. Therefore if there is rejoicing in heaven over one sinner that repenteth, let there be joy upon earth among men who love God, that sinners are brought to a knowledge of the truth. <RH, April 19, 1887 par. 2>

We see great improvements made. Earnest efforts are being put forth by our brethren to learn English, and they have a much better understanding of this language than they had one year ago. This we try to encourage in every church; for in this way the English-speaking ministers can obtain direct access to the people. Our publications in English are quite numerous, while in French and German they are very limited, so that a large table of most precious food is spread before those who understand the English language; and our workers in these countries should be putting forth efforts to become better acquainted with the language which will give them much greater opportunities to instruct the people in doctrines and practices of godliness. <RH, April 19, 1887 par. 3>

Sabbath, Feb. 19, I spoke to the people at 9 A. M. The Lord gave me of his Holy Spirit as I presented before them the temptation of Christ in the wilderness. In the afternoon, at 3 o'clock, we assembled for social meeting. I was much blessed as I spoke to them again, upon the necessity of our coming up to greater sympathy and more decided contemplation of the great sufferings of Christ. We think of these altogether too little. I requested those who desired prayers to come forward. The seats were quickly filled, and my heart was stirred as I saw the whole congregation on their feet. I said, Sit down just where you are, and we will all seek the Lord together. Before the season of prayer, many testimonies were given in quick succession and with deep feeling, showing that hearts were touched by the Spirit of the Lord. Confessions were made with tears. We were glad to see this work going forward; for we knew it was just such a work as was needed to bring the people into that position of humbling their hearts and confessing their sins before God, that he would accept their repentance and their efforts to seek him. "If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." <RH, April 19, 1887 par. 4>

Sunday the meeting commenced at half past five in the morning, and continued an hour and a quarter. At half past seven A.M. the seats were again filled, and I spoke to those assembled upon the subject of temperance, from Rom. 9: 24-27. I never felt more in earnest when addressing a people on the subject of temperance, and we had evidence on this occasion that many hearts were deeply impressed. A request was made for me to speak again on the subject of temperance Sunday evening, which I did. There seemed to be no diminishing of the interest. After the discourse Sunday evening, the pledge was circulated, and one hundred and thirty-seven names were attached. We were sorry to learn that some few names were withheld for that which we consider was no reason that would justify a true child of

God. Their excuse was that their work called them into places where wine would be passed to them (as is customary in this country), and they could not refuse to take it for fear of offending those for whom they worked. I thought that here was a very good opportunity for them to lift the cross, and let their light shine forth as God's peculiar people whom he was purifying unto himself. <RH, April 19, 1887 par. 5>

We should never be ashamed of temperance in all things, while we remember Christ's long and painful fast to break the power of Satan's temptations over the race upon the point of appetite. Christ fought the battle in painfulness, in weakness, and conquered Satan, making it possible for man to conquer in the name and strength of Jesus Christ. Then why should the followers of Jesus be ashamed to refuse the tempting wine cup. Daniel refused to drink of the king's wine, or to eat of the meat on the king's table, because the effect upon his physical and mental powers would not be of that character to give him the strength he needed. At all times and on all occasions it requires moral courage to resist temptation on the point of appetite. We may expect such practice will be a surprise to those who do not practice habits of total abstinence from all stimulants; but how are we to carry forward the work of reform if we are to conform to the habits and practices of those with whom we associate? Here is the very opportunity to manifest that we are a peculiar people, zealous of good works. The beer drinkers will present their glasses of beer, and those who claim to be children of God may plead the same excuse for not signing the temperance pledge,--because they will be treated with beer, and it will not be agreeable to refuse. These excuses may be carried to any length, but they are not of any weight; and we were sorry that any who claimed to believe the truth should refuse to sign the pledge--refuse to put barriers about their souls and fortify themselves against temptation. They choose to leave the bars down, so that they can readily step over and accept temptation without making the effort to resist it. <RH, April 19, 1887 par. 6>

There is a constant warfare to be maintained between virtue and vice. The discordant elements of one and the pure principles of the other are at work striving for universal conquest. Satan is approaching every soul with some form of temptation on the point of indulgence of appetite, and intemperance is fearfully prevalent. Look where we will in Europe, and we behold intemperance fondly cherished. Beer gardens arranged in the most beautiful style are to be seen at almost every turn, and you will see a beer table in almost every private garden, if it contains a tree large enough to shade a table. In summer this is the favorite place for taking lunches, which usually consist of bread and beer. There is a smooth sunny street close to the mission house, which is sometimes called, "Baby Promenade," because of the great number of nurses who come there in the middle of the day, to wheel their baby carriages. These generally contain two little occupants; and it is not uncommon to see the nurses stop at the beer gardens or saloons, and present the innocents a foaming glass of beer. The little ones know no better than to take the beverage, and they soon become stupefied and go to sleep. This makes it very easy for the nurses. It is the habit in this country to indulge the children in stimulants from their babyhood, thus educating them to have an appetite for them. <RH, April 19, 1887 par. 7>

On Sunday you will meet crowds flocking to the beer gardens, and we have met them again as they returned, some scarcely able to walk straight, while others were talking fast and foolishly, with swaying manners and unintelligent gestures. Reason which God has given them as a sacred trust is beclouded, and as the result, eternal things are not discerned. The efforts of all who claim to believe the truth for this time, both young men and young women, cannot please Jesus unless they meet the evils which have crept in upon society with all their influence, and arrest, if possible, the current of intemperance, with its demoralizing power. While in temperance has its open, avowed supporters, shall not we who claim to honor temperance come to the front and show ourselves firm on the side of temperance, striving for a crown of immortal life, and not giving the least influence to this terrible evil, temperance, which is carrying both men and women from one degree to another of self-indulgence, and preparing their souls for perdition. Those who claim to believe the truth have not all taken their position in relation to temperance which it is their sacred duty to do. There have been those who have stood aloof from decided committal on the side of temperance, and for what reason? Some say that if wine or beer is passed to them, they have not the moral courage to say, I have signed the pledge not to taste of fermented wine or beer or strong drink. Shall the names of those stand registered in the books of heaven as defending the indulgence of appetite? <RH, April 19, 1887 par. 8>

No one could be more decidedly tempted than was Daniel. He was apportioned wine and meat from the king's table; but Daniel purposed in his heart that he would not drink of the king's wine, nor eat of the luxuries of the king's table. Those four Hebrew youth chose to have their mental powers clear and undimmed, and their physical health was to them a matter of the highest consideration. They would not imperil the physical and moral powers for the indulgence of appetite. They saw the perils were on every side, and that if they resisted temptation they must make most decided efforts on their part, and then trust the rest with God. God gave these brave and noble minded youth such wisdom and understanding that they stood higher than all the astrologers and most learned men in the Babylonian Kingdom. <RH, April 19, 1887 par. 9>

We as Christians should stand firmly in defense of temperance. There is no class of persons capable of accomplishing more and effecting the object more readily than the God-fearing Bible youth. In this age the young men of our cities



should unite in a firm, decided army to set their faces as a flint against every form of selfish, health-destroying indulgence. What a power they might be for good! How many they might save from becoming demoralized because they visit the halls and gardens fitted up with music and every attraction to allure the youth! Intemperance and licentiousness and profanity are sisters. Let every God-fearing youth gird on the armor and press to the front. Put your names on every pledge presented, to give influence to temperance, and to induce others to sign the pledge. Let no feeble, weak excuse be offered to refuse to put your name to the temperance pledge. Work for the good of your own souls and for the good of others. <RH, April 19, 1887 par. 10>

Through intemperate appetite Adam and Eve lost Eden. If we gain the paradise of God, we must be temperate in all things. Shall any blush with shame to refuse the wine cup or the foaming mug of beer? Instead of this being a dishonorable work, they are doing service to God in the matter of refusing to indulge appetite, resisting temptation. Angels are looking upon both tempter and tempted. While sin is unmanly, indulgence of appetite is weak, cowardly, and debasing; the denial of appetite, honorable. The highest intelligences of heaven watch the conflict going on between the tempter and the tempted. And if the tempted turn away from temptation, and in the strength of Jesus conquer, then angels rejoice, and Satan has lost in the conflict. As Christians, we need experimental piety; and all who understand the great conflict of Christ upon the point of appetite, in the wilderness of temptation, will never lend on iota of their influence to brace up intemperance. <RH, April 19, 1887 par. 11>

Jesus endured the painful fast in our behalf, and conquered Satan in every temptation, thus making it possible for man to conquer in his own behalf, and on his own account, through the strength brought to him by this mighty victory gained as man's substitute and surety. We thank the Lord that a victory was gained upon these points, even here in Basel; and we hope to carry our brethren and sisters up to a still higher standard to sign the pledge to abstain from Java coffee and the herb that comes from China. We see that there are some who need to take this step in reform. There are some who are nervous, and they should abstain from these nerve-weakening narcotics, that they may place themselves in right relation to the laws of life and health. These injurious stimulants are doing great harm to their nervous system. The machinery of nature is aroused to unwonted activity to be followed by reaction, and the coffee and tea must be used by them to keep up their strength and again urge up their powers. Unnatural activity is the result, and by this continual course of indulgence of appetite the natural vigor of the constitution becomes gradually and imperceptibly impaired. If we would preserve a healthy action of all the powers of the system, nature must not be forced to unnatural action. Nature will stand at her post of duty, and do her work wisely and efficiently, if the false props that have been brought in to take the place of nature are expelled. <RH, April 19, 1887 par. 12>

Tea is a stimulant. It increases an excitement beyond its natural action, and the whole mental powers are unduly aroused, after which come corresponding languor and debility. There is a nervous trembling which is interpreted to be a need of more vigor. Or, again, the coffee or tea is resorted to for the purpose of recruiting the energies, and thus artificial strength instead of natural deceives the tea-drinker to think that the strength is derived from the charming cup of tea, when it is only the exhausted energies spurred up to unnatural action, wearing away imperceptibly the life forces. They have thus stimulated the brain nerves to unnatural labor. <RH, April 19, 1887 par. 13>

Coffee is a hurtful indulgence. It temporarily excites the mind to unwonted action, and the effect is prostration, sadness, exhaustion of the mental, moral, and physical forces. The mind becomes enervated, and unless through determined effort the habit is overcome, the activity of the brain is greatly lessened. All these nerve irritants are wearing away the life forces, and the restlessness caused by shattered nerves, the impatience, the mental feebleness, becomes a warning element against spiritual progress. Then shall not those who advocate temperance and reform be awake in regard to these injurious things? And shall not this pledge paper embrace coffee and tea, as hurtful stimulants? In some cases it is as difficult to break up this tea and coffee habit as it is for the inebriate to discontinue the use of liquor. The money used for tea or coffee as a common drink is worse than wasted. It does the user, be it man or woman, harm and that continually. Shall Christians bring under the control of reason this appetite, or will they continue its practice because they feel so let down without it, like the drunkard without his stimulant? <RH, April 19, 1887 par. 14>

But Jesus overcame on the point of appetite, and so may we. Let us move on, then, step by step, advancing in reform until all our habits shall be in accordance with the laws of life and health. The Redeemer of the world in the wilderness of temptation fought the battle upon the point of appetite in our behalf. As our surety he overcame, thus making it possible for man to overcome in his name. "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, April 19, 1887 par. 15>

**April 26, 1887 Courtesy in Workers for God.**

\*[Morning talk at Orebro, Sweden, June 22, 1886.]

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**By Mrs. E. G. White.**  
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"Finally, be ye all of one mind, having compassion one of another; love as brethren, be pitiful, be courteous." 1 Pet. 3:8. <RH, April 26, 1887 par. 1>

There is a necessity for all who profess to be followers of Christ, to manifest true Christian politeness. In Sweden the education given to the children is to be courteous in character. And while we profess to be followers of Jesus Christ, we must make it our life work to bring into the character whatever is amiable in temper, with whatever is firm in principle. "Be courteous," is a Bible injunction. We all have our peculiar temperaments. Some have very quick tempers; some are inclined to be morose, some stubborn, and others coarse and rough, unkind in words. Therefore we need to cultivate our tempers, take ourselves in hand; and the very best way to do this, is to learn diligently meekness and lowliness in the school of Christ. We need to study carefully the lessons that he gave his disciples, meditate upon them, and take them, to ourselves. We should not be satisfied to be half-way Christians. It is not only a privilege to each of us, but a duty, to reach the highest standard of Christian perfection; and especially is this true of those who are contemplating giving themselves to the work, to do errands for God, and to open the Scriptures to their fellow men. <RH, April 26, 1887 par. 2>

It is a very nice business to seek to win souls to Christ. It is the greatest work ever given to mortal man, to deal with human minds. If you find access to hearts of almost every stamp of character, you must heed the injunction of the apostle to be courteous. Love will do that which argument will fail to accomplish. Love is power. The workers need to bring the love of Jesus into their labors. Those who are young are much more easily impressed than those who have reached mature age; and if the young men and women understood their capabilities, if the grace of Christ ruled in their hearts, they might be a power for good in the hand of the Lord. They are to fix their eyes upon the Pattern. <RH, April 26, 1887 par. 3>

There is a brother who gave himself to the work of preparing for the ministry; a large share of his youth was devoted to this object; but when he stood up before the people to preach, his speech was so defective that he could not interest or hold the congregation. That man was strong so far as a knowledge of the truth was concerned, but his utterance was so defective that he wearied the people. His words were not distinctly spoken; and when the brethren tried to persuade him to give up preaching, he said, "I can do better." And he tried, but the effect was the same. He stated that he had been imitating a certain minister whose organs of speech we knew were defective; and he had tried to imitate this minister's defects in his manner of delivery, and in this way had almost entirely destroyed his influence as a speaker, and his utterance and voice were, we fear, hopelessly ruined. The habit had become second nature to him. Young men who have it in mind to give themselves to the ministry, should be very careful how they imitate any living man. They should act themselves; have their powers consecrated to God. It is much easier to take wrong impressions than to do away with them after they have been established in the mind and become habits. <RH, April 26, 1887 par. 4>

Every one who expects to become a worker in the ranks in any capacity, should educate himself for the work; and he should seek constantly to improve in his general deportment and in the manner of using his voice, in distinct pronunciation, and in every respect. I know that these young people can make of themselves almost anything they may choose to become by the help of Jesus. You want to keep before your mind's eye continually the perfect Pattern, and that is Jesus Christ. And as you go into different places to carry the publications of present truth, you want to have this spirit of courteousness with you; and if you approach the people with an attitude of kindness, not with self-sufficiency, they will know that you are interested in their welfare. You want to bring this spirit of courteousness into your character at home in your families and abroad. <RH, April 26, 1887 par. 5>

Abraham, the father of the faithful, was a man of true courteousness, and he brought courtesy into his family. Abraham was a man of peace; he wished to avoid contention. When the dispute arose among his herdsmen and those of Lot, it was his privilege to say which part of the country he should have. Abraham was the older; he had brought Lot up as his own son; but he gave the privilege of choice to Lot, saying, "If thou wilt take the left hand, then I will go to the right; or if thou depart to the right hand, then I will go to the left." Lot accordingly chose. He was captivated by the rich valley of the Jordan. He did not have the spirit of true courtesy. He only considered his own advantage. He did not think of the character of those who dwelt where he was choosing his home. He was ambitious for riches. The inhabitants of that beautiful valley were exceedingly wicked; but, nevertheless, Lot placed himself among them without considering what the associations would be to him and his family religiously. As the result, his soul was vexed with the abominable wickedness of Sodom, and his interest and that of his family had become so mixed with them that he thought change impossible. He had, lastly, the command of an angel from heaven to flee for his life; and all his

possessions were consumed in Sodom. <RH, April 26, 1887 par. 6>

We want to bring the spirit that Abraham had into our lives; and if we cultivate this spirit, we shall leave an impression upon the minds of the people that they cannot easily erase. We have found in America that even the young men have gained access to the hearts of older men by exercising true Christian politeness. Some have found access to hearts by going out into the fields where the men were laboring, and taking hold of the hoe or scythe and helping them in their work. This made the people feel that they were not above them, and they said, These people are different from other ministers I have seen; they are not above laboring with their hands, and I think I shall go out and hear what they have to say. And thus they would become interested in the truth. Now, if all would carry with them this deportment, and show that they have a burden for the work and for the souls around them, they would leave an influence for good. If you throw right open the door of the heart to have Jesus take possession of the soul, you will just as surely carry out the principles of Christian politeness as they dwelt in the heart of Jesus. <RH, April 26, 1887 par. 7>

I wish that all who think of taking a part in the work would feel the importance of starting right. The more you have of Jesus, the more you will reflect him to those that are around you. You want to be thorough with yourselves, that you may be workmen that need not be ashamed, wherever you go bringing the lovely traits of Christ's character into your labor. Soften whatever is harsh in your temper, and burnish off the rough edges of your character. Never be sour and harsh at any time. Abstain from frowns and contempt, however much you may feel them. You should win respect by being respectful and courteous. Treat every one with civility; they are the purchase of the blood of Christ. If you seek to imitate Christ in your character, the impression upon the people will not be made by you, but by the angels of God that stand right by your side; they will touch the hearts of those to whom you speak. <RH, April 26, 1887 par. 8>

Let us read the ninth verse of this chapter: "Not rendering evil for evil, or railing for railing: but contrariwise blessing; knowing that ye are thereunto called, that ye should inherit a blessing." Now, you must bear all things, and yet not be discouraged. Hope still that you will yet have access to the hearts of the people. Remember it is the soft answer that turneth away wrath. However they may treat you, remember that they treated Christ worse. Be sure to maintain self-control; if you show self conceit you will be despised. Be clothed with humility, and present the truth as it is in Jesus. <RH, April 26, 1887 par. 9>

## **May 3, 1887 To the Workers.**

\*[Morning talk at Orebro, Sweden, June 23, 1886.]

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By Mrs. E. G. White.  
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"But sanctify the Lord God in your hearts: and be ready always to give an answer to every man that asketh you a reason of the hope that is in you, with meekness and fear. Having a good conscience; that whereas they speak evil of you, as of evil-doers, they may be ashamed that falsely accuse your good conversation in Christ. For it is better, if the will of God be so, that ye suffer for well doing than for evil-doing." 1 Pet. 3:15-17. We are enjoined to sanctify the Lord in our hearts, and be prepared to give a reason of the hope that is within us with meekness and fear. <RH, May 3, 1887 par. 1>

Now, this is a rebuke to those who would attempt to teach the truth in their own unsanctified manner. If Christ is indeed enshrined in our hearts, we will teach others in the meekness of Christ. In order for us to give a reason of the hope that is within us, we must first have an understanding of the truth ourselves. The time has come when we cannot depend upon the doctrine which comes to our ears, unless we see that it harmonizes with the word of God. There are dangerous heresies that will be presented as Bible doctrines; and we are to become acquainted with the Bible so that we may know how to meet them. The faith of every individual will be tested, and every one will pass through a trial of close criticism. <RH, May 3, 1887 par. 2>

It is the privilege and the duty of all to closely investigate the doctrine presented to them before they embrace it. And the most effectual way to find access to those whom we wish to educate in the truth, is to have them bring their Bibles, and point them to the chapter and verse, that they may see for themselves that these things are so. The people are so utterly deceived in regard to what the Bible does teach, that when you tell them these things, they will say, "It does not read so in my Bible." But you ask them to bring their Bibles, and show them the very chapter and verse you wish to impress upon their minds, and they will be surprised at the plain statements of revealed truths which they read out of their Bibles. <RH, May 3, 1887 par. 3>

It is the privilege of the young men and the young women before me to tax their minds with the reason of our faith. Carey, one of the greatest missionaries, was at one time a humble shoe-maker. He felt deeply for a class that he saw were in darkness and knew not the Scriptures. He was obliged to work at his trade, but at the same time he had his dictionary before him, and as he worked he diligently studied. He put his mind to the task with earnest prayer, and, procuring more books, did not cease until he had mastered three languages. He finally became a missionary to a foreign country, and was very successful. <RH, May 3, 1887 par. 4>

It is impossible for the youth to tell what they can accomplish until they have set themselves to the task. You want first to lay a good foundation by having a virtuous character; and this work of character building will cost you a determined effort; for you must escape the corruptions in the world through lust. This will be answering the very requirements brought to view in my text, to sanctify the Lord in your hearts, that you may be able to give a reason of the hope that is within you with meekness and fear. <RH, May 3, 1887 par. 5>

The exhortation that Paul gave to Timothy, was, "Take heed," first to yourself and then to the doctrine. Do not let your heart become hardened with sin. It is very important that our youth should commence the work right. You need wisdom from heaven to read the Scriptures aright. The youth should decide the aim and object and purpose of their life, and make their standard high; if they have a low standard, they will not rise above that for which they aim. Closely examine your manners and habits. Compare them with the word of God, and then separate from you every wrong and sinful habit and indulgence for God will not hear your prayers if you regard iniquity in your heart. Christ has said, "Without me ye can do nothing." Every one of you want to be sure that Christ is in you and abiding with you. Then you can do all things. If you go in self-sufficiency, without prayer, without watchfulness, and without relying wholly upon God, you will make a sad failure. <RH, May 3, 1887 par. 6>

Isaiah had a message from the God of heaven to give to the backsliding people of Israel, and he gave them this message. He knew what elements he had to deal with; he knew the stubbornness and perversity of the heart, and how hard it would be to make any impression upon them. As he stood in the portico of the temple, the Lord revealed himself to him. The vail of the temple was withdrawn, the door lifted, and he had a view of the holy of holies within the vail. He saw the God of Israel before the throne high and lifted up, and the train of his glory filled the temple. As Isaiah senses his own sinfulness, he cries out, "I am a man of unclean lips, and I dwell in the midst of a people of unclean lips." And there was seen the hand that took the live coal from off the altar, and touched his lips, and bade him be clean. Then he was ready to go with the message, and he said, "Send me;" for he knew that the Spirit of God would be with the message. <RH, May 3, 1887 par. 7>

To those who are engaged in the work of God, in the conversion of souls, it would seem as though it was impossible to reach the obdurate heart. This is how Isaiah felt, but when he saw that there was a God above the cherubim, and that they were ready to work with God, he was ready to carry the message. We have a great work to accomplish here in our world. <RH, May 3, 1887 par. 8>

The Saviour of the world chose his disciples from among the humble fishermen, and thus the foundation of the Christian church was laid by these humble men connecting themselves with Jesus Christ. As they entered the school of Christ they became learners in that school. They profited by the lessons that Jesus was continually giving them to fit them for the great trials and the important work that would come to them after the burial and resurrection of the Redeemer. Their hopes, although for a time seemingly blighted, still existed; and after the resurrection of Jesus these hopes revived. Now these unlearned men could stand before princes and kings and councils of the learned, and give to them the reasons of their faith which even their adversaries could not gainsay or resist. They were astonished at the boldness and fluency of their speech, and took knowledge of them, saying, These men have been with Jesus and learned of him; for they talk like him. These men were able to stand bravely for the truth. They stood before the council, and declared, This is the Prince of life, whom wicked hands have taken and have crucified, and who is risen from the dead as he told us he would rise before his crucifixion. <RH, May 3, 1887 par. 9>

We may have a knowledge of the truth, but this is not enough. We must bring its living principles into our lives, and it must sanctify our characters and flow out to others. If we ourselves are conscious that our lives are not right, how can we help those who are around us? How can we have faith to come to God for help? The belief in Jesus is to be of that divine character that will bring Jesus into our life and actions, and will flow out in righteous actions to others. When we do this we will have an influence for good on all around us. The God of heaven understands all about the difficulties that we have to meet in this world, which are no more favorable for the perfection of Christian character than when Enoch was in the world. And yet Enoch walked with God, and communed with God, and God communed with him. He kept God's commandments. He kept in mind that the God of heaven was by his side, and he must do nothing to grieve his Lord. The Lord honored Enoch, and translated him to heaven without seeing death. <RH, May 3, 1887 par. 10>

Now, with your Bibles you want to go before God, open them before God, and plead with God. You want your



understanding quickened; you want to know that you *know* the real principles of the truth, and then when you meet with opponents you will not have to meet them in your own strength. The angel of God will stand right by your side to help you in answering every question that may be asked you. But at the same time Satan will stand right by your opponents to stir them up to say things hard for you to bear, in order to provoke you to speak unadvisedly; but let your conversation be such that Satan can take no advantage of your words. <RH, May 3, 1887 par. 11>

We read that Christ did not bring a railing accusation against Satan when contending in regard to the body of Moses, because in so doing he would have placed himself on Satan's ground; and therefore you want to keep this meekness before you wherever you present the truth. One passionate word will give Satan the advantage and often wound your own soul and turn others away from the light. You want to be walled in, as it were, with Jesus; and as you hold yourself in this position, it will have a telling influence upon the people. Remember the work is to present the truth as it is in Christ Jesus, and you will just as surely have success as God rules in the heavens. Although many will not hear you, yet there are those who will hear, who are honest inquirers after truth, and who are far from being satisfied with the spiritual declension that is existing in the churches at the present time, and are hungry for the bread of life. <RH, May 3, 1887 par. 12>

## May 10, 1887 Importance of Trust in God.

\*[Sermon at Grimsby, England, Sept. 18, 1886.]

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By Mrs. E. G. White.  
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"And Asa cried unto the Lord his God, and said, Lord, it is nothing with thee to help, whether with many, or with them that have no power: help us, O Lord our God; for we rest on thee, and in thy name we go against this multitude. O Lord, thou art our God; let not man prevail against thee. So the Lord smote the Ethiopians before Asa, and before Judah; and the Ethiopians fled. And Asa and the people that were with him pursued them unto Gerar: and the Ethiopians were overthrown, that they could not recover themselves; for they were destroyed before the Lord and before his host: and they carried away very much spoil. And they smote all the cities round about Gerar; for the fear of the Lord came upon them; and they spoiled all the cities; for there was exceeding much spoil in them." 2 Chron. 14:11-14. <RH, May 10, 1887 par. 1>

Here is brought before us the fact that when ancient Israel trusted in the Lord their God he always wrought for them. Here was a large army; thousands and thousands were brought up against them, and it looked to them that with their small army they would certainly be overcome. But here we see that Asa's trust was in the Lord God of Israel. It was not in their number, but he believed that the Lord could deliver them by few as well as by many. He reached out for God, and his faith took hold upon the Lord, and the Lord graciously heard and answered the petition of Asa; and they obtained the victory because God was wholly on their side. <RH, May 10, 1887 par. 2>

This was, indeed, a test and trial to the faith of those who served the Lord of the armies of Israel. They had fears that sin might be so cherished in their midst that God could not do wonderful things in their behalf. It was a vast number that they had to meet, a thousand thousand men. But Asa had not been giving himself to amusement and pleasure; in time of peace he had been preparing for any emergency; he had an army trained for conflict; but how few were their numbers when compared with their enemies! Did this appearance weaken their faith? did it discourage effort?--No; faith increased and strengthened for the occasion--not in self-confidence, but in the only One in whom they could trust. The prayers of Asa were not offered in vain. He had sought the Lord in the days of his prosperity, and now he could rely upon him in days of adversity. He showed by his petitions that he was not a stranger to the Lord's wonderful power. "It is nothing with thee to help, whether with many, or with them that have no power: help us, O Lord our God, for we rest on thee, and in thy name we go against this multitude. O Lord, thou art God; let not man prevail against thee." <RH, May 10, 1887 par. 3>

This is an appropriate prayer for us to make. Our prospects are anything but flattering. There are vast numbers arrayed against the truth, whom we must meet in presenting the light to others. Our hope is not in our knowledge of the truth, and in our own ability, but in the living God. And if, like king Asa, we have educated ourselves, and educated and trained others, to be familiar with the truth, who wear the armor of righteousness, ready to meet the enemies of God and the truth, we have done our part of the work in the way of preparation; and then the living faith in God must be exercised to work with the efforts of the workers. God's glory is at stake. And there should be decided effort as far as

human effort is concerned, and living faith for the mighty God to manifest his power, else all will prove a failure. God defeated the enemies of Israel. He put their forces into disorder. They fled they knew not whither. Who can stand before the Lord God of Israel. <RH, May 10, 1887 par. 4>

Now we are not warring against flesh and blood, but against principalities and powers and spiritual wickedness in high places. The Lord would encourage us to look to him as the source of all our strength, the one who is able to help us. We may look to men, and they will give us counsel, and yet this may be defeated; but when the God of Israel undertakes work for us, he will make it a success. We want to know that we are right before God; if we are not right before him, then we want to make an earnest effort to come in right relation to him. We must individually do something ourselves. We are not to risk our eternal interest upon guess-work. We must set everything right; we must follow out the requirements of God, and then expect God to work with our efforts. 2 Chron. 20: 15. God works in us by the light of his truth. We are to be obedient to all his commandments. <RH, May 10, 1887 par. 5>

Oh that we could take this point into consideration, that the work in which we are engaged is not our work, but God's work, and we as humble instruments are laborers together with him; and with an eye single to God's glory, not mistake the beginning of the Christian life for its consummation, but see the necessity of training upon the earth to prepare us for doing God's will! We are not to lift up ourselves, not to be self-confident, but to trust in God, knowing that he is willing and able to help us. God will work with his people, but we want to be in that position where our trust and confidence will become firm in him. <RH, May 10, 1887 par. 6>

I wanted to bring these things before you, that you might see the importance of our coming into working order individually. We should examine our own hearts, and see that everything that is not in accordance with God's will is separated from us. There is with human nature one great difficulty: where the individual is not connected with God in any wise, the natural disposition reveals itself. Now, if Satan can crowd selfishness in among those connected with this precious work of God, if they become self righteous, independent of their brethren, independent of God, we need not expect that the blessing of God will attend our work; but if our hearts are pure, and uncorrupted with selfishness, we shall present the truth as it is in Jesus; and then we will have the blessing of the Lord. <RH, May 10, 1887 par. 7>

There is constant danger of dropping Jesus out of your labor; but when the truth is presented in meekness and grace as it is in Jesus, it is then you reveal Jesus Christ in every effort you make, and as you seek to approach souls you are revealing Christ to all those with whom you are brought in contact. If you are resting upon the loving Saviour as your only hope, if self is hid with Christ in God, God will be with you, and you will be with him. You will feel and know the power of true religion; your influence will be used wholly for God's glory; you will not have a high estimate of yourselves. The path is narrow that leads to eternal life. You will find many difficulties in your way, which you must meet and overcome in the name of Jesus. What discouragements the disciples met when they saw Him in whom their hopes were centered mocked in the judgment hall, scourged, and suffering the most shameful death by crucifixion! And what triumph on the part of Satan as he bruised his heel when Jesus was nailed to the cross, amid the revilings of evil men who claimed the highest piety! After he had been inclosed in the tomb, his enemies expected to see the disciples discouraged, ashamed, and deny, as did Peter, all knowledge of him. But when these disciples went forth in faith, in holy boldness preaching a risen Saviour, their enemies marveled; for they did not present Jesus but as a Prince of life, risen from the dead, ascended into the heavens to make intercession for his followers, when their enemies and others took knowledge of them that they had been with Jesus. Thus should it be with believers of the truth. <RH, May 10, 1887 par. 8>

Here, then, is the power that the people of God are to have, and which will give them the victory in these last days. Every ism is existing. Every kind of false doctrine is prevailing everywhere, and the truth of God that is preached now involves a cross. But the truth must go to all cities and villages, into the highways and hedges. The apostle exhorts believers to "fight the good fight of faith," and "run with patience the race that is set before us, looking unto Jesus and author and finisher of our faith." Men are always trying to make an easier way to heaven than that which the Lord has provided. They do not want to run and to strive as the Lord has commanded. But we can see that there were conditions that the children of Israel were to comply with on their part. They were to seek the Lord, the children with the parents. This is the very work we are to do. There is not one half the seeking of the Lord there should be with us. We know not how soon our cases may come up in the Judgment, and in our present condition many will be disowned of Jesus. We are too apt to let the little cares of this life take our attention, and as soon as we do this we are bereft of our strength. <RH, May 10, 1887 par. 9>

What we want at the present time is to examine our own hearts, to discover if there is anything in them that is not right before God. If we teach the truth according to our own ways, we shall see that there will not always be perfect harmony as there should be. But if we teach the truth as it is in Jesus, we shall teach it in the spirit of the true Educator; and we will not have various opinions, and cling to our own ideas with tenacity, but we will see eye to eye. And while we thus teach, believing that Jesus will help us to present the truth as it is in him, then we may expect his help, and we

will have it. We have not today a Saviour inclosed in Joseph's new tomb, but we have a risen Saviour, one who stands in the presence of God for us, whose glory overshadows the mercy-seat, under which is the law of God. And here mercy and truth have met together, and righteousness and peace have kissed each other. And while Christ is pleading in our behalf, there must be with us a coming up to a higher standard in the work. <RH, May 10, 1887 par. 10>

The true Witness' voice is heard, saying, "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 here recommended is faith and love, which we must have interwoven into our life and character. But if the world has a controlling power upon life and character, they are losing the precious lessons of Christ. If they will only let Christ teach them as he did the disciples, he will take the simple things of nature to teach them lessons which, if put in practice, will secure for them the enduring reward. There are many ways in which we can learn, but we let opportunities and precious privileges to receive greater light be lost, and still greater ideas are entertained contrary to the truth because mind and heart are not brought into perfect harmony with God's will. If we can put these things away, and come right into the school of Christ, and learn of him the precious lessons he has for us, then we shall grow in grace and in the knowledge of our Lord and Saviour Jesus Christ. But how thankful we should be that we have a Saviour, and that we can come to God with all our perversity of heart, and he will accept us if we come in faith believing! He will impart to us of his divine nature, and we may bring our godliness into our everyday life, and imitate the great Teacher in seeking to win souls. We must not seek our own will, but seek to serve God with the whole heart. <RH, May 10, 1887 par. 11>

We are constantly endeavoring to make a smooth path for our feet, and calculating to have an easy time, and to shun labor; but then it is that we have the very hardest time, and are the most complaining. We hear many say, All you have to do, is to believe, believe. But by the examples given us, we see there is hard work for somebody to do. We see that Israel had the presence of God when they connected themselves with him, but when they forsook the Lord and followed after other gods, they were overcome by their enemies. And we read how Israel's God gave them the victory over that great host. Because their number was so great they thought to overthrow Israel; but the prophet came to them and said, "Hearken ye, all Judah, and ye inhabitants of Jerusalem, and thou King Jehoshaphat, Thus saith the Lord unto you, Be not afraid nor dismayed by reason of this great multitude; for the battle is not yours, but God's." <RH, May 10, 1887 par. 12>

Now, here is the very thing that we want to understand, that it is not our work but God's work, and we are only instruments in his hands to accomplish it. We want to seek the Lord with all our hearts, and the Lord will work for us. But if we think that, right or wrong, success will attend our efforts, we will just as surely fail as we live. What we want is to know we are fully on the side of God, and that we have a living Saviour, and that he is willing to work for us. We must not allow ourselves to cherish the selfish spirit that I can do so much better than my brother. Are you not permeated with this spirit, and does it not greatly grieve the Holy Spirit of God? For it is not you, but the Lord working through you, that your labors are attended with any success. And how important it is that you present the truth as it is in Jesus! <RH, May 10, 1887 par. 13>

Your work is not to gather up burdens of your own. As you take the burdens that Christ would have you, then you can realize what burdens he carried. Let us study the Bible, and find out what kind of yoke he bore. He was a help to those around him. He says: "Come unto me, all ye that labor and are heavy-laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls." You see there is a yoke to bear. Now this is the very faith that we want,--a faith that will grasp the promises of God, one that will take the yoke of Christ and bear the burdens that he would have us. We often think we are having a hard time in bearing burdens, and it is too often the case, because God has not made any provision for us to carry these burdens; but when we bear his yoke and carry his burdens, we can testify that the yoke of Christ is easy and his burdens are light, because he has made provision for these. But when you feel depressed and discouraged, do not give up the battle; you have a living Saviour that will help you, and you will have rest in him. You must not put your neck under the yoke of fashion, and yokes that God has never designed that you should bear. It is not our work to study how to meet the world's standard, but the great question with each one should be, How can I meet God's standard. Then it is that you will find rest to the soul; for Christ has said, "My yoke is easy, and my burden is light." <RH, May 10, 1887 par. 14>

When you have a yoke that is galling to the neck, you may know it is not Christ's yoke; for he says his yoke is easy. What God wants of us is to be learning every day of our lives how to build our characters for time and for eternity. He does not want us to get into one channel and never turn out of that; to have fixed ideas, and hold them fast, whether they are right or wrong. He will place us amid trials and difficulties, and when we have learned to overcome obstacles in a right spirit, with high and holy purpose, he will give us another lesson. And if we have not the meekness of Christ to be constantly learning of Jesus in his school, then we must know that we have not the yoke of Christ. <RH, May 10, 1887 par. 15>

I am glad we have a risen Saviour, that he bears with the frailties of humanity! We so easily become impatient with one another! I think of how much Jesus has had to bear with us; our sins have grieved him so often; and how thankful we should be to learn how to labor and have patience with one another! And when we see faults in our brethren, we should go to them in the spirit of meekness, and tell them of their failings, and pray with them, and have it all settled. Do you not think that heavenly angels would look with pleasure upon such a meeting? Not a word should be spoken to hurt one another. What we want is the truth as it is in Jesus, laboring constantly to bind together never to separate. If our little churches in Riseley and Southampton have the truth as it is in Jesus, they will send up their petitions to Jesus for overcoming grace. Do not think that you must overcome in your own strength, neither try to save your own life. "Whosoever will save his life shall lose it: and whosoever will lose his life for my sake shall find it." <RH, May 10, 1887 par. 16>

I am so glad that we have the truth so straight and plain. Although difficulties will present themselves, we have a God sufficient for all difficulties. One says, You cannot labor here as you labor in America; so they say in Sweden and in Norway; but I labor just the same in all these places as in America. The same God that gave me my commission to reach hearts in America, is giving me power to reach hearts in this country. I present Jesus to you as the one great Saviour; and if there is any reason why I cannot labor the same here as in America, it is because you have another mold than the mold of Jesus Christ. But God wants you to have his mold. He wants us to bring ourselves in right relation with him. He wants us to have his meekness and lowliness. The very same God that delivered ancient Israel will work for us. God does not change. He has not one character for Denmark, another for Sweden, and another for Norway, and still another for England, but he is the same to all. God wants us to fulfill the conditions laid down in his word. He has not a school varying for the different nationalities, but he has one school for all. <RH, May 10, 1887 par. 17>

We found in Copenhagen that since we were there last fall some had embraced the truth. Among them was a man who had opposed his wife for ten years, and after hearing me speak he arose and said, "I am glad I came to Copenhagen. What we have heard here today is wonderful." Then, after attending the Sabbath-school he said, "I never saw anything like this. I am going home and tell my Baptist brethren all about it." In the testimonies heard there, I could not see that there was any difference in the general tenor from those we hear in America, and I can see no difference here; and I have come to believe that we are learning in the same school, and have one Teacher. And we can present the truth to the people as it is in Jesus, and let God do the work for us. The same prayers that are ascending to God in America, are ascending to God here, that the God of Israel may work in our behalf. And I beseech of you not to become discouraged, although the powers of Satan may be great, but look to Jesus. <RH, May 10, 1887 par. 18>

How little access Christ seemed to have to the people! Many believed on him, but dared not confess him because they were afraid of being put out of the synagogue. Now, we see how Christ was treated by them, and shall we treat him in the same manner? Think of Christ's coming down from glory, leaving his Father's throne, and suffering as he did for us! He came to bring the cup of salvation to those who were willing to drink it; but they struck it out of their hands. And when the people embrace the truth under your labors, do not think that it is you that have done the work, but remember that it is Jesus working through you; and let Jesus put his Spirit upon them, and also upon you, that you may work with all the ability that God has given you. If you have a sharp, bright thought, it is not you who created that thought, but God. I never yet felt satisfied as I have stood before the people. I never felt that I had said anything that I should be lifted up over. But if I have said anything that has reached the hearts of the people, it has been because God has worked through me. We must press the battle to the gate. There is no time for us to lose. There is no time for us to try to make a smooth path for our feet. We must take it as it is, with all its inconveniences and troubles, knowing that the God of Israel is by your side, and we shall see of his salvation. <RH, May 10, 1887 par. 19>

My brethren and sisters, let us remember here is the evidence that God will work. You are not to trust in any power but that of the Lord God of Israel. But if you have enmity in your hearts, you cannot expect that God will let his blessing rest upon you. No one will enter the city of God with anything that defiles. We must get ready for the latter rain. The earth is to be lighted with the glory of the third angel,--not a little corner only, but the whole earth. You may think that the work you are doing now is lost; but I tell you it is not lost. When the message shall go with a loud cry, those who hear the truth now will spring to the front and work with mighty power. But you must have faith. It is no use to enter cities unless you have faith in God, and believe that a work is to be accomplished there. You must believe that it is Christ who is by our side, and is finding access to souls; and when you have done the best you can, you must believe, and commit it all to Jesus. <RH, May 10, 1887 par. 20>

There is a company who will stand upon Mount Zion, and we want you to be determined that you will be among that company. You will have trials here, but be determined that you will have a home in the city of God. Says Paul, "Our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory; while we look not at the things which are seen, but at the things which are not seen." He cannot find words strong enough to express himself, and he says an "eternal weight of glory." Well, then, cannot we bear the roughness a little? Here is the



eternal weight of glory while we look not at the things which are seen, but at the things which are not seen. Keep talking of Jesus, of the widespread truth, of the life that measures with the life of God. Why, the things which are seen are temporal, but the things which are unseen are eternal. Then let us grasp the hand of infinite power. Here we are channels of light, and we should communicate this light to those around us. <RH, May 10, 1887 par. 21>

I feel so thankful every day that we have a Saviour, and I do not know how to dwell enough upon his goodness. Let us remember that he bore reproach for us; he was reviled, but reviled not again; he was mocked, and finally crucified, that we might have eternal life. In the greatest difficulties have faith in God; believe you have a mighty helper with you. He is the source of your strength. But we are not to try to bring every one into our mold. May God help us to walk in all humility of mind before him. <RH, May 10, 1887 par. 22>

## May 17, 1887 The Sin of Licentiousness.

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By Mrs. E. G. White.  
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"For this is the covenant that I will make with the house of Israel after those days, saith the Lord; I will put my laws into their mind, and write them in their hearts: and I will be to them a God, and they shall be to me a people." <RH, May 17, 1887 par. 1>

When the law of God is written in the heart it will be exhibited in a pure and holy life. The commandments of God are no dead letter. They are spirit and life, bringing the imaginations and even the thoughts into subjection to the will of Christ. The heart in which they are written will be kept with all diligence; for out of it are the issues of life. All who love Jesus and keep the commandments will seek to avoid the very appearance of evil; not because they are constrained thus to do, but because they are copying a pure model, and feel averse to everything contrary to the law written in their hearts. They will not feel self-sufficient, but their trust will be in God, who alone is able to keep them from sin and impurity. The atmosphere surrounding them is pure; they will not corrupt their own souls or the souls of others. It is their pleasure to deal justly, to love mercy, and to walk humbly before God. <RH, May 17, 1887 par. 2>

The danger that lies before those living in these last days, is the absence of pure religion, the absence of heart holiness. The converting power of God has not wrought in transforming their characters. They profess to believe sacred truths as did the Jewish nation; but in their failing to practice the truth, they are ignorant both of the Scriptures and the power of God. The power and influence of God's law are around about, but not within the soul, renewing it in true holiness. Therefore the Lord sends his appeals to them to urge upon them the practice of what is right. The appeals of his Spirit are neglected and rejected. The barriers are broken down, and the soul is weak, and for want of moral force to overcome, is polluted and debased. They are binding themselves in bundles as fagots, ready to be consumed at the last day. <RH, May 17, 1887 par. 3>

The Jewish priests were required to be in person all that was symmetrical and well proportioned, that they might reflect a great truth. "Be ye clean that bear the vessels of the Lord." The Lord required not only a well proportioned mind and symmetrical body of the Jews' ministry in holy office, but he required also pure and uncorrupted minds. And he requires no less of us, in this dispensation, in the ministry of the gospel. His called and chosen are to show forth the praises of Him who hath called them out of darkness into his marvelous light. The same Bible that contains the privileges of God's people, and his promises to them, contains also the sacred duties and the solemn obligations he requires of the shepherd who has charge of the flock of God, so that the people can see by comparing the living preacher with the divine picture whether he has credentials from heaven in likeness of character to him who is the Chief Shepherd. God designs that the teacher of the Bible should in his character and home life be a specimen of the principles of the truth which he is teaching to his fellow men. <RH, May 17, 1887 par. 4>

What a man is, has a greater influence than what he says. The quiet, consistent, godly life is a living epistle, known and read of all men. A man may speak and write like an angel, but his practices may resemble a fallen fiend. God will have the believers of the truth zealous to maintain good works. As they occupy high positions, they will be tested by a higher standard. They will be sifted, defects and vices will be searched out; for if such exist, they will be developed in words and deportment. True character is not something shaped from without, or put on, but it is something radiating from within. If true goodness, purity, meekness, lowliness, and equity are dwelling in the heart, that fact will be reflected in the character; and such a character is full of power. <RH, May 17, 1887 par. 5>

The officers who were sent to take Jesus reported that never man spake like this man. But the reason of this was, that never man lived like this man; for if he had not so lived, he could not so have spoken. His words bore with them a

convincing power, because they came from a heart pure, holy, burdened with love and sympathy, beneficence and truth. How rejoiced are those who hate God's law, to find spot and stain of character in one who stands in defense of that law! They are only too glad to cast a reproach upon all the loyal and true, because of the faults and impure practices of a few. There is eloquence in the quiet and consistent life of a pure, true, unadulterated Christian. We shall have temptations as long as we are in this world. But instead of injuring us, they will only be turned to our advantage, if resisted. The bounds are placed where Satan cannot pass. He may prepare the furnace that consumes the dross, but instead of injury, it can only bring forth the gold of the character, purer, upon higher vantage ground than before the trial. <RH, May 17, 1887 par. 6>

The crime that brought the judgments of God upon Israel was that of licentiousness. The forwardness of women to entrap souls did not end at Baal-peor. Notwithstanding the punishment that followed the sinners in Israel, the same crime was repeated many times. Satan was most active in seeking to make Israel's overthrow complete. Balak by the advice of Balaam laid the snare. Israel would have bravely met their enemies in battle, and resisted them, and come off conquerors; but when women invited their attention and sought their company and beguiled them by their charms, they did not resist temptations. They were invited to idolatrous feasts, and their indulgence in wine further beclouded their dazed minds. The power of self control, their allegiance to God's law, was not preserved. Their senses were so beclouded with wine, and their unholy passions had such full sway, overpowering every barrier, that they invited temptation even to the attending of these idolatrous feasts. Those who had never flinched in battle, who were brave men, did not barricade their souls to resist temptation to indulge their basest passions. Idolatry and licentiousness went together. They first defiled their conscience by lewdness, and then departed from God still farther by idolatry, thus showing contempt for the God of Israel. <RH, May 17, 1887 par. 7>

Near the close of this earth's history Satan will work with all his powers in the same manner and with the same temptations wherewith he tempted ancient Israel just before their entering the land of promise. He will lay snares for those who claim to keep the commandments of God, and who are almost on the borders of the heavenly Canaan. He will use his powers to their utmost in order to entrap souls, and to take God's professed people upon their weakest points. Those who have not brought the lower passions into subjection to the higher powers of their being, those who have allowed their minds to flow in a channel of carnal indulgence of the baser passions, Satan is determined to destroy with his temptations,--to pollute their souls with licentiousness. He is not aiming especially at the lower and less important marks, but he makes use of his snares through those whom he can enlist as his agents to allure or attract men to take liberties which are condemned in the law of God. And men in responsible positions, teaching the claims of God's law, whose mouths are filled with arguments in vindication of his law, against which Satan has made such a raid,--over such he sets his hellish powers and his agencies at work, and overthrows them upon the weak points in their character, knowing that he who offends on one point is guilty of all, thus obtaining complete mastery over the entire man. Mind, soul, body, and conscience are involved in the ruin. If he be a messenger of righteousness, and has had great light, or if the Lord has used him as his special worker in the cause of truth, then how great is the triumph of Satan! How he exults! How God is dishonored! <RH, May 17, 1887 par. 8>

The licentious practice of the Hebrews accomplished for them that which all the warfare of nations and the enchantments of Balaam could not do. They became separated from their God. Their covering and protection were removed from them. God turned to be their enemy. So many of the princes and people were guilty of licentiousness, that it became a national sin; for God was wroth with the whole congregation. The very same Satan is now working to the very same end, to weaken and destroy the people who claim to be keeping the commandments of God, as they are just on the borders of the heavenly Canaan. Satan knows it is his time. He has but little time left now in which to work, and he will work with tremendous power to ensnare the people of God upon their weak points of character. There will be women who will become tempters, and who will do their best to attract and win the attention of men to themselves. First, they will seek to win their sympathy, next their affection, and then to induce them to break God's holy law. Those who have dishonored their minds and affections by placing them where God's word forbids, will not scruple to dishonor God by various species of idolatry. God will leave them to their vile affections. It is necessary to guard the thoughts; to fence the soul about with the injunctions of God's word; and to be very careful in every thought, word, and action not to be betrayed into sin. It is necessary to guard against the cultivation of the indulgence of the lower passions. This is not the fruit of sanctified thoughts or hearts. <RH, May 17, 1887 par. 9>

It is now the duty of God's commandment-keeping people to watch and pray, to search the Scriptures diligently, to hide the word of God in the heart, lest they sin against him in idolatrous thoughts and debasing practices, and thus the church of God become demoralized like the fallen churches whom prophecy represents as being filled with every unclean and hateful bird. With the Hebrews, God's judgment fell upon them at once. A plague immediately broke out. The anger of the Lord was kindled against Israel, and the plague visited those who were most guilty. But "the wages of

sin is death," and for their hidden licentious indulgences God poured upon them his wrath. "If any man defile the temple of God, him shall God destroy." The ringleaders in this demoralizing work, which was so debasing, so corrupting to Israel, so insulting to God, were ordered to be put to death by the hand of public justice, which was the only way to turn the wrath of God from the congregation of Israel. The command came from the Lord, to take the heads of the people who went out of the camp to associate with Moab, and hang them upon before the sun as sacrifices to God's justice, and as a terror to the rest of the people. The command was executed. They were first slain, then their bodies were hung up in sight of all Israel for a terror to the congregation of Israel, that they seeing their leaders and their princes so severely punished for their licentiousness and idolatry, without regard to wealth, or station, or what they had been, might have a deep sense of the abhorrence of God for sin, and a terror of God's wrath against them. And the men who have great light, and to whom one would look for an example, are in the sight of God very great sinners, if they transgress his law or deliberately lower the standard of his law to minister unto lust. <RH, May 17, 1887 par. 10>

Never was vice more bold, stubborn, or daring than it was in Zimri, a prince of the chief house in the tribe of Simeon. Such an exhibition of effrontery toward God was almost too great for belief. He publicly appeared before the people leading a Midianitish harlot, one of high standing, a daughter of a chief house in Midian, in the sight of Moses and the congregation. He thus showed open contempt of God. He gloried in his shame; for wine had perverted his senses. He openly declared his sin as that of Sodom. The position he had occupied had been one of influence. Moses and the people who had taken no part in this great departure from God's law, were weeping and lamenting at the door of the tabernacle for the sins of the people, and the plague that had begun. But amid all this demonstration of sorrow, this prince defied the judges to molest him if they dared. The priests were weeping between the porch and the altar, crying, "Spare thy people, O Lord, and give not thine heritage to reproach." Phinehas, the son of Eleazar, the son of Aaron the priest, saw it, and rose up from among the congregation, and took a javelin, and went after the man of Israel into the tent, and killed them both. This staid the plague. <RH, May 17, 1887 par. 11>

With this history before the peculiar people of God in these last days, there is no excuse for any one who will follow the example of ancient Israel in sin. But Satan will work in this special temptation to make void the law of God, and make light of God's special injunctions and warnings. The point to be marked is, that Moses' prayers were not heard, neither his weeping nor the sorrow and prayers of those who had maintained their integrity, until justice was executed upon that demoralized God-defying prince. God says of Phinehas, He "hath turned away my wrath from the children of Israel." It was the greatest mercy that Phinehas could do to Israel, to deal promptly and decidedly with the guilty, and thus be instrumental in turning the wrath of God from the congregation of Israel. Something besides prayers and tears are needed in a time when reproach and peril are hanging over God's people. The wicked works must be brought to an end. The very work of justice done by Phinehas was an atonement for Israel.

(Concluded next week.) <RH, May 17, 1887 par. 12>

## **May 24, 1887 The Sin of Licentiousness.**

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

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**(Concluded.)**

There is to be a people fitted up for translation to heaven, whom Enoch represents. They are looking and waiting for the coming of the Lord. The work will go on with all those who will co-operate with Jesus in the work of redemption. He gave himself for us that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works. God has made every provision that they should be intelligent Christians, filled with a knowledge of his will in all wisdom and spiritual understanding. A theoretical knowledge of the truth is essential. But the knowledge of the greatest truth will not save us; own knowledge must be practical. God's people must not only know his will, but they must practice it. Many will be purged out from the numbers of those who know the truth, because they are not sanctified by it. The truth must be brought into their hearts, sanctifying and cleansing them from all earthliness and sensuality in the most private life. The soul temple must be cleansed. Every secret act is as if we were in the presence of God and holy angels, as all things are open before God, and from him nothing can be hid. <RH, May 24, 1887 par. 1>

In this age of our world the marriage vows are often disregarded. God never designed that marriage should cover the multitude of sins that are practiced. Sensuality and base practices in a marriage relation are educating the mind and moral taste for demoralizing practices outside the marriage relation. God is purifying a people to have clean hands and pure hearts to stand before him in the Judgment. The standard must be elevated, the imagination purified; the infatuation clustering around debasing practices must be given up, and the soul uplifted to pure thoughts, holy practices. All who will stand the test and trial just before us, will be partakers of the divine nature, having escaped, not

participated in, the corruptions that are in the world through lust. The works of Satan are not half discerned, because purity and holiness do not mark the life and character of those who claim to be ministers of Christ. Strengthened with all might, according to his glorious power, we are thus fortified against the temptations of Satan. Christ and his purity and his matchless charms should be the soul's contemplation. There is spiritual power for all, which they may have if they will, that they may resist temptation, that duty may be done and the soul hold fast its integrity. Those who feel their need of being strengthened by might by God's Spirit in the inner man, will not lose their integrity. Earnest prayer and watching thereunto will carry them through temptations. We must be united to Christ by living faith. <RH, May 24, 1887 par. 2>

We are now amid the perils of the last days. Satan has come down with great power to work his deceptions. He fastens the mind or imaginations upon impure, unlawful things. Christians become like Christ in character by dwelling upon the divine Model. That with which they come in contact has a molding influence upon life and character. I have read of a painter who would never look upon an imperfect painting for a single moment, lest it should have a deteriorating influence upon his own eye and conceptions. That which we allow ourselves to look upon oftenest, and think of most, transfers itself in a measure to us. The imagination trained to dwell upon God and his loveliness will not find delight in dwelling upon scenes that are created by the imagination that is excited by lust. "But with many of them God was not well pleased: for they were overthrown in the wilderness. Now these things were our examples, to the intent we should not lust after evil things, as they also lusted. Neither be ye idolaters as were some of them; as it is written, The people sat down to eat and drink, and rose up to play. Neither let us commit fornication, as some of them committed, and fell in one day three and twenty thousand. Neither let us tempt Christ, as some of them also tempted, and were destroyed of serpents. Neither murmur ye, as some of them also murmured, and were destroyed of the destroyer. Now all these things happened unto them for ensamples: and they are written for our admonition, upon whom the ends of the world are come. Wherefore let him that thinketh he standeth take heed lest he fall." 1 Cor. 10:5-12. <RH, May 24, 1887 par. 3>

Satan is at work now as he worked in Eden, as he has worked through all successive generations. The arch-fiend knows well with what material he has to deal. He knows the weak points in every character; and if these weak points are not strengthened, he will display his infernal wisdom in his devices to overthrow the very strongest men, princes in the army of Israel. All along through successive generations are wrecks of character which have been destroyed, because the soul was not garrisoned. And now as we near the close of time, Satan will work with masterly activity to undermine principle, and corrupt moral character. Sin is committed by many who think their crime is effectually concealed. But there is One who says, "I know thy works;" "there is nothing covered which shall not be revealed; and hid, which shall not be known." When the mind is infatuated with the idea of sin, there will be deception practiced; lies will be told; for those who commit such sins will not be slow to lie as well. But all sin shall be revealed. <RH, May 24, 1887 par. 4>

God sees the sinner. The eye which never slumbers knows everything that is done. It is written in his book. One may conceal his sin from father, mother, wife, and friends, and yet all lies open before God, and is placed in his book of record. Darkness, secrecy, deception, and crime added to crime have not obliterated the record. David was a repentant man, and although he confessed and hated his sin, he could not forget it. He exclaimed, "Whither shall I go from thy Spirit? or whither shall I flee from thy presence? If I ascend up into heaven, thou art there: if I make my bed in hell, behold, thou art there. If I take the wings of the morning, and dwell in the uttermost parts of the sea; even there shall thy hand lead me. . . . Yea, the darkness hideth not from thee; but the night shineth as the day." <RH, May 24, 1887 par. 5>

God is everywhere. He sees, he knows all things, and understands the intents and purposes of the heart. It is in vain that an attempt should be made to conceal sin from his notice. He saw our first parents in Eden. He saw Cain when he raised his hand to kill Abel. He saw the sins of the inhabitants of the old world, and numbered their days and punished them with a flood. He saw the sins of his own covenant people, the Jews, when they plotted against the life of the Son of God. As surely does he mark every transgression, and every secret thing will be brought into Judgment. They may be hid from mortal man, they may be hid from the good, the pure, and the holy, from friends and from foes, yet God sees them. All sins will be revealed in the day of Judgment, and unless they have been repented of beforehand, they will receive punishment according to their magnitude: for a record of all the deeds of men is kept in the book of God's remembrance. All the good actions, all the evil actions of life are recorded. The fact that the accumulated sins are treasured up and at last exposed, is a terrible fact. And why those professing to be sons and daughters of God venture in the face of light, in the face of knowledge, to sin against their own conscience and by their sin involve others in the same ruin, is a mystery. Have they ever tasted of the powers of the world to come? Have they ever enjoyed sweet communion with God? Then how can they turn to sensual, condemning, soul-degrading practices? <RH, May 24, 1887 par. 6>

The last great day is right upon us. Let all consider that Satan is now striving for the mastery over souls. He is playing



the game of life for your souls. Will there be sins committed by you on the very borders of the heavenly Canaan? Oh what revealings! The husband will know for the first time the deception and falsehood that have been practiced by the wife whom he thought innocent and pure. The wife for the first time will know the case of her husband, and the relatives and friends will see how error and falsehood and corruption have been clustering about them; for the secrets of all hearts will stand revealed. The hour of Judgment is almost here,--long delayed by the goodness and mercy of God. But the trump of God will sound to the consternation of the unprepared who are living, and awaken the pale nations of the dead. The great white throne will appear, and all the righteous dead will come forth to immortality. Whatever have been the little sins indulged will ruin the soul, unless they are overcome. The small sins will swell into the greater sins. Impure thoughts, private, impure actions, unrefined, low, and sensual thoughts and actions in the marriage life, the giving loose reins to the baser passions under the marriage vow will lead to every other sin, the transgression of all the commandments of God. Men that God has entrusted with noble talents will be, unless closely connected with God, guilty of great weakness, and not having the grace of Christ in the soul will become connected with greater crimes. This is because they do not make the truth of God a part of them. Their discipline has been defective, the soul culture has not been carried forward from one advance to another, inborn tendencies have not been restrained, but have degraded the soul. For all the natural weaknesses Jesus has made ample provision, that they may be overcome through his grace. If not overcome, the weakness will become a tyrant, a conqueror, to overcome them, and the heavenly light will become beclouded and extinguished. [<RH, May 24, 1887 par. 7>](#)

I feel compelled to write most earnestly on this point because I feel the peril that is upon us. We have in past history the example of most painful characters showing the danger of men in high places being corrupted. Men of masterly minds, who possessed large talents of influence, yet did not put their trust wholly in God, but allowed themselves to be praised and petted and lauded by the world's great men, lost their balance, and thought that great men's sins were not vices. The heavenly guide left them, and their course was rapidly downward to corruption and perdition. They completely lost the just standard of honor, lost all distinction between right and wrong, between sin and righteousness. There are lights and shades in character, and one or the other certainly triumphs. But God in heaven is weighing moral worth. He will judge righteously. The wicked will not always remain unchecked. Nothing but grace and truth brought into the inner life, inwrought in the character, is sufficient to keep the greatest, the most talented men morally erect. If intellectual greatness could have been sufficient, their characters would have been firm as a rock. But they needed virtuous characters. Paul says, I am what I am by the grace of God that is in me. God's people must arise, and gird themselves with the whole armor of righteousness.

*Basel, Switzerland.* [<RH, May 24, 1887 par. 8>](#)

## **May 31, 1887 The Church at Ephesus.**

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**By Mrs. E. G. White.**  
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"Unto the angel of the church of Ephesus write; These things saith he that holdeth the seven stars in his right hand, who walketh in the midst of the seven golden candlesticks; I know thy works, and thy labor, and thy patience, and how thou canst not bear them which are evil: and thou hast tried them which say they are apostles and are not, and hast found them liars: and hast borne, and hast patience, and for my name's sake hast labored, and hast not fainted." Rev. 2:1-3. [<RH, May 31, 1887 par. 1>](#)

The church at Ephesus in her earlier history had been made the dispensator of sacred truth. Rare means and privileges had been bestowed upon her. "I know thy works, and thy labor, and thy patience, and how thou canst not bear them which are evil: and thou hast tried them which say they are apostles, and are not, and hast found them liars: and hast borne, and hast patience, and for my name's sake hast labored, and hast not fainted." [<RH, May 31, 1887 par. 2>](#)

Here we see a deep, heart-felt, prolonged struggle; just such a struggle as we might have expected in these last days of conflict. "Thou canst not bear them which are evil." Rigid and impartial discipline was exercised in the case of all unworthy disciples and false teachers who were bringing in damnable heresies, which were undermining the foundation of the faith. [<RH, May 31, 1887 par. 3>](#)

Here the ministers of righteousness are symbolized by the seven stars, which the First and the Last has under his special care and protection. The Lord Jesus Christ is acquainted with the number of the stars. He calls them by their names, binds the sweet influence of Pleiades, and looses the bands of Orion. The ministers of the gospel of Christ are greater blessings to the church than are the stars to our world. All are in God's hand. He directs their motions. He

disposes of them in their different orbs in their positions. He fills them with light and influence. He supports them, else they would soon be falling stars. They are instruments in his hands, and all the good they do is done by his hand and by his Spirit's power. <RH, May 31, 1887 par. 4>

He walks in the midst of the golden candlesticks. Thus is symbolized the relation of Christ to his churches, and the stars are used to represent his ministers. He is represented as walking up and down among the golden candlesticks. He is in communion with his people. He knows their true state. He observes their order, their vigilance, their piety, and their devotion; and he takes pleasure in them if he sees these fruits manifest. Although Christ is mediator in the heavenly Sanctuary, yet he walks up and down in the midst of the churches on earth. He goes about from church to church, from congregation to congregation, from soul to soul. He observes their true condition,--that which is neglected, that which is in disorder, and that which needs to be done. He is represented as walking, which signifies unrest, wakefulness, and unremitting vigilance. He is observing whether the light of any of his sentinels, or candlesticks, is burning dim or going out. These under-shepherds may sleep, but He that keeps Israel neither slumbers nor sleeps. If these candlesticks were left to the charge of human powers, the flickering flame would languish and die. But He is the true watchman of the home, the sleepless warden of the temple courts. The continual watch-care and presence and sustaining grace of Christ are the source of all light and life. <RH, May 31, 1887 par. 5>

The True Witness bears testimony in commendation of the diligence of the church at Ephesus, declaring. "*I know thy works;*" and all his commendations and reproofs are to be strictly regarded, for it is One who knows that speaks. Ardent, active piety in judicious work will show a moral strength in the church. Want of well doing leads to want of piety, and want of piety leads to inactivity. Diligent, earnest piety must be required of the church, else there will be a degenerating into mere chapel service, and into dry forms, while there will be less and less holy fervor,--steady burning of light in the candlestick. <RH, May 31, 1887 par. 6>

I am deeply impressed with our great need of individual piety and heart experience in the truth. I see that the terrors of the day of God are upon us. Iniquity is breaking forth, tearing through every barrier; and unless there are more thoroughly determined efforts to resist the power of Satan, he will gather into his ranks many whom we now reckon to be believers in the truth. There will come sore trials to us in grievous disappointments. The Saviour, the one styling himself as the true witness, enjoins upon John to write these things which he has seen and heard. "Unto the angel of the church of Ephesus write; These things saith he that holdeth the seven stars in his right hand, who walketh in the midst of the seven golden candlesticks." <RH, May 31, 1887 par. 7>

The work of the minister represented by the seven stars is a high and sacred work. When he entertains the idea that his work is comprehended in sermonizing, he overlooks, and is sure to neglect, the work devolving upon a shepherd of the flock. It is his work to have care, to oversee the flock, to so arrange the elements of the church that each may have something to do. <RH, May 31, 1887 par. 8>

Every member of the church who is united to Christ has sacred responsibilities resting upon him, and is bound by all the holy motives which the gospel recognizes as pure and sacred, to regard the salvation of souls as the highest interest entrusted to mortals, and thus become a co-laborer with God to rescue souls from the snare of Satan, and so influence, and educate, and train these souls that they shall be built up in truth and righteousness; for God will require this work of every individual who has accepted salvation. The devoted church-member should accomplish much by holy living; by a painstaking discharge of every duty; by fervent prayer; by faithful warnings, especially by affectionate intercourse for the help and instruction of these souls for whom Christ has given his life, who are committed to the charge of the church, which charge they cannot neglect without imperiling their own souls and being disloyal to our crucified Redeemer. <RH, May 31, 1887 par. 9>

What a record many will meet in the day of Judgment because of their neglect of the very work which the Lord has left for them as his hired servants to do! It is his work, and none who neglect it can make an atonement for their delinquencies which have endangered souls by their passing by on the other side, while absorbing the mind and God-given abilities in pleasing occupation, retiring within themselves because it is their pleasure so to do, or absorbing the mind in business or worldly pursuits, and crowding upon their time an accumulated amount of little unimportant things, giving no time to God's work. <RH, May 31, 1887 par. 10>

"We are laborers together with God." But who are laborers together with God?--Those who are doing Christ's work. Those who are wearing Christ's yoke and lifting Christ's burdens; who employ their entrusted talents in active service, studying, devising, planning, with much prayer and earnest faith, ways and means to open the truth to any and every soul,--those that are near, and those that are brought within the sphere of their influence,--constantly studying how to do the very highest service for the Master. <RH, May 31, 1887 par. 11>

Our sisters are not excused from taking a part in the work of God. Every one who has tasted of the powers of the world to come, has earnest work to do in some capacity in the Lord's vineyard. Our sisters may manage to keep busy

with their fingers constantly employed in manufacturing little dainty articles to beautify their homes, or to present to their friends. Great quantities of this kind of material may be brought and laid upon the foundation-stone; but will Jesus look upon all this variety of dainty work as a living sacrifice to himself? Will he pronounce the commendation upon the workers, "I know thy works, and thy labor, and thy patience," and how thou "hast borne, and hast patience, and for my name's sake hast labored, and hast not fainted."? <RH, May 31, 1887 par. 12>

Let our sisters inquire, How shall I meet in the Judgment these souls with whom I have or should have become acquainted? Have I studied over their individual cases? Have I so acquainted myself with my Bible that I could open the Scriptures to them? Have I sought the Lord my Master three times a day by earnest prayer in faith, that he would give me wisdom that I might know how to present the truth to these dear souls? Am I giving them, not only by precept, but by example in my own life of piety and fidelity to God, an assurance that the service of Christ is pleasant and satisfactory, and full of peace and joy? <RH, May 31, 1887 par. 13>

Is it the work God has appointed you as his hired servants, to study the intricate delicate patterns of embroidery and the many obscure points in this class of work, for the purpose of mastering what some one else has done or to show what you can do? Is this the kind of labor that God will commend you in doing, which so absorbs your interest, your God-given time and talents, that you have no taste or education or aptitude for missionary labor? All this kind of work is hay, wood, and stubble, which the fires of the last day will consume. But where are your offerings to God? Where is your patient labor, your earnest zeal, that brings you into connection with Christ, bearing his yoke, lifting his burdens? Where are the gold, the silver, and the precious stones which you have laid upon the foundation-stone, which the fires of the last day cannot consume, because they are imperishable? "I know thy works," says the True Witness. <RH, May 31, 1887 par. 14>

"And besides this, giving all diligence, add to your faith virtue; and to virtue knowledge; and to knowledge temperance; and to temperance patience; and to patience godliness; and to godliness brotherly kindness; and to brotherly kindness charity. For if these things be in you, and abound, they make you that ye shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ." Now, grace and peace are to be multiplied to the one who works upon the plan of addition. And with such a one there is an earnest pressing forward to obtain more grace, which is necessary for good works. <RH, May 31, 1887 par. 15>

As light comes to individual members of the church, it must be used to benefit others, that other souls may become learners in the school of Christ. There is a Pattern my sisters can show the talent and ingenuity to pick out, and to educate others to copy, searching the word of God with all earnestness, with a sanctified mental appetite to relish the truth because it is the truth. Those who make any progress in religion must be diligent. Your worsted work, your embroidery, your fancy articles will not be the works that will determine your character as fit for eternal life. It is another class of work altogether, that has weight in the Judgment. Have you been industrious in seeking to save souls--industrious with your entrusted ability in doing God's work? Without giving all diligence there is no gaining ground in the work of holiness. They who are slothful in the things of religion will accomplish nothing in it. They will be weighed in the balances, and be found wanting. There must be an abounding in all the Christian graces. Mental discipline is highly essential to fit us for the great work we are required to do for the Master. <RH, May 31, 1887 par. 16>

God's delegated ministers have need of the prayers of the faithful. If they are unselfishly laboring for the advancement of Christ's kingdom in the exercise of their appointed work, they will have to possess their souls in patience. They will have to meet every phase of character, some rough, uncultured, unappreciative of their constant labor, who will injure their influence if they can. <RH, May 31, 1887 par. 17>

Thou hast borne and had patience. The faithful minister is commended in having zeal against that which is evil. Not only will he not practice evil himself, but he will be an example to believers in his piety, his purity, his godliness, and his devotion to sacred things. "Thou canst not bear them which are evil." His affections will not fasten upon and cling to the evil doer. He hates the practices of the worker of iniquity. While every effort should be made for the salvation of these souls, in all meekness and wisdom, there must be manifested a zeal to repress evil, to counteract its baleful influence. God will not justify any one in making light of sin, and showing preference to the evil-worker. <RH, May 31, 1887 par. 18>

"Thou hast tried them which say they are apostles, and are not, and hast found them liars." There will be men who claim to have a work to do in preaching the truth to others, and it may be found best to test them. But the most solemn obligation is laid upon those who consent to do this, to watch their going out and their coming in, to follow on their track to closely investigate the manner in which their work is done; whether they are indeed leaving a savory influence, or an influence which belies all their pretensions to be apostles of Jesus Christ. True zeal, Christ-like zeal, is to be shown in every case, that pretenders may not obtain a foot-hold, and through deception insinuate themselves into the confidence of the churches when they are not worthy of the confidence of Christians, because their works are evil, their hearts unsanctified, their actions defiling. <RH, May 31, 1887 par. 19>

If only Christian men would become ministers, how different would have been the state of religion in our world! Martin Luther made a statement that religion is never in such danger as among reverend men. This is the saddest picture held up to our view in the sins found among the ministers of the present age. They handle sacred things with defiled hearts and minds and impure hands. Many consider that ministers have no temptations; that they are fenced about with barriers, and that kept, as they are, daily in contact with sacred truth and thoughts of eternity, all would be pure and lovely and of good report. But although this is as it should be, it is not as it is, as facts show us. When the minister separates his soul from God by wicked works, he still continues to be an exponent of the word of God, and handles that world deceitfully. He is called upon at all times and under all circumstances to contemplate truth in some of its many forms, and applying the truth to hearts and life and practice of persons who are contemplating it, he talks of its advantages and the glories of redemption, and the wonderful plan of Christ in saving men, but he has no personal interest in these sacred truths. They are not brought into his life practice, and becoming dearer and more precious through daily experience. This is the reason why there are so many failures and falls, and why the gospel ministry is brought into reproach and disgraced. Many urge conversion while their own souls are unconverted, and commend the love of Jesus when they never have experienced it. They preach repentance for sin, which they have never practiced, and faith, which they know nothing of by experience. They talk of a Saviour, of whom they have only a theoretical knowledge. They talk of the Spirit of God that they are daily grieving; of heaven, which they do not contemplate because they have a personal interest in it. <RH, May 31, 1887 par. 20>

Here is deception of the worst kind. An irreligious minister should be ranked among those whom God abhors. His whole life is a lie. The word of God is taught to the people, but kept apart from his own life. If the word of God were brought into the life practice, every thought, word, and deed would be subject to God's will.

*Basel, Switzerland.* <RH, May 31, 1887 par. 21>

## June 7, 1887 Losing our First Love.

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By Mrs. E. G. White.  
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"Nevertheless I have somewhat against thee, because thou hast left thy first love. Remember therefore from whence thou art fallen, and repent, and do the first works; or else I will come unto thee quickly, and will remove thy candlestick out of his place, except thou repent. But this thou hast, that thou hatest the deeds of the Nicolaitans, which I also hate. He that hath an ear, let him hear what the Spirit saith unto the churches; To him that overcometh will I give to eat of the tree of life, which is in the midst of the paradise of God." Rev. 2:4-7. <RH, June 7, 1887 par. 1>

"Nevertheless I have somewhat against thee, because thou hast left thy first love." Thine is a decay, a declension in holy zeal,--not forsaken is the object of it, but lost is the fervor. The first affection of the convert to Christ is deep, full, and ardent. It is not necessary that this love should become less as knowledge increases, as the more and increased light shines upon him. That love should become more fervent as he becomes better acquainted with his Lord. God sees that there is not heart service, a love for Jesus, an earnest zeal in his work. <RH, June 7, 1887 par. 2>

"Remember therefore from whence thou art fallen, and repent, and do the first works; or else I will come unto thee quickly, and will remove thy candlestick out of his place, except thou repent." How much need there is for the people of God at this time to consider the words of the Majesty of heaven, and carefully review the ground over which they have traveled, and see and understand where the very first step was taken in the wrong path! Absence of zeal and devotion, of earnest willing service in the cause of God, shows how indolent many professed followers of Christ are, how destitute of earnest, heart felt effort. They might have been going on from strength to strength, from light to still greater light. They might have become strong in faith had they walked on from step to step, thinking more of Christ than of themselves. <RH, June 7, 1887 par. 3>

The Lord has a right to expect more of his believing children than they give him. Every individual Christian is indeed the light of the world. Christians connect with Christ. They reflect the character of Christ. They have been intrusted with great treasures of light; the oracles of God have been given to them, and in these they have been thoroughly furnished unto all good works. Every provision has been made, and why have the individual members of the church wearied of their Lord? Why does he who professes to love God refuse to obtain from the Source of light and power the oil of grace that he may be a bright and shining light? The church has had great opportunities, great privileges, and why is the light growing dim? Why does it not shine to the world? His church whose individual members are advancing, growing in grace and in the knowledge of Jesus Christ, is the elected means of the Redeemer's system for enlightening



and saving the world. Christ lived and suffered and died to establish a church capable of doing this noble work. He bought her, he cleansed her with his own blood, and clothed her with the garments of his salvation. He laid the cornerstone upon the blood-stained rock of Calvary. He made his church the depository of his precious law, and transferred into her hands in a high and holy sense the work of carrying out his holy designs; that the church should take the work when he left it, and carry it forward to its consummation. <RH, June 7, 1887 par. 4>

The Lord of righteousness is walking amid the golden candlesticks. And he watches every dim burning lamp of his individual believers, and says, "Remember therefore from whence thou art fallen, and repent, and do the first works; or else I will come unto thee quickly, and will remove thy candlestick out of his place, except thou repent." "He that hath an ear, let him hear what the Spirit saith unto the churches; To him that overcometh will I give to eat of the tree of life, which is in the midst of the paradise of God." Could mortals find language more impressive, more to the point, than these words of Christ,--words of Him who says, "I know thy works"? He presents the necessity of obtaining all the zeal and earnestness and energy that has ever glowed in the soul. And those who have cast off responsibility, and are content to have their light flickering and dim, Jesus would arouse to a sense of their obligation to let their light shine. He tells them that if they do not repent of their falling away from their first love, he will come suddenly, and remove their candlestick out of its place. As in the case of the unfruitful tree, the command will be given, "Cut it down; why cumbereth it the ground. <RH, June 7, 1887 par. 5>

God will accept nothing less than the whole heart. Happy are they who from the commencement of their religious life have been true to their first love, growing in grace and the knowledge of our Lord Jesus Christ. The sure result of their intercourse and fellowship with their beloved Lord, will be to increase their piety, their purity, their fervor. They are receiving a divine education, and this is illustrated in a life of fervor, of diligence and zeal. They have that faith constantly becoming stronger which works by love and purifies the soul. Theirs is a child-like devotion, developing itself into activities of holiness, giving proof by the most expressive outward act of their inward gratitude, the heart-felt joy and devoted attachment to Jesus their Redeemer, the divine Restorer. <RH, June 7, 1887 par. 6>

Those who have been growing in harmony with the world in custom, in practice, in thoughts, are not growing in grace. Their prayers become less and less fervent and intelligent. They seem lifeless, and cold, and dead. They must repent. They are called upon to be inwardly grieved and ashamed and confused before the Lord for their want of love. They should blame themselves, and humbly confess before God, and condemn themselves. They must come back, retrace their steps, and do the first works; take hold again firmly in faith where they let go, recover their first zeal, their conscientious, tender love for God and his precious truth. They must pray as earnestly, and watch as diligently, as when the light of Christ's forgiving, pardoning love first fell upon their souls. A severe threatening from God follows if this work is not done. "I will come unto thee quickly, and will remove thy candlestick out of his place." <RH, June 7, 1887 par. 7>

If we, like Chorazin and Bethsaida, are exalted to heaven in point of privilege, and, notwithstanding the abundant mercy and loving, tender compassion of God, indifferently regard his great privileges and are not responding to the light and opportunities bestowed, he will come in judgments for impenitence of his churches, and remove the light, and let darkness take its place. Those who are connected with Christ, bearing the yoke of Christ, and lifting his burdens, will be constantly self-denying partakers with Christ of his sufferings. They will be one with Christ, in deep sympathy with Him who loved us and gave himself for us, that he might bring us to his side in heaven. This is the religion that is earnest, deep, firm, and far reaching, and insures rest, and peace, fullness of joy. <RH, June 7, 1887 par. 8>

The only way to grow in grace is to be interestedly doing the very work Christ has enjoined upon us to do,--interestedly engaged to the very extent of our ability to be helping and blessing those who need the help we can give them. This is the only way we can grow in grace and in the knowledge of Jesus Christ. Christians who are constantly growing in earnestness, in zeal, in fervor, in love,--such Christians never backslide. They are becoming more closely identified with the Saviour in all his plans. They are partakers of the divine nature, having escaped the corruption that is in the world through lust. Their wisdom is increasing, their ability how to work. They seem to comprehend the largest plans. They are ready to engage in the most stirring enterprises, and they have no room for slothfulness; they cannot find a place for stagnation. <RH, June 7, 1887 par. 9>

Those who are ever pressing a little closer to the world, and becoming more like them in feelings, in plans, in ideas, have left a space between them and the Saviour, and Satan has pressed his way into this space, and low, worldly-tainted, selfish plans become interwoven with their experience. God's voice is addressing this class, which are not few: "He that hath an ear, let him hear what the Spirit saith unto the churches." It is of consequence that you hear attentively and obey. Come into close relationship with Christ. Keep your souls in constant contact with the world, and its customs will become your customs, its practices will become your practices, if you place yourselves where you will see and hear and feel and act as they do. <RH, June 7, 1887 par. 10>

"Come out from among them, and be ye separate, saith the Lord, and touch not the unclean." Turn quickly to Jesus

Christ. Yield your pride, your self love, your selfish aspirations, your love of the world, which are death to spirituality. Repent quickly. Delay not in deciding, lest you be too late. Elevate your soul's aspirations to higher spheres of action in Christian activities. Those who do this are the only class in our churches that will grow. They will speedily attain the highest moral efficiency and the clearest spiritual perceptions. They will have unusual vigor and steadiness of faith. They will know how to pray and be persevering and earnest in prayer. And all those who are deeply and interestedly engaged in the salvation of others, are the more surely working out their own souls' salvation with fear and trembling. The piety that does not reveal itself in working interestedly for others, will become a form, strengthened, bigoted, self-conceited. Coming in contact with souls for whom Christ has died, seeking to bring them to repentance, and evidencing a love for their souls, will call them out of themselves, so that they will not be exclusively engaged for their own selfish interests, either in temporal pursuits or in spiritual things. God has shown it to be our duty not to live for ourselves. Christ pleased not himself. <RH, June 7, 1887 par. 11>

The times of ignorance God winked at, but now, with the blazing light of truth shining all around us, with warnings, with reproofs, with increasing light if we will but open our eyes to see it, there is no excuse of any, even the weakest child of God, that they should not disperse light to the world. The four angels are holding the four winds that a special work may be accomplished: the saints of God are to be sealed in their foreheads. Brethren, how long before you will be ready for the seal of God? Every step you advance upon the path which God forbids, toward your own pleasure and in sin, is a step nearer your destruction. Every act of disobedience to the word of the Lord is exposing you to irreparable loss. Every moment of ease, of self-indulgence, secured by you in neglecting the divine admonitions and call to duty in earnest work for the Master, is placing you under the power and control of the prince of darkness. Your candlestick may at any moment be moved out of its place. <RH, June 7, 1887 par. 12>

Four mighty angels are still holding the four winds of the earth. Terrible destruction is forbidden to come in full. The accidents by land and by sea; the loss of life, steadily increasing, by storm, by tempest, by railroad disaster, by conflagration; the terrible floods, the earthquakes, and the winds will be the stirring up of the nations to one deadly combat, while the angels hold the four winds, forbidding the terrible power of Satan to be exercised in its fury until the servants of God are sealed in their foreheads. Get ready, get ready, I beseech you, get ready before it shall be forever too late! The ministers of vengeance will pour all the terrible judgments upon a God-forsaken people. The way of obedience is the only path of life. May the Lord help you to see it in time to open your ears, that you may hear what the Spirit saith unto the churches. <RH, June 7, 1887 par. 13>

What is my duty? What shall I do to save my children and to save many souls from the coming tempest of wrath unmixed with mercy? God claims every power, every capability of action to be invested in the doing of his work. Talents, possessions, everything that is great and noble in man he calls to be exercised in his work. Duty admits no rival, enters into no compromise with any opposing powers. The most precious friends and relatives must not step in between your duty and your God. The voice of duty is the voice of God in our souls. Obedience to its claims brings us into living personal agreement with the highest law in the universe--brings man into alliance with God. <RH, June 7, 1887 par. 14>

Let the churches be aroused. "He that hath an ear, let him hear what the Spirit saith unto the churches." This message concerns all our churches. You can never employ your faculty of hearing better than in hearkening to hear what the voice of God speaks to you in his word. There is a rich and abundant promise to those who overcome. It is not enough to enter upon this warfare, we must pursue it to the end. We must know nothing of yielding. We must fight the good fight of faith to the very end. To the overcomer is promised the triumphal victory. "To him that overcometh will I give to eat of the tree of life, which is in the midst of the paradise of God." Whatever was lost in the fall of Adam is more than restored in redemption. He that sitteth on the throne saith, "Behold, I make all things new." Let us look closely and critically to ourselves. Are not the vows we entered into at our baptism violated? Are we dead to the world and alive unto Christ? Are we seeking those things which are above, where Christ sitteth at the right hand of God? Is the cable cut which anchored us to the eternal Rock? Are we drifting with the current to perdition? Shall we make no effort to press and urge our passage up stream? Let us not hesitate longer, but vigorously apply the oars; and let us do our first works ere we make hopeless shipwreck. <RH, June 7, 1887 par. 15>

It is our work to know our special failings and sins, which cause darkness and spiritual feebleness, and quenched our first love. Is it worldliness? Is it selfishness? Is it the love of self-esteem? Is it striving to be first? Is it the sin of sensuality that is intensely active? Is it the sin of the Nicolaitans, turning the grace of God into lasciviousness? Is it the misuse and abuse of great light and opportunities and privileges, marking boasted claims to wisdom and religious knowledge, while the life and character are inconsistent and immoral? Whatever it is that has been petted and cultivated until it has become strong and overmastering, make determined efforts to overcome, else you will be lost. It is these cherished sins, abhorrent to God, that make enfeebled moral courage, and leave you to choose to walk apart from God, while you retain a miserable, heartless, outward form. Once the soul was all aglow with love for Jesus; but all this is

changed. The great Head who moves in the midst of his candlesticks will never be without a church. There will be faithless ones who will go out from us because they were not of us. There will be apostasies. But "nevertheless the foundation of God standeth sure, having this seal, The Lord knoweth them that are his." There will be those who are evil, who hold the truth in unrighteousness, who are sensual, who are controlled by the master-worker in all evil, who will have to be separated from the church. <RH, June 7, 1887 par. 16>

"I know thy works, and thy labor, and thy patience, and how thou canst not bear them which are evil: and thou hast tried them which say they are apostles, and are not, and hast found them liars." This labor of purifying the church is a painful work, but one that must not be neglected, if the church would have the commendation of God. But repent, because thou hast left thy first love. Here is plainly presented before us our work as members of the church of Christ. If we are faithless, we shall lose the crown of life and another will take it; for in the dropping out of the faithless the places are supplied by the faithful. If we refuse to let our light shine for the Master, if we do not do the works of God, others will do that very work which we might have done and could have done, but refused to do. When we cease to fulfill our mission, when the candlestick refuses to reflect light, and the great truths committed to us individually in trust for the world, are not given to them, then the candlestick will be removed. "I will come unto thee quickly, and will remove thy candlestick out of his place." Another will be placed in his stead and will shine. Let prayer be ascending now without delay to Him who walketh in the midst of the golden candlesticks. Take not thy Holy Spirit from us. "Purge me with hyssop, and I shall be clean: wash me, and I shall be whiter than snow. . . . 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."

*Basel, Switzerland.* <RH, June 7, 1887 par. 17>

## **June 14, 1887 Importance of Training in the Work of God.**

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**By Mrs. E. G. White.**  
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"For we are laborers together with God: ye are God's husbandry, ye are God's building." 1 Cor. 3:9. <RH, June 14, 1887 par. 1>

The work of the laborer is not small or unimportant. If he gives himself to any branch of the work, his first business is to take heed to himself, afterward to the doctrine. He is to search his own heart and to put away sin; then he is to keep the Pattern, Christ Jesus, ever before him as his example. He is not to feel at liberty to shape his course as best pleases his own inclination. He is the property of Jesus. He has chosen a high vocation, and from it his whole future life must take its coloring and mold. He has entered the school of Christ, that he may obtain a knowledge of Christ and his mission, and of the work he has to perform. All his powers must be brought under control of the great Teacher. Every faculty of mind, every organ of the body, must be kept in as healthy a condition as possible, so that the work of God shall not bear the marks of his defective character. <RH, June 14, 1887 par. 2>

Before a person is prepared to become a teacher of the truth to those who are in darkness, he must become a learner. He must be willing to be counseled. He cannot place his foot on the third, fourth, or fifth round of the ladder of progress before he has begun at the first round. Many feel that they are fitted for the work when they know scarcely anything about it. If such are allowed to start out to labor in self-confidence, they will fail to receive that knowledge which it is their privilege to obtain, and will be doomed to struggle with many difficulties for which they are entirely unprepared. <RH, June 14, 1887 par. 3>

Now, to every worker is granted the privilege of improvement, and he should make everything bend to that object. Whenever a special effort is to be made in an important place, a well arranged system of labor should be established, so that those who wish to become colporteurs and canvassers, and those who are adapted to give Bible readings in families, may receive the necessary instruction. Those who are workers should also be learners, and while the minister is laboring in word and doctrine they should not be wandering listlessly about, as though there was nothing in the discourse which they needed to hear. They should not regard the speaker simply as an orator, but as a messenger from God to men. Personal preferences and prejudices must not be allowed to influence them in hearing. If all would imitate the example of Cornelius, and say, "Now therefore are we all here present before God, to hear all things that are commanded thee of God," they would receive much more profit from the sermons which they hear. <RH, June 14, 1887 par. 4>

There should be connected with our missions training schools for those who are about to enter the field as laborers.

They should feel that they must become as apprentices to learn the trade of laboring for the conversion of souls. The labor in these schools should be varied. The study of the Bible should be made of primary importance, and at the same time there should be a systematic training of the mind and manners that they may learn to approach people in the best possible way. All should learn how to labor with tact and with courtesy, and with the Spirit of Christ. They should never cease to become learners, but should ever continue to dig for truth and for the best ways of working, as they would dig for buried gold. <RH, June 14, 1887 par. 5>

Let all who are commencing in the work decide that they will not rest short of becoming first class workers. In order to do this, their minds must not be allowed to drift with circumstances and to follow impulse, but they must be chained to the point, tasked to the utmost to comprehend the truth in all its bearings. <RH, June 14, 1887 par. 6>

Men of ability have labored at a great disadvantage because their minds were not disciplined for the work. Seeing the need of laborers, they stepped into the gap, and although they may have accomplished much good, it is in many cases not a tithe of what they could have accomplished, had they had the proper training at the start. <RH, June 14, 1887 par. 7>

Many who contemplate giving themselves to the service of God, do not feel the need of any special training. But those who feel thus are the very ones who stand in greatest need of a thorough drill. It is when they have little knowledge of themselves and of the work that they feel best qualified. When they know more, then they feel their ignorance and inefficiency. When they subject their hearts to close examination, they will see so much in them unlike the character of Christ, that they will cry out, "Who is sufficient for these things?" and in deep humility they will strive daily to put themselves in close connection with Christ. By crucifying self they are placing their feet in the path in which he can lead them. <RH, June 14, 1887 par. 8>

There is danger that the inexperienced worker, while seeking to qualify himself for the work, will feel competent to place himself in any kind of a position, where various winds of doctrines are blowing about him. This he cannot do without peril to his own soul. If trials and temptations come upon him, the Lord will give strength to overcome them; but when one places himself in the way of temptation, it often happens that Satan through his agents advances his sentiments in such a manner as to confuse and unsettle the mind. By communion with God and close searching of the Scriptures, the worker should become thoroughly established himself before he enters regularly upon the work of teaching others. John, the beloved disciple, was exiled to lonely Patmos, that he might be separated from all strife, and even from the work he loved, and that the Lord might commune with him and open before him the closing scenes in this earth's history. It was in the wilderness that John the Baptist learned the message that he was to bear, to prepare the way for the coming One. <RH, June 14, 1887 par. 9>

But above everything else it should be impressed upon the individuals who have decided to become God's servants, that they must be converted men. The heart must be pure. Godliness is essential for this life and the life which is to come. The man without a solid, virtuous character will surely be no honor to the cause of truth. The youth who contemplates laboring together with God, should be pure in heart. In his lips, in his mouth, should be no guile. The thoughts should be pure. Holiness of life and character is a rare thing, but this the worker must have or he cannot yoke up with Christ. Christ says, "Without me ye can do nothing." If those who purpose to work for others' good and for the salvation of their fellow-men rely on their own wisdom, they will fail. If they are entertaining humble views of themselves, then they are simple enough to believe in God and expect his help. "Lean not unto thine own understanding. In all thy ways acknowledge him, and he shall direct thy paths." Then we have the privilege of being directed by a wise counselor, and increased understanding is given to the true, sincere seeker for truth and for knowledge. <RH, June 14, 1887 par. 10>

The reason why we have no more men of great breadth and extended knowledge, is because they trust to their own finite wisdom, and seek to place their own mold upon the work, in the place of having the mold of God. They do not earnestly pray and keep the communication open between God and their souls, that they can recognize his voice. Messengers of light will come to the help of those who feel that they are weakness itself, without the guardianship of Heaven. The word of God must be studied more, and be brought into the life and character, fashioned after the standard of righteousness God has laid down in his word. Then the mind will expand and strengthen, and be ennobled by grasping the things that are eternal. While the world are careless and indifferent to the message of warning and mercy given them in the Bible, God's people, who see the end near, should be more decided and more devoted, and work more earnestly, that they may show forth the praises of Him who hath called them out of darkness into his marvelous light. <RH, June 14, 1887 par. 11>

Knowledge is power, either for good or for evil. Bible religion is the only safeguard for human beings. Much attention is given to the youth in this age, that they may enter a room gracefully, dance, and play on instruments of music. But this education is denied them, to know God and to answer to his claims. The education that is lasting as eternity, is almost wholly neglected as old fashioned and undesirable. The educating of the children to take hold of the work of character-building in reference to their present good, their present peace and happiness, and to guide their feet



in the path cast up for the ransomed of the Lord to walk in, is considered not fashionable, and, therefore, not essential. In order to have your children enter the gates of the city of God as conquerors, they must be educated to fear God and keep his commandments in the present life. It is these that Jesus has pronounced blessed: "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, June 14, 1887 par. 12>

The blessing is pronounced upon those who are familiar with the revealed will of God in his word. The Bible is the great agent in the hands of its Author to strengthen the intellect. It opens the garden of the mind to the cultivation of the heavenly Husbandman. It is because there is so little attention given to what God says and to that which God requires, that there are so few who have any burden to do missionary work, so few who have been passing under drill, calling into service every power to be trained and strengthened to do higher service for God. <RH, June 14, 1887 par. 13>

Altogether too feeble efforts are being made to connect those with our schools of different nationalities who ought to be connected with them, that they may receive an education and become fitted for the work so noble, so elevated and far-reaching in its influence. The days of ignorance God winked at. But increased light is shining; the light and privileges of understanding Bible truth are abundant, if workers will only open the eyes of their understanding. The truth must be diffusive. Foreign and home missions call for thorough Christian characters to engage in missionary enterprises. The missions in our cities at home and abroad call for men who are imbued with the Spirit of Christ, who will work as Christ worked.

*Basel, Switzerland.* <RH, June 14, 1887 par. 14>

## **June 21, 1887 Proper Education of the Young.**

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**Importance of Mission Training-schools -  
Addressed Particularly to Teachers in our Schools.**

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**By Mrs. E. G. White.**  
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The third angel is represented as flying in the midst of the heavens, showing that the message is to go forth throughout the length and breadth of the earth. It is the most solemn message ever given to mortals, and all who connect with the work should first feel their need of an education, and a most thorough training process for the work, in reference to their future usefulness; and there should be plans made and efforts adopted for the improvement of that class who anticipate connecting with any branch of the work. Ministerial labor cannot and should not be intrusted to boys, neither should the work of giving Bible readings be intrusted to inexperienced girls, because they offer their services, and are willing to take responsible positions, but who are wanting in religious experience, without a thorough education and training. They must be proved to see if they will bear the test; and unless there is developed a firm, conscientious principle to be all that God would have them to be, they will not correctly represent our cause and work for this time. There must be with our sisters engaged in the work in every mission, a depth of experience, gained from those who have had an experience, and who understand the manners and ways of working. The missionary operations are constantly embarrassed for the want of workers of the right class of minds, and the devotion and piety that will correctly represent our faith. <RH, June 21, 1887 par. 1>

There are numbers that ought to become missionaries who never enter the field, because those who are united with them in church capacity or in our colleges do not feel the burden to labor with them, to open before them the claims that God has upon all the powers, and do not pray with them and for them; and the eventful period which decides the plans and course of life passes, convictions with them are stifled, other influences and inducements attract them, and temptations to seek worldly positions that will, they think, bring them money, take them into the worldly current. These young men might have been saved to the ministry through well organized plans. If the churches in the different places do their duty, God will work with their efforts by his Spirit, and will supply faithful men to the ministry. <RH, June 21, 1887 par. 2>

Our schools are to be educating schools and training schools; and if men and women come forth from them fitted in any sense for the missionary field, they must have impressed upon them the greatness of the work, and that practical godliness must be brought into their daily experience, to be fitted for any place of usefulness in our world, or in the church, or in God's great moral vineyard, now calling for laborers in foreign lands. <RH, June 21, 1887 par. 3>

The youth must be impressed with the idea that they are trusted. They have a sense of honor, and they want to be respected, and it is their right. If pupils receive the impression that they cannot go out or come in, sit at the table, or be

anywhere, even in their rooms, except they are watched, a critical eye is upon them, to criticise and report, it will have the influence to demoralize, and pastime will have no pleasure in it. This knowledge of a continual oversight is more than a parental guardianship, and far worse; for wise parents can, through tact, often discern beneath the surface and see the working of the restless mind under the longings of youth, or under the force of temptations, and set their plans to work to counteract evils. But this constant watchfulness is not natural, and produces evils that it is seeking to avoid. The healthfulness of youth requires exercise, cheerfulness, and a happy, pleasant atmosphere surrounding them, for the development of physical health and symmetrical character. <RH, June 21, 1887 par. 4>

God's word must be opened to the youth, but a youth should not be placed in the position to do this. Those who must have an eye upon them constantly to insure their good behavior, will require to be watched in any position where they may be. Therefore the mold given the character in youth by such a system of training, is wholly deleterious. Aim for mental discipline and the formation of right moral sentiments and habits. Studies should generally be few and well chosen, and those who attend our colleges are to have a different training than that of the common schools of the day. They have been generally taught upon Christian principles, if they have wise and God-fearing parents. The word of God has been respected in their homes, and its teachings made the law of the home. They have been brought up in the nurture and admonition of the gospel, and when they come to the schools, this same education and training is to go on. The world's maxims, the world's customs and practices, are not the teaching they need; but they are to see that the teachers in the schools care for their souls, that they will take a decided interest in their spiritual welfare, and religion is to be the great principle inculcated; for the love and fear of God are the beginning of wisdom. Youth removed from the domestic atmosphere, from the home rule and guardianship of parents, if left to themselves to pick and choose their companions, meet with a crisis in their history not generally favorable to piety or principle. <RH, June 21, 1887 par. 5>

Then, wherever a school is established, there should be warm hearts to take a lively interest in our youth. Fathers and mothers are needed with warm sympathy, and with kindly admonitions, and all the pleasantness possible should be brought into the religious exercises. If there are those who prolong religious exercises to weariness, they are leaving impressions upon the mind of the youth that would associate religion with all that is dry, unsocial, and uninteresting. And these youth make their own standard not the highest, but weak principles and a low standard spoil those who, if properly taught, must be not only qualified to be a blessing to the cause, but to the church and to the world. Ardent, active piety in the teacher is essential. Morning and evening service in the chapel, and the Sabbath meetings, may be, without constant care and unless vitalized by the Spirit of God, the most formal, dry, and bitter mixture, and to the youth the most burdensome and the least pleasant and attractive of all the school exercises. The social meetings should be managed with plans and devices to make them not only seasons of pleasantness, but positively attractive. <RH, June 21, 1887 par. 6>

Let those who are competent to teach youth, study themselves in the school of Christ, and learn lessons to communicate to youth. Sincere, earnest, heart-felt devotion is needed. All narrowness should be avoided. Let teachers so far unbend from their dignity as to be one with the children in their exercises and amusements, without leaving the impression that you are watching them, and without going round and round in stately dignity, as though you were like a uniformed soldier on guard over them. Your very presence gives a mold to their course of action. Your unity with them causes your hearts to throb with new affection. The youth need sympathy, affection, and love, else they will become discouraged. A spirit of "I care for nobody and nobody cares for me" takes possession of them, and although they profess to be followers of Christ they have a tempting Devil on their track, and they are in danger of becoming disheartened, and lukewarm, and backslidden from God. Then some feel it a duty to blame them, and to treat them coldly, as if they were a great deal worse than they really are, and but few, and perhaps none, feel it a special duty to make personal effort to reform them, and to remove the baleful impressions that have been made upon them. <RH, June 21, 1887 par. 7>

The teacher's obligations are weighty and sacred, but no part of the work is more important than to look after the youth with tender, loving solicitude, that they may feel that we have a friend in them. Once gain their confidence, and you can lead them, control them, and train them easily. The holy motives of our Christian principles must be brought into our life. The salvation of our pupils is the highest interest intrusted to the Godfearing teacher. He is Christ's worker, and his special and determined effort should be to save souls from perdition and win them to Jesus Christ. God will require this at the hands of teachers. Every one should lead a life of piety, of purity, of painstaking effort in the discharge of every duty. If the heart is glowing with the love of God, there will be pure affection, which is essential, prayers will be fervent, and faithful warnings will be given. Neglect these, and the souls under your charge are endangered. Better spend less time in long speeches, or in absorbing study, and attend to these neglected duties. <RH, June 21, 1887 par. 8>

After all these efforts, teachers may find that some under their charge will develop unprincipled characters. They are lax in morals as the result, in many cases, of vicious example and neglected parental discipline. And teachers doing all

they can, will fail to bring these youth to a life of purity and holiness; and after patient discipline, affectionate labor, and fervent prayer, they will be disappointed by those from whom they have hoped so much. And in addition to this, the reproaches of the parents will come to them, because they did not have power to counteract the influence of their own example and unwise training. The teacher will have these discouragements after doing his duty. But he must work on, trusting in God to work with him, standing at his post manfully, and laboring on in faith. Others will be saved to God, and their influence will be exerted in saving others. Let the minister, the Sabbath-school teacher, and the teachers in our colleges unite heart and soul and purpose in the work of saving our youth from ruin. <RH, June 21, 1887 par. 9>

Many have felt, "Well, it don't matter if we are not so particular to become thoroughly educated," and a lower standard of knowledge has been accepted. And now when suitable men are wanted to fill various positions of trust, they are rare; when women are wanted with well-balanced minds, with not a cheap style of education, but with an education fitting them for any position of trust, they are not easily found. What is worth doing at all, is worth doing well. While religion should be the pervading element in every school, it will not lead to a cheapening of the literary attainments. While a religious atmosphere should pervade the school, diffusing its influence, it will make all who are truly Christians feel more deeply their need of thorough knowledge, that they may make the best use of the faculties that God has bestowed upon them. While growing in grace and in the knowledge of our Lord Jesus Christ, they will groan under a sense of their imperfections, and will seek constantly to put to the stretch their powers of mind, that they may become intelligent Christians. <RH, June 21, 1887 par. 10>

The Lord Jesus is dishonored by low ideas or designs on our part. He who does not feel the binding claims of God's law, and neglects to keep every requirement, violates the whole law. He who is content to partially meet the standard of righteousness, and who does not triumph over every spiritual foe, will not meet the designs of Christ. He cheapens the whole plan of his religious life, and weakens his religious character, and under the force of temptation his defects of character gain the supremacy, and evil triumphs. We need to be persevering and determined, to meet the highest standard possible. Pre-established habits and ideas must be overcome in many cases, before we can make advancement in religious life. The faithful Christian will bear much fruit; he is a worker; he will not lazily drift, but will put on the whole armor to fight the battles of the Lord. The essential work is to conform the tastes, the appetite, the passions, the motives, the desires, to the great moral standard of righteousness. The work must begin at the heart. That must be pure, wholly conformed to Christ's will, else some master passion, or some habit or defect, will become a power to destroy. God will accept of nothing short of the whole heart. <RH, June 21, 1887 par. 11>

God wants the teachers in our schools to be efficient. If they are advanced in spiritual understanding, they will feel that it is important that they should not be deficient in the knowledge of the sciences. Piety and a religious experience lie at the very foundation of true education. But let none feel that having an earnestness in religious matters is all that is essential in order to become educators. While they need no less of piety, they also need a thorough knowledge of the sciences. This will make them not only good, practical Christians, but will enable them to educate the youth, and at the same time they will have heavenly wisdom to lead them to the fountains of living waters. He is a Christian who aims to reach the highest attainments for the purpose of doing others good. Knowledge harmoniously blended with a Christ-like character will make a person truly a light to the world. God works with human efforts. All those who give all diligence to make their calling and election sure, will feel that a superficial knowledge will not fit them for positions of usefulness. Education balanced by a solid religious experience, fits the child of God to do his appointed work steadily, firmly, understandingly. If one is learning of Jesus, the greatest educator the world ever knew, he will not only have a symmetrical Christian character, but a mind trained to effectual labor. Minds that are quick to discern will go deep beneath the surface. <RH, June 21, 1887 par. 12>

God does not want us to be content with lazy, undisciplined minds, dull thoughts, and loose memories. He wants every teacher to be efficient, not to feel satisfied with some measure of success, but to feel his need of perpetual diligence in acquiring knowledge. Our bodies and souls belong to God, for he has bought them. He has given us talent, and has made it possible for us to acquire more, in order that we may be able to help ourselves and others onward in the way to life. It is the work of each individual to develop and strengthen the gifts which God has lent him, with which to do most earnest, practical work, both in temporal and religious things. If all realized this, what a vast difference we should see in our schools, in our churches, and in our missions! But the larger number are content with a meager knowledge, a few attainments, just to be passable, and the necessity of being men like Daniel and Moses, men of influence, men whose characters have become harmonious by their working to bless humanity and glorify God,—such an experience but few have had, and the result is, there are but few now fitted for the great want of the times. <RH, June 21, 1887 par. 13>

God does not ignore ignorant men, but if they are connected with Christ, if they are sanctified through the truth, they will be constantly gathering knowledge by exerting every power to glorify God; they will have increased power with which to glorify him. But those who are willing to remain in a narrow channel because God condescended to accept

them when they were there, are very foolish; and yet there are hundreds and thousands who are doing this very thing. God has given them the living machinery, and this needs to be used daily in order for the mind to reach higher and still higher attainments. It is a shame that many link ignorance with humility, and that with all the qualities God has given us for education, so great a number are willing to remain in the same low position that they were in when the truth first reached them. They do not grow mentally, they are no better fitted and prepared to do great and good works than when they first heard the truth. <RH, June 21, 1887 par. 14>

Many who are teachers of the truth cease to be students, digging, ever digging for truth as for hidden treasures. Their minds reach a common, low standard; but they do not seek to become men of influence,--not for the sake of selfish ambition, but for Christ's sake, that they may reveal the power of the truth upon the intellect. It is no sin to appreciate literary talent, if it is not idolized; but no one is to strive for vain glory to exalt self. When this is the case, there is an absence of the wisdom that cometh from above, which is first pure, then peaceable, easy to be entreated, full of love and of good fruits. <RH, June 21, 1887 par. 15>

The established missions in our cities, if conducted by men who have ability to wisely manage such missions, will be steady lights, shining amid the moral darkness. The opening of the Scriptures by means of Bible readings is an essential part of the work connected with these missions; but workers cannot take hold of this work unless they are prepared for it. Many ought to be trained in school before they even know how to study to bring their minds and thoughts under the control of the will, and how to use wisely their mental powers. <RH, June 21, 1887 par. 16>

There is much to be learned by us as a people before we are qualified to engage in the great work of preparing a people to stand in the day of the Lord. Our Sabbath-schools which are to instruct the children and youth are too superficial. The managers of these need to plow deeper. They need to put more thought and more hard work upon the work they are doing. They need to be more thorough students of the Bible, and to have a deeper religious experience, in order to know how to conduct Sabbath-schools after the Lord's order, and how to lead children and youth to their Saviour. This is one of the branches of the work that is crippling along for the want of efficient, discerning men and women who feel their accountability to God to use their powers, not to exhibit self, not for vain glory, but to do good. <RH, June 21, 1887 par. 17>

How broad and extended the command is, "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things whatsoever I have commanded you: and, lo! I am with you alway, even unto the end of the world"! What honor is here conferred upon man, and yet how large a number hug the shore! How few will launch out into the deep, and let down their nets for a draught! Now, if this is done, if men are laborers together with God, if men are called to act in city missions, and to meet all classes of minds, there should be special preparations for this kind of work.

*Basel, Switzerland.* <RH, June 21, 1887 par. 18>

## **June 28, 1887 Self-Exaltation.**

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**By Mrs. E. G. White.**  
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We are nearing the Judgment, when every case will stand before God in its true bearing; when every secret thing that men have done will appear, with the motive that governed their life. The end of all things is at hand, and all our works will be judged. If our ambition is to be first, then we shall be last; if we are willing to suffer something for Christ's sake, if we are striving for spirituality, then the Lord will honor all such ambition to excel. But if we are seeking to satisfy an unholy, selfish ambition, God will humble the one who does this. But the Lord has spoken through his apostles, "Humble yourselves in the sight of the Lord, and he shall lift you up." God knows us all by name. He knows what spirit is in us, and will finally reward us as our works have been. No one need be in darkness in regard to the spirit which he possesses. Sin will close the gate of heaven against all who cherish it, for they will be without the holy city. Is heaven of any value to us, then let us put away all sin, that we may stand approved of God. <RH, June 28, 1887 par. 1>

"But the fruit of the Spirit is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance. . . . And they that are Christ's have crucified the flesh with the affections and lusts. If we live in the Spirit, let us also walk in the Spirit. Let us not be desirous of vainglory, provoking one another, envying one another." There are lessons of the highest importance that not one in twenty of those who claim to be children of God have yet learned. Shall not we learn them before our destiny is forever settled? Shall we cherish and cultivate the very thing which Satan originated in heaven, which resulted in his fall, and which through his temptations has successfully accomplished the fall of



thousands and thousands? Shall we separate ourselves from God, and take the enemy's side? Professed believers in the truth are doing this. When circumstances arise to tempt them, they do not resist temptation, but fall an easy prey to the Devil. That which individuals need is practical godliness. This is the only antidote for the snares of the Devil. <RH, June 28, 1887 par. 2>

God's word is full of instruction that his children should love another, and not strive with one another. They are called unto liberty, and should stand fast in their liberty wherewith Christ has made them free. But he would have them be careful that they do not use this liberty unlawfully, indulging in corrupt practices; and they should avoid anything which would create contention and dissension and differences of feeling. He would have them by love serve one another. They are to maintain Christian affection, love their neighbor as themselves. "If ye bite and devour one another, take heed that ye be not consumed one of another." <RH, June 28, 1887 par. 3>

True value is shown far more by works than by assertions, or by tearing one another down to build self up. The knowledge, the skill, the fidelity will be exerting its influence, and will speak louder than words possibly can. Merit and moral worth cannot be hidden. They will appear, and the less one seeks to make them appear in words, the better it will be for him. If a man extols his knowledge in order to stand in the highest place when that knowledge is tested, if it is not all that he represented it to be, he will be left in a lower place than if he had kept silent and let his works praise him. <RH, June 28, 1887 par. 4>

The greatest detriment to our churches, that which brings them into weakness and disfavor with God, is unhappy jealousies and differences. "Now the works of the flesh are manifest, which are these, adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies, envyings, murders, drunkenness, revelings, and such like: of the which I tell you before, as I have also told you in time past, that they which do such things shall not inherit the kingdom of God." Then let every soul examine himself, and see if he is approaching the committal of any such sins. <RH, June 28, 1887 par. 5>

"This I say then, Walk in the Spirit, and ye shall not fulfill the lust of the flesh." Unsanctified hearts will be revealed in unsanctified actions. Not the least countenance should be given to sin, the greater or the lesser sins; but as children of God, we are laid under the strongest obligation to refrain from sin, denying the promptings of the natural heart. If there are differences of opinion, keep not these prominent, but think and dwell upon those subjects upon which all can agree. Selfishness, self-esteem, self-importance will ever urge the dwelling upon things that will create contentions and place self in the foreground, and the regarding of the ideas and opinions of others with contempt. And to speak of these opinions with others, making them as contemptible as possible, so as to make your own ideas appear wise and consistent, is quite the opposite of Christian charity, and is more like the workings of Satan than the movings of the Spirit of God. It is a breach of the law of God which we claim to vindicate. <RH, June 28, 1887 par. 6>

Love to God comprises our duty to God; love to our neighbor, our duty to one another. Mutual love must be cherished at all times, in all places, and under all circumstances. This is the credential which we bear to the world, that God has sent his Son Jesus to die, to bring back the moral image of God in man: "By this shall all men know that ye are my disciples, if ye have love one to another." This love cultivated, becomes an abiding principle, and is effectual in rooting out dissensions and divisions among brethren. Where envying and jealousies are cherished, there is every evil work. All this must be cleansed from the soul temple, and then God will work in much greater power for his people. But he cannot do this where those evil things exist; for should God bless, each party would be confirmed in his conviction that he is right and his brother wrong. In the place of love there would be contention over the very blessings bestowed. In the place of acting like Christians, and guarding one another's interest, there would be a tearing and rending of one another, like brute beasts. Such a spirit is wholly in harmony with Satan, and is in accordance with his mind and purposes, fulfilling his will, doing his pleasure; for he knows the sure result is separation from God. Then he obtains full control over their minds and affections. And while professing to be children of God, they are to all intents and purposes children of the wicked one; for they act out his spirit and do his will. It is mutual strife in the place of mutual love, that if persisted in will prove their common ruin. Professed Christian churches are often ruined by their own unchristian course toward one another. <RH, June 28, 1887 par. 7>

"I am the vine, ye are the branches." "Every branch in me that beareth not fruit he taketh away; and every branch that beareth fruit, he purgeth it, that it may bring forth more fruit." We have stated what kind of fruit the branches that are in the living Vine will bear,--love, joy, peace, etc. We have specified the kind of fruit produced upon the branch that is not of the True Vine. Here it is distinctly specified that the fruit which the true and flourishing branches bear, is the better. Christians should be building up one another in the most holy faith, in place of biting and devouring one another. What can be expected if the latter is done? Can the God of love bestow his grace upon them while the spirit of love, has departed and the evil spirit which seeks to destroy prevails? If Christians could let all their differences and quarrels be swallowed up in striving to overcome the defects in their character, fighting sin in the place of making the most of their differences of opinion, we would see harmony, love and unselfish workings, and the peace and power of God would be

manifested in behalf of his people. "Let us not be desirous of vainglory, provoking one another, envying one another."  
<RH, June 28, 1887 par. 8>

The esteem and applause of men are of great value to some minds; for they labor for this much more intensely than they do to examine themselves whether they be in the love of God. Satan is constantly seeking to crowd vainglory into their hearts, that he may steal away their humility and meekness, love and patience. And if they have the idea that they are not to stand as the first in every calling and work, they are dissatisfied, and imagine that they are looked upon as inferior. They are then exercised by another spirit than that of meekness and love. They think due respect is not paid to them, self glory they do not receive. They begin to envy and be jealous, and then to demerit the one whom they envy. If they can make it appear that he is at fault in anything, the fault is magnified, and they seek to injure his reputation. Satan stands by with his angels, active agents to suggest thoughts to tempt and do miserable things,--things which are hateful in the sight of a holy God, but well pleasing to the Devil. <RH, June 28, 1887 par. 9>

"Brethren, if a man be overtaken in a fault, ye which are spiritual restore such a one in the spirit of meekness, considering thyself, lest thou also be tempted." Here is a special direction to deal tenderly with those overtaken in a fault. This "overtaken" must have its full significance. It is something different from deliberate sin, to be led into sin unawares, not meaning to sin, but sinning through want of watchfulness and prayer, and not discerning the temptation of Satan, and so falling into his snare. There is a difference to be made in the case of one who plans and deliberately enters into temptation, and marks out an evil course, covering his sin skillfully, that he shall not be detected. The treatment cannot be the same in both cases. More effective measures are needed to check the premeditated sin; but the apostle directs the treatment to be given to those who are "overtaken," or surprised, or overcome, by temptation. "Ye which are spiritual," you who have evidenced that you have a connection with God, "restore such a one in the spirit of meekness," -- not crush all hope and courage out of the soul, but restore him in meekness, "considering thyself, lest thou also be tempted." Faithful reproofs will be needed, and kindly counsel and supplications to God, to bring him to see his danger and sin. <RH, June 28, 1887 par. 10>

The original word means to *set in joint*, as a dislocated bone; therefore efforts should be made to set him in joint, and bring him to himself, by convincing him of his sin and error, that he shall not be separated from the True Vine, or like a limb cut off. He is to be loved, because Christ loved us in our errors and in our weakness. There should be no triumphing in a brother's fall; but in meekness, in the fear of God, in love for his soul's sake, seek to save him from sin. <RH, June 28, 1887 par. 11>

The apostle saw the working of the human mind, that self-pride would come in and hinder this plan of operation. And he exhorts, "Bear ye one another's burdens, and so fulfill the law of Christ. For if a man himself to be something, when he is nothing, he deceiveth himself." How many have altogether too high an opinion of their own ability! lifting up themselves, extolling self, while they censure and condemn their brethren, in the place of following the Bible rule in dealing with the erring. They feel sufficient to dictate, look upon themselves as wise, and capable of accomplishing great things, able to tell others what to do, full of confidence in their own ways and wisdom, when the genuine truth is, they are not acquainted with themselves, and do not know half as much as they should know or as they think they know. They are really elevating themselves. While such deceive others by exalting their acquirements and their self-sufficiency, they deceive their own souls, and will meet with the greatest loss themselves. They are not free from blunders or mistakes, and fall under temptations while they self-confidently think themselves standing securely. <RH, June 28, 1887 par. 12>

The exhortation of the apostle (Phil. 2:3) is, "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." If we expect compassion from Jesus Christ to ourselves, we must show the same to one another. If there is such a thing as mercy and compassion with the followers of Christ, if any sanctified, holy pity, then let it appear. The hardest heart, the most unpitying, must be moved by these words the apostle urges upon them: "Fulfill ye my joy." I have been instrumental in bringing to you the gospel of Christ; you claim to be my children in the gospel; then make my heart full of joy and comfort by living in love. If the gospel of Christ has indeed benefited you, then reveal this in striving for harmony and love. Do nothing through strife or vainglory. Do not do anything that will create feelings of discord and strife.

*Basel, Switzerland.* <RH, June 28, 1887 par. 13>

## July 5, 1887 Christ Man's Example.

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By Mrs. E. G. White.

There is nothing which will weaken the strength of a church like pride and passion. If one engaged in the work of God does things in contradiction to another engaged in the same work, that is strife and variance. If we do this to be esteemed or to exalt self, it is vainglory, and death to spirituality and to Christian love and unity of action. Let there be no spirit of opposition among Christians. Christ has given us an example of love and humility, and has enjoined upon his followers to love one another as he has loved us. We must in lowliness of mind esteem others better than ourselves. We must be severe upon our own defects of character, be quick to discern our own errors and mistakes, and make less of the faults of others than of our own. We must feel a special interest in looking upon the things of others,--not coveting them, not to find fault with them, not to remark upon them and present them in a false light, but to do strict justice in all things to our brethren and all with whom we have any dealings. A spirit to work plans for our own selfish interest, so as to grasp a little gain, or to labor to show a superiority or rivalry, is an offense to God. The Spirit of Christ will lead his followers to be concerned, not only for their success and advantage, but to be equally interested for the success and advantage of their brethren. This will be loving our neighbor as ourselves; and an opposite spirit from this creates differences and alienations and want of love and harmony. <RH, July 5, 1887 par. 1>

Oh, how out of place is all this strife for supremacy! Jesus alone is to be exalted. Whatever may be the ability or the success of any one of us, it is not because we have manufactured these powers ourselves; they are the sacred trust given us of God, to be wisely employed in his service to his glory. All is the Lord's intrusted capital. Why, then, should we be lifted up? Why should we call attention to our own defective selves? What we do possess in talent and wisdom, is received from the Source of wisdom, that we may glorify God. <RH, July 5, 1887 par. 2>

The apostle would call our attention from ourselves to the Author of our salvation. He presents before us his two natures, divine and human. Here is the description of the divine: "Who, being in the form of God, thought it not robbery to be equal with God." He was "the brightness of his glory, and the express image of his person." <RH, July 5, 1887 par. 3>

Now, of the human: "He was made in the likeness of man: and being found in fashion as a man, he humbled himself, and became obedient unto death." He voluntarily assumed human nature. It was his own act, and by his own consent. He clothed his divinity with humanity. He was all the while as God, but he did not appear as God. He veiled the demonstrations of Deity which had commanded the homage, and called forth the admiration, of the universe of God. He was God while upon earth, but he divested himself of the form of God, and in its stead took the form and fashion of a man. He walked the earth as a man. For our sakes he became poor, that we through his poverty might be made rich. He laid aside his glory and his majesty. He was God, but the glories of the form of God he for a while relinquished. Though he walked among men in poverty, scattering his blessings wherever he went, at his word legions of angels would surround their Redeemer, and do him homage. But he walked the earth unrecognized, unconfessed, with but few exceptions, by his creatures. The atmosphere was polluted with sin and curses, in place of the anthem of praise. His lot was poverty and humiliation. As he passed to and fro upon his mission of mercy to relieve the sick, to lift up the depressed, scarce a solitary voice called him blessed, and the very greatest of the nation passed him by with disdain. <RH, July 5, 1887 par. 4>

Contrast this with the riches of glory, the wealth of praise pouring forth from immortal tongues, the millions of rich voices in the universe of God in anthems of adoration. But he humbled himself, and took mortality upon him. As a member of the human family he was mortal, but as a God he was the fountain of life to the world. He could, in his divine person, ever have withstood the advances of death, and refused to come under its dominion; but he voluntarily laid down his life, that in so doing he might give life and bring immortality to light. He bore the sins of the world, and endured the penalty which rolled like a mountain upon his divine soul. He yielded up his life a sacrifice, that man should not eternally die. He died, not through being compelled to die, but by his own free will. This was humility. The whole treasure of heaven was poured out in one gift to save fallen man. He brought into his human nature all the life-giving energies that human beings will need and must receive. <RH, July 5, 1887 par. 5>

Wondrous combination of man and God! He might have helped his human nature to withstand the inroads of disease by pouring from his divine nature vitality and undecaying vigor to the human. But he humbled himself to man's nature. He did this that the Scripture might be fulfilled; and the plan was entered into by the Son of God, knowing all the steps in his humiliation, that he must descend to make an expiation for the sins of a condemned, groaning world. What humility was this! It amazed angels. The tongue can never describe it; the imagination cannot take it in. The eternal Word consented to be made flesh! God became man! It was a wonderful humility! <RH, July 5, 1887 par. 6>

But he stepped still lower; the Man must humble himself as a man to bear insult, reproach, shameful accusations, and abuse. There seemed to be no safe place for him in his own territory. He had to flee from place to place for his life. He was betrayed by one of his disciples; he was denied by one of his most zealous followers. He was mocked. He was crowned with a crown of thorns. He was scourged. He was forced to bear the burden of the cross. He was not insensible to this contempt and ignominy. He submitted, but, oh! he felt the bitterness as no other being could feel it. He was pure,

holy, and undefiled, yet arraigned as a criminal! The adorable Redeemer stepped down from the highest exaltation. Step by step he humbled himself to die,--but what a death! It was the most shameful, the most cruel,--the death upon the cross as a malefactor. He did not die as a hero in the eyes of the world, loaded with honors, as men in battle. He died as a condemned criminal, suspended between the heavens and the earth,--died a lingering death of shame, exposed to the tauntings and revilings of a debased, crime-loaded, profligate multitude! "All they that see me laugh me to scorn; they shoot out the lip, they shake the head." Ps. 22:7. He was numbered with the transgressors, he expired amid derision, and his kinsmen according to the flesh disowned him. His mother beheld his humiliation, and he was forced to see the sword pierce her heart. He endured the cross, despised the shame. He made it of small account in consideration of the results that he was working out in behalf of, not only the inhabitants of this speck of a world, but the whole universe, every world which God had created. <RH, July 5, 1887 par. 7>

Christ was to die as man's substitute. Man was a criminal under the sentence of death for transgression of the law of God as a traitor, a rebel; hence a substitute for man must die as a malefactor, because he stood in the place of the traitors, with all their treasured sins upon his divine soul. It was not enough that Jesus should die in order to fully meet the demands of the broken law, but he died a shameful death. The prophet gives to the world his words, "I hid not my face from shame and spitting." <RH, July 5, 1887 par. 8>

In consideration of this, can men have one particle of exaltation? As they trace down the life and sufferings and humiliation of Christ, can they lift their proud heads as though they were to bear no trials, no shame, no humiliation? I say to the followers of Christ, Look to Calvary, and blush for shame your self-important ideas. All this humiliation of the Majesty of heaven was for guilty, condemned man. He went lower and lower in his humiliation, until there were no lower depths that he could reach in order to lift man up from his moral defilement. All this was for you who are striving for the supremacy--striving for human praise, for human exaltation; you who are afraid you will not receive all that deference, that respect from human minds, that you think is your due. Is this Christ-like? <RH, July 5, 1887 par. 9>

"Let this mind be in you, which was also in Christ Jesus." He died to make an atonement, and to become a pattern for every one who would be his disciple. Shall selfishness come into your hearts? And will those who set not before them the pattern, Jesus, extol your merits? You have none except as they come through Jesus Christ. Shall pride be harbored after you have seen Deity humbling himself, and then as man debasing himself, till there was no lower point to which he could descend? "Be astonished, O ye heavens," and be amazed, ye inhabitants of the earth, that such returns should be made to our Lord! What contempt! what wickedness! what formality! what pride! what efforts made to lift up man and glorify self, when the Lord of glory humbled himself, agonized, and died the shameful death upon the cross in our behalf! <RH, July 5, 1887 par. 10>

Who is learning the meekness and lowliness of the Pattern? Who is striving earnestly to master self? Who is lifting his cross and following Jesus? Who is wrestling against self-conceit? Who is setting himself in good earnest and with all his energies to overcome satanic envyings, jealousies, evil-surmisings, and lasciviousness; cleansing the soul temple from all defilements, and opening the door of the heart for Jesus to come in? Would that these words might have that impression upon minds that all who may read them would cultivate the grace of humility, be self-denying, more disposed to esteem others better than themselves, having the mind and Spirit of Christ to bear one another's burdens! Oh that we might write deeply upon our hearts, as we contemplate, the great condescension and humiliation to which the Son of God descended that we might be partakers of the divine nature, and escape the corruption that is in the world through lust! All haughtiness, all self exaltation must be put away from us, and we learn the meekness and lowliness of Christ, or we shall find no place in the kingdom of God. The life must be hid with Christ in God. The anchor of every soul is to be cast into the Rock cleft for us, that Rock which bears up a ruined world. Let us keep these things in our minds. <RH, July 5, 1887 par. 11>

Pride of talent, pride of intellect, cannot exist in hearts that are hid with Christ in God. There would be no strivings to let self stand forth conspicuously unless Deity and humanity combined had stood in the gap to stay the sentence of a broken law. Its penalties would have fallen, without abating a jot of its severity, upon the sinful. It fell on Jesus, the world's Redeemer, to give man another trial. Then let us humble ourselves, and adore Jesus, but never, never exalt self in the least degree. God forbid that we should foster in ourselves independence. Make haste that none of us may occupy the fearful position of him for whom Christ died in vain. <RH, July 5, 1887 par. 12>

Will my brethren consider that there is no royal road to heaven? The cross, the cross, lies directly in the path we must travel to reach the crown. Those who will not humble themselves even as a little child, said Jesus Christ, shall have no part in the kingdom of heaven. If the motive of all our life is to serve and honor Christ and bless humanity in the world, then the dreariest path of duty will become a bright way,--a path cast up for the ransomed of the Lord to walk in. If we are children of God, there will be countless opportunities for serving him by active ministry to those for whom he died. Jesus looks upon the wants, the necessities, of every soul, and ministers unto them by standing close beside the one



whom he uses to be an instrument to help and bless others. All contentions, all envy, is grievous to Jesus Christ.

*Basel, Switzerland.* <RH, July 5, 1887 par. 13>

## July 12, 1887 Union With God.

\*[Morning talk at Grimsby, England, Sept. 18, 1886.]

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By Mrs. E. G. White.  
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We have the promise, "Draw nigh to God, and he will draw nigh to you." This is a precious promise to me for the reason I believe it. I believe God will do just as he said he would. And while we comply with the conditions to draw nigh to God, it is our privilege to claim the promise. Christ has said, "Without me ye can do nothing." It is useless to think that we can do anything unless Christ is abiding in our hearts. <RH, July 12, 1887 par. 1>

It is our privilege to have Jesus with us at all times and in all places. In order to have this mighty Helper by our side, we must empty the soul of everything that would corrupt or tarnish it. This is our work; it is to keep the eye fixed upon the glory of God, and be constantly seeking to yoke up with Christ as our companion and friend. And this is what the cause of Christ requires, that the heart should be stirred with Christ's words and Christ's wisdom. It is to have a close connection with Jesus. We must acquaint ourselves with God, which is identification with God. It is not enough to have a theoretical knowledge; we must have a living experience in the things of God. Our life can be and should be made radiant with God's wisdom. We must be lifted up to a higher level. We must take in knowledge from God's word, from God's presence; take in light from heaven, reflect light, and let our hearts go out in gratitude to God for the light of truth he has given us, and then let this light shine to those around us in steady, bright rays. The law of God is to be brought into our life, and its principles are to be carried out in actions, just as the building needs the great cornerstones and the solid beams. The Lord sees how deficient we are, and he wants to put his Spirit into our hearts. He warns us to build on the solid foundation; then we can find access to the souls he came to save. It is our work to open this most glorious truth to them. Just as soon as we separate ourselves from God by sin, which is the transgression of his law, Satan takes control of our minds. We want to seek earnestly to draw near to God. <RH, July 12, 1887 par. 2>

What does the text mean which says, "Cleanse your hands, ye sinners; and purify your hearts, ye double-minded"?--It means that some have been serving God with a divided heart. They esteem God some, but themselves more. We must not esteem ourselves more highly than we ought. Let not Christ's words and words of some finite being bear with equal weight upon your heart. Fill the whole heart with the words of God. They are the living water quenching your burning thirst. They are the living bread from heaven. We cannot have Christ's words dwelling in us richly, and at the same time have our thoughts centered upon ourselves, and think that we can do a great work, and that we have ability to reach the hearts of the people; for we can do nothing only as we have strength from Jesus Christ. We want to come into a place where we will surrender our souls to God. And it is not enough merely to surrender, but we must cling to Jesus, bring him into our life, and work for him with all the powers of our being. And we want by living faith to grasp the promise, and say, God has said the blessing is mine; I must have it, and I believe I shall have it; and keeping the mind on Christ, holding firmly to him, and at the same time surrendering ourselves to him, we shall find that Christ will come in. We shall have his presence abiding with us. He will give us access to souls, and success will attend our efforts. <RH, July 12, 1887 par. 3>

Here in Europe we need much of the Spirit of God. There are a great many things that need a different mold, and we must be consecrated to God in order to do the work of reconstructing which he would have us do. We must be seeking to have Christ fashion us, and be molded as clay in the hands of the potter. Man may try to put his mold upon the work, but you will see that it is a perfect failure. Some have peculiar views and ideas, and none can approach them because of these peculiarities. They are not easily entreated. But what we want is for them to receive Christ's mold; we do not want to run anything after man's way; we want the fashioning hand of God to mold and direct us. And if the right hand is laid upon us to fashion us, we shall have a peculiar mold after the fashion of Christ, and shall pursue a course directed of Heaven. <RH, July 12, 1887 par. 4>

In this work we shall meet with perplexities, and trials, and difficulties that we do not meet in America; but we can go forth knowing that we have Jesus with us to impress our hearts and minds with good, so that everywhere we can present to individuals the truth that he has given us. God will help us. The strong barriers of prejudice that have been built up will just as surely come down as did the walls of Jericho before the armies of Israel. There must be continual

faith and trust in the Captain of our salvation. We must obey his orders. The walls of Jericho came down as the result of obeying orders. Joshua challenged the angel of Israel by asking, Whose side are you on? and the answer came, "Loose thy shoe from off thy foot; for the place whereon thou standest is holy." "As captain of the host of the Lord am I now come." <RH, July 12, 1887 par. 5>

The Captain of the Lord's host must go before us, if we meet with success. There are difficulties that we shall meet, and our only hope of reaching the people in England is through Jesus Christ. The Captain of the Lord's host is just as ready to help us as he was to help Joshua. It is for us to obey orders, and it will be in our work as it was at Jericho. By obeying orders and marching round the city as the Lord had commanded, a mighty angel was sent to throw down the walls of Jericho, and the armies of Israel marched straight into the city. We must have much less self-confidence and much more of Jesus. We want now to place ourselves in right relation with Jesus; let self be sunk out of sight in Christ, who is acquainted with every heart, who can impress the workers with the right plans of labor, and also impress the hearts of those for whom we labor, [by] which we can reach these precious souls. <RH, July 12, 1887 par. 6>

But we are not to feel that we are capable or sufficient of ourselves; that it is by any power which we possess that souls are reached, and begin to praise self, and feel that we are sufficient for everything that comes under our hands. If we have accomplished anything in the work, it has not been us, but God, that did the work; and we want that our hearts shall be flowing out in constant gratitude to God. Is it not truth that human hearts are proud, and that we are so lifted up that we are ashamed to open our hearts in praise, and offer gratitude to God? The Lord would do great things for the workers, but their hearts are not humble. Should the Lord work in them, they would become lifted up, filled with self-esteem, and would demerit their brethren. God would have us elevated. We are free to talk of our difficulties and troubles, but when it comes to pouring out our hearts to God in earnest prayer, in gratitude and praise, how little there is of this! <RH, July 12, 1887 par. 7>

Ours is the most solemn work that was ever given to mortals, and we are doing this work for eternity. We are to be a spectacle to angels and to men, and we want our spirits softened and subdued by the meekness and lowliness of Christ, and have his Spirit enshrined in the heart. We want that active, living faith that will take God at his word, and trust in his promises at all times. And as we on our part lay Hold of the arm of infinite power, we must feel that it is an individual work; we must cling to the Mighty One; and if we seek God with all our hearts, we will find him, because he has promised to be found of us. He is the Captain of the Lord's host, and he will be with us; and if he gives us any measure of success, express thankfulness to him. "Whoso offereth praise glorifieth God." All heaven is interested in this work that God's messengers are carrying forward in the world, in the name of Jesus Christ of Nazareth. <RH, July 12, 1887 par. 8>

This is a great work, brethren and sisters, and we should humble ourselves daily before God, and not feel that our wisdom is perfect. We should take hold of the work with earnestness. We should not pray for God to humble us; for when God takes hold of us, he will humble us in a way that we would not enjoy. But we must day by day humble ourselves under the mighty hand of God. We are to work out our own salvation with fear and with trembling. While it is God that works in us to will and to do of his own good pleasure, we are to co-operate with him while he works through us. We must guard against lifting up our souls in self-esteem. But you will say, How am I to know that Christ is in my heart? If, when you are criticised or corrected in your way, and things do not go just as you think they ought to go,--if then you let your passion arise instead of bearing the correction and being patient and kind, Christ is not abiding in the heart. <RH, July 12, 1887 par. 9>

Christ placed such a value upon man that he gave his own life to redeem him; and he requires every power and faculty of our being to be in perfect subjection to him. But we are not to esteem ourselves only in the light in which God esteemed us by the cross of Calvary. Let us not be afraid to show our humility by kindness, courteousness, and forbearance. Do not let self arise, and think, It is *I* they are trying to hurt by their false reports. God said to Samuel, "They have not rejected thee, but they have rejected me." Samuel looked to Himself, and felt that he was insulted and abused. So these things are not against you, but against Christ. What we want, dear brethren and sisters, is to be emptied of self; and when this is the case, you will feel that whatever is said or done that wounds and bruises the soul, is not against you, but against your Master, Jesus Christ. <RH, July 12, 1887 par. 10>

## July 19, 1887 Our Spiritual Warfare.

\*[Discourse at Copenhagen, Denmark, June 4, 1887.]

"And I, brethren, when I came to you, came not with excellency of speech or of wisdom, declaring unto you the testimony of God. For I determined not to know anything among you, save Jesus Christ and him crucified. And I was with you in weakness, and in fear, and in much trembling. And my speech and my preaching was not with enticing words of man's wisdom, but in demonstration of the Spirit and of power; that your faith should not stand in the wisdom of me, but in the power of God." 1 Cor. 2:1-5. <RH, July 19, 1887 par. 1>

Paul had been at Athens, and his spirit was stirred within him as he saw the city wholly given to idolatry. Therefore he disputed in the synagogues with the Jews, and with the devout persons, and in the market-place daily with those with whom he came in contact. Certain philosophers of the stoics encountered him, and some said, What will this babbling say? Others said, He seems to be a setter-forth of strange gods; because he preached unto them Jesus Christ and the resurrection. Paul, standing in the midst of Mars' Hill, before the most educated and intellectual, met logic with logic, philosophy with philosophy, learning with learning, and oratory with oratory. At the end of his labors he looked at the result, and could see only three who had been benefited. He decided that henceforth he would maintain the simplicity of the gospel. He would preach Jesus Christ and him crucified. <RH, July 19, 1887 par. 2>

He writes to his Corinthian brethren, "When I came to you, [I] came not with excellency of speech or of wisdom, declaring unto you the testimony of God. For I determined not to know anything among you, save Jesus Christ, and him crucified." He declares: "For Christ sent me not to baptize, but to preach the gospel: not with wisdom of words, lest the cross of Christ should be made of none effect. For the preaching of the cross is to them that perish, foolishness; but unto us which are saved, it is the power of God. For it is written, I will destroy the wisdom of the wise, and will bring to nothing the understanding of the prudent." <RH, July 19, 1887 par. 3>

Peter exhorts his beloved brethren to "grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ." He seeks to impress upon them that there is a necessity of increased knowledge daily, and that there is to be with the gospel believers a growing up in Christ, their living head. The individual Christian will grow in grace in proportion as he depends upon and appreciates the messages from God in preaching the word of God, and habituates himself to meditate upon divine things. We should ever keep in mind that unseen agencies are at work, both evil and good, to take the control of the mind. They act with unseen yet effectual power. Good angels are ministering spirits, exerting a heavenly influence upon heart and mind, while the great adversary of souls, the Devil, and his angels are continually laboring to accomplish our destruction. <RH, July 19, 1887 par. 4>

There would be an additional solemnity, order, and reverence in the place where Christians assemble to worship God, could they realize that there are besides those whom their eyes rest upon, also unseen divine agencies. We have in our midst those heavenly messengers who listen to every discourse. And not only do the listeners pass under the inspection of these angels who keep up the communication between heaven and earth, but the minister, also, who preaches the word of God. And if the worshipers bear in mind that when assembled for worship they are in the company of beings who dwell in the presence of the holy God, earthly thoughts will be banished from their minds. To realize that these heavenly beings are in the midst of an assembly where the word of God is spoken by his messengers, solemnizes the heart. <RH, July 19, 1887 par. 5>

The parable that Jesus gave of the sower was in these words: "When any one heareth the word of the kingdom, and understandeth it not, then cometh the wicked one, and catcheth away that which was sown in the heart." Thus we see that Satan and his angels are also in every assembly where the gospel of the kingdom is preached. Then how important that we take heed how we hear! While the ministration of angels is in behalf of those who are assembled, the enemy is ever watching the effect that the truth has wrought upon minds and hearts, and with an earnestness only equaled by his malice, he labors to thwart the operation of the Spirit on the heart of the hearer; for he sees that if the truth is accepted in the heart, he has lost his control over the individual who accepts the word of life. <RH, July 19, 1887 par. 6>

Evil angels are as verily present on this occasion as are good angels, working every device of which they are capable, to make the message of God sent through his delegated servants of none effect upon the hearts of his hearers. They are earnestly seeking to counteract the heavenly influence of good angels. We should not be indifferent to the fact that good angels are ever present to minister unto those who shall be heirs unto salvation, and at the same time we are to remember that there are contending forces under the guidance of their master, laboring to effect our destruction. While we should be keenly alive to our exposure to the assaults of unseen and invisible foes, we are to be sure that they cannot harm us without gaining our consent; for we have on our side the armies of heaven to shield and protect us, and to press back the powers of evil that are constantly striving for the ascendancy over the minds and hearts of men. If we are dull, and think but little of the heavenly helps provided for us; if we are not striving with these angels to preserve purity of thought, and encourage the graces of the Spirit of God, thus working in unity with the holy angels in this

contest, we shall not be aware of Satan's devices, and we shall not press close to the side of Jesus and of his holy angels; but we shall, through want of watchfulness and prayer, depreciate the power and evil designs of our most determined foes, and expose ourselves, and next there will be a falling under temptation, and then Satan will obtain the advantage. <RH, July 19, 1887 par. 7>

We have not watched unto prayer as we should have done, but have worked many times in harmony with the enemy instead of vigorously resisting his insinuations. While the truth is being preached, Satan is waiting to drop in the seeds of questioning and of doubt. The truth is not treasured as a precious gem. The mind fastens upon the sentences, and the manner of the speakers does not exactly meet their ideas. There is not perfection in the language, and the defects are much dwelt upon. This is the work of the enemy, and the very truth you need, which God has graciously sent you, finds no entrance into your heart. But the seeds of doubt and criticism spring up in the soul, and Satan obtains a hold upon the mind to counteract the work of the heavenly angels by catching away the precious seeds that have been sown in the heart. <RH, July 19, 1887 par. 8>

Those who are exalting education above everything else, may become much more intelligent in regard to the work that is going forward in this high contest of the two opposing forces between the principalities and powers. They need not imagine a battle going on in some distant field with celestial pomp, in all the terribleness of superhuman strength, but bring the imagination down to the reality of the war and conflict in the domain of the human heart, and give this battle the character of a moral conflict, a struggle between principles supported by opposite parties which appear as combatants. They must consider they are either to become champions of falsehood or of truths. But this view of things is not poetical enough for the fancy of very many who are fighting with Satan the game of life for their souls. <RH, July 19, 1887 par. 9>

This very place, this very assembly, is the scene of a hostile meeting of evil angels and the heavenly host. There is not an individual who does not furnish a field in his own heart for this strife between invisible powers. As the message of God comes to you, and sets before you your sins, and pleads for you to cease the transgression of the law of God, and points you to the provision made for your salvation by a sin-pardoning Saviour, and urges you to accept the truth, the words which God designs should reach the heart are the very weapons the evil angels love to seize, that they may, through their suggestions, blunt and throw away the very words of life, hope, and pardon; while the good angels are seeking to soften the soil of the heart, that the seed of truth may be planted in the understanding, and bring forth fruit to the glory of God. We are individually responsible for the result of this conflict. Neither good nor evil angels can reach their end successfully except they have the cooperation and the determined effort of the individual. <RH, July 19, 1887 par. 10>

There is not the least excuse for any of us to remain in indifference, because angels of God are engaged in the warfare for our benefit, against the power of the adversary of God and of man for the soul. The light will gain no admission into the soul unless the door of the heart is open to welcome the Holy Spirit. In proportion as we work with the Holy Spirit's influence will the truth find admission to the soul, and transform the character. The truth must be received in the love of it, with meekness and with love. If you open your heart to receive the suggestions of Satan, in criticising the language of the messenger you will give evidence that you do not value the truth which he brings to you as a precious jewel. There is prejudice, and your unsatisfied likes and dislikes bar the way, and prevent the entrance of the message God has sent you in warnings, admonitions, and reproofs, which if you do reject, it will be at the peril of your souls. <RH, July 19, 1887 par. 11>

There is great need for close watchfulness and most earnest prayer, lest we make a mistake and grieve the Holy Spirit of God by questioning and criticism, and so lose the force of the precious message. It is the truth we need in the heart to sanctify the soul. Satan plants his seeds of unbelief, of picking flaws, and of finding fault, when you should be diligently listening to the message which God is addressing to every one of you. He wants you to hear and obey, and so escape the snares which Satan has set for your feet. By cherishing doubts in thoughts, and expressing criticism, you can start a train of thought which will make the truth of God of none effect in the minds of those who have a constant struggle to cherish humility and faith, and they will give your words place in their heart, and thus lose the benefit of the message God has sent them. Anything like pride and wisdom of learning or science that you place between your soul and the words of truth spoken to you, will effectually close the door to the humble religion of Jesus Christ. The truth is a sanctifier of the life and character. <RH, July 19, 1887 par. 12>

Our Redeemer did not come to our world with outward display. The people who rejected him saw nothing of heaven in his appearance. He was to them as a root out of a dry ground, without form or comeliness, that they should not desire him. They looked not upon a prince attended with armies and gorgeous display. They could not see hidden beneath the humble disguise of humanity the world's Redeemer. They saw before them a "man of sorrows, and acquainted with grief, . . . wounded for our transgressions. . . . bruised for our iniquities : the chastisement of our peace was upon him; and with his stripes we are healed." Christ came to preach the gospel to the poor. He reached the people where they



were. He brought plain, simple truth to their comprehension. How simple his language! Even the poorest, the unlearned and ignorant, could understand him. Not one needed go to a dictionary to obtain the meaning of the high-sounding titles or words that fell from the lips of the greatest Teacher the world ever knew. While the priests, the rulers, and the expounders of the law were considering themselves as the only teachers of the people, he told these learned rabbis that they were both ignorant of the Scriptures and of the power of God. <RH, July 19, 1887 par. 13>

It is not the learning of the great men that unfolds to them the mysteries of redemption. Prophecy was open before these great men who claimed to be wise; but they knew not that Christ was the Prince of Light, with all their learning, and with all their wisdom, and with the plainest statement of facts concerning Christ and the manner of his first advent, his mission, and his work. Christ would receive the service of the learned, and of the great men, if they would join themselves to him, but Christ could not join himself to them; for they were not right. They were filled with self sufficiency and self esteem, seeking constantly for the supremacy, spurning everything that did not bear the appearance of worldly wisdom and national pride and religious exclusiveness. His work was to correct these evils, and attract men to virtue, to purity, to humility, and to God; to divest religion of the narrow, conceited formalism which made it a rigorous burden. He presents a complete, harmonious salvation to all. This salvation is great, because pardon to the transgressor of God's law is proffered; a righteousness is presented which will endure the scrutiny of the Omniscient, gain victory over the powerful adversary of God and man, and an eternal reward. It is the completeness of salvation which gives it its greatness. No man can measure it with the most thorough finite perception, nor can any contemplate it and continuously make it the matter of his study, without its reaching the untraceable majesty of its Author, and finite man becoming one with the Deity. The transformation has taken place. The child of sin, of transgression, and of wrath has become the child of God; he has passed from death unto life. Divine wrath against the impenitent transgressor will be proportionate to the extensive preparation and infinite sacrifice made to redeem him. How shall we escape, if we neglect this great salvation? <RH, July 19, 1887 par. 14>

But let us consider, What reason has man to be puffed up? What reason has he to be proud of his religion? He has nothing but that which he has received from God the Redeemer. Learning of the very highest order cannot purchase heaven for any of us. The man possessing large estates and lofty mansions, who walks the earth with all the independence of Nebuchadnezzar as he walked in the palace of the king of Babylon, can claim the right to heaven only through humble obedience to all of God's commandments. And the king's thoughts found utterance in words, saying, "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?" The Lord heard the proud monarch, and while the words were "in the king's mouth, there fell a voice from heaven, saying, O king Nebuchadnezzar, to thee it is spoken; The kingdom is departed from thee." Neither riches nor honor can purchase one of the rich graces of the Spirit of God, or secure for man by all his wisdom a mansion in the heavens. The proud monarch of Babylon was made to feel that there was a power behind and above all his boasted wisdom. God simply removed from the proud boaster his reason, which was the gift of God, and he became degraded to the society of the beasts for seven years. <RH, July 19, 1887 par. 15>

We would not demerit education. God designs we shall be students here as long as we remain in this world, ever learning and bearing the responsibility of teaching others by precept and example that which we have learned. But let no one place himself as a critic to measure the usefulness and the influence of his brother less educated than himself in book knowledge; for he may be much better educated in the practical knowledge of genuine godliness. "The entrance of thy word giveth light, it giveth understanding unto the simple." It is not merely the reading of the word or the theoretical knowledge of the Scriptures that gives the light and the understanding; for had this been the case, the Lord would not have said to the Jews, Ye are ignorant of the Scriptures and the power of God. The light and the understanding expressed here in inspired words mean, the Scriptures opened and applied to the heart by the Spirit of God which is brought into the practical life, and placed like solid timber in the character. <RH, July 19, 1887 par. 16>

As the man is converted by the truth, the work of transformation of character goes on. He has an increased measure of understanding, in becoming a man of obedience to God. The mind and will of God become his will, and by constantly looking to God for counsel, he becomes a man of increased understanding. There is a general development of the mind that is unreservedly placed under the guidance of the Spirit of God. This is not a one-sided education, which develops a one-sided character; but there is revealed a harmoniously developed character. Weaknesses that have been seen in the powerless, vacillating character are overcome, and continual devotion and piety bring the man in such close relation to Jesus Christ that he has the mind of Christ. He is one with Christ, having soundness and strength of principle, and clearness of perception, which is that wisdom that comes from God, who is the source of all light and understanding. The grace of God has fallen upon the humble, obedient, conscientious soul like the Sun of righteousness, strengthening the mental faculties, and in the most astonishing manner making those who long to use their capacity in the Master's service, small though it may be, strong continually by obedience and practice, and grow in grace and in the knowledge

of Jesus Christ, and be bearers of much fruit to the glory of God, in good works. So that the men of learning and of high accomplishments have learned most precious lessons from the precepts and examples of the unlearned, as the world would call them. But could they have a deeper sight, it would be seen that they had obtained knowledge in the highest graded school, even the school of Jesus Christ. <RH, July 19, 1887 par. 17>

Those who in this life want to become all that God designs that they should, will ever be learners. This knowledge will not generally come in a supernatural manner, although this is not impossible. There are stores of information to be obtained by pains-taking effort. Thus it was with Daniel. The fear of the Lord was to him the beginning of wisdom. Although he was in king's courts, surrounded by temptations, he refused to participate in selfish indulgence that would weaken physical and moral strength. He kept close to God, and while he applied himself closely and earnestly to acquire all the knowledge possible, God added his blessing. <RH, July 19, 1887 par. 18>

We read that Daniel purposed in his heart that he would not defile himself with a portion of the king's meat, nor with the wine which he drank. There was a firm stand taken to resist every inducement to selfish indulgence. As to the result, let the word of inspiration speak: "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. . . . And the king communed with them; and among them all was 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, July 19, 1887 par. 19>

Now while these youth on their part were working out their own salvation with fear and trembling, it was God who was working in them both to will and to do his own good pleasure. The conditions of the reward for our own good are as if everything depended upon ourselves. To make God's grace our own, we must act our part. There is a work that is laid before us to do, and this work must be done with fidelity, and the fruits we bear will manifest before God, before angels, and before men the character of our work. The penny was given to the laborer in the vineyard, but not to the loiterer in the market place. <RH, July 19, 1887 par. 20>

Of all the people upon the earth, the man whose mind is enlightened by the opening of God's word to his understanding, will feel that he must give himself to greater diligence in the perusal of the word of God, and to a more diligent study of the sciences; for his hope and calling are greater. The more closely connected man is with the Source of all knowledge and wisdom, the more he can be advantaged intellectually, as well as spiritually, through his relation to God. He will have clearer views, unbiased by his own ideas and judgment. His views will be broadened, his discernment quickened, and his understanding enlarged to contemplate the great truths of God's word; and the more he gains of heavenly knowledge, the better will he understand his own weakness, and the more humble will be his views of himself. <RH, July 19, 1887 par. 21>

The opening of God's word is followed by remarkable opening in strengthening man's faculties; for the entrance of God's word is the application of divine truth to the heart, purifying and refining the soul through the agency of the Holy Spirit. He has genuine faith in the truth as it is in Jesus, and that faith works by love and purifies the soul. These are tried workers together with God, and God is to receive all the glory. Whatever progress we make, whatever good we accomplish comes from God, to be reflected upon others in good works, and reflected back to God, the great Source of light. It is the Spirit of God in the soul that quickens its otherwise lifeless faculties, and attracts the soul to God and to the truth. The intellectual talents owe all their advancement to God, and our religious life is dead and spiritless, unless the living Spirit is received from God the life-giving power. Without the enlightenment of his Spirit, we cannot appreciate the things of the heavenly world, and cannot have a relish for communion with God. <RH, July 19, 1887 par. 22>

Religion is not a mere form. Pure and undefiled religion is the life of God in the soul, the abiding of Jesus in the heart. The thoughts are cultivated and trained to think and act in reference to the glory of God. The questions will arise in the mind, Will this course of action please Jesus? Shall I be able to maintain my integrity if I enter into this arrangement? Thus God will be made the counselor, and the soul will be brought into obedience to the will of God, and we shall be led into safe paths; and if we follow on to know the Lord, we shall triumph with the truth and have eternal life. <RH, July 19, 1887 par. 23>

## **July 26, 1887 Serving God Fervently.**

[Morning talk at Copenhagen, Denmark, July 22, 1886.]

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By Mrs. E. G. White.

"Not slothful in business; fervent in spirit; serving the Lord." Rom. 12: 11. <RH, July 26, 1887 par. 1>

There are many who will bring into their business much tact, and skill, and zeal, and talent, but they do not feel the necessity of bringing all this, and with greater intensity, into the service of God. While they should be fervent in spirit in the service of God, they should not be slothful in business; they should not permit temporal and earthly things to so absorb all the powers of mind which God has given them that they will not manifest diligence in his service. The reason why there is not more spiritual strength and power with the little companies of believers that compose our churches in different places, is because the business cares of life are made their first and highest object, and absorb their time and their thoughts. <RH, July 26, 1887 par. 2>

Brethren and sisters, this should not be thus, because of the greatness of the subject of present truth. God speaks in his word to man. It is truth revealed, to be carried as a light that burneth into the darkened chambers of the mind, bringing order out of that which was to the mind confusion. It is truth revealing the darkness of error. The truth should be exalted in every mind. And where there are small companies in different places, who have accepted the truth, it is important that you who help compose their number should make their devotional services full of life and intensely interesting. There are many who do not seem to feel that spirituality must have food to give it sinew and muscle; that man must live "by every word that proceedeth out of the mouth of God." The word of God "liveth and abideth forever." It must be brought into the life, and then earnestness will be brought into the religious service. Every one should feel that he is responsible to God for all the talent he has given him, and that he should use these entrusted talents to God's glory. Every true Christian is a missionary. While in this world, we are to consider ourselves in active service for the Master; and we should make this message of present truth which God has sent into our world of the highest importance. There are those who have an understanding of the Scriptures theoretically, and yet the religious meetings under their charge are spiritless and of no vital interest to the worshipers. God has given us tact; and if we have any power of influence, let us bring this power into active service for him. There are precious gems of truth revealed in the word of God which should awaken the deepest interest in the minds of all Bible believers. Then let him who opens the Scriptures cultivate fervency of spirit, that he may draw minds near to the Author of the word; and if there is a spirit of fervency encouraged in our hearts, we will not only have tact to interest others, but our own souls will be kept alive, our own hearts will feel the quickening influences of the life of his word. Every one who is brought into the service of Jesus Christ should seek to his very utmost to present the truth as it is in Jesus. There will be diligence to bring zeal and earnestness into his work. The Lord wants us to learn the trade of serving him in the most acceptable manner. The one who is engaged in the work of putting up buildings, has to learn the carpenter's trade; and if he is a faithful worker, not slothful in business, he will show continual increase of knowledge, and a perfection in his work. Will our Heavenly Father be pleased with work done in his service in a careless, indolent manner? We must educate ourselves to do the very best work for our Master. <RH, July 26, 1887 par. 3>

When I first felt the burden for souls, I was a little past fourteen years of age; but, oh! how I pleaded with God to know what I could say to my young associates that they might be led in the right way! I felt that I must have success; that I must do the work for the Master, and God would give me wisdom. When I was sixteen years old I commenced active labor in public. I felt that I must meet my work in the Judgment, and that the manner in which I did this work would be registered in the books of heaven. I wrestled and agonized with God that he would give me wisdom, that his work might not be marred in my hands, but be acceptable. For more than forty years I have been engaged in active work for my Master, and today I feel in just as much need to seek God for wisdom to present the truth to others as I did when I was sixteen years old. And every time I attempt to speak to the people, I feel deeply that I have not done the work as perfectly as it should have been done. I am deeply humbled because I do not reflect more light, and I plead with God that he will give me more grace, more wisdom, that I may do his work with greater completeness. <RH, July 26, 1887 par. 4>

And this should be the anxiety of every worker, to reach a higher standard. We shall never graduate in this life, but should keep every power upon the stretch for more knowledge. You do not want to labor in such a spiritless way that the people will go to sleep under your words, but you want to bring earnestness and fervency into your prayers, and into your Bible readings, and into your preaching, that you may leave the impression that the sacred truths you are presenting to others are to you a living reality. Whatever you do for Jesus, seek with all your powers to do it with earnestness. Never feel that you have attained to the highest point, and can therefore rise no higher. I often feel agony of spirit as I look over the wide field, and see so few to do the missionary work and open the word of God to those who are in darkness. The very work that is essential for every one who receives the present truth, is to aim at perfection of character, and thoroughness in winning souls to Christ. Be determined that you will advance and improve in your work, and then you will be continually progressing; for those who have received this light feel that they must bring more of the Spirit of Christ into their own life and character as they advance, else they cannot bring it into the lives of others.

And you can make the most of every opportunity while in conversation with your friends, to make your words a blessing to them. Set your mind to task, that you may present the truth in a manner to interest them. Seize the most interesting portions of Scripture that you can bring before them, come right to the point, and seek to fasten their attention, and instruct them in the ways of the Lord. <RH, July 26, 1887 par. 5>

There was a general superintendent of Sabbath-schools, who, while addressing a Sabbath-school upon one occasion, was very dry, lengthy, and uninteresting. A mother asked her daughter of ten years if she enjoyed the exercise, and also What did the minister say? Said the little girl, "He said, and he said, and he said, and he didn't say anything." Now we do not want any such account of our labor as that. We want the very best of training for the work that we can possibly have ourselves, so that we can make a success in teaching others the things that we have learned. We see the world is spreading out its attractions and allurements in this city, and how difficult to engage the attention of lovers of pleasure! The mania for pleasure is taking nearly the whole world; and if we become careless, and say the most commonplace things in the most uninteresting manner, we cannot expect to succeed in interesting the people and winning souls to the truth. <RH, July 26, 1887 par. 6>

It is the duty of every one who embraces the truth to be thoroughly converted and in earnest. Whether he is called to be a preacher or a colporter, or in whatever branch he is to work, he should feel that he must bring into the work all the fervency, earnestness, and zeal he can command. It is your duty to prove yourselves true soldiers of Jesus Christ, that you may bring under the banner of Prince Immanuel many faithful soldiers who will be an honor to the cause of God. I hope that every one of us will feel that we are responsible to bring all our strength of intellect into the Master's service here, so that the religion of Jesus Christ will be exalted. We have the greatest truth and hope that were ever given to our world, and the greatest faith; and we want to represent this in its exalted character to the world. We do not want to assume the attitude as though we were passing through the world begging pardon of the world because we venture to believe this precious sacred truth; but we want to walk humbly with God, and conduct ourselves as though we were children of the Most High God, and, although feeble instruments, as though we were handling most important and interesting subjects, higher and more exalted than any temporal, worldly themes. <RH, July 26, 1887 par. 7>

If Jesus is abiding in the heart, we will speak of him with tearful eyes and trembling lips. We are to carry the power of the Highest with us; show that we have a connection with God. Those who attempt to open the Scriptures to others, should make the most of their God-given abilities. They should grow continually in grace, and in the knowledge of our Lord and Saviour Jesus Christ. They should be in earnest, and seek to progress in all their work. They should have a sense of the responsibility resting upon them, and remember that their words and their works are a savor of life unto life or of death unto death. It is the very Spirit and life of Jesus that we should have with us continually. Says the Great Teacher: "I give unto them eternal life; . . . neither shall any man pluck them out of my hand." Nothing can separate the living Christian from the living God. Are we Christians? <RH, July 26, 1887 par. 8>

Would that every one of you could have a view that was presented to me years ago. When in my very girlhood the Lord saw fit to open before me the glories of heaven. I was in vision taken to heaven, and the angel said to me, "Look!" I looked to the world as it was in dense darkness. The agony that came over me was indescribable as I saw this darkness. Again the word came. "Look! ye." And again I looked intensely over the world, and I began to see jets of light like stars dotted all through this darkness; and then I saw another and another added light, and so all through this moral darkness the star-like lights were increasing. And the angel said, These are they that believe on the Lord Jesus Christ, and are obeying the words of Christ. These are the light of the world; and if it were not for these lights, the judgments of God would immediately fall upon the transgressors of God's law. I saw then these little jets of light growing brighter, shining forth from the east and from the west, and from the north and from the south, and lighting the whole world. Occasionally one of these lights would begin to grow dim, and others would go out, and every time that this occurred there was sadness and weeping in heaven. And then some of these lights would grow brighter and brighter, and increase in brilliancy; and their light was far reaching, and many more lights were added to it. Then there was rejoicing in heaven. I saw that the rays of light came directly from Jesus, to form these precious jets of light in the world. <RH, July 26, 1887 par. 9>

If you once would get the understanding that you are the light of the world, you would feel that a great responsibility rested upon you. Every jot and tittle of this light in the world was reflected from heaven; and I entreat of you who have a part to act in the work of God, not to feel satisfied until you bring all the power God has given you in trust into the work. You may have discouraged feelings and be despondent, but that should not lead you to neglect God's work. Can you expect anything else when Satan is trying to bring all the darkness around you possible, to surround your soul every moment? It is for you to say every moment, The Lord lives, and because he lives I shall live also. <RH, July 26, 1887 par. 10>

Brethren and sisters, are we Christians? Are we transformed by the grace of God? Do not let unbelief come into your minds because you do not feel at all times all that assurance that you are a child of God. If you have committed sins,



repent of them, confess them, and then believe that God hears you, and come to his arms, and do not let your lips utter one word of unbelief. If we "sin, we have an advocate with the Father, Jesus Christ the righteous." "If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." I have had my soul frequently weighed down like a cart beneath sheaves, but I have not allowed my lips to utter one word of discouragement, fearing I might cast a shadow upon the lives of others. I could bear the testimony of truth that Jesus has died for me. I will magnify him, and I will not dishonor God with my lips. I will trust him in the shadow as well as in the light. <RH, July 26, 1887 par. 11>

May the Lord help every individual here to realize his accountability to God. I want to represent the religion of Jesus Christ as it is. Why, you are to feel that you are the most favored of all people upon the face of the earth. You are not to feel that you are the meanest of creation because you believe the truth. People may look upon you and despise you because you will not go with them in the path of transgression; but you must feel that you are the children of God, highly honored of him. With divine light let his praise be in your heart and upon your lips, and God will look upon you with favor, and you can keep your soul lifted up, triumphing in God. You can say, I love Jesus because he first loved me. He will save me because he has bought me with an infinite price. Then let us move right forward and upward, in the path that is cast up for the ransomed of the Lord to walk in, rejoicing at every step. <RH, July 26, 1887 par. 12>

## **August 16, 1887 Union With Christ in Our Work.**

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**By Mrs. E. G. White.**  
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Many profess to be on the Lord's side, but they are not; the weight of all their actions is on Satan's side. By what means shall we determine whose side we are on? Who has the heart? With whom are our thoughts? Upon whom do we love to converse? Who has our warmest affections and our best energies? If we are on the Lord's side, our thoughts are with him, and our sweetest thoughts are of him. We have no friendship with the world; we have consecrated all that we have and are, to him. We long to bear his image, breathe his Spirit, do his will, and please him in all things. <RH, August 16, 1887 par. 1>

In consideration of the shortness of time, we as a people should watch and pray, and in no case allow ourselves to be diverted from the solemn work of preparation for the great event before us. Because the time is apparently extended, many have become careless and indifferent in regard to their words and actions. They do not realize their danger, and do not see and understand the mercy of our God in lengthening their probation, that they may have time to form characters for the future immortal life. Every moment is of the highest value. Time is granted them, not to be employed in studying their own ease and becoming dwellers on the earth, but to be used in the work of overcoming every defect in their own characters, and in helping others to see the beauty of holiness by their example and personal effort. God has a people upon the earth who in faith and holy hope are tracing down the roll of fast fulfilling prophecy, and are seeking to purify their souls by obeying the truth, that they may not be found without the wedding garment when Christ shall appear. <RH, August 16, 1887 par. 2>

The disciples of Christ are his representatives upon the earth; and God designs that they shall be lights in the moral darkness of this world, dotted all over the country, in the towns, villages, and cities, "a spectacle unto the world, to angels, and to men." If they obey the teachings of Christ in his sermon on the mount, they will be seeking continually for perfection of Christian character, and will be truly the light of the world--channels through which God will communicate his divine will, the truth of heavenly origin, to those who sit in darkness, and who have no knowledge of the way of life and salvation. <RH, August 16, 1887 par. 3>

God cannot display the knowledge of his will and the wonders of his grace among the unbelieving world, unless he has witnesses scattered all over the earth. This is God's plan: that men and women who are partakers of this great salvation through Jesus Christ, should be his missionaries, bodies of light throughout the world, to be as signs to the people--living epistles, known and read of all men; their faith and works testifying to the near approach of the coming Saviour, and that they have not received the grace of God in vain. The people must be warned to prepare for the coming Judgment. To those who have been listening only to fables, God will give an opportunity to hear the "sure word of prophecy; whereunto they do well that they take heed, as unto a light that shineth in a dark place." God will present the sure word of truth to the understanding of all who will take heed, that they may contrast truth with the fables which have been presented to them by men who claim to understand the word of God, and profess to be qualified to instruct those in darkness. <RH, August 16, 1887 par. 4>

Many who have called themselves Adventists have been time-setters. Time after time has been set for Christ to come, but repeated failures have been the result. The definite time of our Lord's coming is declared to be beyond the ken of mortals. Even the angels who minister unto those who shall be heirs of salvation, know not the day or the hour. "But of that day and hour knoweth no man, no, not the angels of heaven, but my Father only." Because the times repeatedly set have passed, the world is in a more decided state of unbelief than before in regard to the near advent of Christ. They look upon the failures of the time-setters with disgust; and because men have been so deceived, they turn from the truth substantiated by the word of God that the end of all things is *at hand*. <RH, August 16, 1887 par. 5>

Those who so presumptuously preach definite time, in so doing gratify the adversary of souls; for they are advancing infidelity rather than Christianity. They produce scripture, and by false interpretation show a chain of argument which apparently proves their position. But their failures show that they are false prophets, that they do not rightly interpret the language of inspiration. The word of God is truth and verity; but men have perverted its meaning. These errors have brought the truth of God for these last days into disrepute. Adventists are derided by ministers of all denominations. Yet God's servants must not hold their peace. The signs foretold in prophecy are fast fulfilling around us. This should arouse every true follower of Christ to zealous action. <RH, August 16, 1887 par. 6>

Those who think they must preach definite time in order to make an impression upon the people, do not work from the right stand-point. The feelings of the people may be stirred, and their fears aroused; but they do not move from principle. An excitement is created, but when the time passes, as it has done repeatedly, those who moved out upon time fall back into coldness and darkness and sin, and it is almost impossible to arouse their consciences without some great excitement. <RH, August 16, 1887 par. 7>

In Noah's day, the inhabitants of the old world laughed to scorn what they termed the superstitious fears and forebodings of the preacher of righteousness. He was denounced as a visionary character, a fanatic, an alarmist. "As it was in the days of Noe, so shall it be also in the days of the Son of man." Men will reject the solemn message of warning in our day as they did in Noah's time. They will refer to those false teachers who have predicted the event and set the definite time, and will say they have no more faith in our warning than in theirs. This is the attitude of the world today. Unbelief is wide spread, and the preaching of Christ's coming is mocked at and derided. This makes it all the more essential that those who believe present truth show their faith by their works. They should be sanctified through the truth which they profess to believe; for they are savors of life unto life or of death unto death. <RH, August 16, 1887 par. 8>

Noah preached to the people of his time that God would give them one hundred and twenty years in which to repent of their sins and find refuge in the ark; but they refused the gracious invitation. Abundant time was given them to turn from their sins, overcome their bad habits, and develop righteous characters. But inclination to sin, though weak at first with many, strengthened through repeated indulgence, and hurried them on to irretrievable ruin. The merciful warning of God was rejected with sneers, with mocking, with derision, and they were left in darkness, to follow the course their sinful hearts had chosen. But their unbelief did not hinder the predicted event. It came, and great was the wrath of God which was seen in the general ruin. <RH, August 16, 1887 par. 9>

These words of Christ should sink into the hearts of all who believe the present truth: "And take heed to yourselves, lest at any time your hearts be overcharged with surfeiting, and drunkenness, and cares of this life, and so that day come upon you unawares." Our danger is presented before us by Christ himself. He knew the perils we should meet in these last days, and would have us prepared for them. "As it was in the days of Noe, so shall it be also in the days of the Son of man." They were eating and drinking, planting and building, marrying and giving in marriage, and knew not until the day that Noah entered into the ark, and the flood came and swept them all away. The day of God will find men absorbed in like manner in the business and pleasures of the world, in feasting and gluttony, and in indulging perverted appetite in the defiling use of liquor and the narcotic, tobacco. This is already the condition of our world, and these indulgences are found even among God's professed people, some of whom are following the customs and partaking of the sins of the world. Lawyers, mechanics, farmers, traders, and even ministers from the pulpit, are crying "Peace and safety," when destruction is fast coming upon them. <RH, August 16, 1887 par. 10>

What a responsible position, to unite with the Redeemer of the world in the salvation of men! This work calls for self-denial, sacrifice, and benevolence; for perseverance, courage, and faith. Why there are so little results seen of those who minister in word and doctrine, is, they have not the fruit of the grace of God in their hearts and lives. They have not faith. Many who profess to be ministers of Jesus Christ, manifest a wonderful submission in seeing the unconverted all around them going to perdition. A minister of Christ has no right to be at ease, and sit down submissively to the fact that the truth is powerless, and souls are not stirred by its presentation. They should resort to prayer, and should work and pray without ceasing. Those who submit to remain destitute of spiritual blessings, without an earnest wrestling for those blessings, consent to have Satan triumph. Persistent, prevailing faith is necessary. God's ministers must come into close companionship with Christ, and follow his example in all things--in purity of life, in self-denial, in benevolence,

in diligence, in perseverance. They should remember that a record will one day appear in evidence against them for the least omission of duty. <RH, August 16, 1887 par. 11>

The followers of Jesus Christ, scattered throughout the world, do not have a high sense of their responsibility, and the obligation resting upon them to let their light shine forth to others. If there are but one or two in a place, they can although few in number, so conduct themselves before the world as to have an influence which will impress the unbeliever with the sincerity of their faith. <RH, August 16, 1887 par. 12>

Belief in the near coming of the Son of man in the clouds of heaven will not cause the true Christian to become neglectful and careless of the ordinary business of life. The waiting ones who look for the soon appearing of Christ will not be idle, but diligent in business. Their work will not be done carelessly and dishonestly; but with fidelity, promptness, and thoroughness. Those who flatter themselves that careless inattention to the things of this life is an evidence of their spirituality, and of their separation from the world, are under a great deception. Their veracity, their faithfulness, and their integrity are tested and proved even in temporal things. If they are faithful in that which is least, they will be faithful in much. <RH, August 16, 1887 par. 13>

In Christ's sermon on the mount, we have the injunction of the Great Teacher: "All things whatsoever ye would that men should do to you, do ye even so to them; for this is the law and the prophets." This command of Christ is of the highest importance, and should be strictly obeyed. It is "like apples of gold in pictures of silver." <RH, August 16, 1887 par. 14>

## **September 27, 1887 Closing Labors in Switzerland.**

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

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**Visit to Zurich.**

Zurich is where Zwingli labored most earnestly with signal success during the Reformation. It was our privilege to make a short visit to this place on the 12th of May. Eld. Wilbur Whitney and my son had important business to transact in the city, and we wished also to consult on the general wants of the cause with Brn. Conradi and Ertzenberger, who had been laboring here a few weeks. And so we took this opportunity to view a part of this historical city. On leaving the cars, we visited the cathedral built by the Catholics, but now occupied by the Reform Church. One part of this church was built about three hundred years after Christ. The chapels in those days were built small, without seats, the congregation standing. At a later date a cathedral was erected on much larger dimensions. This portion of the building is nine hundred years old. The seats are narrow and ill contrived, as if to produce discomfort to the occupants. The building is roomy, and has alcoves, just as it was constructed by the Catholics for their officiating priests and officers in the Church. <RH, September 27, 1887 par. 1>

In this building Zwingli used to preach. The pulpit is the same that he occupied, but its position in the building is changed. There is a pipe organ, and we were informed that services are now held in this building. This cathedral was built by Charlemagne. We then visited a chapel, before which stands a life-size monument of Zwingli. He has on his surplice, reaching to his feet. One hand holds the Bible, while the other rests upon the hilt of his sword. We entered the building, a part of which is now used as a library. Here were relics of antiquity,--ancient books in Latin, Greek, and every language on the globe, etc. We saw the veritable Bible Zwingli used in his opening the gospel to the people. This Bible was in Latin. We saw letters written by the pen of the great reformer, and one written by the queen of England to him. <RH, September 27, 1887 par. 2>

These things were of special interest to us. We then dined with the family of Bro. Ertzenberger, who was the first one sent from Switzerland to America to become acquainted with the English language, and to obtain a better knowledge of missionary work, that he might return to Switzerland and impart light to those who were in the darkness of error. We had pleasant weather in the afternoon, and improved it, having a ride on Zurich Lake, in a row-boat. The lake where we were was narrow, the scenery grand on both sides. It is thirty-six miles in length. The water was smooth, and we had a fine view. We could get some little idea of the extent of Lake Zurich by the many cantons situated on its borders. This is a beautiful body of water, with swelling banks, covered with terraced vineyards and pine forests, from amid which hamlets and white villas gleam out, giving variety and beauty to the scenery, while in the far-off distance the glaciers are visible, their icy peaks seeming to touch the very heavens, blending with the blue sky and the golden clouds. On the right the region is walled in with craggy ramparts of the Alps. The mountains stand back from the shore, which permits

the light to fall freely upon the bosom of the lake, and on the ample sweep of its lovely and fertile banks, giving a charm to the picture that the pen of the artist cannot possibly describe. <RH, September 27, 1887 par. 3>

The neighboring Lake of Zug is in marked contrast to Zurich Lake. Its placid waters and slumbering shore seem perpetually wrapped in the shadows of the grand old mountains. The cloudy heavens told us a storm was approaching. Our boat was turned about, and we reached the shore and hurried to a street car, when the rain came splashing down, pelting against the windows of the car, and making the surface of the lake look as if there were jewels dropping upon it. We were obliged to leave the car, and in the pelting rain ran as fast as we could a short distance, when we reached Bro. Ertzenberger's home. Here we met Bro. Perk, a Russian brother who was imprisoned in Russia with Bro. Conradi. We conversed with him through an interpreter. We had a season of prayer with our friends, and left for the depot. <RH, September 27, 1887 par. 4>

## At Chaux-de-Fonds.

We reached Basel at half-past nine P.M. In consultation that night, it was thought best for me to visit Chaux-de-Fonds, and spend Sabbath and Sunday with the church there. The next day, in company with Bro. Buel Whitney and his wife, we left Basel at 10 A. M. We were seven hours on the journey. We stopped one hour at Bienne, to see the lot there upon which our brethren designed to build them a chapel. We called on a sister who had been very sick for several weeks, said farewell, returned to the depot, and were again seated in the cars. <RH, September 27, 1887 par. 5>

Our iron horse was tugging and blowing, urging its way up the steep ascent. We began to feel a chilliness in the atmosphere as we ascended among the mountains, when, lo! we entered a snow-storm. It was raining in the valleys, but here the landscape was white with snow. The atmosphere we breathed seemed like ice upon my throat and lungs. I found that wraps did not exclude this chilliness. We saw massive, giant rocks stretching up, up, up, where the tops could scarcely be seen. We saw wonderful cataracts pouring down their perpetual streams, wearing channels in the rocks. The powerful streams were beating against the projecting boulders in their descent, which sent out widespread spray, white as milk. We always loved to view these wonderful works of God's infinite power. We also looked far down a mountain ravine, hundreds of feet, to where a noisy stream was rushing and beating against the rocks, while the battlements of the same material rose hundreds of feet on either side. It was grand, awfully grand. The green-colored waters far, far below us in this narrow, deep gorge, were rushing and roaring as if mad. <RH, September 27, 1887 par. 6>

On Sabbath, I spoke to the church in Chaux-de-Fonds about one hour. The Spirit of the Lord was in our midst. The only hall the church could obtain in which to hold meetings, was like a private room. And if the windows were opened to obtain air, the atmosphere was loaded with the fumes of liquor casks and wine barrels; for directly across the narrow street was a manufactory of liquors. And the noise of hammering and pounding and clatter would not permit one to hear. The room was so packed that it was impossible to kneel down, so all stood while prayer was offered. <RH, September 27, 1887 par. 7>

It is impossible for me to express the inconvenience experienced in worshiping God in such a place. Here were more than sixty persons assembled in a place so small that they could not find room to kneel, and the impossibility of securing proper ventilation made the atmosphere anything but healthful. I felt compelled twice, as I was speaking, to change the exercise, and have all arise and engage in singing; for a sleepy lethargy seemed to be upon the people, who were compelled to work hard during the week. The windows were thrown open as often as practicable, but the strong fumes of fermented wine were most offensive to the senses of those who were temperate. I spoke again on Sabbath, and then there was a social meeting. <RH, September 27, 1887 par. 8>

Every building here that is appropriate, is converted into a dancing hall or place of amusement. These can be obtained for every purpose but that of preaching the gospel. We assembled together on this occasion to devise means whereby we could change somewhat the unfavorable condition of things. For this little, inconvenient, disagreeable place, our brethren pay seventy five dollars per year. This is what we met everywhere in Europe. If a conference or a meeting is held in any of the cities, those who hire houses are not at liberty to entertain their friends; for the landlord can turn them out of their lodgings. Our brethren are felt wholly at the mercy of those from whom they rent buildings. We decided that the cause of God demanded that a building be erected which should contain a chapel and tenement houses. This is customary in this city, with Baptists, Presbyterians, and other denominations, so that this would not be thought a strange or objectionable feature if Seventh-day Adventists should work on the same plan. There can be some tenements, at least, under the control of Sabbath-keepers, and a house of worship, respectable and plain, but convenient, where Sabbath-keepers may worship God according to the dictates of their own conscience. <RH, September 27, 1887 par. 9>

Sunday we addressed the people again. Our meeting lasted over three hours, because the plans and designs for building the new chapel were fully discussed. We went to see the land chosen upon which to erect the church building.



A small lot had been purchased, but this gave those who should purchase the adjoining lot the privilege to build close against the walls of the chapel, and thus shut out the very light and sunshine which they so much needed. We advised that the adjoining lot, also, be purchased, which situates them on a corner lot, and where no building can be erected anywhere near them. <RH, September 27, 1887 par. 10>

I was too weary to sleep that night, and the report of cannons which reverberated among the mountains, sounded as though the massive battlements of rock near us were crashing to pieces. This kept up till near morning, making sleep for me an impossibility. As we were to leave in the early morning, we arose at three o'clock. We walked one mile to the depot, I feeling that I was doing my last work for Switzerland. We had laid the case of the building of the church before the people, and given them the advice, "Let us arise and build"-- let all be united to do their very utmost, offering their supplications to God for wisdom, and exerting themselves in faith to make changes in the situation, and endeavoring to the utmost of their ability to press against difficulties and discouragements, while listening to the voice of their Leader, "Go forward." For the Lord always helps those who help themselves. The Lord is acquainted with all the circumstances, and will work for those who do their very best. If they can raise a certain amount themselves, they can hire all the rest that is necessary from the bank, at a low rate and on long time. This we think they will succeed in doing. <RH, September 27, 1887 par. 11>

There are worthy souls embracing the truth in Chaux-de-Fonds, in Bienne, and in Lausanne. All are similarly situated as far as places for worship are concerned. Meeting houses must be built, and in these missionary fields the work must go and will go with power, if the believers will do their duty; suitable places of worship will be secured under their own control. <RH, September 27, 1887 par. 12>

The next Sabbath I spoke for the last time in Basel, and in the afternoon I labored for individual members of the church. The next day I was unable to sit up, and could not eat; but an appointment had been made for me at Zurich, a large hall had been hired, notices had gone out, and not liking to disappoint them I took the cars in a rainstorm, accompanied by W.C. White and Sr. Sarah McEnterfer. <RH, September 27, 1887 par. 13>

## Second Visit to Zurich.

We rode three hours on the cars, when we arrived at our destination. We found three hundred and sixty people assembled in the hall, apparently of the best class of society, and, as is frequently the case, the Lord strengthened me. I forgot my infirmities. Bro. Conradi interpreted for me. As soon as I sat down, I became ill again, and took a hack and returned to Bro. Ertzenberger's home. I returned to Basel next morning, where I suffered from a severe attack of malaria, having a slow fever, which made me quite weak and nervous. But Tuesday, at 9 o'clock P.M., again, in company with Sr. Ings, I stepped on board the cars to attend previous appointments. <RH, September 27, 1887 par. 14>

## Voh Winkel, Prussia.

Some of the churches were to come together for a general meeting in Voh Winkel, Prussia. The outlook was rather dark, as I was unable to eat, was weak, and had trembling nerves. We rode all night upon the hard seats, not an easy bed. Bro. Conradi joined us before we reached the place, and as Sr. Ings also speaks German, we had no trouble in this line. We found the churches in need of help, as they were in difficulty. The Lord gave me a testimony for them, and after speaking to them on Sabbath, I advised, as is our custom, a social meeting. Bro. Conradi said they had never had a social meeting in this place, and, with the exception of two or three who had visited Basel, knew not what a social meeting was. They usually assembled and prayed together, when they had no minister, and then parted for their homes. I advised that there be a move made then and there, and the result was, we had an excellent social meeting, and the Spirit of the Lord was certainly in our midst. <RH, September 27, 1887 par. 15>

I spoke three times in this place, with much freedom. Bro. Conradi labored most earnestly day and far into the night, and a much better state of things was inaugurated. The people in this place were weavers of silk handkerchiefs. One fine-looking man was a weaver of brocade silk, which sells for eight dollars per yard. He can weave only three fourths of a yard per day, and obtains one dollar and a half per yard. This is a very fine, beautiful fabric, requiring skill and experience to execute the work. <RH, September 27, 1887 par. 16>

I was much pleased with the opportunity to visit this place and become acquainted with our German brethren. I felt sorry that they had had so little labor from experienced brethren. There were quite a number who attended the meeting who were not of our faith. Some of these were in sympathy with us, and convinced of the Sabbath, but their position as business men was a hindrance to their accepting the truth. The Sabbath is a great cross. Those who lift it here in Europe know generally how hard it is. To lose their employment, is to them a great dread: there are so many who cannot obtain

work, and who go hungry and almost destitute of clothing. When one is turned out of a position, there are many who stand ready to step into his place. Therefore it requires stern faith and firm principle to place the feet upon the platform of truth. It means to lift and carry a heavy cross, following in the footsteps of Jesus, the world's Redeemer. <RH, September 27, 1887 par. 17>

While we were assembled together in this humble place of worship, I felt indeed the peace of Christ. I felt that Jesus and angels were present; and the testimonies given were of a character that bore evidence that the truth was appreciated; and I felt sure that these souls who loved God and were honoring him by obeying his commandments, would be loved and honored of God. They had enlisted in the army of the Lord; but false maxims, evil customs, worldly inducements, and social influences will be temptations they all must meet, for Satan will assuredly leave no means untried to turn every soul away from the light. Satan is opposed to any soul's reaching the high standard of righteousness, and opposed to one's bending his footsteps in the path where Christ leads the way. And when any soul shall press his way up against the current of the world, Satan will seek, by every means in his power, to make the way as trying and as painful as possible. <RH, September 27, 1887 par. 18>

In consideration that all who embrace the truth, Bible truth, will be tempted, will be opposed by the world, by Satan, and by his host, these little companies who have had the moral courage to come out from the world and be separate, should be often visited and strengthened in the most holy faith. And it should be their earnest, constant effort to preserve the unity of the faith; to cherish love and affection for each other as children of God. I thought if even two or three were united in the truth as it is in Jesus, what good they might do! What precious promises are given to them! Where two or three are agreed together as touching anything they shall ask in the name of Jesus, it shall be done for them. These souls, then, if of one heart, of one mind, of one purpose, will see of the salvation of God, and will be blessed. <RH, September 27, 1887 par. 19>

Here was quite a large company assembled, nearly all of whom bore their testimony, and seemed to feel all that they said. My heart was made glad in the Lord to see so many who were indeed lights in the world. Let these little companies who seldom have preaching cling more firmly to Jesus. Let them settle this point first of all, that they are willing to walk in the narrow, cross-bearing path where Jesus has traveled before them. Then let them appropriate to themselves God's promises of divine guidance. "He calleth his own sheep by name, and leadeth them out. And when he putteth forth his own sheep, he goeth before them, and the sheep follow him: for they know his voice." "The Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you." "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, September 27, 1887 par. 20>

With these precious promises, we need not be discouraged. God is not ignorant of the trials and the temptations of any one of his dear children. And if they cherish love and peace and harmony in their midst, how pleasing is this to Jesus! He prayed to his Father that his disciples might be one as he was one with the Father. Now if every one, whatever may be the surroundings, whatever the circumstances, will labor to answer the prayer of Christ in their feelings, and their words, and their actions toward each other, then they will be cooperating with the Lord Jesus in his work, and all heaven will rejoice. What great good a very few may do if they are wholly united in Christ! The Holy Spirit will make impressions upon their hearts and lives, and they will reflect the light and blessing given to them upon all who are connected with them. Thus they are channels of light to the world. <RH, September 27, 1887 par. 21>

Let each individual member of the church feel that he is responsible in a large measure for the strength and prosperity of the church. While you do to the very utmost of your ability, God will as surely do his part, giving you divine enlightenment. God will work, and you must work to the same end to accomplish the same purpose, as faithful soldiers of an army work in harmony with the plans and purposes of their officers. Our will must be surrendered to the will of God. These churches that are small may be living, healthy, strong churches. <RH, September 27, 1887 par. 22>

I shall never forget this little company and the pleasant associations we have had with them in the worship of God. I should have been pleased to speak to these precious souls directly, but I am thankful that I had the privilege of speaking to them through an interpreter. A Paul may plant, an Apollos may water, but God gives the increase. My prayer is that the Lord may make this meeting one of great blessing to the church. <RH, September 27, 1887 par. 23>

## **October 11, 1887 From Voh Winkel, Prussia, to Copenhagen Denmark**

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By Mrs. E. G. White  
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We left Voh Winkel, Prussia, at 7 A. M., for Gladbach. We found this to be a large city. We were met at the depot by Bro. Doerner, and took a hack which brought us to the home of Sr. Doerner, Bro. Doerner's mother. Her two daughters live with her, and all are in the faith. Breakfast was ready and waiting for our arrival, but I could not eat, and was relieved to find a place to lie down and rest; for I had scarcely strength to sit up. By invitation, we visited Bro. Doerner's family. On the way, the hack was strongly jerked about, and to all appearance there was a breakdown. We hastily got out, and found the fills had separated from the hack. These sudden movements caused us some little alarm at first, until we understood that nothing had broken, but that in preparing the hack for service, while the fills had been put in place, the linchpins had not been put in position to hold the fills firmly to the body of the hack. This neglect might have caused a serious accident. As it was, we only had some reflections. <RH, October 11, 1887 par. 1>

How many in temporal things leave some little pin loose in machinery, or in conveyances, and the result is loss of life! For the little pins and screws keep the whole machinery together, so that all parts work harmoniously. What a wonderful piece of machinery is the human mind! Should it be loose and careless, doing things after a hap-hazard manner, how much suffering would be the result! how much mortality would ensue! How dependent mortals are upon God every moment, for thoughts at the right time to do the right things, in this busy world of ours! What could we do without the wisdom of our all-wise God in the every-day occurrences of life? I felt to thank God with my whole heart for his great love and care exercised continually for the children of men, and to regret that so few recognize the hand of God in their life. <RH, October 11, 1887 par. 2>

This accident may apply to spiritual life. How many are making mistakes in the religious life because they fail to do their work at all points with carefulness! And by the movements of the church, it is evident there are screws left out that ought to be in use. The result is, there are many mishaps and disasters constantly disturbing the tranquillity of the church,--many jerky movements, because some one did not think, and did not exercise wisdom and godliness and faith; and there is a separation from God, the source of all wisdom; when, if each one had acted his part with fidelity, done his work as unto the Lord, faithfully discharging his duty, the church would be a bright and shining light in the world. But these screws left out from where they should be in church discipline and church training, to keep things harmoniously adjusted, the placing of them in their proper position is not by many felt to be their individual work; and the first thing, like our conveyance, everything is separating and working apart. <RH, October 11, 1887 par. 3>

Everything being united again by those two little screws, we went along smoothly. Sr. Doerner met us at the gate, with a welcome expressed in her kindly face, and her words full of happy welcome, which were interpreted to us by Eld. Conradi. We greeted the little ones, and thought of the words of Christ--"Of such is the kingdom of God" Pure and guileless, they were the treasures of the household. My heart offered a silent prayer to God, that they might be trained for him, kept pure and spotless from the corruptions of the world, and shine at last in the courts of the Lord above. That mother has a responsibility to mold and fashion these young minds, that they shall be the jewels of the household always, and finally be God's jewels, to shine in the paradise of God. The father and mother will have work to do, earnest, continuous work, to give line upon line, precept upon precept, here a little and there a little. If they do their part in faith, God will not fail to do his part fully. <RH, October 11, 1887 par. 4>

Sister Doerner is the daughter of Bro. Lindermann, who has kept the Sabbath for twenty-five or thirty years. He is now living, and is eighty-three years of age. It is through his influence that the Doerner family received the Sabbath. There are three brothers who at the present time are observing the Sabbath. They are united owners of a large manufacturing establishment, in which cotton goods and cotton and woolen goods are made. <RH, October 11, 1887 par. 5>

Connected with the dwelling of Bro. Doerner are well-kept grounds, ornamented with a variety of trees, shrubs, and flowers. We are to see and enjoy the works of God in the beauties of nature, and in them read the love of God to man, which should ever call forth from our hearts a response of gratitude and love to our Creator. As we look upon the things of natural loveliness, they have ever a softening, subduing influence upon the mind and character; and these things of nature are the expression of the love of God to man; for the Lord is a lover of the beautiful. The shrubs and flowers, with their varied tints, are God's ministers, carrying the mind up from nature to nature's God. Christ, the world's Redeemer, made these flowers of natural loveliness, to delight the senses, and to teach to the inhabitants of earth lessons of God's love, and care, and continual working for the happiness and benefit of his children--to teach them that God loves the beautiful. Jesus said: "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, October 11, 1887 par. 6>

If our minds are open to the impressions of the Spirit of God, we may learn lessons from the simple and beautiful things of nature. I feel oppressed in the crowded cities, where there is naught for the eyes to look upon but houses. The flowers are to us constant teachers. The shrubs and flowers gather to themselves the properties of earth and air which they appropriate to perfect the beautiful buds and blossoming flowers, for our happiness; but they are God's preachers,

and we are to consider the lessons which they teach us. <RH, October 11, 1887 par. 7>

Just so has God given us the precious promises throughout his word. The Scriptures are open to us as the garden of God, and their promises are as fragrant flowers blooming all over that garden. God especially calls our attention to the very ones that are appropriate for us. In these promises we may discern the character of God, and read his love to us. They are the ground upon which our faith rests, the support and strength of our faith and hope; and through these we are to delight our souls in God, and breathe in the fragrance of heaven. Through the precious promises he withdraws the veil from the future, and gives us glimpses of the things which he has prepared for those who love him. And yet "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, October 11, 1887 par. 8>

All these promises, all these assurances in the garden of God's word, are to us an expression of the love of God to man, and we should not regard them with carelessness or indifference; but as we would examine the precious flowers in our brother's garden, and inhale their fragrance, delighting our senses with their loveliness and fragrance, just so we should take the promises of God, one by one, and examine them closely on every side--take in their richness, and be soothed, comforted, encouraged, and strengthened by them. God has provided for all the comforts the soul needs. They are suited to the friendless, the poverty stricken, the wealthy, the sick, the bereaved,--all may have their appropriate help if they will see and take hold upon these by faith. God scatters blessings all along our path, to brighten the rugged way of life; and we want to be receiving all the comfort and tokens of God's love with grateful hearts. <RH, October 11, 1887 par. 9>

But here in this beautiful spot were thoughts of the woes of mortality. We were sad to learn that the threefold cord that had united these brothers in faith and in their temporal interests, was soon to be severed. The eldest of the three was suffering under great affliction, and to all human appearances could never be well again in this life. But how precious to those who are losing their loved of this world are their faith and hope in the promises of God, which open before them the future immortal life! Their hopes may fasten upon unseen realities of the future world. Christ has risen from the dead the first-fruits. Hope and faith strengthen the soul to pass through the dark shadows of the tomb, in full faith of coming forth to immortal life in the morning of the resurrection. The paradise of God, the home of the blessed! There all tears shall be wiped from off all faces! When Christ shall come the second time, to be "admired in all them that believe," death shall be swallowed up in victory, and there shall be no more sickness, no more sorrow, no more death! A rich promise is given to us: "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." Is not this promise rich and comforting to those who love God? And the promise is found in the garden of God's word: "To them who by patient continuance in well-doing seek for glory and honor and immortality, eternal life." Paul declares: "Our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory; while we look not at the things which are seen, but at the things which are not seen: for the things which are seen are temporal, but the things which are not seen are eternal." <RH, October 11, 1887 par. 10>

May 3 was a holy day, the second day of Pentecost. No work in the factories was done on that day, colors were flying from many buildings, and the people in crowds were making their way to the churches. A great account is made throughout Europe of the holy days, and they have many of them. <RH, October 11, 1887 par. 11>

At 5 P. M., I spoke to those assembled, from St. John 15:1-3. Bro. Conradi interpreted in German. The truth was to me a reality, and I felt that God indeed gave me special strength and imparted to me of his Holy Spirit while speaking. I saw before me an intelligent company, who had had but few privileges and little labor from the ministering brethren. We hope and pray that this meeting may prove a blessing to those who were present. Bro. Conradi mentioned a request that had been made for the afflicted brother, for the prayers in his behalf of those assembled who had faith. We sent up our humble petitions for the sick and afflicted one, who was losing his hold on this life. As we presented this case before the Lord, we felt the assurance of the love of God even in this affliction. We felt that God loved him, and that he would do that which would be for the best good of the suffering one and his afflicted family, and for his own name's glory. We could only leave the case in the hands of God; for he loves his suffering children, and apportions his grace to every trial. <RH, October 11, 1887 par. 12>

Tuesday, May 31, about eleven o'clock, we were seated in the cars for Hamburg, on our way to Copenhagen, Denmark, where we were to hold several meetings. At Dusseldorf we changed cars, and were obliged to wait two hours in the depot. Here we had an opportunity to study human nature. The ladies came in, changed their outer wraps, and then surveyed themselves on every side, to see that their dress was faultless. Then extra touches of powder must be put upon their faces. Long they lingered before the mirror, in order to arrange their outward apparel to their satisfaction, for the purpose of appearing their best when looked upon by human eyes. I thought of the law of God, the great moral looking-glass into which the sinner is to look to discover the defects of his character. If all would study the law of God--the moral standard of character--as diligently and critically as many do their outward appearance by means of the



looking-glass, with a purpose to correct and reform every defect of character, what transformations would most assuredly take place in them: "For if any be a hearer of the word, and not a doer, he is like unto a man beholding his natural face in a glass: for he beholdeth himself, and goeth his way, and straightway forgetteth what manner of man he was. But whoso looketh into the perfect law of liberty, and continueth therein, he being not a forgetful hearer, but a doer of the work, this man shall be blessed in his deed." <RH, October 11, 1887 par. 13>

There are many who view themselves as defective in character when they look into God's moral mirror, his law; but they have heard so much of "All you have to do is to believe, only believe that Jesus has done it all, and you have nothing to do in the matter," that after venturing to look into the mirror they straightway go from it retaining all their defects, with the words on their lips, "Jesus has done it all." These are represented by the figure that James has marked out--the man beholding himself and going away and forgetting what manner of man he was. "Be ye doers of the word, and not hearers only, deceiving your own selves." James has told what is to be done: "Wherefore lay apart all filthiness and superfluity of naughtiness, and receive with meekness the engrafted word, which is able to save your souls." Faith and works are the two oars that must be used to urge the bark against the current of worldliness, pride, and vanity; and if these are not used, the boat will drift with the current downward to perdition. God help us to take care of the inward adorning; to set the heart in order as carefully as we arrange the outward apparel. <RH, October 11, 1887 par. 14>

We were glad when we could get away from the confusion, and be seated quietly in our compartment of the car which was to take us on our route to Copenhagen, to make no change of cars until we arrived at Altona, one half hour's ride beyond Hamburg. We saw, as we neared Hamburg, that there was a great fire, the flames seemingly reaching to the sky above us, lighting up everything around. It was a grand scene. We learned that the ships and warehouse were in flames from petroleum which had exploded. <RH, October 11, 1887 par. 15>

The last change of cars was made at Altona, and we were not again disturbed until after three o'clock A. M., when we changed again for another car, which took us to the boat. We remained thirty minutes on the boat, and again took the cars. We rode on the island two hours, then changed for a boat again. We had a very smooth passage for about two hours, then made another change for the cars, when we were favored with a compartment to ourselves, and had no further changes to make. <RH, October 11, 1887 par. 16>

The crown prince of Denmark was on the train, with his escort, in a special car. When we arrived at Copenhagen there were men dressed in special uniform of scarlet as attendants, to receive the prince, and the coachmen were dressed in scarlet throughout. The brilliantly trimmed regimentals, with flashing gold and silver and heavily plumed hats, made them conspicuous everywhere. A Brussels carpet was laid down from the car to the depot, where the prince passed through an arched door to the hack. When he passed, many hacks were waiting to escort him to the palace. <RH, October 11, 1887 par. 17>

I do not remember once of reading of Jesus, the Majesty of heaven, receiving any such special honors when he was in our world. He was the Lord of glory, and yet he traveled from place to place on foot, weary and dusty and travel-stained, unrecognized and unhonored except by a little handful of loyal disciples. But he is coming again, the second time, with power and with great glory. <RH, October 11, 1887 par. 18>

## **November 8, 1887 Humility Before Honor.**

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**By Mrs. E. G. White.**  
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"When thou wast little in thine own sight, wast thou not made the head of the tribes of Israel?" Here Samuel points out the reason for Saul's appointment to the throne of Israel. He had a humble opinion of his own capabilities, and was willing to be instructed. When the divine choice fell upon him, he was deficient in knowledge and experience, and had, with many good qualities, serious defects of character. But the Lord granted him the Holy Spirit as a guide and helper, and placed him in a position where he could develop the qualities requisite for a ruler of Israel. <RH, November 8, 1887 par. 1>

Should he trust to his own strength and judgment, Saul would move impulsively, and would commit grave errors. But if he would remain humble, seeking constantly to be guided by divine wisdom, and advancing as the providence of God opened the way, he could be enabled to discharge the duties of his high position with success and honor. Under the influence of divine grace, every good quality would be gaining strength, while evil traits would as steadily lose their power. <RH, November 8, 1887 par. 2>

This is the work which the Lord proposes to do for all who consecrate themselves to him. There are many whom he has called to positions in his work for the same reason that he called Saul, because they are little in their own sight,

because they have a humble and teachable spirit. In his providence he places them where they may learn of him. To all who will receive instruction he will impart grace and wisdom. It is his purpose to bring them into so close connection with himself that Satan shall have no opportunity to pervert their judgment or overpower their conscience. He will reveal to them their defects of character, and bestow upon all who seek his aid, strength to correct their errors. Whatever may be man's besetting sin, whatever bitter or baleful passions struggle for the mastery, he may conquer, if he will watch and war against them in the name and strength of Israel's Helper. The children of God should cultivate a keen sensitiveness to sin. Here, as well as elsewhere, we should not despise the day of small things. It is one of Satan's most successful devices, to lead men to the commission of little sins, to blind the mind to the danger of little indulgences, little digressions from the plainly stated requirements of God. Many who would shrink with horror from some great transgression, are led to look upon sin in little matters as of trifling consequence. But those little sins eat out the life of godliness in the soul. The feet which enter upon a path diverging from the right way are tending toward the broad road that ends in death. When once a retrograde movement begins, no one can tell where it may end. <RH, November 8, 1887 par. 3>

In sparing Agag, the king of Amalek, Saul led his people to feel that they might follow their own judgment instead of God's explicit command. They did not see that their own prosperity as individuals and as a nation depended upon their strict adherence to the command of Him who sees the end from the beginning. God requires us to prove our loyalty to him by unquestioning obedience. In deciding upon any course, we should not ask merely whether we can see harm to result from it, but whether it is contrary to the will of God. <RH, November 8, 1887 par. 4>

We must learn to distrust self, and to rely wholly upon God for guidance and support, for a knowledge of his will, and for strength to perform it. We must be much in communion with God. Prayer in secret, prayer while the hands are engaged in labor, prayer while walking by the way, prayer in the night season, the heart's desires ever ascending to God,--this is our only safety. In this manner Enoch walked with God. In this manner our Exemplar obtained strength to tread the thorny path from Nazareth to Calvary. <RH, November 8, 1887 par. 5>

Christ, the sinless One, upon whom the Holy Spirit was bestowed without measure, constantly acknowledged his dependence upon God, and sought fresh supplies from the Source of strength and wisdom. How much more should finite, erring man feel his need of help from God every hour and every moment. How carefully should he follow the Leading Hand; how carefully treasure every word that has been given for his guidance and instruction! "As the eyes of servants look unto the hand of their masters, and as the eyes of a maiden unto the hand of her mistress," so should our eyes be upon the Lord our God. His commands should be received with implicit faith, and obeyed with cheerful exactness. <RH, November 8, 1887 par. 6>

Self confidence is the rock upon which many have been wrecked. The secret of the Christian's strength and safety is revealed in the words of the apostle, "kept by the power of God." In all the undertakings of life, the language of the heart should be, "If the Lord will." We should humbly wait for divine instruction, never going before, or contrary to our, Heavenly Guide. <RH, November 8, 1887 par. 7>

Would that we could comprehend the significance of the words, "Christ suffered, being tempted." While he was free from the taint of sin, the refined sensibilities of his holy nature rendered contact with evil unspeakably painful to him. Yet with human nature upon him, he met the arch apostate face to face, and single-handed withstood the foe of his throne. Not even by a thought could Christ be brought to yield to the power of temptation. Satan finds in human hearts some point where he can gain a foot-hold; some sinful desire is cherished, by means of which his temptations assert their power. But Christ declared of himself, "The prince of this world cometh, and hath nothing in me." The storms of temptation burst upon him, but they could not cause him to swerve from his allegiance to God. <RH, November 8, 1887 par. 8>

All the followers of Christ have to meet the same malignant foe that assailed their Master. With marvelous skill he adapts his temptations to their circumstances, their temperament, their mental and moral bias, their strong passions. He is ever whispering in the ears of the children of men, as he points to worldly pleasures, gains, or honors, "All this will I give you, if you will do my bidding." We must look to Christ; we must resist as he resisted; we must pray as he prayed; we must agonize, as he agonized, if we would conquer as he conquered. <RH, November 8, 1887 par. 9>

Whatever the position in which God has placed us, whatever our responsibilities or our dangers, we should remember that he has pledged himself to impart needed grace to the earnest seeker. Those who feel insufficient for their position, and yet accept it because God bids them, relying upon his power and wisdom, will go on from strength to strength. When they enter upon their work, they may have almost everything to learn; but with Christ as a teacher they will become efficient laborers. God does not intrust his work to the worldly wise; for they are too proud to learn. He chooses those who, feeling their deficiencies, seek to be guided by unerring wisdom. <RH, November 8, 1887 par. 10>

Those who have learned of Christ will manifest in all their intercourse a humble, teachable spirit, ever willing to receive counsel or correction. The Lord confers upon his servants varied gifts. No one person possesses all the

qualifications essential in carrying forward the work of God. Hence no one is qualified to act independently in all matters pertaining to the Lord's cause. In the body of Christ there is the same law of dependence and the same necessity for harmony of action that exists in the human body. While no one member of the church is complete in himself, all combined form a perfect whole. <RH, November 8, 1887 par. 11>

The meekness and humility of Christ will be seen in his followers. The grain ready for harvest, bending under the burden of its full, ripe ears, is a fitting emblem of the Christian ripening for the heavenly garner. The more closely he resembles Jesus, and the richer and more perfect his character in the development of the Christian graces, the less disposition will he have to honor or exalt self. With the sweet singer of Israel, the language of his heart will be, "Not unto us, O Lord, not unto us, but unto thy name give we glory, for thy mercy and for thy truth's sake." <RH, November 8, 1887 par. 12>

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## November 15, 1887 The Christian's Privilege.

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By Mrs. E. G. White.  
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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 feeling for faith. 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, November 15, 1887 par. 1>

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, November 15, 1887 par. 2>

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, November 15, 1887 par. 3>

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, November 15, 1887 par. 4>

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, November 15, 1887 par. 5>

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 regard these scenes as real. 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, November 15, 1887 par. 6>

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, November 15, 1887 par. 7>

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 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, November 15, 1887 par. 8>

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 a 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, November 15, 1887 par. 9>

"To whom ye yield yourselves servants to obey, his servants ye are to whom ye 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, which giveth us the victory through our Lord Jesus Christ!" <RH, November 15, 1887 par. 10>

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 be observing the conditions which he has himself laid down. <RH, November 15, 1887 par. 11>

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, November 15, 1887 par. 12>

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 in his throne"? <RH, November 15, 1887 par. 13>

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 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." "Wherefore the rather, brethren, give diligence to make your calling and election sure; for if ye do these things, ye shall never fall; for so an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Saviour Jesus Christ." <RH, November 15, 1887 par. 14>

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: "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, November 15, 1887 par. 15>

**November 29, 1887 Peace in Christ.**

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By Mrs. E. G. White.



Our Saviour represents his requirements as a yoke, and the Christian life as one of burden-bearing. Yet, contrasting these with the cruel power of Satan and the burdens imposed by sin, he declares, "My yoke is easy, and my burden is light." <RH, November 29, 1887 par. 1>

When we try to live the life of a Christian, to bear its responsibilities and perform its duties, without Christ as a helper, the yoke is galling, the burden intolerably heavy. But Jesus does not desire us to do this. He bids the weary and heavy-laden, "Come unto me, . . . and I will give you rest." "Learn of me; for I am meek and lowly in heart; and ye shall find rest unto your souls." Here is revealed the secret of that rest which Christ promises to bestow. We must possess his meekness of spirit, and we shall find peace in him. <RH, November 29, 1887 par. 2>

Many profess to come to Christ, while yet they cling to their own ways, which are as a painful yoke. Selfishness, love of the world, or other cherished sin, destroys their peace and joy. My fellow Christian, whatever may be your lot in life, remember that you are in the service of Christ. Whatever your burden or cross, lift it in the name of Jesus; bear it in his strength. He pronounces the yoke easy and the burden light, and I believe him. I have proved the truth of his words. <RH, November 29, 1887 par. 3>

Those who are restless, impatient, dissatisfied, under the weight of care and responsibility, are seeking to carry their burden without the aid of Jesus. If he were by their side, the sunshine of his presence would scatter every cloud, the help of his strong arm would lighten every burden. The church is becoming weak for the want of consecrated members, who feel that they are not their own; that their time, their talents, their energies belong to Christ; that he has bought them with his blood, and is pleading for them in the Sanctuary above. <RH, November 29, 1887 par. 4>

We cumber ourselves with needless cares and anxieties, and weigh ourselves down with heavy burdens, because we do not learn of Jesus. Many are so fearful of provoking unfriendly criticism or malicious gossip that they dare not act from principle. They dare not identify themselves with those who follow Christ fully. They desire to conform to worldly customs, and secure the approbation of worldlings. Christ gave himself for us "that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works." Christ's true followers are unlike the world in words, in works, and in deportment. Oh, why will not all his professed children follow him fully? Why will any bear burdens which he has not imposed? <RH, November 29, 1887 par. 5>

We would be much happier and more useful, if our home life and social intercourse were governed by the meekness and simplicity of Christ. Instead of toiling for display, to excite the admiration or the envy of visitors, we should endeavor to make all around us happy by our cheerfulness, sympathy, and love. Let visitors see that we are striving to conform to the will of Christ. Let them see in us even though our lot is humble, a spirit of content and gratitude. The very atmosphere of a truly Christian home is that of peace and restfulness. Such an example will not be without effect. Right thoughts and new desires will be awakened in the heart of the most careless. <RH, November 29, 1887 par. 6>

In our efforts for the comfort and happiness of guests, let us not overlook our obligations to God. The hour of prayer should not be neglected for any consideration. Do not talk and amuse yourselves till all are too weary to enjoy the season of devotion. To do this, is to present to God a lame offering. At an early hour of the evening, when we can pray unhurriedly and understandingly, we should present our supplications, and raise our voices in happy, grateful praise. <RH, November 29, 1887 par. 7>

Let all who visit Christians see that the hour of prayer is the most precious, the most sacred, and the happiest hour of the day. These seasons of devotion exert a refining, elevating influence upon all who participate in them. They bring a peace and rest grateful to the spirit. <RH, November 29, 1887 par. 8>

In every act of life Christians should seek to represent Christ,--seek to make his service appear attractive. Let none make religion repulsive by groans and sighs and a relation of their trials, their self-denials, and sacrifices. Do not give the lie to your profession of faith by impatience, fretfulness, and repining. Let the graces of the Spirit be manifested in kindness, meekness, forbearance, cheerfulness, and love. Let it be seen that the love of Christ is an abiding motive; that your religion is not a dress to be put off and on to suit circumstances, but a principle, calm, steady, unwavering. Alas that pride, unbelief, and selfishness, like a foul cancer, are eating out vital godliness from the heart of many a professed Christian! When judged according to their works, how many will learn, too late, that their religion was but a glittering cheat, unacknowledged by Jesus Christ. <RH, November 29, 1887 par. 9>

Love to Jesus will be seen, will be felt. It cannot be hidden. It exerts a wondrous power. It makes the timid bold, the slothful diligent, the ignorant wise. It makes the stammering tongue eloquent, and rouses the dormant intellect into new life and vigor. It makes the desponding hopeful, the gloomy joyous. Love to Christ will lead its possessor to accept responsibilities for his sake, and to bear them in his strength. Love to Christ will not be dismayed by tribulation, nor turned aside from duty by reproaches. The soul that is not imbued with this love for Jesus is none of his. <RH, November 29, 1887 par. 10>

Peace in Christ is of more value than all the treasures of earth. Let us seek the Lord with all our heart, let us learn of

Christ to be meek and lowly, that we may find rest of soul. Let us arouse our dormant energies, and become active, earnest, fervent. The very example and deportment as well as the words of the Christian should be such as to awaken in the sinner a desire to come to the Fountain of life. <RH, November 29, 1887 par. 11>

Let us open our hearts to the bright beams of the Sun of Righteousness. Let us work cheerfully, joyfully in the service of our Master. A slothful, languid professor will never secure an abundant entrance into the kingdom of God. From the cross to the crown there is earnest work to be done. There is wrestling with inbred sin; there is warfare against outward wrong. <RH, November 29, 1887 par. 12>

The Christian life is a battle and a march. Let us go forward, for we are striving for an immortal crown. Let us give diligence to make our calling and election sure. We shall triumph at last, if we do not become weary in well-doing. <RH, November 29, 1887 par. 13>

## December 6, 1887 Our Missions in Europe.

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By Mrs. E. G. White.  
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A great work is committed to those who present the truth in Europe. "No branch of our work has a more important field than the Central European Mission. There are France and Germany, with their great cities and teeming population. There are Italy, Spain, and Portugal, after so many centuries of darkness, freed from Romish tyranny, and opened to the word of God--opened to receive the last message of warning to the world. There are Holland, Austria, Roumania, Turkey, Greece, and Russia, the home of millions upon millions, whose souls are as precious in the sight of God as our own, who know nothing of the special truths for this time. The population comprised within the limits of this mission alone is four times that of the United States. <RH, December 6, 1887 par. 1>

A good work has already been done in these countries. There are those who have received the truth, scattered as light-bearers in almost every land. We have nearly three hundred Sabbathkeepers in Switzerland. There are little companies in France, Germany, and Italy, and two hundred souls in Russia, who are obeying God's law; and there is a church of forty members away in the far east, almost to the line of Asia. The foundation has been laid for a church in Holland. In Roumania and Corsica there are a few who are seeking to keep God's commandments, and to wait for his Son from heaven. <RH, December 6, 1887 par. 2>

But how little has been done in comparison with the great work before us! Angels of God are moving upon the minds of the people, and preparing them to receive the warning. Missionaries are needed in fields that have yet been scarcely entered. New fields are constantly opening. The truth must be translated into different languages, that all nations may enjoy its pure, life giving influences. The laborers in this mission are striving to the utmost of their ability, to meet the wants of the cause. But money is needed to sustain and extend the work. The call is coming in from different countries, "Send us a minister to preach the truth." How shall we answer this call? <RH, December 6, 1887 par. 3>

Our printing-house at Basel needs help to carry forward its great and good work of translating and publishing books on the present truth, in the different languages of Europe. Colporteurs are meeting with encouraging success in the sale of our books. The light is thus brought to the people, while the colporter--who in many cases has been thrown out of employment by accepting the truth --is enabled to support himself, and the sales are a financial help to the office. In the days of the Reformation, monks who had left their convents, and who had no other means of support, traversed the country, selling Luther's works, which were thus rapidly circulated throughout Europe. Colportage work was one of the most efficient means of spreading the light then, and so it will prove now. But the work of translating and publishing is necessarily difficult and expensive. The office must be supplied with funds. <RH, December 6, 1887 par. 4>

In the Scandinavian Mission, in the face of poverty and great difficulties, many have heard and believed the warning. There are twenty-three churches and nearly 1,000 Sabbath keepers in these countries. Nine ministers and licentiates, and about thirty colporteurs, are now in the field. It is only by self-denial and the closest economy that this has been gained. There is great need of financial help to send out laborers and publications to these Northern peoples. <RH, December 6, 1887 par. 5>

The mission in London, that great city of 5,000,000 inhabitants, demands a place in our thoughts, our prayers, and our gifts. A great work must be done there, and as yet it is scarcely begun. Think of the many cities of England, Scotland, and Ireland, all speaking the same language as our own, that have never yet been entered by the truth. <RH, December 6, 1887 par. 6>

There will be obstacles to retard this work. These we have had to meet wherever missions have been established. Lack of experience, imperfections, mistakes, unconsecrated influences, have had to be overcome. How often have those

hindered the advancement of the cause in America! We do not expect to meet fewer difficulties in Europe. Some connected with the work in these foreign fields, as in America, become disheartened, and, following the course of the unworthy spies, bring a discouraging report. Like the discontented weaver, they are looking at the wrong side of the web. They cannot trace the plan of the Designer; to them all is confusion, and instead of waiting till they can discern the purpose of God, they hastily communicate to others their spirit of doubt and darkness. <RH, December 6, 1887 par. 7>

But we have no such report to bring. After a two years' stay in Europe we see no more reason for discouragement in the state of the cause there than at its rise in the different fields in America. There we saw the Lord testing the material to be used. Some would not bear the proving of God. They would not be hewed and squared. Every stroke of the chisel, every blow of the hammer, aroused their anger and resistance. They were laid aside, and other material was brought in, to be tested in like manner. All this occasioned delay. Every fragment broken away was regretted and mourned over. Some thought that these losses would ruin the building; but, on the contrary, it was rendered stronger by the removal of these elements of weakness. The work went steadily forward. Every day made it plainer that the Lord's hand was guiding all, and that a grand purpose ran through the work from first to last. So we see the cause being established in Europe. <RH, December 6, 1887 par. 8>

One of the great difficulties there is the poverty that meets us at every turn. This retards the progress of the truth, which, as in earlier ages, usually finds its first converts among the humbler classes. Yet we had a similar experience in our own country, both east and west of the Rocky Mountains. Those who first accepted this message were poor, but as they set to work in faith to accomplish what they could with their talents of ability and means, the Lord came in to help. In his providence he brought men and women into the truth who were willing-hearted; they had means, and they wanted to send the light to others. So it will be now. But the Lord would have us labor earnestly in faith till that time comes. <RH, December 6, 1887 par. 9>

The word has gone forth to Europe, "Go forward." The humblest toiler for the salvation of souls is a laborer together with God, a co-worker with Christ. Angels minister unto him. As we advance in the opening path of his providence, God will continue to open the way before us. The greater the difficulties to be overcome, the greater will be the victory gained. <RH, December 6, 1887 par. 10>

The progress of our foreign missions depends not alone upon a few laborers, nor even upon many, but upon all who have received the light of truth. Every one can do something for the advancement of the work in distant lands. Our people are not half awake to the demands of the times. The voice of Providence is calling upon all who have the love of God in their hearts, to arouse to this great emergency. Never was there a time when there was so much at stake as today. Never was there a period in which greater energy and self-sacrifice were demanded. <RH, December 6, 1887 par. 11>

Every dollar and every dime that we can spare is needed now, to aid in carrying the message of truth to other lands. At the holiday season much is spent by our own people upon gifts and various gratifications which are not only useless but often hurtful. Appetite is indulged, pride and self-love are fostered, and Christ is forgotten. If the money usually devoted to these objects were all brought into the mission treasury, our foreign missions would be lifted above embarrassment. Shall we not this year consecrate to God not merely a part but *all* our holiday gifts for the relief of his cause, which is in so great need? How can we more appropriately celebrate the coming Christmas, how better express our gratitude to God for the gift of his dear Son, than by offerings to send to all the world the tidings of his soon coming? <RH, December 6, 1887 par. 12>

Did those who profess to be looking for Christ but realize how near is the end of all work for the salvation of souls, they would sacrifice their possessions as freely as did the members of the early church. "The multitude of them that believed were of one heart and of one soul; neither said any of them that aught of the things which he possessed was his own. . . . As many as were possessors of lands or houses sold them, and brought the prices of the things that were sold, and laid them down at the apostles' feet." Those who had money or possessions freely sacrificed them to the existing emergency. The believers had one common interest--the success of the mission intrusted to them. Their love for Christ was far greater than their love for money. They acted out their faith, and by their works testified that they accounted the souls of men of more worth than any earthly treasure. Have we not even greater reason to sacrifice than they had? Have we not far less time than they in which to accomplish our work? <RH, December 6, 1887 par. 13>

For what shall we hoard up treasures? To be swept away by the flames of the last day? Shall we lay up gold and silver, to be a witness against us in the Judgment,--to eat our flesh as it were fire? Shall we cling to our possessions till they fall into the hands of our enemies? The time is coming when commandment keepers can neither buy nor sell. Of what use will houses and lands, bank stock and merchandise, be to us then? Now is the time to place our treasures where they will be eternally secure. It is time for those who have large possessions to cut down the principal, that God's work may be extended in foreign lands. "Sell that ye have, and give alms; provide yourselves bags which wax not old, a treasure in the heavens that faileth not, where no thief approacheth, neither moth corrupteth." That which we give to

the cause of God becomes our own forever. Says Christ, "Lay up for *yourselves* treasures in heaven." These alone, of all that we possess, are really ours. All that we lay up on earth, we must leave at last. It is only what we give for Christ that we can take with us into the eternal world. Jesus bids us, "Make to yourselves friends of the mammon of unrighteousness; that, when ye fail, they may receive you into everlasting habitations." <RH, December 6, 1887 par. 14>

The Lord does not need our offerings. We cannot enrich him by our gifts. Says the psalmist: "All things come of thee, and of thine own have we given thee." Yet God permits us to show our appreciation of his mercies by self-sacrificing efforts to extend the same to others. This is the only way in which it is possible for us to manifest our gratitude and love to God. He has provided no other. <RH, December 6, 1887 par. 15>

Every offering, however humble, bestowed in his name and from love to him, is precious in his sight. Parents value their children's gifts, not because they are rich and costly, but for what they express of loving self-denial, of tender thoughtfulness and grateful appreciation. So does our Heavenly Father regard the gifts of his children. He sees in them a spirit of devotion and sacrifice, the expression of a grateful, loving heart; and such offerings are as fragrant incense before him. <RH, December 6, 1887 par. 16>

In every effort to benefit others, we benefit ourselves. When we invest our means in the different missions, we enlist our interest and our prayers for these missions; we draw the different nationalities nearer to ourselves; our affections go out to them, and we are stimulated to greater devotion and stricter obedience to God, that we may be enabled to do others the greatest good. If we desire to have our affections set upon heavenly things, we must place our treasure in heaven. Where the treasure is, there the heart will be. What has cost us little, we have no special interest in; but that in which we invest our means claims our interest and attention, and we labor to make it a success. <RH, December 6, 1887 par. 17>

God is the source of life and light and joy to the universe. Like rays of light from the sun, blessings flow out from him to all the creatures he has made. In his infinite love he has granted men the privilege of becoming partakers of the divine nature, and, in their turn, of diffusing blessings to their fellow-men. This is the highest honor, the greatest joy, that it is possible for God to bestow upon men. Those are brought nearest to their Creator who thus become participants in labors of love. He who refuses to become a "laborer together with God,"--the man who for the sake of selfish indulgence ignores the wants of his fellowmen, the miser who heaps up his treasures here,--is withholding from himself the richest blessing that God can give him. <RH, December 6, 1887 par. 18>

Brethren, "ye know the grace of our Lord Jesus Christ, that, though he was rich, yet for your sakes he became poor, that ye through his poverty might be rich." "As every man hath received the gift, even so minister the same one to another, as good stewards of the manifold grace of God." As we recount the numberless mercies of our God, and meditate upon his matchless love; as we behold the wonderful sacrifice of the Redeemer, may gratitude awaken in our hearts, till it shall kindle a flame of sacred love that shall flow out to souls even in far-off Europe. <RH, December 6, 1887 par. 19>

## December 13, 1887 Union With Christ.

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By Mrs. E. G. White.  
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"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, December 13, 1887 par. 1>

There is a wide difference between a pretended union and a real connection with Christ by faith. A profession of religion places men in the church, but this does not prove that they have a vital connection with the living Vine. A rule is given by which the true disciple may be distinguished from those who claim to follow Christ, but have not faith in him. The one class are fruit-bearing; the other, fruitless. The one are often subjected to the pruning-knife of God, that they may bring forth more fruit; the other, as withered branches, are to be severed from the living Vine. <RH, December 13, 1887 par. 2>

"I am the vine, ye are the branches." Can we conceive of a more intimate relation to Christ than this? The fibers of the branch are almost identical with those of the vine. The communication of life, strength, and fruitfulness from the trunk to the branches is unobstructed and constant. The root sends its nourishment through the branch. Such is the true believer's relation to Christ. He abides in Christ, and draws his nourishment from him. <RH, December 13, 1887 par. 3>

This spiritual relation can be established only by the exercise of personal faith. This faith must express on our part supreme preference, perfect reliance, entire consecration. Our will must be wholly yielded to the divine will; our



feelings, desires, interests, and honor, identified with the prosperity of Christ's kingdom and the honor of his cause, we constantly receiving grace from him, and Christ accepting gratitude from us. <RH, December 13, 1887 par. 4>

When this intimacy of connection and communication is formed, our sins are laid upon Christ, his righteousness is imputed to us. He was made sin for us, that we might be made the righteousness of God in him. We have access to God through him; we are accepted through the Beloved. Whoever by word or deed injures a believer, thereby wounds Jesus. Whoever gives a cup of cold water to a disciple because he is a child of God, will be regarded by Christ as giving to himself. <RH, December 13, 1887 par. 5>

It was when Christ was about to take leave of his disciples that he gave them the beautiful emblem of his relation to believers. He had been presenting before them the close union with himself by which they could maintain spiritual life when his visible presence should be withdrawn. To impress it upon their minds, he gave them the vine as its most striking and appropriate symbol. <RH, December 13, 1887 par. 6>

The Jews had always regarded the vine as the most noble of plants, and a type of all that was powerful, excellent, and fruitful. "The vine," our Lord would seem to say, "which you prize so highly, is a symbol. I am the reality; I am the true Vine. As a nation prize the vine; as sinners you should prize me above all things earthly. The branch cannot live separated from the vine; no more can you live unless you are abiding in me." <RH, December 13, 1887 par. 7>

All the followers of Christ have as deep an interest in this lesson as had the disciples who listened to his words. In the apostasy, man alienated himself from God. The separation is wide and fearful; but Christ has made provision to again connect us with himself. The power of evil is so identified with human nature that no man can overcome except by union with Christ. Through this union we receive moral and spiritual power. If we have the Spirit of Christ, we shall bring forth the fruit of righteousness--fruit that will honor and bless men, and glorify God. <RH, December 13, 1887 par. 8>

The Father is the vine-dresser. He skillfully and mercifully prunes every fruit-bearing branch. Those who share Christ's suffering and reproach now, will share his glory hereafter. He will not be "ashamed to call them brethren." His angels minister to them. His second appearing will be as the Son of man, thus even in his glory identifying him with humanity. To those who have united themselves to him, he declares, Though a mother may forget her child, "yet will I not forget thee. Behold, I have graven thee upon the palms of my hands. Thy walls are continually before me." <RH, December 13, 1887 par. 9>

Oh, what amazing privileges are proffered us! Will we put forth most earnest efforts to form this alliance with Christ, through which alone these blessings are attained? Will we break off our sins by righteousness, and our iniquities by turning unto the Lord? Skepticism and infidelity are wide-spread. Christ asked the question, "When the Son of man cometh, shall he find faith on the earth?" We must cherish a living, active faith. The permanence of our faith is the condition of our union. <RH, December 13, 1887 par. 10>

A union with Christ by living faith is enduring; every other union must perish. Christ first chose us, paying an infinite price for our redemption; and the true believer chooses Christ as first and last, and best in everything. But this union costs us something. It is a relation of utter dependence, to be entered into by a proud being. All who form this union must feel their need of the atoning blood of Christ. They must have a change of heart. They must submit their own will to the will of God. There will be a struggle with outward and internal obstacles. There must be a painful work of detachment, as well as a work of attachment. Pride, selfishness, vanity, worldliness--sin in all its forms--must be overcome, if we would enter into a union with Christ. The reason why many find the Christian life so deplorably hard, why they are so fickle, so variable, is, they try to attach themselves to Christ without first detaching themselves from these cherished idols. <RH, December 13, 1887 par. 11>

After the union with Christ has been formed, it can be preserved only by earnest prayer and untiring effort. We must resist, we must deny, we must conquer self. Through the grace of Christ, by courage, by faith, by watchfulness, we may gain the victory. <RH, December 13, 1887 par. 12>

Believers become one in Christ; but one branch cannot be sustained by another. The nourishment must be obtained through the vital connection with the Vine. We must feel our utter dependence on Christ. We must live by faith on the Son of God. That is the meaning of the injunction, "Abide in me." The life we live in the flesh is not to the will of men, not to please our Lord's enemies, but to serve and honor Him who loved us, and gave himself for us. A mere assent to this union, while the affections are not detached from the world, its pleasures and its dissipations, only emboldens the heart in disobedience. <RH, December 13, 1887 par. 13>

"Whosoever is born of God doth not commit sin." He feels that he is the purchase of the blood of Christ, and bound by the most solemn vows to glorify God. The love of sin and the love of self are subdued in him. He daily asks, "What shall I render unto the Lord for all his benefits toward me?" "Lord, what wilt thou have me to do?" The true Christian will never complain that the yoke of Christ is galling to the neck. He accounts the service of Jesus the truest freedom. The law of God is his delight. Instead of seeking to bring down the divine commands, to accord with his deficiencies, he is constantly striving to rise to the level of their perfection. <RH, December 13, 1887 par. 14>

God has made ample provision that we may stand perfect in his grace, wanting in nothing, waiting for the appearing of our Lord. Are you ready? Have you the wedding garment on? That garment will never cover deceit, impurity, corruption, or hypocrisy. The eye of God is upon you. It is a discerner of the thoughts and intents of the heart. We may conceal our sins from the eyes of men, but we can hide nothing from our Maker. <RH, December 13, 1887 par. 15>

Such experience must be ours if we would be prepared to stand in the day of God. Now, while probation lingers, while Mercy's voice is still heard, is the time for us to put away our sins. While moral darkness covers the earth like a funeral pall, the light of God's standard-bearers must shine the more brightly, showing the contrast between Heaven's light and Satan's darkness. <RH, December 13, 1887 par. 16>

To talk of religious things in a casual way, to pray for spiritual blessings without real soul-hunger and living faith avails little. The wondering crowd that pressed close about Christ, realized no vital power from the contact. But when the poor, suffering woman, in her great need, put forth her hand and touched the hem of Jesus' garment, she felt the healing virtue. Hers was the touch of faith. Christ recognized that touch, and he determined there to give a lesson for all his followers to the close of time. He knew that virtue had gone out of him, and turning about in the throng he said, "Who touched my clothes?" Surprised at such a question, his disciples answered, "Thou seest the multitude thronging thee, and sayest thou, Who touched me?" <RH, December 13, 1887 par. 17>

Jesus fixed his eyes upon her who had done this. She was filled with fear. Great joy was hers; but had she overstepped her duty? Knowing what was done in her, she came trembling, and fell at his feet, and told him all the truth. Christ did not reproach her. He gently said, "Go in peace, and be whole of thy plague." <RH, December 13, 1887 par. 18>

Here was distinguished the casual contact from the touch of faith. Prayer and preaching, without the exercise of living faith in God, will be in vain. But the touch of faith opens to us the divine treasure-house of power and wisdom; and thus, through instruments of clay, God accomplishes the wonders of his grace. <RH, December 13, 1887 par. 19>

This living faith is our great need today. We must know that Jesus is indeed ours; that his Spirit is purifying and refining our hearts. If the followers of Christ had genuine faith, with meekness and love, what a work they might accomplish! What fruit would be seen to the glory of God! <RH, December 13, 1887 par. 20>

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## **January 10, 1888 *The Faith That Will Stand the Test.***

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**By Mrs. E. G. White.**  
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The time has fully come when darkness is called light, and light is called darkness. We are living in an age when sham liberality is extolled; when those who scatter falsehood, false doctrines, and soul-destroying heresies are received and exalted by society, and the most terrible deeds of iniquity are glossed over and excused on the plea of charity. Even the voices from the pulpits of our land are saying, "It shall be well with the transgressor." Sin is not dealt with as a thing of fearful consequence, destined to bring inevitable ruin upon those who persist in its indulgence. It is not pictured in its abhorrent character before the people of the world. Smooth things are prophesied by false teachers, and the multitudes are resting in their sin, unmindful of the solemn warnings and examples of the word of God. The time has come when we should "sigh and . . . cry for all the abominations" that are done in the land. <RH, January 10, 1888 par. 1>

While the law of God is being made void in our world, there is a decided testimony to be borne. The truth is to be presented in its native force and clearness, whether men will hear or whether they will forbear. This cannot be done without exciting opposition. Those who refuse to receive the love of the truth will not rest without attempting to retard its progress. They have been turned unto fables, and will unite with the great adversary of souls to bring the message of heaven into contempt. <RH, January 10, 1888 par. 2>

The apostle Paul warns us that "some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils." This is what we may expect. Our greatest trials will come because of that class who have once advocated the truth, but who turn from it to the world, and trample it under their feet in hate and derision. God has a work for his faithful servants to do. The attacks of the enemy must be met with the truth of his word. Falsehood must be unmasked, its true character must be revealed, and the light of the law of Jehovah must shine forth into the moral darkness of the world. We are to present the claims of his word. We shall not be held guiltless if we neglect this solemn duty. But while we stand in defense of the truth, let us not stand in defense of self, and make a great ado because we are called to bear reproach and misrepresentation. Let us not pity ourselves, but be very jealous for the law of the Most High. <RH, January 10, 1888 par. 3>

Says the apostle, "The time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears; and they shall turn away their ears from the truth, and shall be turned unto fables." On every side we see men easily led captive by the delusive imaginations of those who make void the word of God; but when the truth is brought before them, they are filled with impatience and anger. But the exhortation of the apostle to the servant of God is, "Watch thou in all things, endure afflictions, do the work of an evangelist, make full proof of thy ministry." In his day some left the cause of the Lord. He writes, "Demas hath forsaken me, having loved this present world;" and again, he says, "Alexander the coppersmith did me much evil: the Lord reward him according to his works: of whom be thou ware also; for he hath greatly withstood our words." <RH, January 10, 1888 par. 4>

Prophets and apostles experienced similar trials of opposition and reproach, and even the spotless Lamb of God was tempted in all points like as we are. He bore the contradiction of sinners against himself. <RH, January 10, 1888 par. 5>

Every warning for this time must be faithfully delivered; but "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." We must cherish carefully the words of our God lest we be contaminated by the deceptive workings of those who have left the faith. We are to resist their spirit and influence with the same weapon our Master used when assailed by the prince of darkness,--"It is written." We should learn to use the word of God skillfully. The exhortation is, "Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth." There must be diligent work and earnest prayer and faith to meet the winding error of false teachers and seducers; for "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." These words portray the character of the men the servants of God will have to meet. "False accusers," "despisers of those that are good," will attack those who are faithful to their God in this degenerate age. But the ambassador of Heaven must manifest the spirit that was displayed in the Master. In humility and love he must labor for the salvation of men. <RH, January 10, 1888 par. 6>

Paul continues concerning those who oppose the work of God, comparing them to the men who made war against the faithful in the time of ancient Israel. He says: "Now as Jannes and Jambres withstood Moses, so do these also resist the truth; men of corrupt minds, reprobate concerning the faith. But they shall proceed no further: for their folly shall be manifest unto all men, as theirs also was." We know that the time is coming when the folly of warring against God will be revealed. We can afford to wait in calm patience and trust, no matter how much maligned and despised; for "nothing is secret, that shall not be made manifest," and those who honor God shall be honored by him in the presence of men and angels. We are to share in the sufferings of the reformers. It is written, "The reproaches of them that reproached thee fell on me." Christ understands our grief. Not one of us is called to bear the cross alone. The suffering Man of Calvary is touched with the feeling of our woes, and as he has suffered being tempted, he is able also to succor them that are in sorrow and trial for his sake. "Yea, and all that will live godly in Christ Jesus shall suffer persecution. But evil men and seducers shall wax worse and worse, deceiving, and being deceived. But continue thou in the things which thou hast learned." <RH, January 10, 1888 par. 7>

God has provided abundant means for successful warfare with principalities and powers and spiritual wickedness in high places; for "all Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness; that the man of God may be perfect, thoroughly furnished unto all good works." The Bible is the armory where we may equip for the struggle. Our loins must be girt about with truth. Our breastplate must be righteousness. The shield of faith must be in our hands, the helmet of salvation shine on our brows, and the sword of the Spirit which is the word of God, be wielded to cut our way through the ranks of our bitter foes. We must be ready, at the command of our Captain to follow where he may lead. We must be doers of his word, not deceiving our own selves. <RH, January 10, 1888 par. 8>

If we look to self, and trust in self, we shall surely fall from our steadfastness. The terrible tempest that is gathering will sweep away our sandy foundation, and leave our house a wreck on the shores of time; but the house that is built upon the rock shall stand forever. We must be "kept by the power of God through faith unto salvation." The apostle spoke some plain words to his Hebrew brethren, that meet the condition of many of those who profess the truth for this time. "We have many things to say, and hard to be uttered, seeing ye are dull of hearing. [They were not quick to discern the things of the Spirit of God.] For when for the time ye ought to be teachers, ye have need that one teach you again which be the first principles of the oracles of God; and are become such as have need of milk, and not of strong meat. For every one that useth milk is unskillful in the word of righteousness; for he is a babe. But strong meat belongeth to them that are of full age, even those who by reason of use have their senses exercised to discern both good and evil." It is positively necessary for those who believe the truth, to be making continual advancement, growing up

unto the full stature of men and women in Christ Jesus. There is no time for backsliding and indifference. Each one must have a living experience in the things of God. Have root in yourselves. Become grounded in the faith, so that having done all you may stand, with unwavering confidence in God, through the time that will try every man's work and character. Exercise your powers in spiritual things, till you can appreciate the deep things of God's word, and go on from strength to strength. <RH, January 10, 1888 par. 9>

There are thousands who claim to have the light of truth who take no steps in advance. They have no living experience, notwithstanding they have had every advantage. They do not know what consecration means. Their devotions are formal and hollow, and there is no depth to their piety. The word of God offers spiritual liberty and enlightenment to those who seek for it earnestly. Those who accept the promises of God, and act on them with living faith, will have the light of heaven in their lives. They will drink of the fountain of life, and lead others to the waters that have refreshed their own souls. We must have that faith in God that takes him at his word. We can have no victory without cloudless confidence; for "without faith it is impossible to please" God. It is faith that connects us with the power of Heaven, and that brings us the strength for coping with the powers of darkness. "This is the victory that overcometh the world, even our faith." "Faith cometh by hearing, and hearing by the word of God." In order to exercise intelligent faith we should study the word of God. The Bible, and the Bible alone, communicates a correct knowledge of the character of God and his will concerning us. The duty and the destiny of man are defined in its pages. The conditions on which we may hope for eternal life are explicitly stated, and the doom of those who neglect so great a salvation is foretold in the most forcible language. <RH, January 10, 1888 par. 10>

Had the Bible been received as the voice of God to man, as the book of books, as the one infallible rule of faith and practice, we would not have seen the law of Heaven made void, and the swelling tide of iniquity devouring our land. <RH, January 10, 1888 par. 11>

As men wander away from the truth into skepticism, everything becomes uncertain and unreal, No thorough conviction takes hold of the soul. No faith is exercised in the Scripture as the revelation of God to men. There is nothing authoritative in its commands, nothing terrifying in its warnings, nothing inspiring in its promises. To the skeptic it is meaningless and contradictory. <RH, January 10, 1888 par. 12>

There are many among us who are not cultivating faith. They have a vacillating experience. They are "like a wave of the sea driven with the wind and tossed." Sometimes they seem strong in faith, then a blast of unbelief sweeps over them, and they are filled with gloom and doubt. They make no decided efforts to recover themselves out of the snare of the Devil, but are taken captive by him at his will. There are others who, when assailed by temptations of unbelief, flee to the word of God and to earnest prayer, and they are not left to the power of the enemy. The day is coming that will reveal whether we are building on the solid rock or the sliding sand. <RH, January 10, 1888 par. 13>

If men could realize the blighting influence of doubt upon their minds, if they could but see into the future, they would realize the imperative need of cultivating firm trust in God and implicit confidence in his promises. They would not sow one grain of unbelief; for every single grain blossoms into fruit. Satan is a living, active agent. It is his business to encourage skepticism, and every word of doubt is carefully nourished by the adversary of souls. While men sleep in indifference, suggestions that weaken faith are insinuated into the heart. Influences that confuse the perception of truth are brought to bear upon the life. In every way possible, Satan strives to turn souls from the narrow path that leads to heaven; and because men love darkness they follow the voice of strangers, and reject the call of the Good Shepherd who gave his life for the sheep. The plain, authoritative "Thus saith the Lord," is refused for some winding sophistry of error. Infidelity has increased in proportion as men have questioned the word and requirements of their Maker. They have taken up the work of cheapening character, and lessening faith in the inspiration of the Bible. Men claiming great wisdom have presumed to criticise and cut and cull the words of the living God, and have started questions to make shipwreck of the happiness of their fellow-men and to ruin their hopes of heaven. This is a work that is pleasing to the enemy of all righteousness. The arguments that men bring against the Bible are the result of the counsels of the evil one. The door of their minds was opened to his suggestions, and the more they drifted into error, the greater grew their desire to draw other souls into the same channel of darkness. <RH, January 10, 1888 par. 14>

Many claim to believe the Bible, and their names are enrolled on the church records, who are among the most influential agents of Satan. The work they are doing they will not consider an honor to them in the day of Judgment. It will then be seen that every effort that weakened faith was made at a terrible loss. The tremendous price that must be paid will sink them into everlasting shame and ruin. The only safety is in rejecting instantly every suggestion of unbelief. Do not open your mind to entertain doubts, for even an instant; bid them a decided refusal as they come to you for admission. Fasten the mind upon the promises of God. Talk of them, rejoice in them; and the peace of God will rule in your hearts. <RH, January 10, 1888 par. 15>

The fruits of doubt are not desirable. Oh! look around you and see what havoc has been wrought by the machinations of the evil one. Error and falsehood and heresy have held high carnival in the deceived hearts of men. From century to



century the adversary has repeated his experiments with growing success; for in spite of the sad records of lives that have gone out in darkness, as moths fly to the fire, so men rush on into the ruinous deceptions that he has prepared to entrap them. If you desire salvation, I entreat you to shun his insinuations concerning the truth of God's word. Come to the "sure word of prophecy; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place." If that is not authoritative, what is? If the word of the Lord of heaven and earth is not solid rock upon which to build, then it is in vain to look for a sure foundation. "Heaven and earth shall pass away," but "the word of the Lord endureth forever;" and unwavering faith in his word is the only faith that will endure through the perils of the last days. <RH, January 10, 1888 par. 16>

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## **January 24, 1888 *The Treasure and the Heart.***

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**By Mrs. E. G. White.**  
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"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." <RH, January 24, 1888 par. 1>

Mark these words of the Great Teacher, who spake as never man spake. He sets before you the course to pursue if you would serve your best interests in this life, and lay up for yourselves an eternal treasure. "Lay not up for yourselves treasures upon earth." There is danger of losing all in the pursuit of worldly gain; for in the feverish eagerness for earthly treasure, higher interests are forgotten. The care and perplexity that are involved in laying up treasures upon the earth, leave no time or desire to estimate the value of eternal riches. The glory of the world to come is eclipsed by the corruptible things of earth. "For where your treasure is, there will your heart be also." Your thoughts, your plans, your motives, will all have an earthly mold, and your soul will be defiled with covetousness and selfishness. "What shall it profit a man, if he shall gain the whole world, and lose his own soul? The day is coming when the idols of silver and gold will be cast to the moles and to the bats, and the rich men will weep and howl for the miseries that shall come upon them." <RH, January 24, 1888 par. 2>

Christ entreats, "Lay up for yourselves treasures in heaven." This work of transferring your possessions to the world above, is worthy of all your best energies. It is of the highest importance, and involves your eternal interests. That which you bestow in the cause of God is not lost. All that is given for the salvation of souls and the glory of God, is invested in the most successful enterprise in this life and in the life to come. Your talents of gold and silver, if given to the exchangers, are gaining continually in value, which will be registered to your account in the kingdom of heaven. You are to be the recipients of the eternal wealth that has increased in the hands of the exchangers. In giving to the work of God, you are laying up for yourselves treasures in heaven. All that you lay up above is secure from disaster and loss, and is increasing to an eternal, an enduring substance. <RH, January 24, 1888 par. 3>

It should be your determined purpose to bring every power of your being into the service of Christ. Why, his service is profitable for the life that now is, and for that which is to come. If your thoughts, your plans, your purposes, are all directed toward the accumulation of the things of earth, your anxiety, your study, your interests, will all be centered upon the world. The heavenly attractions will lose their beauty. The glories of the eternal world will cease to have the force of reality to you. Your heart will be with your treasure, and every faculty of your mind will be so concentrated on the work you have chosen, that you will not heed the warnings and entreaties of the word and Spirit of God. You will have no time to devote to the study of the Scriptures and to earnest prayer that you may escape the snares of Satan, and render intelligent obedience to your Heavenly Father. <RH, January 24, 1888 par. 4>

Satan has nets and snares, like the snares of the fowler, all prepared to entrap souls. It is his studied purpose that men shall employ their God-given powers for selfish ends rather than yield them to glorify God. God would have men engage in a work that will bring them peace and joy, and will render them eternal profits; but Satan wants us to concentrate our efforts for that which profiteth not, for things that perish with the using. The service of Satan is one of care, perplexity, anxiety, and wearing labor, and the treasure men toil to accumulate on earth is only for a season. The greatest caution is exercised in the worldly investment of means, that the expenditure may yield a good profit; but in things of eternal concern the utmost indifference is displayed. On that the great interests of the world to come were appreciated! Why is it that men are so unconcerned about the salvation of the soul when it was purchased at such cost by the Son of God? <RH, January 24, 1888 par. 5>

The heart of man may be the abode of the Holy Spirit. The peace of Christ that passeth understanding may rest in your soul, and the transforming power of his grace may work in your life, and fit you for the courts of glory. But if brain and nerve and muscle are all employed in the service of self, you are not making God and heaven the first consideration of your life. It is impossible to be weaving the graces of Christ into your character while you are putting all your energies on the side of the world. You may be successful in heaping up treasure on the earth, for the glory of self; but "where your treasure is, there will your heart be also." Eternal considerations will be made of secondary importance. You may take part in the outward forms of worship; but your service will be an abomination to the God of heaven. You cannot serve God and mammon. You will either yield your heart and put your will on the side of God, or you will give your energies to the service of the world. God will accept no half-hearted service. <RH, January 24, 1888 par. 6>

"The light of the body is the eye: if therefore thine eye be single, thy whole body shall be full of light." If the eye is single, if it is directed heavenward, the light of heaven will fill the soul, and earthly things will appear insignificant and uninviting. The purpose of the heart will be changed, and the admonition of Jesus will be heeded. You will lay up your treasure in heaven. Your thoughts will be fixed upon the great rewards of eternity. All your plans will be made in reference to the future, immortal life. You will be drawn toward your treasure. You will not study your worldly interest; but in all your pursuits the silent inquiry will be, "Lord, what wilt thou have me to do?" Bible religion will be woven into your daily life. <RH, January 24, 1888 par. 7>

The true Christian does not allow any earthly consideration to come in between his soul and God. The commandment of God wields an authoritative influence over his affections and actions. If every one seeking the kingdom of God and his righteousness would be always ready to work the works of Christ, how much easier would become the path to heaven. The blessings of God would flow into the soul, and the praises of the Lord would be on your lips continually. You would then serve God from principle. Your feelings might not always be of a joyous nature; clouds would at times shadow the horizon of your experience; but the Christian's hope does not rest upon the sandy foundation of feeling. Those who act from principle, will behold the glory of God beyond the shadows, and rest upon the sure word of promise. They will not be deterred from honoring God, however dark the way may seem. Adversity and trial will only give them an opportunity to show the sincerity of their faith and love. When depression settles upon the soul, it is no evidence that God had changed. He is "the same yesterday, and today, and forever." You are sure of the favor of God when you are sensible of the beams of the Sun of Righteousness; but if the clouds sweep over your soul, you must not feel that you are forsaken. Your faith must pierce the gloom. Your eye must be single, and your whole body shall be full of light. The riches of the grace of Christ must be kept before the mind. Treasure up the lessons that his love provides. Let your faith be like Job's that you may declare, "Though he slay me, yet will I trust in him." Lay hold on the promises of your Heavenly Father, and remember his former dealing with you, and with his servants; for "all things work together for good to them that love God." <RH, January 24, 1888 par. 8>

The most trying experiences in the Christian's life may be the most blessed. The special providences of the dark hours may encourage the soul in future attacks of Satan, and equip the servant of God to stand in fiery trials. The trial of your faith is more precious than gold. You must have that abiding confidence in God that is not disturbed by the temptations and arguments of the deceiver. Take the Lord at his word. You must study the promises, and appropriate them as you have need. "Faith cometh by hearing, and hearing by the word of God." Become rooted and grounded in the word, and then you will not renounce the important truths for this time, which are to exert a sanctifying influence upon your life and character. <RH, January 24, 1888 par. 9>

It is faith that familiarizes the soul with the existence and presence of God; and when we live with an eye single to his glory, we discern more and more the beauty of his character. Our souls become strong in spiritual power; for we are breathing the atmosphere of heaven, and realizing that God is at our right hand, that we shall not be moved. Faith sees that God witnesses every word and action, and that every thing is manifest to Him with whom we have to do. We should live as in the presence of the infinite One. <RH, January 24, 1888 par. 10>

"God so loved the world, that he gave his only begotten Son," that the lost might be reclaimed. The sacrifice and mediation of Christ has brought the repentant soul into sacred relations with the Eternal Father. He who has tasted and found that the Lord is good, cannot bear the thought of following in the path of transgression. It is pain to him to violate the law of that God who has so loved him. He avails himself of the help which God has promised, ceases his disobedience, flees to Christ, and, through faith in his blood receives remission of sin. The divine hand is reached to the aid of every repentant soul. Divine wisdom will order the steps of those who put their trust in the Lord. Divine love will encircle them, and they will realize the presence of the Comforter, the Holy Spirit. <RH, January 24, 1888 par. 11>

If the eye is single to the glory of God, the treasure will be laid up above, safe from all corruption or loss; and "where your treasure is, there will your heart be also." Jesus will be the pattern that you will seek to imitate. The law of the Lord will be your delight, and at the day of final reckoning you will hear the glad words, "Well done, thou good and

faithful servant: thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy Lord." <RH, January 24, 1888 par. 12>

## January 31, 1888 *Individual Accountability.*

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By Mrs. E. G. White.  
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There are many professors of religion who claim to be servants of God, and yet are filled with spiritual pride and self-exaltation. They make high pretensions to holiness, and feel that they are "rich, and increased with goods, and have need of nothing." They are like the fig tree which put forth its boastful foliage, but when the Master came seeking fruit upon it, he found nothing but leaves. They are ever ready to advance their opinions, to display their attainments, and to interpret the meaning of the word of God. They claim to be led by the Spirit, but they turn away their ear from hearing the law of God. Says the psalmist, "Thy law is the truth," and "all thy commandments are righteousness." The Spirit of God will lead us in the path of the commandments; for the promise is, that "when he, the Spirit of truth, is come, he will guide you into all truth." We should try the spirits by the test of God's word; for there are many spirits in the world. "To the law and to the testimony: if they speak not according to this word, it is because there is no light in them." <RH, January 31, 1888 par. 1>

Some of these false teachers occupy prominent positions in the churches, and they influence others to swerve from the path of humble obedience. God holds every one of us to an individual accountability, and calls upon us to serve him from principle, to choose him for ourselves. We should not hang our souls upon the words and actions of another; for Satan uses men as his agents, and clothes his ministers in garments of light. Not one of us can pardon the sins of any other. In the day of Judgment, when the question comes to you as to why you did not obey the commandments of God, you cannot make an acceptable excuse on the plea of another's disobedience. If your words and example have led others in the path of sin, you alone must bear the responsibility of your actions and influence. Because a man who professes to love God, disobeys the plain word of instruction, you will not be justified in neglect of duty. We should every one ask, How shall I keep the commandments of our God? <RH, January 31, 1888 par. 2>

God will not lightly esteem the transgression of his law. "The wages of sin is death." The consequences of disobedience prove that the nature of sin is at enmity with the well-being of God's government and the good of his creatures. God is a jealous God, visiting the sins of the fathers upon the children to the third and fourth generations of them that hate him: the results of transgression follow those who persist in wrong-doing; but he shows mercy unto thousands of them that love him and keep his commandments. Those who repent and turn to his service find the favor of the Lord, and he forgiveth all their iniquities and healeth all their diseases. <RH, January 31, 1888 par. 3>

In earthly affairs, the servant who seeks most carefully to fulfill the requirements of his office, and to carry out the will of his master, is most highly valued. A gentleman once wanted to employ a trusty coachman. Several men came in answer to his advertisement. He asked each one how near he could drive to the edge of a certain precipice without upsetting the carriage. One and another replied that he could go within a very perilous distance; but at last one answered that he would keep as far as possible from such a dangerous undertaking. He was employed to fill the position. Shall a man be more appreciative of a good servant than is our Heavenly Father? Our anxiety should not be to see how far we can depart from the commandments of the Lord and presume on the mercy of the Lawgiver, and still flatter our souls that we are within the bounds of God's forbearance; but our care should be to keep as far as possible from transgression. We should be determined to be on the side of Christ and our Heavenly Father, and run no risks by heady presumption. <RH, January 31, 1888 par. 4>

What reason have men for thinking that God is not particular whether they obey him implicitly or take their own course? Adam and Eve lost Eden for one transgression of his command; and how dare we trifle with the law of the Most High, and frame deceitful apologies to our souls? We do it at a terrible peril. We must keep all the law, every jot and tittle; for he that offendeth in one point is guilty of all. Every ray of light must be received and cherished, or we shall become bodies of darkness. The Lord Jesus declares, "Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven: but whosoever shall do and teach them, the same shall be called great in the kingdom of heaven." We should magnify the precepts of heaven by our words and actions. He that honors the law shall be honored by it in the Judgment; but he that treats it with contempt shall be condemned by it before the Judge of all the earth. <RH, January 31, 1888 par. 5>

Before the flood swept upon the world, God sent a message through Noah to warn the people of the coming deluge.

There were those who did not believe the warning; but their unbelief did not stay the showers, nor prevent the waters of the great deep from submerging a scoffing world. And today, while the last message is being heralded to bring God's servants into harmony with every precept of his law, there will be scoffers and unbelievers; but every soul must stand in his own integrity. As Noah was faithful in warning the antediluvian world, so we must be faithful to the great trust that God has given us. Although there are scoffers and traducers on every side, we must not shrink from presenting the truth of heaven to this generation. <RH, January 31, 1888 par. 6>

I have not come to cry peace; you can hear this voice wherever you go. There are those who will be glad to lull you to sleep in your carnal security; but I have a different work. My message is to alarm you, to bid you to reform your lives, and cease your rebellion against the God of the universe. Take the word of God, and see if you are in harmony with it. Is your character such as will bear the search of the heavenly investigation? Remember, Jesus says that not every one that says, "Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven." <RH, January 31, 1888 par. 7>

Paul said to the elders of Ephesus, "I have kept back nothing that was profitable unto you, but have showed you, and have taught you publicly, and from house to house, testifying both to the Jews, and also to the Greeks, repentance toward God, and faith toward our Lord Jesus Christ." Repentance must be exercised toward God because we have all sinned, broken his righteous law, violated the rule of his government, and brought discord into his harmony. We must exercise faith toward Jesus Christ because he had become our sacrifice and surety. He has died that we might have "remission of sins that are past," and obtain grace and help so that we may keep the commandments of the Lord our God. Faith in Jesus does not make void the law, but establishes it, and will work the fruits of obedience in our lives. Faith in Christ means that you are to do whatsoever he commands; it means that you are to follow in his footsteps. "He that saith he abideth in him ought himself also so to walk, even as he walked." "He that saith, I know him, and keepeth not his commandments, is a liar, and the truth is not in him." <RH, January 31, 1888 par. 8>

We want to impress upon you the necessity of cleansing yourselves from every stain of sin. The church that Christ presents before the throne of his glory is without "spot, or wrinkle, or any such thing." Do you want to be among those who have washed their robes of character in the blood of the Lamb? then, "cease to do evil; learn to do well;" walk in the commandments and ordinances of your God blameless. You are not to ask whether it suits your convenience to keep the truth of Heaven. You are to take up your cross and follow Jesus, cost what it may. You will find that his "yoke is easy, and his burden is light." When you broke his law and incurred the penalty of death, God did not spare his only begotten Son, that you might be brought from the path of transgression into the way of life and holiness; and will you neglect so great salvation, and refuse to comply with the conditions of eternal life? <RH, January 31, 1888 par. 9>

One of God's commandments reads: "Remember the Sabbath day, to keep it holy. Six days shalt thou labor, and do all thy work: but the seventh day is the Sabbath of the Lord thy God: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy man-servant, nor thy maid-servant, nor thy cattle, nor thy stranger that is within thy gates: for in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the Lord blessed the Sabbath day, and hallowed it." You are robbing God when you refuse to give that day to his service, abstaining from your own work. He has sanctified the seventh day, but you ignore its holiness, and thus cast contempt upon the Law-giver. Still the forbearance of God is exercised toward you. Make up your mind that from henceforth your feet shall go in the path of obedience. The darkness that binds you, like a thick cloud, will part asunder, and heavenly light will shine upon all those who will have the truth at any cost. <RH, January 31, 1888 par. 10>

The Lord understands all about your trials; and however impossible it may seem to live for God, you will find that the way will appear. When your faith has been tested, as the Lord opened the Red Sea, so the waters will divide, and his providence will make a path for your feet. It is safe to serve God. It may not be to your worldly advantage to keep God's ways; but the transgressor will be at an eternal loss. "For, behold, the day cometh, that shall burn as an oven; and all the proud, yea, and all that do wickedly, shall be stubble: and the day that cometh shall burn them up, saith the Lord of hosts, that it shall leave them neither root nor branch. But unto you that fear my name shall the Sun of righteousness arise with healing in his wings." We must walk carefully and humbly before the Lord in these precious hours of probation. We must draw close to Jesus till his light is shed upon us. It is the desire of our Saviour that we should be the light of the world, reflecting every ray that shines upon us. What straight paths should we make for our feet, so that the lame may not be turned out of the way! This is an age of light. The Lord of heaven is sending the rays of light into the homes of the world. A special light is shining upon the commandments of God. The door of the most holy place of the heavenly Sanctuary stands ajar, and within, as in the most holy place of the ancient sanctuary, is the ark of the testimony. The law of the Most High is beneath the mercy-seat. The light of this law is shining upon the world, penetrating the moral darkness that has covered the people. <RH, January 31, 1888 par. 11>

John beheld an angel flying through the midst of heaven, warning men of the final judgments of God. He proclaimed



the position of those who heeded his warning, and who would escape the seven last plagues. He announced them as God's people, and called attention to their peculiar character: "Here is the patience of the saints: here are they that keep the commandments of God, and the faith of Jesus." The time for the fulfillment of this prophecy has come. We hear the sound of this very message calling the attention of men and women to the broken law of God, and demanding repentance and reform. <RH, January 31, 1888 par. 12>

The children of light are to be as a city set upon a hill that cannot be hid. The world will be condemned by the testimony of those who follow the light as it shines upon their pathway. "This is the condemnation, that light is come into the world, and men loved darkness rather than light." The servants of Jesus are to bear the precious truth to the world, and to present the claims of God to every soul, not pandering to custom, or lessening the responsibility of any soul, but declaring the whole counsel of God. <RH, January 31, 1888 par. 13>

When the book of the law was found in the house of the Lord, in the time of ancient Israel, it was read before Josiah, the king. And he rent his garments, and bade the men in holy office to inquire of the Lord for him, and for his people; for they had departed from the statutes of the Lord. He called together all the men of Israel, and the words of the book were read in the hearing of the congregation. The sin of the rulers and the people was pointed out, and the king stood up before them, and confessed his transgression. He manifested his repentance, and made a covenant to keep the statutes of the Lord with his whole heart. Josiah did not rest until the people did all that they could to return from their backsliding, and serve the living God. <RH, January 31, 1888 par. 14>

Is not this our work today? Our fathers have transgressed, and we have followed in their footsteps; but God has opened the book of the law, and backslidden Israel hear the commandments of the Lord. Their transgression stands revealed, and the wrath of God will be upon every soul that does not repent and reform as the light shines upon his pathway. <RH, January 31, 1888 par. 15>

When Josiah heard the words of warning and condemnation because Israel had trampled upon the precepts of Heaven, he humbled himself. He wept before the Lord. He made a thorough work of repentance and reformation, and God accepted his efforts. The whole congregation of Israel entered into a solemn covenant to keep the commandments of Jehovah. This is our work today. We must repent of the past evil of our doings, and seek God with all our hearts. We must believe that God means just what he says, and make no compromise with evil in any way. We should greatly humble ourselves before God, and consider any loss preferable to the loss of his favor. <RH, January 31, 1888 par. 16>

Christ left all to save man from the consequence and penalty of the transgression of the law. The way from the manger to Calvary was marked with blood. The Son of God did not deviate from the path of unwavering obedience, even to the death of the cross. He endured all the woe of man's sin; and shall we turn away from the commandments of the Lord because it involves the loss of friends, position, or worldly gain? Will you not take away your feet from trampling upon the Sabbath of Jehovah? Will you continue to rob God of his holy time? You cannot afford to do this work of making void the law of God. It is at an eternal loss that you rebel against the truth of Heaven. I beseech you, in the name of Christ, that you confess your sins, and reform your ways, that your name may not be blotted out from the book of life, but may be confessed before the Father and before his angels. Jesus is pleading his blood before the Father, and now while mercy lingers and probation is prolonged, seek the approbation of Heaven. Delay not to keep the commandments of the Lord. "Let the wicked forsake his way, and the unrighteous man his thoughts: and let him return unto the Lord, and he will have mercy upon him; and to our God, for he will abundantly pardon." <RH, January 31, 1888 par. 17>

## **February 7, 1888 "Sanctify Them Through Thy Truth."**

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**By Mrs. E. G. White.**  
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Before Jesus went forth to his final conflict with the powers of darkness, he lifted up his eyes to heaven and prayed for his disciples. He said: "I pray not that thou shouldest take them out of the world, but that thou shouldest keep them from the evil. They are not of the world, even as I am not of the world. Sanctify them through thy truth: thy word is truth. . . . Neither pray I for these alone, but for them also which shall believe on me through their word." <RH, February 7, 1888 par. 1>

The burden of Jesus' request was that those who believed on him might be kept from the evil of the world, and sanctified through the truth. He does not leave us to vague surmising as to what the truth is, but adds, "Thy word is truth." The word of God is the means by which our sanctification is to be accomplished. It is of the greatest importance, then, that we acquaint ourselves with the sacred instruction of the Bible. It is as necessary for us to understand the

words of life as it was for the early disciples to be informed concerning the plan of salvation. We shall be inexcusable if, through our own negligence, we are ignorant of the claims of God's word. God has given us his word, the revelation of his will, and has promised the Holy Spirit to them that ask him, to guide them into all truth; and every soul who honestly desires to do the will of God shall know of the doctrine. <RH, February 7, 1888 par. 2>

The world is full of false teaching; and if we do not resolutely search the Scriptures for ourselves, we shall accept *its* errors for truth, adopt its customs, and deceive our own hearts. The doctrines and customs of the world are at variance with the truth of God. Those who seek to turn from the service of the world to the service of God, will need divine help. They will have to set their faces like a flint toward Zion. They will feel the opposition of the world, the flesh, and the Devil, and will have to go contrary to the spirit and influences of the world. Since the time when the Son of God breasted the haughty prejudices and unbelief of mankind, there has been no change in the attitude of the world toward the religion of Jesus. The servants of Christ must meet the same spirit of opposition and reproach, and must go "without the camp, bearing his reproach." <RH, February 7, 1888 par. 3>

The mission of Jesus was demonstrated by convincing miracles. His doctrine astonished the people. It was not the contradictory jargon of the scribes, full of mysticism, burdened with absurd forms and meaningless exactions; but it was a system of truth that met the wants of the heart. His teaching was plain, clear, comprehensive. The practical truths he uttered, had a convincing power, and arrested the attention of the people. Multitudes lingered at his side, marveling at his wisdom. His manner corresponded with the great truths he proclaimed. There was no apology, no hesitancy, not the shadow of a doubt or uncertainty that it might be other than he declared. He spoke of the earthly and the heavenly, of the human and the divine, with positive authority; and the people "were astonished at his doctrine; for his word was with power." <RH, February 7, 1888 par. 4>

He had declared himself to be the Messiah, but the people would not receive him, though they saw his wonderful works and marveled at his wisdom. He did not meet their expectation of the Messiah. They had been instructed to look for earthly pomp and glory at the advent of their Deliverer, and they dreamed that under the power of "the Lion of the tribe of Judah" the Jewish nation would be exalted to pre-eminence among the nations of the world. With these ideas they were not prepared to receive the humble Teacher of Galilee, although he came just as the prophets had foretold that he should come. He was not recognized as "the truth," the "light of the world," although he spake as never man spake; for his appearance was humble and unpretending. He came without attendants of earthly pageant and glory. There was, however, a majesty in his very presence that bespoke his divine character. His manners, though gentle and winning, possessed an authority that inspired respect and awe. He commanded, and disease left the sufferer. The dead heard his voice and lived, the sorrowing rejoiced, and the weary and heavy-laden found rest in his compassionate love. <RH, February 7, 1888 par. 5>

Spies watched him with suspicious glances, ready to put an evil construction on any word or action that was in the least questionable. They were continually lying in wait to find whereof they might accuse him. He was the central object of observation and scrutiny to the people of Judea. His steps were thronged with curious multitudes that waited for a sign. The lame, the blind, the palsy-stricken, the leprous, and those afflicted with all manner of diseases, came to him, and he healed them all. Those who had come to criticise and condemn, heard the people glorifying God; and his fame spread from city to city. Heaven indorsed his claims with mighty manifestations; but the evil hearts of men, filled with unbelief born of prejudice, thrust aside the tokens of his truth, and clung to their empty traditions. They were not prepared to acknowledge him as the long-looked-for Messiah, because of their false conceptions as to the manner of his advent and the character of his mission. They walked in the obscuring shadow of man-made theories. <RH, February 7, 1888 par. 6>

The word of God, that they professed to believe, stated plainly every detail of his ministry, and again and again he quoted from the prophets, and declared, "This day is this scripture fulfilled in your ears." But the minds of the Jewish people were so concentrated on the hope of earthly power and national elevation that they despised the humble Nazarene, and would not have him to reign over them. Had they earnestly searched the Scriptures, and brought their theories and expectations to the test of God's word, Jesus need not have wept over their impenitence. He need not have declared, "Behold, your house is left unto you desolate," "because thou knowest not the time of thy visitation." They might have been acquainted with the evidences of his Messiahship, and the calamity that laid the proud city in ruins might have been averted. The minds of the Jews had become dwarfed and narrowed by their unjust prejudices and unyielding bigotry. The practical lessons of Christ revealed the deficiencies of their characters, and demanded thorough repentance. If they accepted his teaching, their practices must be changed, their thoughts enlarged, and their cherished hopes relinquished. They would have to sacrifice the honor of men, in order to be honored of heaven; and if they obeyed the words of this new "Rabbi," they would have to go contrary to the opinions of the great teachers and thinkers of the time. <RH, February 7, 1888 par. 7>

Many wonder at the unwillingness of the Jews to receive Christ as the promised Messiah. Why did they cling to their

false creeds, empty forms, and useless ceremonies, when the truth of heaven waited their acceptance? They spent their money for chaff and husks, when the Living Bread was within their reach. Why did they not go to the word of God, and search diligently to know whether or not they were in error, and to discover to Jesus the absurdity of his claims and the evidences of his deception? The cause of their rejection of Christ was the same as that which keeps men in error today: they "loved darkness rather than light, because their deeds were evil." <RH, February 7, 1888 par. 8>

Truth was unpopular in Christ's day. Truth is unpopular in our day. It has been unpopular ever since Satan first gave man a disrelish for it by presenting bewitching fables that lead to self-exaltation. Do we not meet theories and doctrines today that have no foundation in the word of God? Men cling as tenaciously to them as did the Jews to their traditions and delusions. We have the same difficulties to meet and resist as did the Redeemer of the world. <RH, February 7, 1888 par. 9>

The Jewish leaders were filled with spiritual pride. Their desire for the glorification of self, manifested itself even in the services of the sanctuary. They loved the highest seats in the synagogues, and the praise of men. They loved greetings in the market-places, and were gratified with the sound of their titles on the lips of men. As real piety declined, they became more jealous for their traditions and ceremonies. Do we not see the same perverseness in the Christian church of today? Those who love God with sincere hearts should the more earnestly desire the truth as it is in Jesus. They should search the Scriptures with humble hearts, intensely desiring to know what is truth; for Christ prayed that his disciples might be sanctified through the truth. <RH, February 7, 1888 par. 10>

The Jews, because their understanding was darkened by selfish prejudice, could not harmonize the strange power and authority of Christ's convicting words, with his humble life and appearance. They did not appreciate the fact that real greatness can afford to go without display. This man's poverty and humility seemed wholly inconsistent with his claims to the great honor and power of the Messiah. That he should announce himself as the Son of God, they deemed intolerable blasphemy. They questioned, if he were the Messiah, why was he so unpretending? What would become of their nation if he were satisfied to be without the force of arms? When and how would the glory and power, so long anticipated, bring the nations as subjects to the city of the Jews? Had not the priests taught that they were to bear rule over all the earth? and could it be possible that the great religious teachers were in error? The Lord had answered their query through Isaiah: "O my people, they which lead thee cause thee to err, and destroy the way of thy paths." <RH, February 7, 1888 par. 11>

The scribes, Pharisees, and Sadducees had wandered away from the truth, and Jesus exhorted the people to study the Scriptures for themselves. God has endowed men with intellect, and has made it possible for them to be enlightened by the word of life; but today, as then, people will accept the teaching and doctrines of men, rather than obey the plain word of God. They choose to take the broad road that leads to death, rather than to bear their cross and follow the blood-stained path that leads to eternal life. <RH, February 7, 1888 par. 12>

Pharisees, Sadducees, and Herodians joined to oppose the Son of God. Their rejection of the truth influenced many to turn from the Saviour. Those who cherish enmity to the pure principles of heaven, are acting in concert with the "rulers of the darkness of this world." When Christ met with success in his ministry, those who hated truth and rejected light manifested their spirit of opposition, and sought to silence him. The same spirit is apparent today, wherever the truth is brought in contact with long-established error of doctrine and custom. With mad prejudice, men bitterly condemn that which disturbs their preconceived opinions. It is a matter of the highest importance and interest to us that we understand what the truth is, and our petitions should go forth with intense earnestness that we may be guided into all truth. <RH, February 7, 1888 par. 13>

David appreciated the divine enlightenment, and recognized the power of the word of God. He declares, "The entrance of thy words giveth light; it giveth understanding unto the simple." Let those who want light, search the Scriptures, comparing scripture with scripture, and pleading with God for the illumination of the Holy Spirit. The promise is, that those who seek shall find. <RH, February 7, 1888 par. 14>

## **February 14, 1888 *The Condition of Acceptance.***

\*[Sermon preached at Moss, Norway, June 11, 1887.]

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By Mrs. E. G. White.  
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Text: "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in Heaven." Matt. 7:21. <RH, February 14, 1888 par. 1>

A profession of religion is of no value unless good works testify to the sincerity and reality of its claim. Those who are the children of God will work the works of God, and show "forth the praises of him who hath called you out of darkness into his marvelous light." They will reflect the light of his countenance, and manifest the Spirit of Christ. If we do not live for the good of others, seeking the salvation of souls and obeying the commandments of God, our religion is vain. Those who make great professions, and do not bear the fruits of godliness, make it manifest that they are not abiding in the True Vine; for "by their fruits ye shall know them." They are dead branches; for "if any man have not the Spirit of Christ, he is none of his." It is not those who cry "Lord, Lord," who are accepted; but those who do the will of the Heavenly Father. <RH, February 14, 1888 par. 2>

We were made in the image of God, after his likeness; but because of sin we have lost our resemblance to the Creator and Redeemer. We are out of harmony with the will of God; but the Son of God has brought us, at infinite cost to himself, that we might serve him, and do the will of Heaven. The moral image of God may be restored in our fallen natures, through faith in Christ, and obedience to the commandments of Jehovah. <RH, February 14, 1888 par. 3>

Through the goodness of God, we have been surrounded with innumerable blessings. There are tokens of his love on every hand. Nature seems to be rejoicing before us. The beautiful things in heaven and earth express the love and favor of the Lord of hosts toward the inhabitants of the world. The sunshine and the rain fall on the evil and the good. The hills and seas and plains are all speaking eloquently to the soul of man of the Creator's love. It is God who brings the bud to bloom, the flower to fruit, and it is he who supplies our daily needs. Not a sparrow falls to the ground without the Father's notice. Our minds should go up in gratitude and adoration to the Giver of every good and perfect gift. We should teach our children to consider the works of God. They should be instructed of his love, and the provision he has made for their salvation. Lead them to give their young hearts as a grateful offering, fragrant with love, to Him who has died for them. Point out the attractive loveliness of the earth, and tell them of the world that is to come, that shall never know the blight of sin and death, where the face of nature will no more wear the shadow of the curse. Lead their young minds to contemplate the glories of the reward that awaits the children of God. Cultivate their imaginative powers by picturing the splendor of the new earth and the city of God; and when they are charmed with the prospect, tell them it will be more glorious than their brightest imagination can portray; for "it is written. 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, February 14, 1888 par. 4>

The poet and the naturalist have many things to say about nature; but it is the Christian who enjoys the beauty of the earth with the highest appreciation, because he recognizes his Father's handiwork, and perceives his love in flower and shrub and tree. No one can fully appreciate the significance of hill and vale, river and sea, who does not look upon them as an expression of the love of God to man. Should we hesitate a moment in deciding that we will serve him who so graciously provides for our happiness? Why should we not do the will of such a Father? <RH, February 14, 1888 par. 5>

God does not compel any one to love him and obey his law. He has manifested unutterable love toward man in the plan of redemption. He has poured out the treasures of his wisdom, and has given the most precious gift of heaven that we might be constrained to love him, and come into harmony with his will. If we refuse such love, and will not have him to rule over us, we are working our own ruin, and we shall sustain an eternal loss at last. God desires the willing service of our hearts. He has endowed us with reasoning faculties, with talents of ability, and with means and influence, to be exercised for the good of mankind, that we may manifest his Spirit before the world. Precious opportunities and privileges are placed within our reach, and if we neglect them, we rob others, we defraud our own souls, and dishonor our Maker. We shall not want to meet these slighted opportunities and neglected privileges in the day of Judgment. Our eternal interests for the future depend on the present diligent performance of duty in improving the talents that God has given into our trust for the salvation of souls. <RH, February 14, 1888 par. 6>

How inclined is man to set his affections on earthly things! His attention is absorbed in houses and lands, and his duty to his fellow-man is neglected; his own salvation is treated as a matter of little consequence, and the claims of God upon him are forgotten. Men grasp the treasures of earth as tenaciously as if they could hold on to them forever. They seem to think that they have a right to do with their means just as it pleases them, no matter what the Lord has commanded, or what may be the need of their fellow-men. They forget that all they claim as theirs, has simply been intrusted to them. They are stewards of the grace of God. God has committed this treasure to them to prove them, that they may manifest their attitude to his cause, and show the thoughts of their heart toward him. They are not only trading for time, but for eternity, with their Lord's money, and the use or abuse of their talent will determine their position and trust in the world to come. If it is used to glorify themselves, they transfer their affections from God to his gift, and it becomes an idol. They will have to give an account of their work before the righteous Judge. All that you have and are, belongs to God, to be used in blessing humanity, and in advancing the kingdom of the Lord Jesus Christ. <RH, February 14, 1888 par. 7>

Position and influence, be they ever so exalted, should not be made an excuse for misappropriating the Lord's goods.



The special favors of God should stimulate us to render whole-hearted and affectionate service to him; but many who are thus blessed forget their Giver, and become reckless, defiant, and profligate. They dishonor the God of heaven, and wield an influence that curses and destroys their associates. They do not seek to lessen the sufferings of the needy. They do not build up the work of God. They do not seek to redress the wrongs of the innocent, to plead the cause of the widow and the orphan, or to reveal a lofty pattern of character before high and low, showing a spirit of beneficence and virtue. But on the contrary, they oppress the hireling; they keep back by fraud the just recompense for labor, cheat the innocent, rob the widow and heap up treasure corroded with the blood of souls. They will have to render an account at the bar of God. This class are not doing the will of the Father in heaven, and they will hear the stern command, "Depart from me, ye that work iniquity." <RH, February 14, 1888 par. 8>

True religion works out the principles of God's law,--love to God and love to man. Those who will be accepted of heaven, will have put their talents out to the exchangers for the glory of God and the good of humanity. They will have become laborers together with God, and will receive the approval of the Master when he comes in the clouds of heaven. Religion is something more than a profession, something deeper than an impulsive feeling. It is doing the will of God through faith in Christ. <RH, February 14, 1888 par. 9>

Conversion has become a matter of perplexity to many, because of the confusing doctrines that are taught in regard to what is religion. Coming to Christ means something more than belonging to the church. There are many whose names are registered on the leaves of the church record, but whose names are not written in the Lamb's book of life. Coming to Christ does not require a severe mental effort and agony. It is simply accepting the terms of salvation that God has made plain in his word. <RH, February 14, 1888 par. 10>

It is faith in Jesus that works in your life obedience to all the commandments of God. Will you not accept Christ as your captain, and enlist in his army? Will you not leave the black banner of the prince of darkness, and march under the blood-stained banner of the Prince Emmanuel? Will you not take a solemn vow that you will obey the commands of your Captain, endure hardness as a good soldier of Jesus Christ, fight the good fight of faith, and lay hold on eternal life? Will you not come from a state of transgression to a state of obedience and love? Those who believe in Jesus have no enmity toward the law of God. They delight in his law, and count self-denial as of small consequence, if they may only honor their Master, and win souls for his kingdom. We must lift the cross daily, and follow in the steps of our dear Redeemer. <RH, February 14, 1888 par. 11>

When man placed himself in opposition to the will of the Father, infinite pity filled the breast of the Son of God. He offered his life to pay the penalty of the broken law, that man might have another trial. He promised to give those who believed in him grace to resist temptation, and power to build up a righteous character, through keeping the commandments of God. Our Saviour purchased this privilege for us at an infinite cost. How blind must man be to his own interests, that he does not accept the terms of God, and receive eternal life! It is a solemn thought that the condition of man required the sacrifice of the Son of God in order that he might be redeemed from a life of sin to a life of faith and obedience. Though the race has fallen in rebellion, and ruin awaits those who neglect so great a salvation, Christ has promised to "make a man more precious than fine gold; even a man than the golden wedge of Ophir." This honor will be conferred upon man, because the Son of God, as his substitute and surety, has imparted to him his own righteousness. Our precious Saviour laid aside his royal robes, stepped down from his royal throne, and was made man, that he might bring man into harmony with his God. <RH, February 14, 1888 par. 12>

It is only in the light of Calvary's cross that we can estimate the value of our salvation. And after the Son of God has taken step after step of self-denial and humiliation, even to Calvary and the death of the cross, have we nothing to do? Christ has commanded, "Let this mind be in you, that was also in Christ Jesus." If we have the love of Christ abiding in our hearts, we cannot enjoy it alone. We shall have a deep anxiety to present the precious news of salvation to others. Our daily steps will leave a bright track heavenward. We shall become lights in the world. We want you to fasten your eyes on the perfect Pattern. We want you to comply with the conditions of salvation. Are you loving God with all your heart, and your neighbor as yourself? It is not those who say they believe in Jesus, and yet are not laborers in his vineyard, that he will confess before his Father and the holy angels; but he will own those who humbly seek his grace, and do the will of his Father. They shall have eternal life, and be heirs with Christ in a world without end. <RH, February 14, 1888 par. 13>

## **February 21, 1888 *The Path of Progress.***

\*[Sermon at Christiana, Norway, Oct. 6, 1886.]

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

Text: "And besides this, giving all diligence, add to your faith virtue; and to virtue, knowledge; and to knowledge temperance; and to temperance, patience; and to patience, godliness; and to godliness, brotherly-kindness; and to brotherly-kindness, charity. For if these things be in you, and abound, they make you that ye shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ. But he that lacketh these things is blind, and cannot see afar off, and hath forgotten that he was purged from his old sins. Wherefore the rather, brethren, give diligence to make your calling and election sure; for if ye do these things, ye shall never fall: for so an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Saviour Jesus Christ." 2 Pet. 1:5-11. <RH, February 21, 1888 par. 1>

The apostle has presented before us the importance of making continual advancement in the Christian life. There is no excuse for our lack of spiritual understanding. The successive steps in the path of progress are stated in the exhortation of the text, and we must take these steps if we fulfill the requirement of God, and become fitted for the heavenly courts. The work of progress is not left wholly dependent on our weak human efforts; but as we endeavor to walk in the footsteps of the Redeemer, divine strength will be imparted, that the righteousness of the law may be fulfilled in us. Help has been laid upon One who is mighty to save, and as we strive to add these virtues, he will multiply grace, according to our need, from his own divine sufficiency. <RH, February 21, 1888 par. 2>

Faith is the first round in the ladder of advancement. Without faith it is impossible to please God. But many stop on this round, and never ascend higher. They seem to think that when they have professed Christ, when their names are on the church record, their work is completed. Faith is essential; but the inspired word says, "Add to your faith, virtue." Those who are seeking for eternal life, and a home in the kingdom of God, must lay for their character building the foundation of virtue. Jesus must be the chief corner stone. The things that defile the soul must be banished from the mind and life. When temptations are presented, they must be resisted in the strength of Christ. The virtue of the spotless Lamb of God must be woven into the character till the soul can stand in its integrity. "Submit yourselves therefore to God. Resist the Devil, and he will flee from you." <RH, February 21, 1888 par. 3>

The young Christian will have severe tests and temptations. Satan will not permit you to leave his banner of darkness to march under the bloodstained banner of Prince Immanuel, without making an effort to retain you in his service. He will present every attraction to cause you to leave the narrow road that leads to eternal life; but you must stand like a faithful soldier of the Lord Jesus Christ. Joseph is an example of how the youth may stand unspotted, amid the evil of the world, and add to their faith, virtue. Though a captive in a strange land, far from the restraints of home, he kept the fear of God before him, and when he was sorely tempted to indulge in evil, he exclaimed. "How then can I do this great wickedness, and sin against God?" The grace of God enabled him to resist the tempter. He was cast into prison, because of his steadfastness of purpose to keep the commandments of God. But prison walls could not shut out the light of Heaven's favor, nor hinder his advancement in the divine life; for "the Lord was with Joseph, and showed him mercy." And the Lord will be with every soul who adds the precious grace of virtue, and who fears to transgress the law of Heaven. <RH, February 21, 1888 par. 4>

Joseph did not complain at his lot, nor question why the Lord permitted him to suffer for righteousness' sake. He did not allow any cloud of despondency to settle upon his heart. He believed in God, and patiently waited for his salvation. He determined that this affliction should serve as an occasion to glorify God and benefit his associates. He did not cease his efforts toward perfection of character. He forgot his sorrow in seeking to lighten the sorrows of others, and the prisoners saw that the Lord was with Joseph. When he had borne the proving of the furnace, the Lord brought him out of the gloomy cell, and exalted him to a position next to the king of Egypt. Those who honor God will be honored by him. <RH, February 21, 1888 par. 5>

Had Joseph wavered and fallen under the first temptation, his strength would have been insufficient for the second test. It is important that we do not take a wrong step in any direction; for it is very unprofitable to us. Whatever it may cost you, add to your faith, virtue. The greatest earthly loss will prove eternal gain if this is accomplished. If we use our powers unwisely, for the gratification of sinful desires, we cannot attain to the exaltation of character to which God would have us attain. We rob God of the service we should render, and fail to accomplish the good that we owe to our fellow-men. If we give ourselves to Christ, he will become our helper. Poor and sinful and dependent, he will wash us in his own blood, put his Spirit within us, and make us to reflect his image. <RH, February 21, 1888 par. 6>

Every moment of our lives is intensely real, and charged with solemn responsibilities. Ignorance will be no excuse for lack of spiritual understanding and attainment; for we are exhorted to add to virtue, knowledge. Many are very ignorant of Bible truth, and they do not realize the duty and necessity of becoming intelligent Christians. The disciples learned of Jesus, and men perceived the benefits of his association and service, as they saw the change in these men. The uncultured fishermen became men of refinement and ability; and the lessons that they were privileged to learn are written for our admonition and instruction. We are invited to become learners in the school of Christ. We need to

acquire all the knowledge possible. We cannot afford to be ignorant of the things that pertain to our eternal welfare. If all would cease gossip and evil communication, devoting the time to contemplation of Christ and the plan of salvation, they would add the knowledge essential to a growth in grace. We are to add knowledge from "whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report." God wants us to understand why he has placed us in the world, and given us the sacred burden of life to bear. He would have us develop the faculties of mind and body, that we may be a blessing to those around us, and that his glory may be reflected from us to the world. It is not his will that our powers should be bound up in torpid stupidity and ignorance. "God is light, and in him is no darkness at all." <RH, February 21, 1888 par. 7>

"And to knowledge, temperance." This is the third step in the path toward perfection of character. On every side there is indulgence and dissipation, and the result is degeneration and corruption. The inhabitants of our earth are depreciating in mental, moral, and physical power, because of the intemperate habits of society. Appetite, passion, and love of display are carrying the multitudes into the greatest excesses and extravagance. Temptations present themselves on every hand, not only in places of vice, but also in the homes of our land. Our tables are spread with little regard for health or morality, and the cravings of perverted appetite are indulged, to the detriment of physical and mental strength. The people of God must take an opposite course from the world. They must take up the warfare against these sinful practices, deny appetite, and keep the lower nature in subjection. Said the great apostle, "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, February 21, 1888 par. 8>

God has given us the fruits and grains of the earth for food, that we might have unfevered blood, calm nerves, and clear minds. The stimulating diet and drink of this day are not conducive to the best state of health. Tea, coffee, and tobacco are all stimulating, and contain poisons. They are not only unnecessary, but harmful, and should be discarded if we would add to knowledge, temperance. We should live by "every word that proceedeth out of the mouth of God." It is for us to "search the Scriptures," and bring our habits into harmony with the instruction of the Bible. We are admonished, "Whether, therefore, ye eat or drink, or whatsoever ye do, do all to the glory of God." <RH, February 21, 1888 par. 9>

"And to temperance, patience." The need of becoming temperate is made manifest as we try to take this step. It is next to an impossibility for an intemperate person to be patient. We should make decided efforts to be on the right side in every matter. We are on a battle ground, and Satan is striving for our souls. No impatient man or woman will ever enter into the courts of heaven. We must not allow the natural feelings to control our judgment. Many are quickly irritated, and their words are sharp and bitter. They wound the hearts of those about them, and make it apparent that the Spirit of Christ is not abiding in their souls. The grace of Christ will bring the peace of God into your homes; but many who profess the truth, do not seem to realize that it is an essential part of religion to become meek and lowly, tender-hearted and forbearing. <RH, February 21, 1888 par. 10>

Is there anything desirable in impatience? The loud, harsh complaint, the fretful, fault-finding spirit, are evidences of a narrow, conceited mind. Impatience brings strife and accusation and sorrow; but patience pours the balm of peace and love into the experiences of the home life. When we exercise the precious grace of patience toward others, they will reflect our spirit, and we shall gather with Christ. Patience will seek for unity in the church, in the family, and in the community. This grace must be woven into our lives. Every one should mount this round of progress, and add to faith, virtue, and temperance, the grace of patience. <RH, February 21, 1888 par. 11>

"And to patience, godliness." Godliness is the fruit of Christian character. If we abide in the Vine, we shall bear the fruits of the Spirit. The life of the Vine will manifest itself through the branches. We must have a close and intimate connection with heaven, if we bear the grace of godliness. Jesus must be a guest in our homes, a member of our households, if we reflect his image and show that we are sons and daughters of the Most High. Religion is a beautiful thing in the home. If the Lord abides with us, we shall feel that we are members of Christ's family in heaven. We shall realize that angels are watching us, and our manners will be gentle and forbearing. We shall be fitting up for an entrance into the courts of heaven, by cultivating courtesy and godliness. Our conversation will be holy, and our thoughts will be upon heavenly things. <RH, February 21, 1888 par. 12>

Enoch walked with God. He honored God in every affair of life. In his home and in his business, he inquired, "Will this be acceptable to the Lord?" And by remembering God, and following his counsel, he was transformed in character, and became a godly man, whose ways pleased the Lord. We are exhorted to add godliness, brotherly kindness. O how much we need to take this step, to add to this quality to our characters! In many of our homes there is a hard, combative spirit manifested. Critical words and unkind actions are offensive to God. Dictatorial commands and haughty, overbearing manners are not acceptable to Heaven. The reason there are so many differences existing between brethren is that they have failed to add brotherly kindness. We should have that love for others that Christ has had for us. A man is estimated at his true value by the Lord of heaven. If he is unkind in his earthly home, he is unfit for the heavenly

home. If he will have his own way, no matter whom it grieves, he would not be content in heaven, unless he could rule there. The love of Christ must control our hearts, and the peace of God will abide in our homes. Seek God with a broken and contrite spirit, and you will be melted with compassion toward your brethren. You will be prepared to add to brotherly kindness, charity, or love. Without charity we will become "as sounding brass, or a tinkling cymbal." Our highest professions are hollow and insincere; but "love is the fulfilling of the law." We shall be found wanting, if we do not add charity that suffereth long and is kind; that vaunteth not itself, that seeketh not her own. <RH, February 21, 1888 par. 13>

Will it make us miserable to follow this plan of Christian progression?-- No. It will bring heaven nearer to us. We may have the sweet peace and consolation of God in doing this work. These steps will take us into the atmosphere of heaven; for as God sees his children seeking to carry out his instruction in their habits and thoughts, he multiplies grace, and gives them that wisdom that cometh down from above, that is "first pure, then peaceable, gentle, and easy to be entreated, full of mercy and good fruits." "Wherefore the rather, brethren, give diligence to make your calling and election sure; for if ye do these things, ye shall never fall." <RH, February 21, 1888 par. 14>

## February 28, 1888 *Our High Calling.*

\*[Sermon at Copenhagen, Denmark, Oct. 11, 1885.]

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By Mrs. E. G. White.  
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Text: "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." 1 John 3:1. <RH, February 28, 1888 par. 1>

The love of the Father toward a fallen race is unfathomable, indescribable, without a parallel. This love led him to consent to give his only begotten Son to die, that rebellious man might be brought into harmony with the government of Heaven, and be saved from the penalty of his transgression. The Son of God stepped down from his royal throne, and for our sakes became poor, that we through his poverty might be rich. He became "a Man of sorrows," that we might be made partakers of everlasting joy. "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" God permitted his beloved Son, full of grace and truth, to come from a world of indescribable glory to a world marred and blighted with sin, shadowed with the shadow of death and the curse. He permitted him to leave the bosom of his love, the adoration of the angels, to suffer shame, insult, humiliation, hatred, and death. And Jesus bore all this untold sorrow, that we might be changed to his divine image, and become the sons of God. John exclaims, "Behold, what manner of love the Father hath bestowed upon us." Is there not a response of gratitude in your hearts? Are you not lost in wonder and adoration as you contemplate the theme of redemption? <RH, February 28, 1888 par. 2>

When Adam fell and lost the liberty of a son of God, and brought himself into captivity to Satan, infinite pity filled the heart of Jesus. He took the field of conflict to fight in man's behalf, that all who desired to leave the cruel bondage of the "god of this world," might be set free, to serve the living God. Through all the lowly experiences of life, the exalted Son of God, consented to pass, step by step, from the manger to the cross; for "he took not on him the nature of angels; but he took on him the seed of Abraham." And "he was in all points tempted like as we are, yet without sin." In the wilderness he fasted forty days, and was tried by every subtle temptation that the prince of darkness could devise. Weak and emaciated from hunger, worn and haggard with mental agony, he suffered the depth of temptation and sorrow, and "he is able also to save them to the uttermost that come unto God by him." The nature of man had become so weakened by transgression, that it was an impossibility for him to overcome in his own strength; for he was led captive at the will of Satan; but, through the strength of Christ, every one may be an overcomer. We may be more than conquerors through Him who has "loved us, and washed us from our sins in his own blood." <RH, February 28, 1888 par. 3>

The Prince of heaven has placed man in an exalted position. His life has been valued at the cost of Calvary's cross. The penalty of his transgression has been paid by the precious blood of the Son of God. He may, through repentance toward God, and faith toward our Lord Jesus Christ, have remission of sins that are past, have another trial and test his loyalty to God by obedience to his law, that he may win an eternal inheritance. From the depths of sin's degradation, we may be exalted to become heirs with Christ, the sons of God, and kings and priests unto the Most High. Every repentant, obedient soul may stand as did Adam, free from the condemnation of the law. He may "come boldly unto the throne of grace," and "obtain mercy, and find grace to help in time of need." <RH, February 28, 1888 par. 4>



When Christ bowed on the banks of Jordan, after his baptism, the heavens were opened, and the Spirit descended in the form of a dove, like burnished gold, and encircled him with its glory; and the voice of God from the highest heaven was heard, saying. "This is my beloved Son, in whom I am well pleased." The prayer of Christ in man's behalf opened the gates of heaven, and the father had responded, accepting the petition for the fallen race. Jesus prayed as our substitute and surety, and now the human family may find access to the Father through the merits of his well-beloved Son. This earth because of transgression had been struck off from the continent of heaven. Communication had ceased between man and his Maker; but the way has been opened, so that he may return to the Father's house. Jesus is "the way, the truth, and the life." The gate of heaven has been left ajar, and the radiance from the throne of God shines into the hearts of those who love him, even though they dwell in the sin-cursed earth. The light that encircled the divine Son of God will fall upon the pathway of all those who follow in his footsteps. There is no reason for discouragement. The promises of God are sure and steadfast. <RH, February 28, 1888 par. 5>

"Come out from among them and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you, and will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty." Do you desire to become the sons and daughters of the Most High? Here is stated the condition of this great privilege. Come, be separate, touch not the unclean. You cannot keep the fellowship of the world, participate in its pleasures, identify yourself with its interests, and still be the sons of God. Says John, "The world knoweth us not, because it knew him not." But shall we let the desire for the favor of our Lord's enemies weigh against our accepting the conditions of salvation? You may come unto the Father in the name of his Son, and, no matter how broken and feeble your petitions, Jesus will present them before the throne of infinite power, and the light that was shed upon him, will be reflected upon you. You will be "accepted in the Beloved." <RH, February 28, 1888 par. 6>

There are great things expected from the sons and daughters of God. I look upon the youth of today, and my heart yearns over them. What possibilities are open before them! If they sincerely seek to learn of Christ, he will give them wisdom, as he gave wisdom to Daniel. They may obtain directions from Him who is mighty in counsel. "The fear of the Lord is the beginning of wisdom." Says the psalmist, "The entrance of thy words giveth light; it giveth understanding unto the simple." And the wise man writes, "In all thy ways acknowledge him, and he shall direct thy paths." Let the youth try to appreciate the privilege that may be theirs, to be directed by the unerring wisdom of God. Let them take the word of truth as the man of their counsel, and become skillful in the use of "the sword of the Spirit." Satan is a wise general; but the humble, devoted soldier of Jesus Christ may overcome him. It is written of the victors, that "they overcame him by the blood of the Lamb, and by the word of their testimony." We must not trust in self. Our finite strength is only weakness. Says Jesus, "Without me ye can do nothing;" but he promises, "If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you." <RH, February 28, 1888 par. 7>

It is thought a great honor to be invited into the presence of a king of this earth. But let us consider the amazing privilege that is proffered to us. If we obey the requirements of God, we may become the sons and daughters of the King of the universe. Through a crucified and risen Saviour, we may be filled with the fruits of righteousness, and be fitted to shine in the courts of the King of kings through unending ages. The world does not know the exaltation of the sons and daughters of the Most High. Those around them do not see that the humble, self-denying spirit, the patient meekness of heart, has any extraordinary value. They did not know or appreciate Christ when he was on the earth, and the servant is not greater than his Lord. They could not understand him; and the greater our likeness to the divine character of our Lord, the more we shall be misunderstood by the world. The more we come into fellowship with Christ and heaven, the less will be our fellowship with the world; for we are not of the world, therefore the world knoweth us not. Our work is to seek the closest union with the Son of God, to learn in his school, to become meek and lowly of heart, to work the works of Christ, advancing his kingdom and hastening his coming. <RH, February 28, 1888 par. 8>

The great ambition of the children of this world is to meet the world's standard. They cannot see the precious advantages to be obtained in serving the God of heaven; but the children of light have the great prize set before them. They find the service of Christ is not grievous but full of delight. He says, "My yoke is easy, and my burden is light." Beloved, if God has so loved us, should we not serve him with all our might, and strive to enter in at the strait gate, complying with every requirement of his word? Let us seek by "patient continuance in well-doing" to gain immortality and the crown of life. "Every man that hath this hope in him purifieth himself, even as He is pure." If we do this, we shall ere long see him as he is, and we shall be like him; for he "shall change our vile body, that it may be fashioned like unto his glorious body"; for "as we have borne the image of the earthy, we shall also bear the image of the heavenly." Beloved, "behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God." Let us try to appreciate this love, and "press toward the mark for the prize of the high calling of God in Christ Jesus." <RH, February 28, 1888 par. 9>

## March 6, 1888 *Evidences of Genuine Faith.*

\*[Sermon preached at Copenhagen, Denmark, July 20, 1886.]

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By Mrs. E. G. White.  
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Text: "For the grace of God that bringeth salvation hath appeared to all men, teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world; looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ; who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works." Titus 2:11-14. <RH, March 6, 1888 par. 1>

There is a great work for us to do if we would inherit eternal life. We are to deny ungodliness and worldly lusts, and live a life of righteousness. Many teach that all that is necessary to salvation is to believe in Jesus; but what saith the word of truth?--"Faith without works is dead." We are to "fight the good fight of faith, lay hold on eternal life," take up the cross, deny self, war against the flesh, and follow daily in the footsteps of the Redeemer. There is no salvation for us except in Jesus; for it is through faith in him that we receive power to become the sons of God; but it is not merely a passing faith; it is faith that works the works of Christ. Jesus has said, "If any man will come after me, let him deny himself, and take up his cross, and follow me." We have a part to act as well as to believe; for we are to be judged according to our works. <RH, March 6, 1888 par. 2>

Living faith makes itself manifest by exhibiting a spirit of sacrifice and devotion toward the cause of God. Those who possess it stand under the banner of Prince Emmanuel, and wage a successful warfare against the powers of darkness. They stand ready to do whatsoever their Captain commands. Each one is exhorted to be "an example of the believers, in word, in conversation, in charity, in spirit, in faith, in purity;" for we are to "live soberly, righteously, and godly" in this present evil world, representing the character of Christ, and manifesting his Spirit. We are to follow in his footsteps, as dear children. By beholding him, we are to be changed into the same image, reflecting the light of heaven into the moral darkness of the world. <RH, March 6, 1888 par. 3>

Genuine faith in Jesus leads to denial of self; but however high the profession may be, if self is exalted and indulged, the faith of Jesus is not in the heart. The true Christian manifests by a life of daily consecration that he is bought with a price, and is not his own. He realizes that an infinite sacrifice has been made for him, and that his life is of inestimable value, through the merits of Jesus' blood, intercession, and righteousness. But while he comprehends the exalted privileges of the sons of God, his soul is filled with humility. There is no boasting of holiness from the lips of those who walk in the shadow of Calvary's cross. They feel that it was their sin which caused the agony that broke the heart of the Son of God, and their comeliness is turned to corruption. Those who live nearest to Jesus, feel most deeply their own unworthiness, and their only hope is in the merits of a crucified and risen Saviour. Like Moses, they have had a view of the awful majesty of holiness, and they see their own insufficiency in contrast with the purity and exalted loveliness of Jesus. <RH, March 6, 1888 par. 4>

Is there not occasion for humility? Is there not need of feeling our utter dependence upon Christ every day and hour? Have we not walked in the ways of our own choosing, and have we not found in this path only failure? We have "sinned, and come short of the glory of God," and in order to save man, Jesus made an infinite sacrifice. Nothing less than the life of God's beloved Son would suffice to pay the heavy debt that we had incurred by breaking the law of God. He took on him our nature, and became sin for us, that we might have "remission of sins that are past," and through his divine strength and grace, might fulfill the righteous requirements of the law. Whoever takes the position that it makes no difference whether or not we keep the commandments of God, is not acquainted with Christ. Jesus says, "I have kept my Father's commandments, and abide in his love;" and those who follow Jesus will do as he has done. The beloved disciple writes, "He that saith he abideth in him ought himself also so to walk, even as he walked." We cannot abide in the love of our Saviour, if we trample under foot any part of that law which he came to "magnify" and make "honorable," even to the cost of suffering the humiliation and death of the cross. <RH, March 6, 1888 par. 5>

It is a fatal mistake to think that there is nothing for you to do in obtaining salvation. You are to cooperate with the agencies of heaven. We are exhorted to "cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God." You want to take hold of the work intelligently; and when you discern spiritual things, you will see that there is a warfare before you. There is a cross to be lifted in the pathway, a wall to be scaled before you enter the eternal city, a ladder to be climbed before the gate of pearl is reached; and as you realize your inability and weakness,

and cry for help, a divine voice will come to you from the battlements of heaven, saying, "Take hold of my strength." "Lo, I am with you alway, even unto the end of the world." <RH, March 6, 1888 par. 6>

Satan will seek to entice you to enter into the paths of sin, promising that some wonderful good will result from the transgression of God's law; but he is a deceiver. He would only work your ruin, and the dishonor of the name and cause of God; for every step away from the commandments of Jehovah lessens your power to resist evil, and makes you more and more inefficient to fulfill your obligations to God and man. Christ came to break the rule of the evil one, to let the oppressed go free, to undo the heavy burden, and to bring liberty to the captive. Man was so weakened through transgression that he did not possess sufficient moral power to turn from the service of Satan to the service of the only true God; but Jesus, the Prince of life, to whom is committed "all power in heaven and earth," will impart to every soul who desires salvation the strength necessary to overcome the enemy of all righteousness. <RH, March 6, 1888 par. 7>

The controversy that was waged between Christ and Satan is renewed over every soul that leaves the black banner of the prince of darkness, to march under the blood stained banner of Prince Emmanuel. The evil one will present the most subtle allurements to draw those away from their allegiance who would be true to Heaven; but we must yield all the powers of our being into the service of God, and then we shall be kept from falling into the snares of the enemy. <RH, March 6, 1888 par. 8>

Says Paul, "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." Any course of action that weakens your physical or mental power, unfits you for the service of your Creator. We are to love God with all our hearts, and, if we have an eye single to his glory, we shall eat, drink, and clothe ourselves with reference to his divine will. Every one who has a realizing sense of what it means to be a Christian, will purify himself from everything that weakens and defiles. All the habits of his life will be brought into harmony with the requirements of the word of truth, and he will not only believe, but will work out his own salvation with fear and trembling, while submitting to the molding of the Holy Spirit. <RH, March 6, 1888 par. 9>

Those who are connected with Jesus are in union with the Maker and Upholder of all things. They have a power that the world cannot give nor take away. But while great and exalted privileges are given to them, they are not simply to rejoice in their blessings. As stewards of the manifold grace of God, they are to become a blessing to others. They are intrusted with great truth, and "unto whomsoever much is given, of him shall be much required." There are weighty responsibilities resting upon all who have received the message for this time. They are to exert an influence that will draw others to the light of God's word. "Even Christ pleased not himself." He lived for the good of men, and we are to work the works of Christ. We are to love our neighbors as ourselves. We are our brother's keeper. Christ "gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works." And that faith which accomplishes this zeal in us is the only genuine faith. If the branch is abiding in the True Vine, its union is made manifest by the fruit that appears, for "by their fruits ye shall know them." <RH, March 6, 1888 par. 10>

If we are true believers in Jesus, we shall be gathering rays from glory, and we shall shed light on the darkened pathway of those around us. We shall reveal the gracious character of our Redeemer, and many will be drawn by our influence to "behold the Lamb of God that taketh away the sin of the world." And they will yield themselves to his service; for Jesus will be in them "a well of water springing up into everlasting life." And those who have honored his name, who have been co-laborers with him in seeking the salvation of souls, shall enter into his joy, and sit down on his throne, to share in his eternal glory. <RH, March 6, 1888 par. 11>

## **March 13, 1888 *The Necessity of Labor***

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**By Mrs. E. G. White.**  
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We have a sacred message to bear to the world. The Third Angel's Message is not a theory of man's inventing, a speculation of the imagination; but it is the solemn truth of God for these last days. It is the final warning to the perishing souls of men. It is not a system of truth simply to gratify and please the intellect; it means diligent and sacrificing labor to all who accept its holy teaching. The commandments of God and the testimony of Jesus must be brought to the attention of the world. The tidings of the coming of the Saviour must be proclaimed. The Judgment scenes must be portrayed before the unenlightened minds of men, and hearts must be aroused to realize the solemnity of the closing hours of probation, and prepare to meet their God. <RH, March 13, 1888 par. 1>

The light that has shone upon your pathway has been given you, not simply that you may rejoice in it, and better understand the Scriptures, and see more clearly the way of life; but that you may become a light-bearer, and carry the

torch of truth into the darkened pathways of those around you. We are to be co-laborers with Christ. We are to follow the example that he has left us in the daily steps of his life on earth. His was not a life of ease and devotion to himself; but he toiled with persistent, untiring, earnest effort for the salvation of lost mankind. From the manger to Calvary he followed in the path of self-denial, and sought not to be released from arduous tasks, painful travels, and exhausting care and labor. He said: "The Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many." <RH, March 13, 1888 par. 2>

When but twelve years of age, the Son of God was found among the learned rabbis, executing his mission; and when asked as to why he had remained after the feast, he replied, "Wist ye not that I must be about my Father's business?" This was the one great object of his life. Everything else was secondary and subservient. It was his meat and drink to do the will of God, and to finish his work. Self and selfish interest had no part in his labor. Love to God and man demands the whole heart, and leaves no place for selfishness to flourish in the life. Jesus declared, "I must work the works of him that sent me, while it is day: the night cometh when no man can work." <RH, March 13, 1888 par. 3>

Jesus and his disciples were surrounded with bigotry, pride, prejudice, unbelief, and hatred. Men were filled with false doctrines, and nothing but united, persistent endeavor could be attended with any measure of success; but the great work of saving souls could not be laid aside because there were difficulties to surmount. It was written of the Son of God, that he should "not fail nor be discouraged." There is a great work before us. The work that engages the interest and activity of heaven is committed to the church of Christ. Jesus said: "Go ye into all the world, and preach the gospel to every creature." The work for our time is attended with the same difficulties that Jesus had to meet, and that the reformers of every age have had to overcome; and we must set our wills on the side of Christ, and move forward with firm confidence in God. <RH, March 13, 1888 par. 4>

The work of the apostles of Christ was to educate and train men and women to publish the good tidings of the crucified and risen Saviour. Every soul converted to the gospel felt under solemn obligation to the Lord Jesus, to teach others the way of salvation. This is the spirit that should animate us; but there is a marked indifference upon this point in our churches, and this is the reason why there is not more spirituality and vigor in our Christian life. If you would go to work as Christ designed that his disciples should, and win souls to the truth, you would feel the need of a deeper experience and greater knowledge in divine things, and would hunger and thirst after righteousness. You would plead with God, and your faith would be strengthened, and your soul would drink deeper draughts at the well of salvation. Encountering opposition and trials would drive you to the Bible and to prayer, and then you would go forth as laborers together with God, to open the Scriptures to the people. You would grow in grace, and in the knowledge of the truth, and your experience would be rich and fragrant. Upon every converted soul rests the responsibility of laboring for the salvation of men. It is your privilege to visit your neighbors and become light-bearers to your community. This personal effort will accomplish a precious work, and will meet the approbation of Heaven. <RH, March 13, 1888 par. 5>

Go to work, brethren. It is not alone the large camp-meetings or conventions and councils that will have the especial favor of God; the humblest effort of unselfish love will be crowned with his blessing, and receive its great reward. Do what you can, and God will increase your ability. Let no church think it is too small to exert an influence and do service in the great work for this time. Let no one excuse himself because there are others who have talents to employ in the cause. Do *your* part. God will excuse no one. Jesus has given to "every man his work," and every man will be rewarded "according as his work shall be." Every one will be judged "according to the deeds done in the body," and will "give account of himself to God." <RH, March 13, 1888 par. 6>

There is need of systematic labor; but where some of you are so long in devising, and planning, and getting ready for the work, Satan preoccupies the field with bewitching fables, and the attention of men becomes absorbed in the delusions of the master deceiver. These very minds were unsettled and inquiring in regard to the Bible truth, and had the opportunity been improved, they would have given unprejudiced attention to the message; but after receiving error, it is doubly hard to induce them to give a candid investigation to the evidences of our faith. <RH, March 13, 1888 par. 7>

Take up the work anywhere and everywhere. Do that which is the nearest to you, right at your own doors, however humble and uncommended it may seem. Work only for the glory of God and the good of men. Let self sink out of sight, while with earnest purpose and solemn prayers of faith you work for Him who has died that you might live. Go to your neighbors one by one, and come close to them till their hearts are warmed by your unselfish interest and love. Sympathize with them, pray for them, watch for opportunities to do them good, and as you can, gather a few together and open the word of God to their darkened minds. Keep watching, as he who must render an account for the souls of men, and make the most of the privileges that God gives you of laboring with him in his moral vineyard. Do not neglect speaking to your neighbors, and doing them all the kindness in your power, that you "by all means may save some." We need to seek for the spirit that constrained the apostle Paul to go from house to house, pleading with tears, and teaching "repentance toward God, and faith toward our Lord Jesus Christ." <RH, March 13, 1888 par. 8>



When churches are revived, it is because some individual seeks earnestly for the blessing of God. He hungers and thirsts after God, and asks in faith, and receives accordingly. He goes to work in earnest, feeling his great dependence upon the Lord, and souls are aroused to seek for a like blessing, and a season of refreshing falls on the hearts of men. The extensive work will not be neglected. The larger plans will be laid at the right time; but personal, individual effort and interest for your friends and neighbors, will accomplish much more than can be estimated. It is for the want of this kind of labor that souls for whom Christ died are perishing. One soul is of infinite value; for Calvary speaks its worth. One soul, won to the truth, will be instrumental in winning others, and there will be an ever-increasing result of blessing and salvation. Your work may accomplish more real good than the more extensive meetings, if they lack in personal effort. When both are combined, with the blessing of God, a more perfect and thorough work may be wrought; but if we can have but one part done, let it be the individual labor of opening the Scriptures in households, making personal appeals, and talking familiarly with the members of the family, not about things of little importance, but of the great themes of redemption. Let them see that your heart is burdened for the salvation of souls. <RH, March 13, 1888 par. 9>

Those who have been most successful in winning souls, were men and women who did not pride themselves in their ability, but who went in humility and faith, and the power of God worked with their efforts in convicting and converting the hearts of those to whom they appealed. Jesus did this very work. He came close to those whom he desired to benefit by personal contact. How often with a few gathered about him, he commenced the precious lessons, and one by one the passers by paused to listen, until a great multitude heard with wonder and awe the words of God through the heaven-sent Teacher. He did not wait for congregations to assemble. The grandest truths were spoken to single individuals. The woman at the well in Samaria heard the wonderful words, "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." <RH, March 13, 1888 par. 10>

The interview with the humble Samaritan was not in vain. The words that fell from the lips of the divine Teacher stirred the heart of the listener. She gladly acknowledged him. She felt the power of his holy character and the heavenly influence that went with his words of truth. Perfect trust filled her heart. Forgetful of her errand to the well, she hastened to publish his fame to her townsmen. Many left their employment to come to the stranger at Jacob's well. They plied him with questions, and eagerly received the explanation of many things that had been dark to their understanding. The perplexity of their minds began to clear away. They were like people in darkness tracing up a sudden ray till they had found the day; and the result of the work of Jesus, as he sat weary and hungry at the well, was wide spread in blessing. The one soul for whom he had labored became a means of reaching others and bringing them to the Saviour of the world. <RH, March 13, 1888 par. 11>

This is ever the way the work of God has made progress in the earth. Let your light shine, and others will be kindled. Jesus said, "Go out into the highways and hedges, and compel them to come in, that my house may be filled." This means work. Idleness and religion do not go hand in hand; and the cause of our great deficiency in the Christian life and experience is inactivity in the work of God. The muscles of your body will become weak and useless if they are not kept in exercise, and it is so with the spiritual nature. If you would be strong, you must exercise your powers. Exercise faith in God by proving his promises as you take up your cross and lift your burden. Put on the yoke of Christ, and prove his words that "ye shall find rest unto your souls." Open the Scriptures to some one that is in darkness, and you will not complain of weariness and lack of interest in the cause of truth. Your heart will be awakened to an anxiety for souls, and joy in the evidences of the faith will fill your heart, and you will know that "he that watereth shall be watered also himself." With living faith claim the promises of God. Has he not said, "Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you: for every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened"? "But let him ask in faith." <RH, March 13, 1888 par. 12>

There are too many talents hid in a napkin, and buried in the earth. O that they might all be employed in the service of the Master, that at his coming he might receive his "own with usury," and that fruit might abound to your account! When Jesus went away, he left to every man his work, and "nothing to do" is an unwarrantable excuse. "Nothing to do" is the reason of trial among brethren; for Satan will fill the minds of idlers with his own plans, and set them to work. Your unemployed heart and mind afford him a plat to sow the seeds of doubt and skepticism. Those who have nothing to do, find time for gossiping, tale-bearing, backbiting, and mischief-making. "Nothing to do" brings evil testimony against the brethren, and dissension into the church of Christ. Jesus says, "He that gathereth not with me scattereth abroad." <RH, March 13, 1888 par. 13>

The law of God is being trampled underfoot, the blood of the covenant is being despised; and can we fold our hands and say that we have nothing to do? Let us arouse! The battle is waging. Truth and Error are nearing their final conflict. Let us march under the blood-stained banner of Prince Emmanuel, and fight the good fight of faith, and win eternal honors; for the truth will triumph, and we may be more than conquerors through Him who has loved us. The precious

hours of probation are closing. Let us make sure work for eternal life, that we may glorify our Heavenly Father, and be the means of saving souls for whom Christ died. <RH, March 13, 1888 par. 14>

## March 20, 1888 *The Conditions of Strength*

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By Mrs. E. G. White.

Three thousand of the warriors of Israel had gone up to besiege the little city of Ai. Joshua, their leader, had not expected defeat or disaster. He had seen the waters of the Jordan roll back to make a path for the advancing tribes of Israel. He had seen the invisible Commander of this great people, the mighty Angel, "the Captain of the Lord's host," stand with drawn sword ready to give victory to their hands. He had beheld how the walls of Jericho trembled and fell to the ground, as they compassed the city the seventh time, and sounded the trumpets, and gave a mighty shout. He had witnessed the triumph of his people as they marched into the stronghold of the enemy, and laid the city in ruins; and he had no other thought than that victory would crown their efforts to subdue the city of Ai. But to his great dismay, the once conquering corps break rank in precipitous flight. He sees Israel discomfited, retreating before the men of Ai. The battle is abandoned, and thirty-six of his bravest warriors lie dead on the deserted field of conflict. <RH, March 20, 1888 par. 1>

Perplexed and troubled, Joshua fell on his face before the Lord. He rent his clothes in token of his grief and disappointment. He lamented before God. The ark, the strength of Israel, had not prevailed as in former times. The name of Jehovah would be brought into dishonor before the nations. The hearts of the people were melted with fear, and there was no more courage to go forward to possess the land of promise. Oh, what a cloud of sorrow swept over the soul of the servant of the Lord! Had God, the living God, forsaken his people, and given them up to calamity and evil. <RH, March 20, 1888 par. 2>

God did not long permit this faithful man to remain in darkness. "And the Lord said unto Joshua, Get thee up; wherefore liest thou thus upon thy face? Israel hath sinned, and they have also transgressed my covenant which I commanded them: for they have even taken of the accursed thing, and have also stolen, and dissembled also, and they have put it even among their own stuff. Therefore the children of Israel could not stand before their enemies, but turned their backs before their enemies, because they were accursed: neither will I be with you any more, except ye destroy the accursed from among you." At the siege of Jericho, the children of Israel had transgressed the commandments of the Lord, and broken the terms upon which he had promised to be their defense and deliverer. Everything in this city was accursed, and was to be utterly destroyed, with the exception of its gold and silver, and its vessels of brass and iron. These were to be consecrated to the Lord, and to be brought into the sanctuary; but Achan, the son of Carmi, had disregarded the directions of the Lord, and had taken of the spoils of Jericho. The camp was searched, and the guilty man stood before Joshua and the elders of Israel. Joshua said: "Tell me now what thou hast done." And he said: "When I saw among the spoils a goodly Babylonish garment, and two hundred shekels of silver, and a wedge of gold of fifty shekels weight, then I coveted them, and took them; and behold, they are hid in the earth in the midst of my tent, and the silver under it." The sin of this man had brought disaster upon Israel. The Lord would not be with them until the camp was cleansed and Achan was destroyed. The summary punishment visited upon him, was to teach Israel how God regarded iniquity, that they might be careful to obey every direction that was given them, and keep his commandments and live. <RH, March 20, 1888 par. 3>

There are many in this day that would designate Achan's sin as of little consequence, and would excuse his guilt; but it is because they have no realization of the character of sin and its consequences, no sense of the holiness of God and of his requirements. The statement is often heard that God is not particular whether or not we give diligent heed to his word, whether or not we obey all the commandments of his holy law; but the record of his dealing with Achan should be a warning to us. He will in no wise clear the guilty. Says Paul, "Now all these things happened unto them for ensamples: and they are written for our admonition, upon whom the ends of the world are come." <RH, March 20, 1888 par. 4>

The children of Israel often repeated this experience in their history. Not profiting by the examples of those who had sinned, nor being warned by the judgments that had fallen upon the transgressors, they lightly regarded the precepts of Jehovah, and came under condemnation. The nation that, through the favor of God, had gone forth as invincible and victorious, because of disobedience lost their power, their defense departed from them, and they became the proverb of the heathen and the prey of their enemies. <RH, March 20, 1888 par. 5>

The sons of Eli ministered in holy office, and stood before God as priests to offer sacrifice for the sins of the people; but they gave little heed to his commandments, and set aside the rules that were to govern the services of the sanctuary.

In so doing they cast contempt upon the great sacrifice to come; for these priests had so long practiced iniquity that they had lost all sense of the significance of this service. <RH, March 20, 1888 par. 6>

The people had regarded the priests with deference, as the servants of the Most High; but through the influence of these unscrupulous men, they were led to abhor the offering of the Lord, and neglect the services of the tabernacle. The pernicious effect of their evil ways was seen throughout the tribes of Israel. The requirements of God were little heeded, and transgression spread from priest to people, till the nation was defiled. <RH, March 20, 1888 par. 7>

At this time, war was declared against them by the Philistines, who were ever aggressive; and though they had been punished repeatedly by the hand of the Lord, for their oppression of Israel, they were still hostile and unsubdued. The armies of Israel pitched tents at Ebenezer. They had little fear of failing in this conflict; for they had often put the armies of the Philistines to flight. But the Lord was not with them. They had not honored God, and he could not honor them. The priests had degraded his worship, and the people had transgressed his laws. He could not cover them in the time of trouble, nor be their defense in battle. Their strength had departed. "The Philistines put themselves in array against Israel: and when they joined battle, Israel was smitten before the Philistines: and they slew of the army in the field about four thousand men." The people were terrified and in dismay, and when they came "into the camp, the elders of Israel said, Wherefore hath the Lord smitten us today before the Philistines? Let us fetch the ark of the covenant of the Lord out of Shiloh unto us, that, when it cometh among us, it may save us out of the hand of our enemies." <RH, March 20, 1888 par. 8>

The Lord had given no command that the ark should come into the army, but the Israelites felt confident that victory would be theirs, and uttered a great shout as it was borne into the camp by the sons of Eli. The Philistines had heard of the wonders that had been wrought for Israel, and they were afraid: "For they said, God is come into the camp. . . . Be strong, and quit yourselves like men, O ye Philistines, that ye be not servants unto the Hebrews. And the Philistines fought, and Israel was smitten, and they fled every man into his tent: and there was a very great slaughter; for there fell of Israel thirty thousand footmen, and the ark of God was taken: and the two sons of Eli, Hophni and Phinehas, were slain." <RH, March 20, 1888 par. 9>

The greatest and most terrifying calamity that could occur, had befallen Israel. The ark of God had been captured, and was in the possession of the enemy. The glory had indeed departed from Israel when the symbol of the abiding presence and power of Jehovah was removed from the midst of them. With this sacred chest was associated the most remarkable and wonderful revelations of God's truth and power. In former days miraculous victories had been achieved wherever it appeared. It was shadowed by the wings of the golden cherubim, and the unspeakable glory of the shekinah, the visible symbol of the most high God, had rested over it in the holy of holies. But now it had brought no victory. It had not proved to them a defense on this occasion, and they mourned throughout Israel. <RH, March 20, 1888 par. 10>

They had not realized that their faith was only a nominal faith, and had lost its power to prevail with God. The law of God, contained in the ark, was also a symbol of his presence; but they had cast contempt upon the commandments, had despised their requirements, and had grieved the Spirit of the Lord from among them. When the people obeyed the holy precepts, the Lord was with them to work for them by his infinite power; but when they looked upon the ark, and did not associate it with God, nor honor his revealed will by obedience to his law, it was no more to them than a common box. They looked to the ark as the idolatrous nations looked to their gods, as if it possessed in itself the elements of power and salvation. They transgressed the law it contained, for their very worship of the ark led to formalism, hypocrisy, and idolatry. Their sin had separated them from God, and he could not give them victory until they had repented of and forsaken their iniquity. <RH, March 20, 1888 par. 11>

It was not enough that the ark and the sanctuary were in the midst of Israel. It was not enough that the priests offered sacrifices, and that the people were called the children of God. The Lord does not regard the requests of those who cherish iniquity in their hearts, and it is written that "he that turneth away his ear from hearing the law, even his prayer shall be abomination." <RH, March 20, 1888 par. 12>

We may learn from these examples of God's dealing with ancient Israel, that the controversy for truth will have little success when sin is upon those who advocate it. Men and women may be well versed in Bible knowledge, as well acquainted with the Scripture as were the Israelites with the ark, and yet if their hearts are not right before God, success will not attend their efforts. God will not be with them. They do not have a high sense of the obligations of the law of Heaven, nor do they realize the sacred character of the truth they are teaching. The charge is, "Be ye clean that bear the vessels of the Lord." <RH, March 20, 1888 par. 13>

It is not enough to argue in defense of the truth. The most telling evidence of its worth is seen in a godly life; and without this the most conclusive statements will be lacking in weight and prevailing power; for our strength lies in being connected with God by His Holy Spirit, and transgression severs us from this sacred nearness with the Source of our might and wisdom. We are to bring to the attention of the world the truth for this time; and if we should see the

work advance, we must be sure that there is no accursed thing among us. Says Paul, "Thou that preachest a man should not steal, dost thou steal? . . . Thou that makest thy boast of the law, through breaking the law dishonorest thou God?"

<RH, March 20, 1888 par. 14>

The Israelites forgot that their strength was in God, and not in the ark, and those who advocate the truth today, will have to learn that their power is not in the clearness of their arguments; not in the reasonableness of their doctrines, though these be sustained by the word of God; not in their belief in the law and the truth of its claims, but in obedience to all of its requirements, through the faith of the Son of God. <RH, March 20, 1888 par. 15>

Let us take heed to the warning of the past, remembering that God requireth truth in the secret hearts of his followers; for only that worship is acceptable that is rendered in spirit and in truth. He that hath clean hands and a pure heart will realize the aid of heavenly power, and will see of the salvation of God; but let no one think that God will favor those who go contrary to his word; for he says, "Thou canst not stand before thine enemies, until ye take away the accursed thing from among you." <RH, March 20, 1888 par. 16>

## **March 27, 1888 *Nothing is Hidden.***

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**By Mrs. E. G. White.**  
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"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." <RH, March 27, 1888 par. 1>

Century after century of transgression has swept over our world, and although God has given examples of what will overtake those who do evil, and has sent warnings and reproofs entreaties to mankind, yet, because his forbearance has lengthened the opportunities and probation of sinners, and he has not executed his sentence of condemnation, they have presumed upon his mercy, and have walked after the imagination of their own hearts. They have not regarded the counsels of God, nor given heed to his reproofs. They have said, "How doth God know? and is there knowledge in the Most High?" They have acted as if the Creator of the heavens and the earth had no power to behold their ways, no law to govern his creatures, and no regard for justice and righteousness. <RH, March 27, 1888 par. 2>

If those who contemplate the committal of crime were positive that they would be speedily detected and punished, fear of exposure, disgrace, and suffering would restrain them from outbreaking and revolting deeds; but the tempter has led men to believe that they may cover the knowledge of their guilt from the eyes of God and man. How diligently the guilty one seeks to disguise his real character! He assumes the appearance of innocence and guilelessness. Every avenue that might lead to the discovery of his sin is carefully guarded. Transgressors make their paths in secrecy and darkness. They hate the light, and will not come to the light, because their deeds are evil. They are under the constant necessity of devising means to hide the defilement of their souls, and they may succeed in escaping detection among men; but they have no device that will shield them from the gaze of the all-seeing eye of the eternal One. The world of truth declares, "There is nothing covered, that shall not be revealed; and hid, that shall not be known." <RH, March 27, 1888 par. 3>

This spirit of deception in evil-doers is the spirit of their father, the Devil. Even in heaven, before the light and glory of God, Satan thought to hide his secret thoughts and rebellious counsels. He employed such consummate wisdom in covering his real character and aims that legions of the angels of heaven were deceived, and they fell from their loyalty to the God of the universe to serve the prince of darkness. The same art of deception is displayed by those who partake of the enmity of Satan, and follow in his course of rebellion against the commandments of God. To cover the enormity of sin with the garment of light and innocence, has been the practice of the evil one from the beginning. Thus it is that he has been successful in alluring souls to transgression and destruction. <RH, March 27, 1888 par. 4>

There are many who profess the name of Christ whose hearts are not engaged in his service. They have simply arrayed themselves in a profession of godliness, and by this very act they have made greater their condemnation, and have become more deceptive and more successful agents of Satan in the ruin of souls. Those who profess to be keeping the commandments of God are not all loyal servants of Heaven. They honor God with their lips, but their hearts are far from him. Do they think that they can hide their ways from Him who tries the secret thoughts of the heart and searches the motive of every word and action? <RH, March 27, 1888 par. 5>

Let no one seek to excuse himself from taking these words to heart, on the plea that he is not guilty of outbreaking sin. Have you not been guilty of committing sins which, in your finite judgment, you regarded as of little consequence? Says the inspired word, "Follow peace with all men, and holiness, without which no man shall see the Lord." There is need of every soul humbling himself before God, and seeking for the righteousness of Christ. The least regard for



iniquity cherished in the heart will sever us from the communion and help of Heaven. When we seek God with all the heart, then his promise is, "I will be found of you." <RH, March 27, 1888 par. 6>

"The wages of sin is death." Sin, however small it may be esteemed, can be persisted in only at the cost of eternal life. What is not overcome will overcome us, and work out our destruction. We must wash our robes of character in the blood of the Lamb until they are white and stainless. <RH, March 27, 1888 par. 7>

Adam and Eve persuaded themselves that in so small a matter as eating of the forbidden fruit, there could not result such terrible consequences as God had declared. But this small matter was sin, the transgression of God's immutable and holy law, and it opened the flood-gates of death and untold woe upon our world. Age after age there has gone up from our earth a continual cry of mourning, and the whole creation groaneth and travaileth together in pain as a consequence of man's disobedience. Heaven itself has felt the effects of his rebellion against God. Calvary stands as a memorial of the amazing sacrifice required as a propitiation for the transgression of the divine law. Let us not esteem sin as a trivial thing. Are not the hands and feet and side of the Son of the infinite God, to bear an eternal testimony before the universe of its untold malignity and curse? <RH, March 27, 1888 par. 8>

Oh, that a right impression might be made upon the minds of young and old in regard to the exceeding sinfulness of sin! Oh, that all might have a just realization of its offensiveness to God, and its injury to mankind! The word of truth declares, "Be sure your sin will find you out." The real character of every act of your life will be made known. It may be even in this life that through the providence of God, some unexpected circumstance will uncover your secret deeds of evil; but should you succeed in hiding your real character from the eyes of men, there is an inevitable day of exposure reserved for every soul who does not repent of his sins and forsake all evil through the strength of Christ, who has died that we might live. The Scriptures declare, "God shall bring every work into Judgment, with every secret thing, whether it be good, or whether it be evil." There is not a shadow of doubt about this matter. All sin that has not been repented of and forsaken, will not be pardoned and blotted out of the books of record, but will stand to witness against the sinner in the day of God. <RH, March 27, 1888 par. 9>

He may have committed his evil deeds in the light of day or in the darkness of night; but they were opened and manifest before Him with whom we have to do. Angels of God witnessed their sin, and registered it in the unerring records. Men who do not repent will not fail to receive according to their works. Sin may be concealed, denied, covered up from father, mother, wife, children, and associates. No one but the guilty actors may cherish the least suspicion of the wrong; but it is laid bare before the intelligences of heaven. The darkness of the darkest night, the secrecy of all deceptive arts, is not sufficient to veil one thought from the knowledge of the Eternal. David had some appreciation of this fact when he exclaimed, "Whither shall I go from thy Spirit? or whither shall I flee from thy presence? If I ascend up into heaven, thou art there: if I make my bed in hell, behold, thou art there. . . . If I say, Surely the darkness shall cover me; even the night shall be light about me. Yea, the darkness hideth not from thee; but the night shineth as the day: the darkness and the light are both alike to thee." <RH, March 27, 1888 par. 10>

The Lord beheld Adam and Eve as they took of the forbidden tree, in their guilt they fled from his presence, and "hid themselves," but God saw them; they could not cover their shame from his eyes. When Cain slew his brother, he thought to hide his crime by denial of his deed; but the Lord said, "The voice of thy brother's blood crieth unto me from the ground." The sins of the inhabitants of the world before the flood, were noted and registered in heaven; and because they did not repent at the preaching of Noah, they were visited with destruction. God saw the corruptions of licentious Sodom, and, after hurrying Lot and his family from its borders, he rained fire upon the city, and it was turned to ashes, making it "an ensample unto those that after should live ungodly." When the world's Redeemer walked among men, bearing insult, reproach, and scorn, the Father beheld each indignity. Every word of mockery, every sneer, every act of contumely and hate, was marked in the books of remembrance. The Jewish nation suffered terrible judgments, because they rejected the Lord from heaven; but their deeds were not fully requited. Those who mocked and crucified the Son of God will come forth from their graves, and the deeds done in secrecy and darkness, as well as those done in the light of day, will be presented before them as they appear before the infinite Father. Every transgression will receive its just recompense of reward in the day of final retribution. <RH, March 27, 1888 par. 11>

All sin unrepented of and unconfessed, will remain upon the books of record. It will not be blotted out, it will not go beforehand to Judgment, to be canceled by the atoning blood of Jesus. The accumulated sins of every individual will be written with absolute accuracy, and the penetrating light of God's law will try every secret of darkness. In proportion to the light, to the opportunities, and the knowledge of God's claims upon them, will be the condemnation of the rejecters of God's mercy. <RH, March 27, 1888 par. 12>

The day of final settlements is just before us. In that solemn and awful hour the unfaithfulness of the husband will be opened to the wife, and the unfaithfulness of the wife, to the husband. Parents will then learn, for the first time, what was the real character of their children, and children will see the errors and mistakes that marked the lives of their

parents. The man who robbed his neighbor through false representations, is not to escape with his ill-gotten gains. God has an exact record in his books, of every unjust account and every unfair dealing. The secret doings of the licentious man are all known to God. God is not deceived by appearances of piety. He makes no mistake in his estimation of character. Men may be deceived by those who are corrupt in heart, but God pierces all disguises and reads the inner life. The moral worth of every soul is weighed in the balance of the heavenly sanctuary. Shall not these solemn thoughts have an influence upon us, that we may cease to do evil, and learn to do well? There is nothing gained by a life of sin but hopeless despair. <RH, March 27, 1888 par. 13>

The Bible presents the law of God as a perfect standard by which to shape the life and character. The only perfect example of obedience to its precepts, is found in the Son of God, the Saviour of lost mankind. There is no stain of unrighteousness upon him, and we are bidden to follow in his steps. We have the instructions and admonitions, the invitations and promises, of the word of God, and shall we imperil our souls by departing one jot or tittle from the divine law? God says to each one of us, "I know thy works." <RH, March 27, 1888 par. 14>

We sustain a most solemn relation one to another. Our influence is always either for or against the salvation of souls. We are either gathering with Christ or scattering abroad. We should walk humbly, and make straight paths, lest we turn others out of the right way. We should preserve the strictest chastity in thought, and word, and deportment. Let us remember that God sets our secret sins in the light of his countenance. There are thoughts and feelings suggested and aroused by Satan that annoy even the best of men; but if they are not cherished, if they are repulsed as hateful, the soul is not contaminated with guilt, and no other is defiled by their influence. Oh, that we each might become a savor of life unto life to those around us! <RH, March 27, 1888 par. 15>

There is great need of a deeper appreciation of the holy truth of God. If all had a realization of the solemnity and weight of the message, many sins that are now carelessly committed would cease from among us. Is there not too often the common thought and communication mingled with the sacred themes of truth? Wherever this is done, the standard is lowered. Your example leads others to regard the truth lightly, and this is one of the greatest sins in the sight of God. <RH, March 27, 1888 par. 16>

It is the privilege of every one to so live that God will approve and bless him. You may be hourly in communion with Heaven; it is not the will of your Heavenly Father that you should ever be under condemnation and darkness. It is not pleasing to God that you should demerit yourself. You should cultivate self-respect by living so that you will be approved by your own conscience, and before men and angels. It is not an evidence of true humility that you go with your head bowed down, and your heart filled with thoughts of self. It is your privilege to go to Jesus and be cleansed, and to stand before the law without shame and remorse. "There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit." While we should not think of ourselves more highly than we ought, the word of God does not condemn a proper self-respect. As sons and daughters of God, we should have a conscious dignity of character, in which pride and self-importance have no part. <RH, March 27, 1888 par. 17>

Let faith lay hold on the promises of God. Jesus is mighty to save his people from their sins. Light from heaven has illumined our pathway. Sin has been revealed to us by the word and the spirit of truth, that we may not be found transgressors of the divine precepts; and there is no opportunity to plead the excuse of ignorance. The command is, "Depart from iniquity." We must urge the principles of truth upon old and young. We must reach a higher plane. We must hunger and thirst after righteousness. Let the cry go up to God for wisdom, for light, for divine power. "Ask, and it shall be given you." We are in the perils of the last days. The Judgment is before us, and how shall we appear who have had light from the heavenly Sanctuary, unless we "cleanse ourselves from all filthiness of the flesh and spirit," and perfect "holiness in the fear of God?" <RH, March 27, 1888 par. 18>

## **April 3, 1888 "Search the Scriptures."**

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**By Mrs. E. G. White.**  
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Text: "Search the Scriptures; for in them ye think ye have eternal life: and they are they which testify of me." John 5:39. "To the law and to the testimony: if they speak not according to this word, it is because there is no light in them." Isa. 8:20. <RH, April 3, 1888 par. 1>

We are thankful that we have a sure word of prophecy, so that none of us need be deceived. We know that there are heresies and fables in our world at the present time, and we want to know what is truth. It becomes us to search carefully for ourselves that we may gain this knowledge. We cannot do this with a mere reading of the Scriptures, but

we must compare scripture with scripture. We must search the Scriptures for ourselves, so that we shall not be led astray; and while many may be led astray because there are all kinds of doctrines in our world, there is one truth. Many may come to you and tell you that they have the truth, but it is your privilege to search the Scriptures for yourself. "To the law and to the testimony: if they speak not according to this word, it is because there is no light in them." We must be acquainted with the Scriptures ourselves, that we may understand the true reason of the hope that is within us. <RH, April 3, 1888 par. 2>

The apostle tells us that we are to give to every man that asks us a reason of the hope that is within us, with meekness and fear. "The entrance of thy words giveth light; it giveth understanding unto the simple." It is not enough to merely read, but the word of God must enter into our hearts and our understanding, in order that we may be established in the blessed truth. If we should neglect to search the Scriptures for ourselves, that we may know what is truth, then if we are led astray, we are accountable for it. We must search the Scriptures carefully, so that we will know every condition that the Lord has given us; and if we have minds of limited capacity, by diligently searching the word of God we may become mighty in the Scriptures, and may explain them to others. <RH, April 3, 1888 par. 3>

Every church that shall be raised up in this kingdom should be educated in regard to this truth. "The harvest truly is great, but the laborers are few." The teachers that shall present the truth, cannot stand by you to see that you do not embrace the errors that are flooding our land; but if you are established in the Scriptures, you will feel the responsibility and will search the Scriptures, for yourselves, so that you may be a help to others. Now, the small churches, although they are but few, may be a power for the truth. Every one should feel that a solemn responsibility rests upon him to build up his little church in the most holy faith. The very fact that there are only a few, should cause every individual member to seek most earnestly for a living connection with God; because the giving of the truth to those around you depends upon the influence that you exert. <RH, April 3, 1888 par. 4>

Christ has said, "Ye are the light of the world;" therefore you must put forth every effort to let that light shine. The only way for you to know that you have the true light from heaven, is to compare the light you have received with the Scriptures. Josh. 1:8, 9. Now, Joshua was to take the position of Moses and lead the children of Israel in council. And there was a warfare before them, if they were to drive the intruders out of the land. Joshua was to carry the Spirit of the Lord with him in all he should do. And he was to carry this Spirit with him by being obedient to all of God's requirements. He was to meditate day and night, that he might know that he was doing God's will. You will meet, as I have, with people who profess to be sanctified, holy. Now, there is a bewitching influence carried with this doctrine. They will state to you wonderful exercises of mind, to show you that the Lord is leading them and teaching them. Then how can you tell but that the Lord is leading them? Well, there is a test: "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, April 3, 1888 par. 5>

If it stirs up the enmity of the human heart when the Lord, the great Jehovah, is mentioned, you may know the person has no connection with God. People may claim that they have great faith in Jesus, and that there is nothing you can do but that Christ will do for you. Now, when Christ shall call forth the dead, it depends wholly upon your course of action whether you have a resurrection to life eternal, or a resurrection to damnation. Thus they get these truths all mixed with error, and they cannot tell what is truth; and if asked to sit down and search the Scriptures with you, to see what saith the Lord, I never knew a case but the answer was that they had no need to search the Scriptures, for the Lord told them what to do. <RH, April 3, 1888 par. 6>

The voice of God is speaking to us through his word, and there are many voices that we will hear; but Christ has said we should beware of them who will say, Here is Christ or there is Christ. Then how shall we know that they have not the truth, unless we bring everything to the Scriptures? Christ has warned us to beware of false prophets who will come to us in his name, saying that they are Christ. Now, if you should take the position that it is not important for you to understand the Scriptures for yourselves, you will be in danger of being led away with these doctrines. Christ has said that there will be a company who in the day of retributive judgment 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?" But Christ will say, "Depart from me, ye that work iniquity." <RH, April 3, 1888 par. 7>

Now, we want to understand what sin is; that it is the transgression of God's law. This is the only definition given in the Scriptures. Therefore we see that those who claim to be led of God, and go right away from him and his law, do not search the Scriptures. But the Lord will lead his people; for he says that his sheep will follow if they hear his voice, but a stranger will they not follow. Then it becomes us to thoroughly understand the Scriptures. And we will not have to inquire whether others have the truth; for it will be seen in their characters. <RH, April 3, 1888 par. 8>

The time is coming when Satan will work miracles right in your sight, claiming that he is Christ; and if your feet are not firmly established upon the truth of God, then you will be led away from your foundation. The only safety for you is to search for the truth as for hid treasures. Dig for the truth as you would for treasures in the earth, and present the word of God, the Bible, before your Heavenly Father, and say, Enlighten me; teach me what is truth. And when his

Holy Spirit shall come into your hearts, to impress the truth into your souls, you will not let it go easily. You have gained such an experience in searching the Scriptures, that every point is established. And it is important that you continually search the Scriptures. You should store the mind with the word of God; for you may be separated, and placed where you will not have the privilege of meeting with the children of God. Then you will want the treasures of God's word hidden in your hearts, and when opposition comes around you, you will need to bring everything to the Scriptures. <RH, April 3, 1888 par. 9>

You are not to be discouraged or faint-hearted. The word was given to Joshua, "Be strong, and of a good courage;" for there is a great work before you. And his success depended upon his obedience to God. When the tempter comes in to distract you, if your mind is filled with the Scriptures, you will say, I cannot do this evil and sin against the Lord. Joseph was enabled to resist temptation because he made God his refuge. He exclaimed, "How can I do this great wickedness, and sin against God?" He trusted in God, and his soul was protected; and this is the only safety for us. Whoever of you shall enter a missionary field to do something for the Master, should be thoroughly conversant with the Scriptures. If you understand them yourselves, then you can lead others to a knowledge of them. There is more to do than just to give discourses in the desk. Every one of you should draw nigh to God, that he may draw nigh to you. And you may believe that you will have success and victory, if you take hold of the work humbly and in the fear of God. But there is no safety for you unless you understand what saith the Scriptures, and carry this out, and weave it into your daily life and experience. Carry it with you wherever you go. Thus you will be fortified against the delusions that are filling the world at the present time, and will obtain the victory through Jesus Christ our Lord. <RH, April 3, 1888 par. 10>

## **April 10, 1888 *Missionaries for God.***

\*[Morning talk at Copenhagen, Denmark, July 20, 1886.]

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**By Mrs. E. G. White.**  
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Text: "For the disciple is not above his Master, nor the servant above his Lord." Matt. 10:24. <RH, April 10, 1888 par. 1>

Here we see that those go out to do the work of God are not to feel sufficient of themselves. In the 16th verse, the apostle speaks of them as being as sheep among wolves. There is to be a hatred against those who proclaim God's law, and therefore there is to be a necessity of our having a living connection with God if we engage in his work. Christ says, "Be ye therefore wise as serpents, and harmless as doves." While we are to be harmless in a crooked and perverse generation, we are to shine as lights in the world. We should have our hearts filled with wisdom and the grace of Christ, so that we shall make no mistakes to prove an injury to those for whom we labor. If any man "lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him." <RH, April 10, 1888 par. 2>

It will not answer for us to take hold of the work of God in a loose, careless manner. We are "a spectacle unto the world, and to angels, and to men." We are to watch our words and actions, and show that we really believe the truth which we accept. Our conduct should be blameless and harmless before men and angels. We need not be discouraged and feel that we never can attain to this position; because we can be overcomers through God. We must remember that we are right amid the perils of the last days, and if we are conscious that we have defects of character in the sight of God, we must at once cease from sin and iniquity. We must seek for a Christian character, and the Christian will be distinct from the worldling. His words, his deportment, will be very different. Out of the treasures of the heart will proceed either good or evil. If the good is there, the words will be of that elevating character that others will see that we have been with Jesus and learned of him. <RH, April 10, 1888 par. 3>

Every one of us should be missionaries for God. There are places into which we shall be brought where we will need his special help. Christ says that we shall be "as sheep among wolves." We want, then, to be in that position where we may know that our influence is right before God. We must guard our every action, so that others will have no occasion to speak against the truth. We are working right among wolves, but God's angels are found all around in these elements, and we want to conduct ourselves in such a way that we will not be ashamed to go to God and ask him for help. "Wise as serpents." This means a great deal. "Harmless as doves." This, also, means a great deal. The Spirit of God must be with us in order that we may exercise a right influence over those around us. <RH, April 10, 1888 par. 4>

The missionary life is not one of contentment and ease. There is not a soul that follows Jesus but is a missionary. If we should be so unwise as to lessen in any way our influence, we do not rightly represent Christ. We should guard ourselves with jealous care wherever we are, because we are in the sight of God. Wherever we are, the eye of God is upon us, and we want strength that comes from God, in order to do his work acceptably. We want that confidence in



God that we may lay our souls open before his scrutinizing eye, and then come with boldness to the throne of God, believing and claiming the promises. Now we know that our precious Saviour never designed that his disciples should be as sheep among wolves, unless he was to have a care for them. He has special blessings for those whom he describes as sheep among wolves. <RH, April 10, 1888 par. 5>

Every one needs to cultivate Christian politeness. You need all the intelligence and knowledge that it is possible for you to obtain, that you may be wise to answer those who will bring up objections against the truth. You do not want to feel while you have the plain Scriptures at your command, that this is any ability of your own, but you want to acknowledge that it is God's manifestation of special help to you, and you should humble yourselves before him. <RH, April 10, 1888 par. 6>

We are to sense the evil and the oppositions that we are to meet against the truth; and how very foolish we would be not to make the most of our privileges and opportunities, that we may be prepared for every emergency! The very weakest of us can take the Bible and search its pages, and so establish himself in the truth that nothing can swerve him from it. Every one of us should believe that the Bible was written so that we can understand it, and we want to be wise so that we can bring others to the light and understanding of the truth. Make it a point when you have a moment's leisure, to store your mind with Scripture truth, and especially with what is brought to view in the Revelation, because some of us are to be the very actors who will be on the stage in the last days when these things are revealed; and as you make a persistent effort to understand, the angels of God will enlighten your mind. You will never feel that you have completed your knowledge of the Bible--that you have graduated in the Scriptures. Why, through all eternity the Scriptures will be shining forth brighter and brighter, like precious gems; but we do not half understand these truths. The precious Bible truth that we have accepted must do a great work for us, and the more we understand these things, the better will we understand how to make an impression upon other minds. <RH, April 10, 1888 par. 7>

The Lord wants to bring us up to an elevated stand-point. And when Christ says, "Be . . . wise as serpents and harmless as doves," we shall know what it means. We must have our lives so hid with Christ in God that when bitter speeches and scornful words and unkind looks meet us, we shall not permit our feelings to be stirred up against this class, but shall feel the deepest sympathy for them, because they know nothing about the precious Saviour whom we claim to know. We must remember that they are in the service of one who is the bitterest enemy of Jesus Christ, and that while all heaven is opened to the sons and daughters of God, they have no such privilege. You ought to feel that you are the happiest people upon the face of the whole earth; notwithstanding, as Christ's representatives, you are as sheep in the midst of wolves, you have One with you who can help you under all circumstances; and you will not be devoured by these wolves, if you keep close to Jesus. How careful you should be to represent Jesus in every word and action! You should feel when you arise in the morning, and when you go out upon the street, and when you come in, that Jesus loves you, that he is by your side, and that you must not cherish a thought that will grieve your Saviour. You should keep your mind in a frame of prayer. It is your only safety. Remember that this is what Christ exhorted his disciples to do. <RH, April 10, 1888 par. 8>

We cannot always be upon our knees in prayer, but we can let the heart be ascending to God continually for his blessing, and we will have help just as sure as we keep in this state of mind. The evil angels may be all around you to press their darkness upon you, but the will of God is greater than their power. And if you do not in word or action, or in any way, make Christ ashamed of you, the sweet blessing and peace of God will be in your heart every day you live. May the sweet blessing and peace of Christ rest upon us here, as we assemble from morning to morning, so that we can serve him. We must meet difficulties, and in order to meet and overcome them we must have Jesus with us. Satan will say to you that you are a very great sinner, and that you need not pray, for Jesus will not hear you. But you can tell him that because you are a sinner is the very reason why you need to pray; for Christ came to save sinners, and he died upon Calvary's cross in order that sinners might come to him and be saved. Build a wall of scriptures around you, and you will see that the world cannot break it down. Commit the Scriptures to memory, and then throw right back upon Satan when he comes with his temptations, "It is written." This is the way that our Lord met the temptations of Satan, and resisted them. Be determined that you will not live without the presence and light and love of Jesus, and then you will have precious victories, and will know who is the Source of your strength. <RH, April 10, 1888 par. 9>

**April 17, 1888 *Divine Wisdom.***

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By Mrs. E. G. White.  
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As Paul journeyed from Berea, he stopped at Athens to await the arrival of Silas and Timotheus; and "his spirit was stirred in him, when he saw the city wholly given to idolatry. Therefore disputed he in the synagogue with the Jews, and with the devout persons, and in the market daily with them that met with him. Then certain philosophers of the Epicureans, and of the Stoics, encountered him. And some said, What will this babbler say? other some, He seemeth to be setter forth of strange gods: because he preached unto them Jesus, and the resurrection." The philosophers who entered into conversation with the apostle were soon convinced that his knowledge exceeded their own. He was competent to meet their opposition on their own ground, matching logic with logic, learning with learning, philosophy with philosophy, and oratory with oratory. <RH, April 17, 1888 par. 1>

At the close of his labors he looked for the results of his work. Out of the large assembly that had listened to his eloquent words, only three had been converted to the faith. He then decided that from that time he would maintain the simplicity of the gospel. He was convinced that the learning of the world was powerless to move the hearts of men, but that the gospel was the power of God unto salvation. <RH, April 17, 1888 par. 2>

Paul wrote to the Corinthians, "And I, brethren, when I came to you, came not with excellency of speech or of wisdom, declaring unto you the testimony of God. For I determined not to know anything among you, save Jesus Christ, and him crucified." He declares, "For Christ sent me . . . to preach the gospel; not with wisdom of words, lest the cross of Christ should be made of none effect. For the preaching of the cross is to them that perish, foolishness; but unto us which are saved, it is the power of God. For it is written, I will destroy the wisdom of the wise, and will bring to nothing the understanding of the prudent." <RH, April 17, 1888 par. 3>

The great and essential knowledge is the knowledge of God and his word. Peter exhorted his brethren to "grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ." There should be a daily increasing of spiritual understanding; and the Christian will grow in grace, just in proportion as he depends upon and appreciates the teaching of the word of God, and habituates himself to meditate upon divine things. <RH, April 17, 1888 par. 4>

All pride of opinion and dependence upon the wisdom of this world is unprofitable and vain. When men, instead of humbly receiving the truth of God in whatever way it may be sent to them, begin to criticise the words and manners of the messenger, they are manifesting their lack of spiritual perception, and their want of appreciation for the truth of God, which is of vastly more importance than the most cultured and pleasing discourse. One critical speech, disparaging the messenger of God, may start a train of unbelief in some mind that will result in making of none effect the word of truth. Those who have a constant struggle to cherish humility and faith, are far from being benefited by this course. Anything like pride in learning, and dependence upon scientific knowledge, which you place between your soul and the word of the Bible, will most effectually close the door of your heart to the sweet, humble religion of the meek and lowly Jesus. <RH, April 17, 1888 par. 5>

The world's Redeemer did not come with outward display, or a show of worldly wisdom. Men could not see beneath the disguise of humility, the glory of the Son of God. He was "despised and rejected of men, a man of sorrows, and acquainted with grief." He was to them as a root out of dry ground, with no form or comeliness that they should desire him. But he declared, "The Spirit of the Lord God is upon me; because the Lord hath anointed me to preach good tidings unto the meek; he hath sent me to bind up the broken-hearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound." <RH, April 17, 1888 par. 6>

Christ reached the people where they were. He presented the plain truth to their minds in the most forcible and simple language. The humble poor, the most unlearned, could comprehend, through faith in him, the most exalted truths of God. No one needed to consult the learned doctors as to his meaning. He did not perplex the ignorant with mysterious inferences, or use unaccustomed and learned words, of which they had no knowledge. The greatest teacher the world has ever known, was the most definite, simple, and practical in his instruction. <RH, April 17, 1888 par. 7>

While priests and rabbis were assuring themselves of their competency to teach the people, and to cope even with the Son of God in expounding doctrine, he charged them with ignorance of the Scriptures or the power of God. It is not the learning of the world's great men that opens the mysteries of the plan of redemption. The priests and rabbis had studied the prophecies, but they failed to discover the precious proofs of the Messiah's advent, of the manner of his coming, of his mission and character. Men who claimed to be worthy of confidence because of their wisdom, did not perceive that Christ was the Prince of life. <RH, April 17, 1888 par. 8>

The rabbis looked with suspicion and contempt upon everything that did not bear the appearance of worldly wisdom, national exaltation, and religious exclusiveness; but the mission of Jesus was to oppose these very evils, to correct these erroneous views, and to work a reformation in faith and morals. He attracted attention to purity of life, to humility of spirit, and to devotion to God and his cause, without hope of worldly honor or reward. He must divest religion of the narrow, conceited formalism which made it a burden and a reproach. He must present a complete, harmonious salvation to all. The narrow bounds of national exclusiveness must be overthrown; for his salvation was to reach to the ends of

the earth. He rejoiced in spirit, as he beheld the poor of this world eagerly accepting the precious message which he brought. He looked up to heaven, and said, "I thank thee, O Father, Lord of heaven and earth, because thou hast hid these things from the wise and prudent, and hast revealed them unto babes. Even so, Father; for so it seemed good in thy sight." <RH, April 17, 1888 par. 9>

It is the humble in heart that receive the enlightenment of heaven, that is more precious than the boasted wisdom of the world. By faith in the Son of God a transformation takes place in the character. The child of wrath becomes the child of God. He passes from death unto life. The infinite sacrifice of the Son of God is a propitiation for the transgressions of the repenting sinner. He becomes spiritual, and discerns spiritual things. The wisdom of God enlightens his mind, and he beholds wondrous things out of God's law. This salvation which offers pardon to the transgressor, presents to him the righteousness that will bear the scrutiny of the omniscient One, gives victory over the powerful enemy of God and man, provides eternal life and joy for its receiver, and may well be a theme of rejoicing to the humble who hear thereof and are glad. <RH, April 17, 1888 par. 10>

It is the completeness of salvation that gives it its greatness. No man can measure or understand it by worldly wisdom. It may be contemplated with the most profound and concentrated study, but the mind loses itself in the untraceable majesty of its Author; but the soul united with God in meditation of his unfathomable riches, is expanded, and becomes more capable of comprehending to a greater depth and height, the glories of the plan of salvation. As the heart is converted to the truth, the work of transformation goes on. From day to day the Christian has an increased measure of understanding. In becoming a man of obedience to the word and will of God, his abilities develop and strengthen to comprehend, and to do with increased skill and wisdom, the requirements of God. The mind devoted unreservedly to God, under the guidance of the divine Spirit develops generally and harmoniously. The weak, vacillating character becomes changed through the power of God to one of strength and steadfastness. Continual devotion and piety establish so close a relation between Jesus and his disciple that the Christian becomes like him in mind and character. After association with the Son of God, the humble follower of Christ is found to be a person of sound principle, clear perception, and reliable judgment. He has a connection with God, the source of light and understanding. He who longed to be of service to the cause of Christ, has been so quickened by the life-giving rays of the Sun of righteousness, that he has been enabled to bear much fruit to the glory of God. <RH, April 17, 1888 par. 11>

Men of the highest education and accomplishments have learned the most precious lessons from the precept and example of the humble follower of Christ, who is designated as "unlearned" by the world. But could men look with deeper insight, they would see that these humble men had obtained an education in the highest of all schools, even in the school of the divine Teacher, who spake as never man spake. Those who desire to be all that God intended man should be in this life, should enter the school of Christ, and learn of Him who is meek and lowly of heart. <RH, April 17, 1888 par. 12>

But let no one imagine that we would discourage education, or put a low estimate upon the value of mental culture and discipline. God would have us students as long as we remain in this world, ever learning and bearing responsibility. We should be diligent and apt, and ready to teach others by precept and example that which we have learned; but no one should set himself as a critic to measure the usefulness and influence of his brother, who has had few advantages in obtaining book knowledge. He may be rich in a rarer wisdom. He may have a practical education in the knowledge of the truth. Says the psalmist, "The entrance of thy words giveth light; it giveth understanding unto the simple." It is not the mere reading of the word, not a theoretical knowledge of the Scriptures, that gives this light and understanding to the simple. Had this been the case, Jesus would not have said to the Jews, "Ye know not the Scriptures, neither the power of God." The wisdom spoken of by the psalmist is that which is attained when the truth is opened to the mind and applied to the heart by Spirit of God; when its principles are wrought into the character by a life of practical godliness. Through a connection with God the Christian will have clearer and broader views, unbiased by his own preconceived opinions. His discernment will be more penetrative, his judgment more balanced and far-seeing. His understanding, summoned to effort, has been exercised in contemplating exalted truths, and as he obtains heavenly knowledge he better understands his own weakness, and grows in humility and faith. <RH, April 17, 1888 par. 13>

It is the Spirit of God that quickens the lifeless faculties of the soul to appreciate heavenly things, and attracts the affections toward God and the truth. Without the presence of Jesus in the heart, religious service is only dead, cold formalism. The longing desire for communion with God soon ceases when the Spirit of God is grieved from us; but when Christ is in us the hope of glory, we are constantly directed to think and act in reference to the glory of God. The questions will arise, "Will this do honor to Jesus? Will this be approved of by him? Shall I be able to maintain my integrity if I enter into this agreement?" God will be made the counselor of the soul, and we shall be led into safe paths, and the will of God will be made the supreme guide of our lives. This is heavenly wisdom, imparted to the soul by the Father of light, and it makes the Christian, however humble, the light of the world. <RH, April 17, 1888 par. 14>

## April 24, 1888 *Preach the Word.*

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By Mrs. E. G. White.  
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"I charge thee therefore before God, and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing and his kingdom; Preach the word; be instant in season, out of season; reprove, rebuke, exhort, with all long suffering and doctrine." <RH, April 24, 1888 par. 1>

The duty of the minister of Christ is made plain in these direct and forcible words. He is charged to "preach the word," not the opinions and traditions of men, not pleasing anecdotes or sensational stories to move the fancy and excite the emotions. He is not to exalt himself by parading his accomplishments, and by seeking to make manifest his wisdom; but as in the presence of God and Christ, who shall judge the quick and the dead, he is to stand before a dying world and preach the solemn truth of God. There is to be no levity, no trifling, no fanciful interpretation, but in sincerity and deep earnestness the minister must be as a voice from God expounding the sacred Scripture. <RH, April 24, 1888 par. 2>

There are ministers who wrest the word of God, to their own destruction. They handle the Scriptures deceitfully, and will receive the greater condemnation when they appear before the Judge of all the earth to render up their account. Those who make it appear that the inspired utterances of the Bible support false doctrines that teach the transgression of God's law, though they stand in the sacred desk, are agents of Satan, and are deceiving and being deceived. <RH, April 24, 1888 par. 3>

The faithful minister of Christ must preach the word of God in such a manner as will carry a weight of influence, and impress men with the importance and truth of its instruction. He must be instant in season and out of season, ready to seize and improve every opportunity to further the work of God. His appointments should be filled with promptness and interest. He cannot afford to be negligent or indifferent when a suitable occasion presents itself for bringing the truth before the minds of men. To be "instant in season," is to be alert to the privileges of the house and hour of worship and to the time when men are conversing on the topics of religion. And "out of season," when you are at the fireside, in the field, by the way-side, in the market, seek to be ready to turn the thoughts of men, in a *suitable* and *wise* manner, to the great themes of the Bible. With tender and fervent spirit urge the claims of God upon the soul. Many, many precious opportunities are allowed to slip by unimproved, because men are persuaded that it is out of season. But who knows what might be the effect of a wise appeal to the conscience, by using the word of God that will accomplish that for which God has given it? It is written, "In the morning sow thy seed, and in the evening withhold not thy hand; for thou knowest not whether shall prosper, either this or that, or whether they shall both be alike good." Satan has a whole store of excuses and evasions to keep men from the performance of duty. If he can lead them to neglect their opportunities, he can keep souls in darkness that might have yielded to the claims of the truth, if the followers of Christ had discerned their advantage and improved upon it. <RH, April 24, 1888 par. 4>

The minister is not only to warn men, but to "reprove, rebuke, exhort with all long-suffering and doctrine." On every hand there are openings for the work of the God-fearing minister; and he who deals faithfully, as one who must give an account, is a laborer together with God. He is sowing seeds of eternal truth, and though he may bear a burdened heart, and send up prayers with supplication and tears, he will come again with rejoicing, bringing his sheaves with him. <RH, April 24, 1888 par. 5>

The minister who loves to sermonize will be in danger of preaching long and wordy discourses. His prolonged effort will leave him without strength or disposition to engage in personal and individual labor. <RH, April 24, 1888 par. 6>

Ministering in the sacred desk is not the complete work of the ambassador of Christ. Paul, as well as laboring publicly, went from house to house preaching repentance toward God and faith toward our Lord Jesus Christ. He met with men at their homes, and besought them with tears, declaring unto them the whole counsel of God. Jesus came in personal contact with men. He did not stand aloof and apart from those who needed his help. He entered the homes of men, comforted the mourner, healed the sick, aroused the careless, and went about doing good. And if we follow in the footsteps of Jesus, we must do as he did. We must give men the same kind of help as he did. We must come close to the hearts of those who need our ministry. We must open the Bible to the understanding, present the claims of God's law, read the promises to the hesitating, urge the backward, arouse the careless, strengthen the weak. The minister must become a servant unto all men, like Him who came "not to be ministered unto, but to minister." This is faithful dealing with the flock of Christ. <RH, April 24, 1888 par. 7>

There are many who neglect the work of personal and private intercourse with families and individuals. Many leave their fields of labor with much neglected that should have been done. They have not reproved the injurious and evil



habits of the people, nor showed the positive necessity of clearing the life from everything condemned by the word of God. The fear of giving offense, of losing the friendship of men, often causes the minister to lower the standard to the people, instead of bringing the people up to the standard. Plain dealing with errors at the right time will prevent a vast amount of evil, and will be the means of saving souls from destruction. <RH, April 24, 1888 par. 8>

If this work is neglected by one, it has to be done by some other under more unfavorable circumstances; for those who are in error think the faithful reprove is exacting and uncharitable by comparing him to the first laborer. Oh, how important it is that every one should be faithful to his God-given trust! It is not enough to be simply a minister in the desk. You must reprove, rebuke, exhort, give full proof of your ministry, ever showing your disapproval of iniquity and your sorrow for sin. But all efforts must be made in the spirit of meekness, of long suffering love and untiring patience. Nothing will be gained by manifesting impatience or unholy anger. You must cherish the spirit of the meek and lowly Jesus. If there seems to be but little good resulting from your work, you are not to be discouraged. It will work for your good; for the long-suffering will make you patient, and give you an experience in trusting God in dark hours. Keep working, be discreet, be discerning when to speak and when to be silent; watch for souls as they who must give an account--watch for the devices of Satan, lest you be beguiled from doing the disagreeable duty. Difficulties must not dishearten or intimidate you. With strong faith, with well-balanced minds, with intrepid purpose, meet the difficulties and overcome them. Do the work of an evangelist; and that is to water the seed already sown. <RH, April 24, 1888 par. 9>

When the laborer is called to other fields, the new church should not be left destitute of help. It should be visited and strengthened from time to time. Timothy was to go from church to church, and do this very work of building up the churches. He was not to be settled over one church, but he was to minister to those that were raised up, confirming them in the faith. <RH, April 24, 1888 par. 10>

Those who preach the word must have an understanding of its doctrines and principles. They must study to show themselves approved unto God. As the servant of God opens the word of truth and humbly seeks to know its significance, its meaning will grow clear to his understanding. But he must be a diligent, painstaking student. He must not be content to depend upon the researches of other minds. He must search for himself. Strength of mind is acquired by exercise. Ability to expound the word of God, depends upon the work that is put into the time of study--depends upon the attitude of the soul toward God. The mental faculties must become strong and able to deal with great questions of truth and duty. The study should be critical and thorough, and should be pursued with meekness, and with sincerity of purpose, to know the truth as it is in Jesus. <RH, April 24, 1888 par. 11>

There is little benefit derived from a hasty reading of the Bible. One may read the whole Bible through, and yet fail to see its beauty, or to comprehend its deep and hidden meaning. One passage studied until its significance is clear to the mind, and its relation to the plan of salvation is evident, is of more value than the perusal of many chapters with no definite purpose in view, and no positive instruction gained. <RH, April 24, 1888 par. 12>

Those who enter the sacred desk should not feel when they have become able to present a certain round of subjects, that they are excused from further labor and study. There is no end of preparation for the solemn responsibilities of your office. The importance of your position as a representative of Christ, should urge you to most diligent habits in acquiring all the knowledge possible to be obtained. Carefully, prayerfully, conscientiously, you should search the Scriptures, that you may be able to give meat in due season to the household of God. You must bring forth things new and old from the treasure-house of God's word. <RH, April 24, 1888 par. 13>

"Preach the word." It is the word that demands your attention. There is not so much need of a knowledge of authors as of an understanding of the Book of books. A thoughtful and painstaking task is put upon the mind when the sacred Scriptures are diligently searched. The practicing of the truth in your daily life is to preach the word, as well as the exposition of Scripture in the pulpit. The knowledge you obtain is to be committed to faithful men who in turn will teach others. <RH, April 24, 1888 par. 14>

Every one should seek to understand the great truths of the plan of salvation, that he may be ready to give an answer to every one who asks the reason of his hope. You should know what caused the fall of Adam, so that you may not commit the same error, and lose heaven as he lost paradise. You should study the lives of patriarchs and prophets, and the history of God's dealing with men in the past; for these things were "written for our admonition, upon whom the ends of the world are come." We should study the divine precepts, and seek to comprehend their depth. We should meditate upon them until we discern their importance and immutability. We should study the life of our Redeemer, for he is the only perfect example for men. We should contemplate the infinite sacrifice of Calvary, and behold the exceeding sinfulness of sin and the righteousness of the law. You will come from a concentrated study of the theme of redemption strengthened and ennobled. Your comprehension of the character of God will be deepened; and with the whole plan of salvation clearly defined in your mind, you will be better able to fulfill your divine commission. From a sense of thorough conviction, you can then testify to men of the immutable character of the law manifested by the death

of Christ on the cross, the malignant nature of sin, and the righteousness of God in justifying the believer in Jesus, on condition of his future obedience to the statutes of God's government in heaven and earth. <RH, April 24, 1888 par. 15>

Thousands more might have been saved if men had preached the word, instead of the maxims, philosophies, and doctrines of men. If from every pulpit had sounded the faithful truth of God, men would have been left with a better knowledge of the Bible, with a deeper conviction of the truth of its principles, and the reality of its promises; and far more might have come to an understanding of what is truth. The world is full of unsound doctrines, of the traditions and opinions of men, of seducing theories of evil spirits; but let every one who has a knowledge of the present truth, study to show himself approved unto God; and by word and action let him proclaim the word of God that "liveth and abideth forever." <RH, April 24, 1888 par. 16>

## **May 1, 1888 *The Use of Talents.***

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**By Mrs. E. G. White.**  
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The parable of the talents should be a matter of the most careful and prayerful study; for it has a personal and individual application to every man, woman, and child possessed of the powers of reason. Your obligation and responsibility are in proportion to the talents God has bestowed upon you. There is not a follower of Christ but has some peculiar gift for the use of which he is accountable to God. Many have excused themselves from rendering their gift to the service of Christ, because others were possessed of superior endowments and advantages. The opinion has prevailed that only those who are especially talented are required to sanctify their abilities to the service of God. It has come to be understood that talents are given only to a certain favored class, to the exclusion of others who, of course, are not called upon to share in the toils or rewards. But it is not so represented in the parable. When the master of the house called his servants, he gave to every man *his* work. The whole family of God are included in the responsibility of using their Lord's goods. Every individual, from the lowliest and most obscure to the greatest and most exalted, is a moral agent endowed with abilities for which he is accountable to God. To a greater or less degree, all are placed in charge of the talents of their Lord. The spiritual, mental, and physical ability, the influence, station, possessions, affections, sympathies, all are precious talents to be used in the cause of the Master for the salvation of souls for whom Christ died. <RH, May 1, 1888 par. 1>

How few appreciate these blessings? How few seek to improve their talent, and increase their usefulness in the world! The Master has given to every man his work. He has given to every man according to his ability, and his trust is in proportion to his capacity. God requires every one to be a worker in his vineyard. You are to take up the work that has been placed in your charge, and to do it faithfully. "Whatsoever thy hand findeth to do, do it with thy might; for there is no work, nor device, nor knowledge, nor wisdom, in the grave, whither thou goest." Let the business man do his business in a way that will glorify his Master because of his fidelity. Let him carry his religion into everything that is done and reveal to men the Spirit of Christ. Let the mechanic be a diligent and faithful representative of Him who toiled in the lowly walks of life in the cities of Judea. Let every one who names the name of Christ so work, that man by seeing his good works may be led to glorify his Creator and Redeemer. "Whatsoever ye do, do it heartily, as to the Lord." Let the upbuilding of the kingdom of Christ be your constant thought, and let every effort be directed toward this one end. <RH, May 1, 1888 par. 2>

Those who have been blessed with superior talents should not depreciate the value of the services of those who are less gifted than themselves. The smallest trust is a trust from God. The one talent, through diligent use with the blessing of God, will be doubled, and the two used in the service of Christ will be increased to four; and thus the humblest instrument may grow in power and usefulness. The earnest purpose, the self-denying efforts, are all seen, appreciated, and accepted by the God of heaven. "Take heed that ye despise not one of these little ones." God alone can estimate the worth of their service, and see the far-reaching influence of him who works for the glory of his Maker. <RH, May 1, 1888 par. 3>

We are to make the very best use of our opportunities, and to study to show ourselves approved unto God. God will accept our best efforts; but let no one imagine he will be pleased with ignorance and inability when, with proper improvement of privileges bestowed, a better service might be supplied. We are not to despise the day of small things; but by a diligent care and perseverance, we are to make the small opportunities and talents minister to our advancement in divine life, and hasten us on to a more intelligent and better service. But when we have done all that we can do, we are to count ourselves unprofitable servants. There is no room for pride in our efforts; for we are dependent every

moment upon the grace of God, and we have nothing that we did not receive. Says Jesus, "Without me ye can do nothing." <RH, May 1, 1888 par. 4>

We are responsible only for the talents which God has bestowed upon us. The Lord does not reprove the servant who has doubled his talent, who has done according to his ability. He who thus proves his fidelity can be commended and rewarded; but he who loiters in the vineyard, he who does nothing, or does negligently the work of the Lord, makes manifest his real interest in the work to which he has been called, by his works. He shows that his heart is not in the service for which he has been engaged. He has digged in the earth, and has hidden his Lord's money. The talent given to him for the glory of God and the salvation of souls, has been unappreciated and abused. The good it might have done is left unaccomplished, and the Lord cannot receive his own with usury. <RH, May 1, 1888 par. 5>

Let none mourn that they have not larger talents to use for the Master. While you are dissatisfied and complaining, you are losing precious time and wasting valuable opportunities. Thank God for the ability you have, and pray that you may be enabled to meet the responsibilities that have been placed upon you. If you desire greater usefulness, go to work and acquire what you mourn for. Go to work with steady patience, and do your very best, irrespective of what others are doing. "Every one of us shall give account of himself to God." Let not your thought or your words be, "O that I had a larger work! O that I were in this or that position!" Do your duty where you are. Make the best investments possible with your intrusted gift in the very place where your work will count the most before God. Put away all murmuring and strife. Labor not for the supremacy. Be not envious of the talents of others; for that will not increase your ability to do a good or a great work. Use your gift in meekness, in humility, in trusting faith, and wait till the day of reckoning, and you will have no cause for grief or shame. <RH, May 1, 1888 par. 6>

It is easy for us to entertain ideas that we know more than we really do, and when tried we stumble over little matters as though they were great difficulties. Do not aspire to do some great service, when the duty of today has not been done with fidelity. Take up the commonplace care, trade on the humble talent with a solemn sense of your responsibility for the right use of every power, every thought that God has given you. God asks no less of the lowliest, than of the most exalted; each must do his appointed work with cheerful alacrity, according to the measure of the gift of Christ. The first thing to gain is a humble sense of your own weakness. Begin to see that you do not possess one tithe of the knowledge that you should possess. Begin to see how you have wasted your privileges, and how much you owe to the mercy of God. Draw near to the divine Model, until you can appreciate your deficiency, and you will be thankful for any place in the service of the Lord. Do not be discouraged when you realize how far short you come. "Draw nigh to God, and he will draw nigh to you." The promise of God is, "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, May 1, 1888 par. 7>

The church of God is made up of persons of different abilities. Like vessels of various dimensions, we are placed in the house of the Lord; but it is not expected that the smaller vessels will contain all that the larger ones will hold. All that is required, is that the vessel shall be full and hold according to its ability. If you perform faithfully the duties in your path, you will be an acceptable servant, an honored vessel. You should feel that Christ has set a high value upon your soul. He has, at an infinite cost, provided a way by which you may escape the corruption that is in the world through lust, and become a partaker of the divine nature. <RH, May 1, 1888 par. 8>

There is a great and important work that each one can do, through the grace of Christ; that is, to "cease to do evil," and to "learn to do well." Do not fail to appreciate the daily blessings that God bestows upon you. Resolve that you will not utter one word of complaint against God, or against your brethren. To speak against your brethren, is to speak against Christ. Christ identifies his interests with the interests of suffering humanity. "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me." Let us make a covenant with God that we will not speak one word of envy or unkindness. Let not your lips dishonor God by fretful words of complaint and dissatisfaction. Educate your lips to praise Him from whom all blessings flow. <RH, May 1, 1888 par. 9>

Jesus declared of his people, "Ye are the light of the world." And he said again, "Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven." Those who will not become connected with Jesus Christ, the Sun of Righteousness, will not become channels of light, but they will be held responsible for what they might have been through his grace. God has endowed us with talents for his service and glory, and we should seek to put our gifts out to the exchangers, that interest may be returned to our Heavenly Father. <RH, May 1, 1888 par. 10>

In order that we may become instruments fit for a valuable service, we must be prepared for our labor. We are as rough stones from the quarry, and we must be chiseled and hewn, until God sees that the unsightly edges are all taken off, and we are fitted and polished for a place in the heavenly temple. Do not entertain the idea that because you have accepted the truth, you have attained perfection. The work of character-building is a life-long work. The Bible must be studied in order that you may properly estimate your progress, and understand your obligations. It is necessary for you to look constantly into the great moral mirror, to measure your attainments by the great standard of holiness. The

principles of God's law must become the principles of your life and the motive power of all your actions. The impulses of your heart must be regulated by the gospel of the Son of God, and your character must be fashioned after the divine Pattern. The truth you profess must be established in reverent and holy purposes to honor God and benefit mankind. This is the only successful method of controlling the life. There should be steady, persevering, persistent advancement in the Christian pathway. A fitful experience is of little value. The impulsive effort to overcome is often as impulsively discontinued as begun. There should be a determined resistance of evil in the strength of Christ. Forgetting what is behind, we should press toward the mark with all diligence. The truth must be stamped upon the soul, woven into the character, until the life is sanctified through the power of God. While God works in you, to will and to do of his own good pleasure, you are to work out your own salvation with fear and trembling. You have something more to do than simply to believe. "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." Use your talents for God in humble faith and love, and he who has been faithful over the "few things" of earth, will be made ruler over "many things" in the eternal world of glory. <RH, May 1, 1888 par. 11>

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## **May 8, 1888 "Some Shall Depart From the Faith."**

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**By Mrs. E. G. White.**  
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When the Redeemer of the world walked among men, many who identified themselves with him as his disciples, afterward forsook him, and became his bitterest enemies. The Saviour tested their faith, and developed the real characters of the most ardent believers by applying spiritual truths to their hearts. At one time when the multitude were gathered about him, he uttered a truth revealing the requirements for his service, and the people were offended. Jesus said unto them, "Except ye eat the flesh of the Son of man, and drink his blood, ye have no life in you. . . . Many therefore of his disciples when they had heard this, said, This is a hard saying; who can hear it? When Jesus knew in himself that his disciples murmured at it, he said unto them, Doth this offend you? What and if ye shall see the Son of man ascend up where he was before? It is the Spirit that quickeneth; the flesh profiteth nothing: the words that I speak unto you, they are spirit, and they are life. But there are some of you that believe not. For Jesus knew from the beginning who they were that believed not, and who should betray him. And he said, Therefore said I unto you, that no man can come unto me, except it were given unto him of my Father. From that time many of his disciples went back, and walked no more with him." <RH, May 8, 1888 par. 1>

The Saviour knew the character of those who claimed to be his followers, and his words tested the quality of their faith. He spoke a sacred, eternal truth, regarding the relation that must exist between himself and his followers. Their spiritual life must be sustained by assimilating the principles of the truth. They must accept, believe, and act upon the words he uttered, which were spirit and life; and by this means they would become partakers of the divine nature. They must be Christlike, meek and lowly of heart, self-denying, self-sacrificing; they must walk in the narrow path trodden by the Man of Calvary, if they would share in the gift of life, and the glory of heaven. But the test was too great. They walked no more with him. They could not hear the saying, nor comprehend the nature of the truth he taught. <RH, May 8, 1888 par. 2>

As they turned away from the divine Teacher, a different spirit took control of their minds. They could see nothing attractive in Him whom they had once found so interesting. They sought out his enemies, for they were in harmony with their spirit and work. They carried all kinds of false reports, misinterpreted his words, falsified his statements, and impugned his motives, thus inflaming the passions of men, and confirming them in hatred and unbelief. They sustained their course by gathering up every item that could be turned against him; and such indignation was stirred up by these apostates that his life was in danger, and he could not walk in Jewry, but went into Galilee. Even his relatives were so influenced that they partook of this bitter spirit of prejudice and unbelief, and thought that he could not be the Messiah. They were dissatisfied with his manner of working, and urged that if he were the Saviour of the people, he should make himself known by asserting his power, and sustaining his claims. "For," says the inspired word, "neither did his brethren believe in him." The unbelief of his kindred was most cutting to the heart of Jesus. <RH, May 8, 1888 par. 3>

What a position was this for the Son of God, the Majesty of heaven! "He came unto his own, and his own received him not." Even his brethren did not believe on him. But did this prove his mission a failure? Did it destroy his truth and make him a false teacher, an impostor? Jesus answered his unbelieving brethren as they urged him to prove his Messiahship before the world, "My time is not yet come: but your time is always ready. The world cannot hate you; but



me it hateth, because I testify of it, that the works thereof are evil." "And there was much murmuring among the people concerning him: for some said, He is a good man: others said, Nay; but he deceiveth the people." <RH, May 8, 1888 par. 4>

There was a division among the people concerning the world's Redeemer. Like seeks like. Like appreciates like, and those who loved truth gave their verdict of the righteousness of Jesus; but wherever evil exists, it leagues with evil for the destruction of the good. Fallen men and fallen angels, by likeness of purpose and principle, will join in a desperate and determined companionship to resist truth and righteousness. When Satan can induce men, as he induced angels, to unite with him in rebellion, he has them as his allies and associates in every enterprise formed for the seduction of souls from the principles of truth. Whatever disunion there may be among themselves on other matters, the wicked are one in their opposition and hatred of the truth. <RH, May 8, 1888 par. 5>

The word of God declares that the followers of Christ will be called upon to endure trials for the sake of truth. Says Paul, "Yea, and all that will live godly in Christ Jesus shall suffer persecution; for "evil men and seducers shall wax worse and worse, deceiving, and being deceived." Said our Lord, "These things have I spoken unto you, that ye should not be offended. They shall put you out of the synagogues: yea, the time cometh, that whosoever killeth you will think that he doeth God service." With what zeal will the workers of iniquity pursue their Satanic purpose! They will put light for darkness, and darkness for light, until they will sincerely believe they are servants of God, and doing him service by persecuting his children. It has been so in the conflicts of the past; and in the closing work of God the same spirit will be manifested. Says the prophet, "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." Jesus was treated as the worst of malefactors, and the servant is not greater than his Lord. Said the Saviour, "These things will they do unto you, because they have not known the Father, nor me. But these things have I told you, that when the time shall come, ye may remember that I told you of them." <RH, May 8, 1888 par. 6>

In these last days, when iniquity shall abound, and the love of many shall wax cold, God will have a people to glorify his name, and stand as reprovers of unrighteousness. They are to be a "peculiar people," who will be true to the law of God, when the world shall seek to make void its precepts; and when the converting power of God works through his servants, the hosts of darkness will array themselves in bitter and determined opposition. Satan will work with "all power and signs and lying wonders, and with all deceivableness of unrighteousness." He will employ every device of deception to seduce the souls of men and if "it were possible," he "shall deceive the very elect." <RH, May 8, 1888 par. 7>

We must put on the whole armor of God that we may be able to stand. There will be a constant conflict from the time of our determination to serve the God of heaven, until we are delivered out of this present evil world. There is no release from this war. The work of God for this time cannot be accomplished without arousing opposition, reproach, and calumny. Satan is at enmity with the truth, and he will instigate against its advocates every manner of warfare. His efforts to overthrow the word of God will not be wholly confined to the ranks of its avowed enemies; but among those who claim to believe and practice it, "some shall depart from the faith." The impression given by those who have turned away from the doctrines of the Bible, is that the work committed to men for this day will come to a speedy end, and thus they make it manifest that they have esteemed themselves as the very pillars of the truth. "Nevertheless, the foundation of God standeth sure, having this seal, The Lord knoweth them that are his;" and the work goes on to accomplish the fulfillment of the sure word of prophecy. The infinite God is the originator and sustainer of his work and his people. The cause of Christ does not stand in the wisdom of man, and it cannot be overthrown by his power. "The Lord knoweth them that are his." He can discern the steadfast souls who stand by faith, who will not be moved from their allegiance to him and his law. He reads the hearts of his children, and knows those, also, that believe not. <RH, May 8, 1888 par. 8>

Our work is an aggressive one, and as faithful soldiers of Jesus, we must bear the blood-stained banner into the very strongholds of the enemy. "We wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places." If we will consent to lay down our arms, to lower the blood-stained banner, to become the captives and servants of Satan, we may be released from the conflict and the suffering. But this peace will be gained only at the loss of Christ and heaven. We cannot accept peace on such conditions. Let it be war, war, to the end of earth's history, rather than peace through apostasy and sin. <RH, May 8, 1888 par. 9>

The work of apostasy begins in some secret rebellion of the heart against the requirements of God's law. Unholy desires, unlawful ambitions, are cherished and indulged, and unbelief and darkness separate the soul from God. If we do not overcome these evils, they will overcome us. Men who have long been advancing in the path of truth, will be tested with trial and temptation. Those who listen to the suggestions of Satan, and swerve from their integrity, begin the downward path, and some masterful temptation hastens them on in the way of apostasy, till their descent is marked and rapid. Sins that were once most repugnant, become attractive, and are welcomed and practiced by those who have cast off the fear of God and their allegiance to his law. But the most pleasurable beginning in transgression, will end in

misery, degradation, and ruin. <RH, May 8, 1888 par. 10>

We need to be constantly on our guard, to watch and pray lest we enter into temptation. The indulgence of spiritual pride, of unholy desires, of evil thoughts, of anything that separates us from an intimate and sacred association with Jesus, imperils our souls. We must have living faith in God. We must "fight the good fight of faith," if we would "lay hold on eternal life." We are "kept by the power of God through faith unto salvation." If the thought of apostasy is grievous to you, and you do not desire to become the enemies of the truth, the accusers of the brethren, then "abhor that which is evil; cleave to that which is good;" and believe in Him who is "able to keep you from falling, and to present you faultless before the presence of his glory with exceeding joy. <RH, May 8, 1888 par. 11>

## **May 15, 1888 Work for the Church.**

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**By Mrs. E. G. White.**  
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There are but few of our churches that can enjoy the labors of a minister, except at long intervals. They must depend upon their own efforts, with God's blessing, to maintain spiritual life. In the absence of preaching, it rests with them to keep up the interest of the meetings, and to preserve the church in a healthy, growing condition. In every church there is talent, which, with the right kind of labor, might be developed to become a great help in this work. There should be a well-organized plan for the employment of workers to go into the churches, large and small, to instruct the members how to labor for the upbuilding of the church, and also for unbelievers. It is not mere sermonizing that is needed, but educating. The people must be taught the necessity of personal piety and home religion. The life and teachings of Christ must be presented before them. This is the work that will accomplish the greatest good for our churches. <RH, May 15, 1888 par. 1>

Brotherly love is greatly lacking. Those who profess to love the Saviour neglect to cultivate a warm attachment for his people. Just prior to the crucifixion, Christ, in his last lessons to his disciples, enforced upon them the love which they should have for one another. "By this," he says, "shall all men know that ye are my disciples, if ye have love one to another." The apostle John dwells particularly upon the love which should exist among brethren. It is interwoven with all his epistles, and up to the day of his death he dwelt upon this love, and urged upon believers its constant exercise. This precious grace needs to be cultivated in the church. We are of the same faith, members of one family, all children of the same Heavenly Father, with the same blessed hope of immortality. How close and tender should be the tie which binds us together! <RH, May 15, 1888 par. 2>

It is their distance from Christ that keeps his professed people at so great a distance from one another. When Christ is looked to as the great Exemplar, then they will seek to catch his spirit, and to imitate his example. We need to study the Bible more, that our minds may dwell upon the infinite sacrifice of Christ, and his mediation in our behalf. As we see his love, his humiliation for us, the same spirit of self-denial and sacrifice for others' good will be kindled in our hearts. Beholding Jesus by the eye of faith, we shall be "changed into the same image from glory to glory, even as by the Spirit of the Lord." <RH, May 15, 1888 par. 3>

There should be those in the churches who can help their brethren to learn the will of God as revealed in his word. Those who are qualified to do this should invite members of the church to study the Bible with them. Let them seek, in a pleasing, discreet manner, to enlighten the understanding and impress the conscience. In helping others to become acquainted with the Scriptures, they should not think a sacrifice too great, or regard the time as other than most profitably employed. <RH, May 15, 1888 par. 4>

That which is needed now for the upbuilding of our churches is the nice work of wise laborers to discern and develop talent in the church that can be educated for the Master's service. Those who shall labor in visiting the churches should give them instruction in the Bible reading and missionary work. Let there be a class for the training of the youth who are willing to work if they are taught how. Young men and women should be educated to become workers at home, in their own neighborhoods, and in the church. <RH, May 15, 1888 par. 5>

That church only is strong that is a working church. The thinking powers should be consecrated to Christ, and ways and means should be devised to serve him best. Let all set their hearts and minds to become intelligent in regard to the work for this time, qualifying themselves to do that for which they are best adapted. Men who make a success in business life are keen, apt, and prompt. We must exercise equal tact and energy in the service of God. Let every man, of whatever trade or profession, make the cause of God his first interest, not only exercising his talents to advance the Lord's work, but cultivating his ability to this end. Many a man devotes months and years to the acquirement of a trade

or profession, that he may become a successful worker in the world. Should he not make as great an effort to cultivate those talents which would make him a successful worker for God? <RH, May 15, 1888 par. 6>

All this work of training should be accompanied with earnest seeking of the Lord for his Holy Spirit. Let this be urged home upon those who are willing to give themselves to the Master's service. No one who will indulge in jesting, in pleasure-seeking, or in any sinful practice, can be accepted as a worker for God. Our conduct is watched by the world; every act is scrutinized and commented upon. There must be diligent cultivation of the Christian graces, that those who profess the truth may be able to teach it to others as it is in Jesus, that they themselves may be ensamples, and that our enemies may be able to say no evil of us truthfully. In all their intercourse with unbelievers they are exerting an influence for good or for evil. They are either a savor of life unto life or of death unto death. God calls for greater piety, for holiness of life and purity of conduct, in accordance with the elevating, sanctifying truths which we profess. Your life should be such that unbelievers, seeing your godly walk and circumspect conversation, may be charmed with the faith that produces such results. <RH, May 15, 1888 par. 7>

There is a great neglect to obtain that Scriptural knowledge that is essential that your life in all points may be conformed to the spirit of the gospel. Very much has been lost by our unlikeness to Jesus--lost because we do not in our own conduct present the loveliness of a Christ-like life, and adorn by the Christian graces the doctrine of our Saviour. <RH, May 15, 1888 par. 8>

Let the workers avoid everything that approaches to pride and self-esteem. Cultivate modesty of deportment. Humility is repeatedly and most expressly enjoined in the Scriptures. Says Peter, "Be clothed with humility : for God resisteth the proud, and giveth grace to the humble." The wise man declares, "Before honor is humility." And Jesus taught his followers that "he that humbleth himself shall be exalted." "Thus saith the high and lofty One that inhabiteth eternity, whose name is Holy : I dwell in the high and holy place, with him also that is of a contrite and humble spirit, to revive the spirit of the humble, and to revive the heart of the contrite ones." "Blessed are the poor in spirit ; for theirs is the kingdom of heaven." <RH, May 15, 1888 par. 9>

There is a much greater work devolving upon the individual members of the church than they realize. They are not awake to the claims of God upon them. The time has come when every means must be devised that can aid in preparing a people to stand in the day of God. We must be wide awake not to let precious opportunities pass unimproved. We must do all that we possibly can do to win souls to love God and keep his commandments. Jesus requires this of those who know the truth. Is his demand unreasonable? Do we not have the life of Christ as our example? Do we not owe to Christ a debt of love, of earnest, unselfish labor for the salvation of souls for whom he has given his own life? <RH, May 15, 1888 par. 10>

There are many of the members of our large churches doing comparatively nothing, who might accomplish a good work, if, instead of crowding together, they would scatter into places that have not yet been entered by the truth. Trees that are planted too thickly do not flourish. They are often transplanted by the gardener, that they may have room to grow, and not become dwarfed and sickly. The same rule would work well for our large churches. Many are dying spiritually for want of this very work. In the shadow of so many other trees, they are becoming sickly and worthless. Transplanted, they would have room to grow strong and vigorous. <RH, May 15, 1888 par. 11>

It is not the purpose of God that his people should colonize, or settle together in large communities. The disciples of Christ are his representatives upon the earth, and God designs that they shall be scattered all over the country, in the towns, cities, and villages, as lights amid the darkness of the world. They are to be missionaries for God, by their faith and works testifying to the near approach of the coming Saviour. <RH, May 15, 1888 par. 12>

The lay members of our churches can accomplish a work which as yet they have scarcely begun. None should move into new places merely for the sake of worldly advantage, but where there is an opening to obtain a livelihood, let families that are well-grounded in the truth enter, one or two families in a place, to work as missionaries. They should feel a love for souls, a burden of labor for them, and should make it a study how to bring them into the truth. They can circulate our publications, hold meetings in their own houses, become acquainted with their neighbors, and invite them to come to the meetings and Bible readings. They can let their light shine in good works. <RH, May 15, 1888 par. 13>

Let the workers stand alone in God, weeping, praying, laboring, for the salvation of their fellowmen. Remember that you are running a race, striving for an immortal crown. While so many love the praise of men more than favor of God, let it be yours to labor in humility. Learn to exercise faith in presenting the case of your neighbors before the throne of grace, and pleading with God to touch their hearts. In this way effectual missionary work may be done. Some may be reached who would not listen to a minister or a colporter. And those who thus go into a new place will be able to learn the best ways and means of approaching the people there, and they can prepare the way for other laborers. <RH, May 15, 1888 par. 14>

A precious experience may be gained by one who engages in this work. He has upon his heart the burden of the souls of his neighbors. He must have the help of Jesus. How careful he will be to walk circumspectly, that his prayers may

not be hindered, that no cherished sin may separate him from God! While helping others, such a worker is himself obtaining spiritual strength and understanding, and in this humble school he may become qualified to enter a wider field. <RH, May 15, 1888 par. 15>

Christ declares, "Herein is my Father glorified, that ye bear *much* fruit." God has endowed us with faculties, and intrusted to us talents, to be used. To every man is given his work, not merely work in his fields of corn and wheat, but earnest, persevering work for the salvation of souls. Every stone in God's temple must be a living stone; he wants it to shine, emitting light to the world. Let the laymen do all they can do; and as they use the talents they already have, God will give them more grace and increased ability. Many of our missionary enterprises are crippled because there are so many who refuse to enter the doors of usefulness that are plainly opened before them. Let all who believe the truth go to work. Do the work that lies nearest you; do anything, however humble, rather than be, like the men of Meroz, do-nothings. <RH, May 15, 1888 par. 16>

We shall not be stinted for means if we will only go forward trusting in God. The Lord is willing to do a great work for all those who truly believe in him. If the lay members of the church will arouse to do their work in a quiet way, going a warfare at their own charges, each seeing how much he can do in winning souls to Jesus, we shall see many leaving the ranks of Satan to stand under the banner of Christ. If our people will act upon the light that is given in these remarks, showing that they sincerely believe the truth which they profess, wonderful revivals will follow; we shall surely see of the salvation of God, sinners will be converted, and many souls will be added to the church. When we 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. <RH, May 15, 1888 par. 17>

## **May 22, 1888 Missionary Work in the Neighborhood.**

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**By Mrs. E. G. White.**  
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Before his ascension to heaven, Jesus with hands outstretched in blessing to his disciples, gave them their commission: "Go ye into all the world, and preach the gospel to every creature." "Lo, I am with you always, even unto the end of the world." Repentance and remission of sins were to be preached in his name among all nations, but the work was to begin at Jerusalem. Before going out into new fields of labor, the disciples of Christ were to give the message to their own people. Home missions were to receive their first attention. <RH, May 22, 1888 par. 1>

Wherever the people of God are placed, in the crowded cities, in the villages, or among the country by-ways, there is a home mission field, for which a responsibility is laid upon them by their Lord's commission. They are to take up the duty which lies nearest. First of all is the work in the family; next they should seek to win their neighbors to Christ, and to bring before them the great truths for this time. <RH, May 22, 1888 par. 2>

This work places upon us a responsibility to recommend by our daily life the faith which we profess. The piety of its believers is the standard by which worldlings judge of the truth. In all our associations with unbelievers, be careful to give them no occasion to misjudge your faith, or to reproach the cause of truth which you advocate. Many hedge up the way by their own course of action. There is some indiscretion on their part. They are easily provoked. Little difficulties arise in trade or in some other temporal matter, which lead them to think themselves misjudged or wronged by their neighbors. These things are allowed to create coldness or ill feeling, and thus to close the door of access to those who might be reached by the truth. We should never allow matters of temporal interest to quench our love for souls. Brethren, be kind and courteous on all occasions. Never be sharp, critical, or exacting in your deal. If there is any advantage to be gained, give it to your neighbor, whom you are required to love as you love yourself. With the patience and love of Jesus, watch for opportunities to do him a kindness. Let him see that the religion which we profess does not close up nor freeze over the avenues of the soul, making us unsympathizing and exacting. Let a well-ordered life and a godly conversation testify to your sincerity and piety; and when you have thus gained his confidence, the way is opened for you to reach the heart by introducing the truth. <RH, May 22, 1888 par. 3>

If these matters, which may appear of minor consequence, are neglected, you may present the most convincing arguments in favor of the truth, but they will have no weight. If your family government is not according to the Bible rule, if your children are not brought up with habits of order and industry, if they are selfish, proud, disobedient, unthankful, unholy, be sure that your unbelieving neighbor will see and remark upon your neglect. "They would better spend their labor at home," he will say, "teaching piety and good behavior to their children, instead of trying to convert me." Very many have been caused to stumble by the inconsistencies of professed Christians, and have been led to reject



the precious truths of the Bible. <RH, May 22, 1888 par. 4>

The books of heaven will reveal a terrible record of unfulfilled home duties against parents who were considered intelligent missionary workers. How much more influence these parents might have had, how much more good they might have done, had they commenced the work at the right point, by setting their own house in order, and presenting to their neighbors a well-ordered family as evidence of the power of the truth! When it is seen that the children are not like worldlings, when the beauty of faith and the spirit of genuine Christianity are seen in them, it will be as a light pointing heavenward. <RH, May 22, 1888 par. 5>

It is the acts of faith and sacrifice in the so-called little things of life, the Spirit of Christ manifested at home, in the field, in the work shop, as well as in the church, that make us living epistles known and read of all. Men may combat and defy our logic, they may resist our appeals; but a life of holy purpose, of disinterested love, is an argument in favor of the truth that they cannot gainsay. Far more can be accomplished by humble, devoted, virtuous lives than can be gained by preaching when a godly example is lacking. <RH, May 22, 1888 par. 6>

There is a sad neglect of personal effort, both for the members of the family and for our neighbors. Many seem to rest perfectly easy, as if the heavenly messengers were to come to earth and in an audible voice proclaim the message of warning. They stand idle, virtually saying, "Am I my brother's keeper?" Many associate almost wholly with those of the same faith, and feel no duty to become acquainted with their neighbors who are ignorant of the great and testing truths for the last days. Ladies who in the parlor can engage in conversation with wonderful tact and earnestness, shrink from pointing the sinner to the Lamb of God. Oh! there is so much work for souls that is left undone because it is a cross, and because each seeks his own amusement, and works for his own selfish interest. Because of our unbelief, worldliness, and indolence, blood-bought souls in the very shadow of our homes are dying in their sins, and dying unwarned. <RH, May 22, 1888 par. 7>

Until the judgment it will never be known how much might have been done, how many plans might have been devised, to save souls by bringing them to the knowledge of the truth. But self-indulgence, unwillingness to sacrifice, and a lack of true spiritual discernment, have led many to overlook the open doors which they might have entered to do a good work for the Master. Love of ease has caused them to shun the wearing of Christ's yoke, the lifting of his burden. <RH, May 22, 1888 par. 8>

Many, many, are approaching the day of God doing nothing, shunning responsibilities, and as the result they are religious dwarfs. So far as work for God is concerned, the pages of their life history present a mournful blank. They are trees in the garden of God, but only cumberers of the ground, darkening with their unproductive boughs the ground which fruit-bearing trees might have occupied. <RH, May 22, 1888 par. 9>

Those who neglect their duty in the home and among their neighbors are, by their unfaithfulness, separating themselves from God. Their piety becomes tame and weak. Unfaithfulness at home leads to unfaithfulness in the church. They do not strengthen and build it up. Through their failures in duty, all their work is marked with blunders and defects. Their indifference and neglect have a molding influence upon all who have confidence in them as Christians. The errors of one are copied by many, and thus the evil goes on deepening and widening. Brethren, you may not see this, but so it stands in God's sight, and you must meet in it the judgment. <RH, May 22, 1888 par. 10>

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 with prayers and tears and warnings." <RH, May 22, 1888 par. 11>

In that day the Master will demand of his professed people, "What have you done to save the souls of your neighbors? There were many who were connected with you in worldly business, who lived close beside you, whom you might have warned. Why are they among the unsaved?" <RH, May 22, 1888 par. 12>

Brethren and sisters, what excuse can you render to God for this neglect of souls? I would present this matter to you as it has been presented to me; and in the light from the life of the Master, from the cross of Calvary, I urge you to arouse. I entreat you to take upon your own hearts the burden of your fellow-men. <RH, May 22, 1888 par. 13>

No one who professes to love Jesus can long retain the favor of God if he feels no interest for sinners around him. Those who seek merely to save their own souls and are indifferent to the condition and destiny of their fellow-men, will fail to put forth sufficient effort to secure their own salvation. In hiding their talents in the earth, they are throwing away their opportunities to obtain a star-gemmed crown. <RH, May 22, 1888 par. 14>

I write plainly that every effort may be made on the part of all to remove the frown of God from them by sincere repentance. Whatever the neglect of duty, of parents to children or of neighbor to neighbor, let it now be understood and repented of. If we have sinned against the Lord, we shall never have peace and restoration to his favor without full confession and reformation in regard to the very things in which we have been remiss. Not until we have used every means in our power to repair the evil, can God approve and bless us. The path of confession is humiliating, but it is the

only way by which we can receive strength to overcome. All the dropped stitches may never be picked up so that our work shall be as perfect and God-pleasing as it should have been; but every effort should be made to do this so far as it is possible to accomplish it. <RH, May 22, 1888 par. 15>

We have the promise, "If we confess our sins, He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." "As Moses lifted up the serpent in the wilderness," even so was "the Son of man . . . lifted up : that whosoever believeth in him should not perish, but have eternal life." We are to "look and live." Sinful and unworthy, we must cast our helpless souls upon the merits of a crucified and risen Saviour. Then will God restore unto us the joy of his salvation, and uphold us by his free Spirit. Then we may teach transgressors his way, and sinners shall be converted unto him. <RH, May 22, 1888 par. 16>

Brethren, the Lord calls upon you to redeem the time. Draw nigh to God. Take on your neck the yoke of Christ; stretch out your hands to lift his burden. Stir up the gift that is within you. You who have had opportunities and privileges to become acquainted with the reasons of our faith, use this knowledge in giving light to others. And do not rest satisfied with the little knowledge you already have. Search the Scriptures. Let no moment be unimproved. Dig for the precious gems of truth as for hid treasures, and pray for wisdom that you may present the truth to others in a clear, connected manner. <RH, May 22, 1888 par. 17>

Many who have been left to darkness and ruin might have been helped, had their neighbors, common men and women, come to them with the love of Christ glowing in their hearts, and put forth personal efforts for them. Many are waiting to be addressed thus personally. Humble, earnest conversation with such persons, and prayer for them, heart being brought close to heart, would in most cases be wholly successful. <RH, May 22, 1888 par. 18>

Let labor for souls become a part of your life. Go to the homes even of those who manifest no interest. While mercy's sweet voice invites the sinner, work with every energy of heart and brain, as did Paul, who "ceased not to warn every one night and day with tears." The heavenly messengers are waiting to co-operate with your efforts. Will you do the work appointed you of God? <RH, May 22, 1888 par. 19>

## **May 29, 1888 *Be of One Mind.***

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**By Mrs. E. G. White.**  
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The message of God for this time must go to every nation, kindred, tongue, and people. The Bible is to be opened to the understanding of men, women, and children in every part of the world; but there is so great an indifference to the teaching of the holy word of God, that those who accept the responsibility of enlightening others, must themselves be enlightened, so that they may be able to present the truth with clearness, and in such a manner that it will be recommended to the best judgment of honest minds. <RH, May 29, 1888 par. 1>

There are many workers in the cause who are not properly equipped for this great work, and when they are given some measure of success, they are in danger of becoming elated and self-sufficient. They work in their own strength, and do not discern their danger, and therefore, do not avoid the perils that are in their pathway. Erroneous ideas will be brought into the work, and presented as a part of the truth to the people; but everything that God has not connected with the truth will only serve to weaken the message and lessen the force of its claims. Satan is constantly seeking to divert the mind from the real work to a spurious work; and those who have but little experience in the dealings of God, are in danger of becoming bound about with overstrained notions, and of holding ideas similar in character to those which bound the Jews in the days of the Saviour's sojourn with men. The rigorous exactions of the Pharisees, the heavy yokes of the traditions of men, made of none effect the commandment of God, and the work of Christ was to free the truth from the rubbish of error and superstition, that men might behold the true character of God, and serve him in spirit and in truth. <RH, May 29, 1888 par. 2>

Those who proclaim the truth for today have a similar work to do. The truth must be lifted from the obscurity of men's traditions and errors that the world may behold the marvelous light of the gospel of the Son of God. There are those who turn away from this great and all-important work, to follow their own way. They have independent ideas and will not receive counsel. They choose to follow their own course, until the third angel's message becomes a thing of minor importance, and finally it loses all its value. They hold another doctrine, opposed in principal to the doctrine of the Bible. They do not comprehend the nature of the work, and instead of leading the people to the firm platform of truth, they lead them to place their feet on the sandy foundations of error. They induce men to wear a yoke that is not the yoke of the meek and lowly Jesus. <RH, May 29, 1888 par. 3>

We cannot exercise too great care in sending laborers into the cause of God. If one is left to engage in the work without thorough discipline, he is left to shape his own course. He is left with insufficient experience, with too limited knowledge of the truth, and the old errors which have not been thoroughly uprooted, will bear a part in his teaching and influence. His trumpet will not give a certain sound. The doctrine of truth will be mingled with error, and the result will be that those who are taught will cherish error as they do the truth. Those who are raised up under such a teacher, are in need of the most arduous and patient labor. It will be more difficult to reach and correct their errors, than to bring a company into the truth from the darkness of complete ignorance of the truth. It would have been better if they had not heard this mingling of the truth with falsehood, for then the truth in its purity would be more effective in reforming their lives and characters. More harm can be done by one who has a mixture of truth and error, than many who teach the whole truth can undo and correct. There is in the human heart a natural affinity for error and evil. Error takes root in the soil of the heart more readily, and grows more vigorously than the precious seeds of truth. 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." The Jews rejected the divine Son of God; but they were ready to accept many an impostor who came in his own name, making empty boasts of his power and authority. And so it is in our day. Men turn away their ears from hearing the truth and are turned unto fables. <RH, May 29, 1888 par. 4>

Those who would labor in word and doctrine, should be firmly established in the truth before they are authorized to go out into the field to teach others. The truth, pure and unadulterated, must be presented to the people. It is the third angel's message that bears the true test to the people. Satan will lead men to manufacture false tests, and thus seek to obscure the value of, and make of none effect, the message of truth. The commandment of God that has been almost universally made void, is the testing truth for this time. The Sabbath of Jehovah is to be brought to the attention of the world, whether they will hear or whether they will forbear. The word of the Lord, by the prophet Isaiah, declares to the men of this time, "Blessed is the man that doeth this, and the son of man that layeth hold on it; that keepeth the Sabbath from polluting it, and keepeth his hand from doing any evil." The Lord has said that the Sabbath was a sign between him and his people forever. The time is coming when all those who worship God will be distinguished by this sign. They will be known as the servants of God, by this mark of their allegiance to Heaven. But all man-made tests will divert the mind from the great and important doctrines that constitute the present truth. <RH, May 29, 1888 par. 5>

It is the desire and plan of Satan to bring in among us those who will go to great extremes,—people of narrow minds, who are critical and sharp, and very tenacious in holding their own conceptions of what the truth means. They will be exacting, and will seek to enforce rigorous duties, and go to great lengths in matters of minor importance, while they neglect the weightier matters of the law,—judgment and mercy and the love of God. Through the work of a few of this class of persons, the whole body of Sabbath-keepers will be designated as bigoted, Pharisaical, and fanatical. The work of the truth, because of these workers, will be thought to be unworthy of notice. <RH, May 29, 1888 par. 6>

God has a special work for the men of experience to do. They are to guard the cause of God. They are to see that the work of God is not committed to men who feel it their privilege to move out on their own independent judgment, to preach whatever they please, and to be responsible to no one for their instructions or work. Let this spirit of self-sufficiency once rule in our midst, and there will be no harmony of action, no unity of spirit, no safety for the work, and no healthful growth in the cause. There will be false teachers, evil workers who will, by insinuating error, draw away souls from the truth. Christ prayed that his followers might be one as he and the Father were one. Those who desire to see this prayer answered, should seek to discourage the slightest tendency to division, and try to keep the spirit of unity and love among brethren. <RH, May 29, 1888 par. 7>

God calls for laborers; but he wants those who are willing to submit their wills to his, and who will teach the truth as it is in Jesus. One worker who has been trained and educated for the work, who is controlled by the Spirit of Christ, will accomplish far more than ten laborers who go out deficient in knowledge, and weak in the faith. One who works in harmony with the counsel of God, and in unity with the brethren, will be more efficient to do good, than ten will be who do not realize the necessity of depending upon God, and of acting in harmony with the general plan of the work. <RH, May 29, 1888 par. 8>

The instruction of Paul to Titus is applicable to this time, and to our workers: "Speak thou the things which become sound doctrine." The apostle had to contend with evils of a similar character to those with which we will have to contend. He speaks of the faithful worker as "holding fast the faithful word as he hath been taught, that he may be able by sound doctrine both to exhort and to convince the gainsayers. For there are many unruly and vain talkers and deceivers, specially they of the circumcision: whose mouths must be stopped, who subvert whole houses, teaching things which they ought not. . . . Wherefore rebuke them sharply, that they may be sound in the faith; not giving heed to Jewish fables, and commandments of men, that turn from the truth." <RH, May 29, 1888 par. 9>

There were those in Paul's day who were constantly dwelling upon circumcision, and they could bring plenty of proof from the Bible to show its obligation on the Jews; but this teaching was of no consequence at this time; for Christ had

died upon Calvary's cross, and circumcision in the flesh could not be of any further value. The typical service and the ceremonies connected with it were abolished at the cross. The great antitypical Lamb of God had become an offering for guilty man, and the shadow ceased in the substance. Paul was seeking to bring the minds of men to the great truth for the time; but these who claimed to be followers of Jesus were wholly absorbed in teaching the tradition of the Jews, and the obligation of circumcision. <RH, May 29, 1888 par. 10>

Instruction for the workers today is given in the word of truth: "Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth." "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." "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." "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, May 29, 1888 par. 11>

Let those who contemplate giving themselves to the work, place themselves in connection with those who have had a good experience in the ways of God, and a knowledge of his cause. Let all seek a clear understanding of the Scriptures of truth. See to it that the living Saviour is your Saviour, and that you are following in his footsteps. Cultivate piety and humility of mind. Combat intellectual laziness and spiritual lethargy. Be ready for every work that you can do for the Master. Instead of catching up every new and fanciful interpretation of the Bible, cling to the message. Let not every influence affect you; but seek to develop a character that is consistent, meek, teachable, and yet firm and cheerful; and with all this, be sober and watch unto prayer. Walk in a perfect way. Let the high, sacred truth you profess be constantly elevating your character, ennobling and refining you, and fitting you for the heavenly courts. The learners in Christ's school must show that they are not unappreciative scholars. Let the sanctifying grace of God strengthen, soften, and subdue your entire nature. You must yourself be what you wish others to be. Christ prayed concerning his disciples, "I sanctify myself, that they also might be sanctified." Bring into your life the piety, the Christian courtesy, the respect for one another that you wish to see reflected in those who embrace the truth through your instrumentality. <RH, May 29, 1888 par. 12>

## **June 5, 1888 Love One Another.**

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**By Mrs. E. G. White.**  
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"A new commandment I give unto you, That ye love one another: as I have loved you, that ye also love one another. By this shall all men know that ye are my disciples, if ye have love one to another." These words are not the words of man, but the words of our Redeemer; and how important it is that we fulfill the instruction that he has given! There is nothing that can so weaken the influence of the church, as the lack of love. Christ says, "Behold, I send you forth as sheep in the midst of wolves: be ye therefore wise as serpents, and harmless as doves." If we are to meet opposition from our enemies, who are represented as wolves, let us be careful that we do not manifest the same spirit among ourselves. The enemy well knows that if we do not have love one for another, he can gain his object, and wound and weaken the church, by causing differences among brethren. He can lead them to surmise evil, to speak evil, to accuse, condemn, and hate one another. In this way the cause of God is brought into dishonor, the name of Christ is reproached, and untold harm is done to the souls of men. <RH, June 5, 1888 par. 1>

How careful we should be, that our words and actions are all in harmony with the sacred truth that God has committed to us! The people of the world are looking to us, to see what our faith is doing for our characters and lives. They are watching to see if it is having a sanctifying effect on our hearts, if we are becoming changed into the likeness of Christ. They are ready to discover every defect in our lives, every inconsistency in our actions. Let us give them no occasion to reproach our faith. <RH, June 5, 1888 par. 2>

It is not the opposition of the world that will most endanger us; it is the evil cherished right in our midst that works our most grievous disaster. It is the unconsecrated lives of half-hearted professors that retard the work of the truth, and bring darkness upon the church of God. <RH, June 5, 1888 par. 3>

There is no surer way of weakening ourselves in spiritual things, than to be envious, suspicious of one another, full of fault-finding and evil surmising. "This wisdom descendeth not from above, but is earthly, sensual, devilish. For where envying and strife is, there is confusion and every evil work. But the wisdom that is from above is first pure, then



peaceable, gentle, and easy to be entreated, full of mercy and good fruits, without partiality, and without hypocrisy. And the fruit of righteousness is sown in peace of them that make peace." <RH, June 5, 1888 par. 4>

God would have us individually come into that position where he can bestow his love upon us. He has placed a high value upon man, and has redeemed us by the sacrifice of his only begotten Son, and we are to see in our fellow-man the purchase of the blood of Christ. If we have this love one for another, we shall be growing in love for God and the truth. We have been pained at heart to see how little love is cherished in our midst. Love is a plant of heavenly origin, and if we would have it flourish in our hearts, we must cultivate it daily. Mildness, gentleness, long suffering, not being easily provoked, bearing all things, enduring all things,--these are the fruits upon the precious tree of love. <RH, June 5, 1888 par. 5>

When you are associated together, be guarded in your words. Let your conversation be of such a nature that you will have no need of repentance. "Grieve not the Holy Spirit of God, whereby ye are sealed unto the day of redemption." "A good man out of the good treasure of the heart bringeth forth good things: and an evil man out of the evil treasure bringeth forth evil things." If the love of the truth is in your heart, you will talk of the truth. You will talk of the blessed hope that you have in Jesus. If you have love in your heart, you will seek to establish and build up your brother in the most holy faith. If a word is dropped that is detrimental to the character of your friend or brother, do not encourage this evil-speaking. It is the work of the enemy. Kindly remind the speaker that the word of God forbids that kind of conversation. We are to empty the heart of everything that defiles the soul temple, that Christ may dwell within. Our Redeemer has told us how we may reveal him to the world. If we cherish his Spirit, if we manifest his love to others, if we guard one another's interests, if we are kind, patient, forbearing, the world will have an evidence by the fruits we bear, that we are the children of God. It is the unity in the church that enables it to exert a conscious influence upon unbelievers and worldlings. <RH, June 5, 1888 par. 6>

The church of Christ is spoken of as a holy temple. Says the apostle, "Now therefore ye are no more strangers and foreigners, but fellow-citizens with the saints, and of the household of God; and are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner-stone; in whom all the building fitly framed together groweth unto an holy temple in the Lord: in whom ye also are builded together for a habitation of God through the Spirit." All the followers of Christ are represented as stones in the temple of God. Every stone, large or small, must be a living stone, emitting light and fitting into the place assigned it in the building of God. How thankful we should be that a way has been opened whereby we may each have a place in the spiritual temple! Will you, my brethren and sisters, think of these things, study them, talk of them? It is just in proportion as we appreciate these things that we will become strong in the service of God, and so be enabled to comply with his requirements, and to be doers of the words of Christ. <RH, June 5, 1888 par. 7>

God does not want us to place ourselves upon the judgment-seat, and judge each other. But how frequently this is done! Oh! how careful we should be lest we judge our brother. We are assured that as we judge, we shall be judged; that as we mete to others, it shall be measured to us again. Christ has said: "I say unto you, That every idle word that men shall speak, they shall give account thereof in the day of judgment. For by thy words thou shalt be justified, and by thy words thou shalt be condemned." In view of this, let your words be of such a character that they will meet the approval of God. When we see errors in others, let us remember that we have faults graver, perhaps, in the sight of God, than the fault we condemn in our brother. Instead of publishing his defects, ask God to bless him, and to help him to overcome his error. Christ will approve of this spirit and action, and will open the way for you to speak a word of wisdom that will impart strength and help to him who is weak in the faith. <RH, June 5, 1888 par. 8>

The work of building one another up in the most holy faith is a blessed work; but the work of tearing down is a work full of bitterness and sorrow. Christ identifies himself with his suffering children; for he says, "Inasmuch as ye have done it unto one of the least of these, my brethren, ye have done it unto me." If all would carry out the instruction given by Christ, what love and unity would exist among his followers! Every heart has its own sorrows and disappointments, and we should seek to lighten one another's burdens by manifesting the love of Jesus to those around us. If our conversation were upon heaven and heavenly things, evil-speaking would soon cease to have any attraction for us. We would not then be placing our feet on the enemy's dangerous ground. We would not then be entering into temptation, or falling under the power of the evil one. <RH, June 5, 1888 par. 9>

Instead of finding fault with others, let us be critical with ourselves. The question with each one of us should be, Is my heart right before God? Will this course of action glorify my Father which is in heaven? If you have cherished a wrong spirit, let it be banished from the soul. It is your duty to eradicate from your heart everything that is of a defiling nature; every root of bitterness should be plucked up, lest others be contaminated by its baleful influence. Do not allow one poisonous plant to remain in the soil of your heart. Root it out this very hour, and plant in its stead the plant of love. Let Jesus be enshrined in the soul. <RH, June 5, 1888 par. 10>

Christ is our example. He went about doing good. He lived to bless others. Love beautified and ennobled all his

actions, and we are commanded to follow in his steps. Let us remember that God sent his only begotten Son to this world of sorrow, to "redeem us from all iniquity, and to purify unto himself a peculiar people, zealous of good works." Let us seek to comply with the requirement of God, and fulfill his law. "Love is the fulfilling of the law," and He who died that we might live, has given us this commandment, that we should love one another as he has loved us; and the world will know that we are his disciples, if we have this love one for another. <RH, June 5, 1888 par. 11>

## **June 12, 1888 *The Renewing of the Mind.***

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By Mrs. E. G. White.  
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The natural, selfish mind, if left to follow out its own evil desires, will act without high motives, without reference to the glory of God or the benefit of mankind. The thoughts will be evil, and only evil, continually. The soul can be in a state of peace only by relying upon God, and by partaking of the divine nature through faith in the Son of God. The Spirit of God produces a new life in the soul, bringing the thoughts and desires into obedience to the will of Christ, and the inward man is renewed in the image of Him who works in us to subdue all things unto himself. <RH, June 12, 1888 par. 1>

We have each of us an individual work to do, to gird up the loins of our minds, to be sober, to watch unto prayer. The mind must be firmly controlled to dwell upon subjects that will strengthen the moral powers. The youth should begin early to cultivate correct habits of thought. We should discipline the mind to think in a healthful channel, and not permit it to dwell upon things that are evil. The psalmist exclaims, "Let the words of my mouth, and the meditation of my heart, be acceptable in thy sight, O Lord, my strength, and my redeemer." As God works upon the heart by his Holy Spirit, man must co-operate with him. The thoughts must be bound about, restricted, withdrawn from branching out and contemplating things that will only weaken and defile the soul. The thoughts must be pure, the meditations of the heart must be clean, if the words of the mouth are to be words acceptable to Heaven, and helpful to your associates. Christ said to the Pharisees, "O generation of vipers, how can ye, being evil, speak good things? for out of the abundance of the heart the mouth speaketh. A good man out of the good treasure of the heart bringeth forth good things: and an evil man out of the evil treasure bringeth forth evil things. But I say unto you, That every idle word that men shall speak, they shall give account thereof in the day of judgment. For by thy words thou shalt be justified, and by thy words thou shalt be condemned." <RH, June 12, 1888 par. 2>

In the sermon on the mount, Christ presented before his disciples the far-reaching principles of the law of God. He taught his hearers that the law was transgressed by the thoughts before the evil desire was carried out in actual commission. We are under obligation to control our thoughts, and to bring them into subjection to the law of God. The noble powers of the mind have been given to us by the Lord, that we may employ them in contemplating heavenly things. God has made abundant provision that the soul may make continual progression in the divine life. He has placed on every hand agencies to aid our development in knowledge and virtue; and yet, how little these agencies are appreciated or enjoyed! How often the mind is given to the contemplation of that which is earthly, sensual, and base! We give our time and thought to the trivial and commonplace things of the world, and neglect the great interests that pertain to eternal life. The noble powers of the mind are dwarfed and enfeebled by lack of exercise on themes that are worthy of their concentration. "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, think on these things." <RH, June 12, 1888 par. 3>

Let every one who desires to be a partaker of the divine nature, appreciate the fact that he must escape the corruption that is in the world through lust. There must be a constant, earnest struggling of the soul against the evil imaginings of the mind. There must be a steadfast resistance of temptation to sin in thought or act. The soul must be kept from every stain, through faith in Him who is able to keep you from falling. We should meditate upon the Scriptures, thinking soberly and candidly upon the things that pertain to our eternal salvation. The infinite mercy and love of Jesus, the sacrifice made in our behalf, call for most serious and solemn reflection. We should dwell upon the character of our dear Redeemer and Intercessor. We should seek to comprehend the meaning of the plan of salvation. We should meditate upon the mission of Him who came to save his people from their sins. By constantly contemplating heavenly themes, our faith and love will grow stronger. Our prayers will be more and more acceptable to God, because they will be more and more mixed with faith and love. They will be more intelligent and fervent. There will be more constant confidence in Jesus, and you will have a daily, living experience in the willingness and power of Christ to save unto the

uttermost all that come unto God by him. <RH, June 12, 1888 par. 4>

By beholding we are to become changed, and as we meditate upon the perfections of our divine Model, we shall desire to become wholly transformed and renewed in the image of his purity. There will be a hungering and thirsting of soul to be made like Him whom we adore. The more our thoughts are upon Christ, the more we shall speak of him to others, and represent him to the world. We are called to come out and be separate from the world, that we may be the sons and daughters of the Most High; and we are under sacred obligation to glorify God, as his children upon the earth. It is essential that the mind should be stayed upon Christ, that we may hope to the end for the grace that is to be brought unto us at the revelation of Jesus Christ from heaven. The coming of the Lord draweth nigh, and it is necessary for us to keep before us this blessed hope, that we may not say in our hearts, "My Lord delayeth his coming." Unbelief in the heart will be expressed in the actions, and if you cherish it, you will soon deny the faith and become bodies of darkness. <RH, June 12, 1888 par. 5>

There is a great work to be done, and the nearer we live to Jesus, the better fitted we shall be for fulfilling our mission in the world. We are to gather sheaves for the Master. We cannot afford to live simply to please ourselves, and to seek our own will. "Even Christ pleased not himself." He lived a life of self-denial and sacrifice. He passed through every pathway of human suffering and temptation. He gave his life that he might reach to the very depth of human misery, and lift up a fallen race. What an infinite price he gave for the life of this rebellious world! He bought us with his own precious blood, and we are not our own. Our thoughts and affections belong to him. There are many who profess to love Jesus, but they seek nothing but the gratification of their own selfish desires. They are not seeking to gather with Christ; but, by example and influence, they are scattering abroad. It is only in proportion to the devotion and consecration to Christ, that the "Christian exerts an influence for the blessing and uplifting of mankind. If there is no actual service, no genuine love, no reality of experience, there is no power to help, no connection with Heaven, no savor of Christ in the life. The church can reflect light to the world only by the manifestation of sincere piety and devotion. <RH, June 12, 1888 par. 6>

How many feel as did the servant with the one talent, that the Lord is an austere man, reaping where he has not sown, and gathering where he has not strewn. This view of the matter is a delusion of the wicked one; for what have we that we did not receive? "All things come of Thee, and of thine own have we given Thee," should be the language of our grateful hearts. Those who are engrossed in the service of self and the world, feel a spirit of grudging when they are urged to devote their service to the God of love. They give to the world their best thought, their tact, their talents, their means, their influence. When self is served, they do not withhold anything, but give their lives for the passing pleasures of earth. But when it comes to the service of God, do men manifest the same zeal for his work as they formerly manifested in the service of the world? Do they put the tact and talent and aptness into the work of saving souls, that they displayed in the selfish work of the past, and yet does not reason tell us that the work for God is as far above the service of the world, as the heaven is higher than the earth? God would have every one of us feel that now is the time of golden opportunity and privilege. Heaven's blessings are showered upon us. The precious hours of probation are still prolonged. The Lord has waited long for us to prepare for the eternal world. We must seek the Spirit of Christ who gave himself for us. We must go out and seek to win others, as he has won us. Every word you speak, every action you perform, has an influence for good or evil upon those who associate with you; and, oh! how necessary it is that you have Christ dwelling in your heart by faith, that your words may be words of life, and your works, the works of love. The words and deeds of the Christian are ordained to form a part of the great plan that God has devised for the salvation of lost man. The Lord has directed the world to his professed followers, and he has declared, "By their fruits ye shall know them." If we would work from the high standpoint of pleasing our Heavenly Father, we would be in harmony with the spirit of heaven; we would express to the world the love of Jesus in our lives and characters. <RH, June 12, 1888 par. 7>

We must set our feet upon the platform of eternal truth. The truth as it is in Jesus, will be our salvation; and if the spirit of truth is in our hearts, it will shine through our words and actions. You are to reach the high standard of the law of God. Christ is your example. You are not to be conformed to this world, but you are to be transformed by the renewing of your mind. You have been taken out of the quarry of the world, and now you are to submit to be hewn, and fitted, and polished for the heavenly building. You will have trials and disappointments; but nothing need separate you from the love of God, which is in Christ Jesus your Lord. The love of God is an infinite love, and when you are about to distrust that love, look to Calvary's cross. Does not this speak to you of the infinite compassion of your Heavenly Father? He that spared not his own Son but delivered him up for us all, shall he withhold from you anything that is for your highest interest and best good? "God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." <RH, June 12, 1888 par. 8>

Those who are pressing toward the mark for the prize of our high calling in Jesus, are giving to the world an example of faith and obedience. They are directing attention to the world to come, and impressing upon souls the worth of

eternal life. You cannot do this great work without taking the Saviour with you; but you may have his presence, and rejoice in associating with the Prince of peace. You may communicate with Jesus by the way. You may speak with him as with a friend. You may know that he is at your side as an ever-present helper. You may ask him to give you strength to resist every temptation of the evil one. You may have confidence that he bears your prayers, understands your perplexities, weighs your burdens, and pities your weakness. He was tempted in all points like as we are; he is touched with the feeling of our infirmities, and can and will succor those who come unto him in hours of distress and temptation. Let him abide in your heart, that you may honor God and be a vessel filled with the blessing of heaven; then you will be a gatherer with Christ, and will bear fruit unto eternal life. [<RH, June 12, 1888 par. 9>](#)

## **June 19, 1888 *The Work at Fresno, California.***

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**By Mrs. E. G. White**  
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We came to Fresno, March 16, 1888. The climate is mild, and the city, which has grown very rapidly of late, contains about 10,000 inhabitants. The church here numbers about 100 persons. The present place of worship is a good, comfortable building, but it is altogether too small for the increasing congregation. On Sabbath the house was filled. There were a number of persons present who were not of our faith. I spoke with much freedom from Eph. 3:14-21. Many precious testimonies were borne in the meeting that followed. We invited those who desired to seek God most earnestly to come forward, and we had a precious season in supplicating the throne of grace. The congregation was composed of men and women of good influence, that, if they meet their responsibilities, will make a strong church. [<RH, June 19, 1888 par. 1>](#)

Friday evening we called on Bro. Church, and had a profitable social interview with him. He has been recently afflicted in the death of his wife. We united in prayer with him and his family. I related my earnest conviction that the time had come for the believers at Fresno to unite in erecting a church, a building for a primary and boarding school, and a mission house. Bro. Church was in harmony with this plan, and seemed much pleased at the prospect of advancement in the work at this place. I felt that the time had come to invest in the cause of God, that the means entrusted to believers might be set flowing in the right channel, before it was diverted in other directions. [<RH, June 19, 1888 par. 2>](#)

After the good meeting on Sabbath, some of the prominent brethren met to consider the matter of erecting a house of worship, and the other buildings spoken of. All were anxious that the plans might be carried out. Sunday forenoon the church assembled to act upon the suggestions given, and the result was far beyond our most sanguine expectations. Every member of the church gave a tangible proof of his interest in the enterprise. Thirty thousand dollars were pledged for the work, before this meeting was dismissed. There were also \$1,000 pledged for the European Mission. [<RH, June 19, 1888 par. 3>](#)

Sunday evening I spoke in the hall, which was filled to its utmost capacity. My subject was Christ riding into Jerusalem. Although I felt weary and exhausted, the Lord gave me freedom in speaking, and the people listened with interest. There were in the audience men of intelligence, whose knowledge of the truth had enabled them to exert an influence to strengthen and encourage the churches they had left in the East. Their removal had left offices vacant, and the churches have felt weakened because of the loss of the very help which these men, if sanctified through the truth, could have given. Is it not possible that the Lord may say to some of these as he said to Elijah, "What doest thou here?" Elijah might have thought that the journey from Samaria to Horeb had been ordered of the Lord, that it was a divine path which he was traveling; but the inquiry alarmed him. It awakened him from deception. It reminded him of the weakness of his faith in flying from the wrath of Jezebel. If the voice of God could be heard by some of these brethren in Fresno, inquiring, What doest thou here? would not the question bring them to consider closely their motives in coming to this place? They might see, by examining their hearts, that they are not where God placed them, but where they have placed themselves; they might see that they have mistaken their duty, and that they do not belong in the society in which they are found. [<RH, June 19, 1888 par. 4>](#)

In the Laodicean state of the church at the present time, how little evidence is given of the direct, personal guidance of God! Men place themselves in positions of temptation, where they see and hear much that is contrary to God, and detrimental to spirituality. They lose their warmth and fervor, and become lukewarm Christians, who are, in a great measure, indifferent to the glory of God, and the advancement of his work. If God calls his servants to positions where the influence is of a worldly character, he will give special grace that they may be enabled to overcome the evil consequent upon their circumstances. There should be religious fervor corresponding to the faith and doctrines we have



accepted as truth. If this were the case, how earnestly would prayers be offered to know the will of God, and how diligently would the heart be kept, out of which are the issues of life! The servants of God become estranged from the truth by associating with the world, and by partaking of its spirit. When this is done, the truth is not appreciated as a sacred and sanctifying truth. <RH, June 19, 1888 par. 5>

What doest *thou* here in Fresno, my brother? Is it evident that your moving here has been in the order of God, when the large congregation that meets for Sabbath worship is composed of men of experience, who have talents intrusted by the Master to them for the advancement of his work? Have not some of you, at least, left churches over which you were made overseers, and chosen your own work? Have you not left the charge committed to you, that you might seek worldly treasure? Has not the Lord a more spiritual work for you elsewhere? Do you see no peril in this fever of speculation? Is there not danger that the precious, immortal inheritance may be eclipsed by the valueless treasure of earth? There is danger that your usefulness may be destroyed, your faith weakened, your soul-temple defiled with buyers and sellers. There is need that we keep our souls in the love of God. There is need of a closer connection with the Master, of walking in the light as he is in the light. It is our duty to place ourselves in a position where we may give our whole heart's loving service to God, by personal holiness and practical benevolence. <RH, June 19, 1888 par. 6>

There is a great work to be done in the vineyard of the Lord, and it cannot be neglected without loss to your own souls, and to the souls of others; for the vineyard of the Lord needs constant cultivation. God requires far more of heart and mind than we give him. There is need of men who will love God, who will not have a dwarfed, stunted religion, but will ever be gaining new supplies of grace, spirituality, and energy, by doing the commandments of the Lord. There is need of men who will lose sight of self and selfish interests, and will live to promote the glory of God by seeking the salvation of those around them. <RH, June 19, 1888 par. 7>

The Lord wants his servants, to whom he has committed his work, to become more and more intelligent, and to employ their tact and ability in keeping the garden of the Lord in a healthy condition. The duty of every church-member is, to love God with all the heart, and his neighbor as himself. If we make the religion of Jesus what we should make it, it will attract others; for they will see our good works, and glorify our Father who is in heaven. If we walk in the light, we shall be examples full of cheerfulness and inspiration. <RH, June 19, 1888 par. 8>

The Lord has shown me that his name is not honored and exalted by those who call themselves his children. He has given varied trusts, proportioned to our varied abilities, and he expects corresponding returns. Some have five talents to improve, some have two, some have one; and these talents are not to be used merely for the service of self, but are to be put out to the exchangers, to be doubled, and returned to the Master. It is the duty of every church-member to consider carefully whether he is acting as a wise servant, doing his Master's business, or is using his time and talents to please and honor himself. Have you acted as if you were your own master, instead of a servant hired to do the work that God has given you to do in his vineyard? Can you dispose of yourselves as you see fit, without looking to the Master for his directions? There is much nice work to be done in the vineyard of the Lord, and God expects you to bring tact and skill and thoughtful consideration into his work. You manifest skill in managing temporal matters, and shall the work of God be done in a hap-hazard manner? If anything demands the very best service that human skill can give, it is the service of God. Men and women are required to give their noblest energies to the work of the salvation of souls for whom Christ died. There are many who are simply passive church-members. They do not feel the necessity of struggling for immortality; but God calls upon all to throw their energies into the warfare, to put to the stretch every muscle, and exert every power, in order to be found worthy of eternal life. Half-hearted and indolent service will not be acceptable to God. The servant of God must gain increased ability by using what he has. He must pray for guidance, for help, for wisdom, that he may serve God intelligently. To keep carefully apart from the church, and invest the powers God has given you in worldly schemes, is robbing God and dishonoring him before his face. <RH, June 19, 1888 par. 9>

There is danger that men will leave the very place for which God has qualified them, and, through the glowing statements of other laborers, seek another field, in the hope of gaining worldly treasure. They obey impulse, making choice for themselves, and leaving the church with which they have been connected, to move to a new country. Is this work of the Lord? It may be so regarded. Worldly gain is a great inducement; but the temptations that come with it, may prove the ruin of your soul. There is need that all closely examine their own lives, to see whether they are walking in the way of the Lord, and keeping his statutes, or following in the path of their own choosing. The sincerity of your prayers is proved by the vigor of your endeavor to obey God in every matter of life. <RH, June 19, 1888 par. 10>

I am afraid to have Sabbath-keepers engage in land speculation, and become real estate agents. If they come forth from this dangerous experiment, sounder in faith, purer in morals, unpolluted by the influences that surround them, it will be a marvel. The tendency of the real estate business is not of a nature to strengthen moral power. It will not lead men to humble self, to feel their own inefficiency and weakness. The influence will be all in another direction. <RH, June 19, 1888 par. 11>

You should be very careful how you hold out flattering inducements before your brethren, to lead them to move to

new countries, for the sake of engaging in land speculation. You may be a tempter, drawing them away from the duty assigned to them by the Lord. The change may be, of all things, the most disastrous to them. All cannot bear prosperity. An increase of worldly possessions often proves a snare to souls. There are great losses sustained, in more ways than one, in brethren making removals from one State to another, in order to better their condition. Those who are attracted by selfish considerations are often disappointed in their expectations, and meet with loss instead of gain. Another who is successful in obtaining property, becomes greatly elated; for, in making haste to be rich, he has fallen into the snare of the enemy. A feverish unrest takes possession of him, and he is absorbed in adding to his property by continual investment. He finds it much easier to gain possessions in this way than to practice economy and industry, in order to make a livelihood. But precious qualities of character, developed by contending with hardship, are lost from his life. A most valuable element is dropped from his experience, and this very element is essential to make him a successful wrestler for eternal rewards. Those who are enriched by sudden prosperity are not qualified to teach others how to surmount difficulties, and gain victories, how to tax mind and muscle to reach high and perfect accomplishment of useful aims. The brain should be quick to suggest, the hands prompt to perform, the will steadfast to sustain, the servant of God, that he may be an overcomer when circumstances are hard and trying. <RH, June 19, 1888 par. 12>

Another reason why you should seek divine counsel, and exercise careful consideration before you leave one locality for another, is, your removal may be a damage to the church in which you have been bearing responsibility. Is there any one you have educated to take your place, upon whom you can rely as a faithful substitute? Can you trust him to carry forward the work so that the church will not be weakened by your removal? These are considerations that should not be lightly regarded. If you settle down in a church where there is no special need of your help, you will not feel the burden of responsibility as you have in the past, and you will not exercise the ability that God has given you; for if you do, it will seem like self-confidence in putting yourself forward. In this way you will meet with loss; for you are not cultivating the talents intrusted to your care. <RH, June 19, 1888 par. 13>

The servants of God should become workmen that need not to be ashamed, that they may build up the church of God in the earth. This work cannot possibly be done without much meditation, prayer, and humility. There must be thought and skill and hearty thoroughness in doing this spiritual labor for the people of God. If it is properly done, it will be as much more valuable and successful than temporal work, as the heavenly is more important than the earthly. Jesus has said of his followers, "Ye are the light of the world." A living, working church will be a power in the world, but there must be well-defined plans carried out with all faithfulness. If those who are elders and deacons in the church devote their God-given powers to money making, they will not be serving the Lord or the church; but they will be serving themselves, and the high task committed to their hands will suffer for the lack of patient, intelligent, well-directed effort. <RH, June 19, 1888 par. 14>

An inspiring influence should be brought into the life and character of God's people, to qualify them to do the great work committed to them. God requires that the graces of his Spirit shall flourish in his church. The life of every member should exert a vital influence, that the activity and usefulness of the church may be increased. The church should never remit her vigilance against the enemy of God and man, for he is constantly sowing tares among the wheat. He finds access to every unconsecrated, unfaithful member, and makes him his agent to carry out his purposes, in marring the work of God. <RH, June 19, 1888 par. 15>

The agency of Satan must be understood as a working, vigilant power, awakening in every possible way the same activity in others to work evil, as he himself possesses. We are not ignorant of his wiles. We know he thrusts unconverted persons into the church, and lulls those who know the truth into a state of security, that they may not discern his devices, and counteract his influence. <RH, June 19, 1888 par. 16>

The workers for God are not what they should be. Their own imperfection dims the light, and they do not shine forth to the world in good works so that men may glorify the Father who is in heaven. It is time to "be sober," to "be vigilant; because your adversary the Devil, as a roaring lion, walketh about, seeking whom he may devour." But you are to "resist the Devil, and he will flee from you, Draw nigh to God and he will draw nigh to you." Put intelligence into your work, and seek to bring the church of God into a healthy condition. <RH, June 19, 1888 par. 17>

## **June 26, 1888 *The Camp-Meeting at Selma, California.***

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**By Mrs. E. G. White.**  
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We left Fresno, April 22, to attend the Selma camp-meeting. On our way to this place, we were seated behind a

mother and her two children. On the short journey of fifteen miles, this woman drank four goblets of wine from the bottle in her lunch basket. The children were indulged in the wine until they both seemed to be in a state of intoxication. The older one acted like an inebriate, working his face in the most hideous contortions, until his brother struck him with his fist. The mother then interfered with a blow from her hand, and in her efforts to set matters right, made them a great deal worse. I could not help reflecting on the probable future of this family. What a terrible picture rose before my mind as the counterpart of the scene before me! I pitied the children who had their own mother to act the part of the tempter in dragging them down to ruin. This is how drunkards are made. How does God look upon these wicked and indulgent parents? Parents and children will one day stand around the great white throne to be called to account for the work of their lives. The books will be opened, and they will be judged according to the deeds done in the body. They will have to view their life-work just as it is, but it will be too late to redeem the failures of the past.

<RH, June 26, 1888 par. 1>

When we arrived on the camp ground, we found everything arranged in a neat, tasteful manner. The tents were provided with stoves, and the restaurant was fitted so that the whole encampment could be provided with good, wholesome food. We felt deep sympathy for those who were confined to the camp kitchen, and who were obliged to endure the heat of the stove, that food might be prepared for the campers. We thought that no one could have the heart to complain at the provisions in the dining-tent; for although it was at a season when the old supply of fruit could not be obtained without great expense, yet the food supplied, was palatable, and of a suitable variety. The meeting was advancing, and but few privileges were enjoyed by the workers in the kitchen. The question presented itself to my mind. Must it continue so? Is it necessary to have three meals a day, to go through all this round of cooking and washing dishes, and cooking again, so many times during the day? We spoke in behalf of those who were denied the privileges of the meeting on this account; and it was proposed that those on the grounds should share in the self-denial, by dispensing with the third meal. This met with approval, and from that time there were but two meals prepared in the tent, and the workers were much relieved. <RH, June 26, 1888 par. 2>

At our camp-meetings we should have good wholesome food, prepared in as simple a manner as possible. We should not turn them into occasions for feasting. If we appreciate the blessings of God, if we are feeding on the Bread of life, we will not be much concerned about gratifying the appetite. The great burden of our hearts will be, How is it with my soul? There will be such a longing for spiritual food, that will impart spiritual strength, that we will not complain because the diet is plain and simple. There were several on the camp-ground who had eaten but two meals a day for twenty years, and were enjoying better health than those who had eaten the third meal. <RH, June 26, 1888 par. 3>

Is there not more danger of backsliding on the camp ground, if its opportunities and privileges are not improved and appreciated, than if you had remained at home? When the truth is presented day after day with power, and there are precious privileges afforded of obtaining a more correct knowledge of the word of God and of eternal things, can you not see that if these blessed occasions are not appreciated, they will prove as savor of death unto death? Young men and women who allow their minds to be diverted, and engage in flirtation on the camp-ground, are meeting with loss for time and for eternity. The mind is not stayed upon God. The thoughts are not upon the truth spoken from the sacred desk. The affections are not upon Jesus and spiritual things. A bewitching power seizes their minds, and they become infatuated, until carnal affections take entire control of their natures, and they return to their homes worse than when they came to the meeting. <RH, June 26, 1888 par. 4>

The camp-meeting are important occasions for all our people. It is designed that at least one week may be given up to seek God without interruption. The whole heart should be engaged in this service, that a better knowledge of the Scriptures may be obtained, that the plan of salvation may be better understood, and that there may be a deeper realization of what salvation means, and what it will cost to meet the high requirements of God. Those who carry the truth into their daily lives, will see a decided change in their characters. If you are brought into close sympathy with Christ, you will not engage in light and trifling conversation, you will not be indifferent to the great themes of redemption, you will not enter into flirtation, and show preference one for another on these solemn occasions. The spiritual sensibilities will be aroused. Christ himself will be the honored guest in every meeting. We know that Satan will also be in the assembly, seeking to win the thoughts and the heart away from Christ. <RH, June 26, 1888 par. 5>

We are living in the antitypical day of atonement, and our High Priest is in the most holy place of the heavenly sanctuary, pleading his blood in behalf of his people. The mighty achievement upon Calvary, should not become an old, forgotten story to any of us. The object of these camp-meetings is to arouse the mind to a more vivid sense of the solemnity of these things. Grasp the truth as it is presented to you for your soul's sake. Cherish every new idea, every divine enlightenment, lest you let the truth slip from your heart, as water from a leaky vessel. Seek to walk in every ray of light that comes to you through the ministration of the word. As we grow in the knowledge of the truth, we shall have fellowship one with another, and the more we think of Jesus and his matchless love, the deeper will that love take possession of our heart, mind, and soul, and we will enter into the scenes of Christ's humiliation, and become partakers

of the divine nature. <RH, June 26, 1888 par. 6>

O, what a means of grace the camp-meetings might be, if all who come at such trouble and expense would be profited thereby, and would not become uneasy and restless, and feel that it is a loss of time! We should feel that two weeks is none too long a time to efface the worldly mold, to empty the soul temple of the buyers and sellers, and of everything that defiles. Every meeting should find God's people in the place of worship, expecting that Jesus will walk through the congregation to bless all who are hungering and thirsting for his salvation. <RH, June 26, 1888 par. 7>

What would become of the churches if there were no special seasons when the Spirit of Christ was sought for with earnestness and fervor, and the cold hearts were warmed by the rays of divine light? God wants to be inquired of by his people, before he pours out his Holy Spirit upon the church. How earnestly should every member pray and labor, and labor and pray for the deep movings of Spirit of God! There is solemn work that must be done to enlighten souls now sitting in darkness. The fallow ground of the heart must be broken up. The indifferent and back-slidden must have personal efforts made for them, and each member of the church should do works meet for repentance, in carrying with solemn, earnest zeal to all within reach the Master's gracious invitation. <RH, June 26, 1888 par. 8>

Take up the work that lies nearest to you. Go out into the highways and hedges and compel them to come in, that the Lord's table may be supplied with guests. A sleepy, Christless church, quarreling and surmising evil, will have no reward, and need look for no revival, unless its members repent, and do the first works. <RH, June 26, 1888 par. 9>

The camp meetings at Selma was a precious meeting to all who really hungered and thirsted after righteousness. Those whose minds were placed upon worldly interests, were not benefited; but, I fear were made worse; for their hearts were open to temptation. On the Sabbath I was pained to the soul to hear, by the side of my tent, an earnest conversation in regard to houses and lands, and the prospect of property's rising in value. I thought it must be those not of our faith, who were thus engaged in talking on worldly matters on the Sabbath day; but looking from my tent, I saw it was one of our brethren and another man who were occupied in this way. This brother should have been wholly in earnest, that the meeting might be a blessing to Selma; but alas! his heart and mind were on temporal, worldly things. While claiming to be a Sabbath-keeper, he was doing business with mind and heart and voice. Says the Scripture, "If thou turn away thy foot from the Sabbath, from doing thy pleasure on my holy day; and call the Sabbath a delight, the holy of the Lord honorable; and shalt honor him, not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words: then shalt thou delight thyself in the Lord; and I will cause thee to ride upon the high places of the earth, and feed thee with the heritage of Jacob thy father; for the mouth of the Lord hath spoken it." <RH, June 26, 1888 par. 10>

I hope that this brother will have a pure, sincere heart, and will be a doer of the commandments of the Lord; then he will be a light to shine forth to others. But, if his profession of belief and reverence for the Sabbath is only a form, he will be a body of darkness to the church in Selma, or wherever he may go. He has not that faith that will venture something for the sake of the truth. The truth is kept apart from his life. It does not mold and fashion his character. Unless he is converted in heart, he will not practice the truth, however much he may claim to believe it. <RH, June 26, 1888 par. 11>

We heard two other brethren talking of the railroads that were to be laid in different sections of the country, and commenting on the profitableness of investing in lands in those parts of the State. Here we saw that in a meeting of about ten days, all the believers in the truth could not leave worldly thoughts and speculations behind them, to engage unreservedly in the worship of God. I was led with pain to inquire how many of these poor souls had opened through their hearts a highway for the traffic of the world, and had closed the door to Jesus and the truth. I said, It is such thoughts, such heart service to the world, that keeps the blessing of God from our meetings; for the Lord will pour out his Spirit only upon those who really hunger and thirst after righteousness. If there ever was need of earnest, heart-felt prayers to God, mingled with living faith, it is in this our day of opportunities, of dangers, of trials. God will not revive his work in any church unless it is sincerely desired, and earnestly sought for. <RH, June 26, 1888 par. 12>

We are very grateful to God that he helped his servants to preach the word, and enabled them to give most valuable instruction in these meetings. We are assured that many souls were benefited. A number came forward for prayer and hearty confessions were made. There was a brother present who had been converted at the camp-meeting in Selma a year before. He has since been a worker in the cause of his Master. Through his influence, several came to the meeting, and were converted to the truth. During the meeting, he and his wife went out a distance of twelve miles from the encampment, and brought in a lady acquaintance who had held an important position of trust in connection with the Arizona State Legislature. She embraced the truth while at the meeting. How much more of this work might be done by the members of our churches! This brother provided comfortable accommodations and restaurant fare for these people; for he felt deeply in earnest for their souls. He had opportunity to see the result of his interest; for when the call was made for the European Mission, one of the converts pledged fifty dollars; another, twenty-five; and another, five dollars. There was not much time after the seed was sown before the harvest was gathered. We have reason to magnify



the grace of God that has done wonderful things. <RH, June 26, 1888 par. 13>

We could not urge our brethren at this small camp-meeting to make large pledges to the European Mission fund; for many of them were residents of Fresno, and had pledged \$30,000 toward erecting church, mission, and school buildings. However, \$3,125 were pledged for the European work. One thousand dollars were pledged at the meeting in Fresno. Eighty dollars were raised by the children for the London mission, and money was provided to defray the camp-meeting expenses. We thank the Lord for the liberality of our brethren, and we hope and pray that the blessing of the Lord will rest upon those who are striving to do their duty in supporting home and foreign missions. We need, not only money for this work, but also men who will give themselves to the cause of God. <RH, June 26, 1888 par. 14>

The messengers should be laborers together with God. The harvest of souls is to be secured only by deep, heart-felt intercession with the Lord of the harvest. We must bear a decided testimony to the people. Direct appeals must be made, to awaken the church from its slumbering condition. Those who have a knowledge of the truth must be living witnesses for Christ; that their light may shine forth to others. There must be faithful work done in the pulpit and out of the pulpit. Close, searching, personal labor must be done to prepare the way for the Lord to work upon minds and hearts. We must have less of self, and more of Jesus. Every individual in the church should examine himself, to see whether or not he is in the truth. This close heart-searching is essential. Prayers of faith must be continually ascending to God; and when he gives us tokens of good, let us manifest our appreciation by praising him from whom all blessing flow. <RH, June 26, 1888 par. 15>

Satan is ever busy with his temptations and deceptions at our camp-meetings and revival services. Wherever special efforts are made to seek God, the evil one is ready to catch away the good seed sown in the heart. When a few souls are convicted and converted, do not cease your efforts. Keep at work, there are other souls that need saving. Our work must be a continuous work. Our zeal must not abate in the least degree. <RH, June 26, 1888 par. 16>

We had much to be grateful for during the meetings at Lemoor, Fresno, and Selma. We feel a deep interest in these churches, and hope it may not be said of them, that "he did not many mighty works there because of their unbelief." We are thankful to our Heavenly Father for health and strength to do the work that he has committed to our hands. <RH, June 26, 1888 par. 17>

## **July 3, 1888 From Selma to Burrough Valley and Fresno.**

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

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Sr. Paddock and her husband came to Selma, to take me back to Burrough Valley. We had a pleasant journey in an easy-riding carriage, traveling forty miles up into the mountains. We found Burrough Valley to be a delightful place, with a good climate. The scenery is beautiful, and the valley is encompassed with hills, as was Jerusalem with mountains. <RH, July 3, 1888 par. 1>

We were glad to form the acquaintance of Mr. Paddock's family. The children are interesting and intelligent, and we hope they are forming characters for the future immortal life. We hope to see Mr. Paddock, who was so kind and thoughtful for our comfort, identifying his interests with the people of God. We hope he will place himself wholly on the Lord's side, that he may say, I "thought on my ways, and turned my feet unto thy testimonies." By obedience to the truth he may become a vessel of honor, fit for the Master's use. We could not but have pleasant anticipations for every member of the family,--that parents and children would be united in the truth. We cannot measure the influence that his family might wield on the Lord's side, if they were all as one in the faith of the Bible. If they have the religion of Christ in the heart, we know that each one will be as a lighted lamp, diffusing light on all in their pathway, and our hope will not be disappointed in them. May the Lord strengthen the God-fearing mother to follow in the path of humble obedience, doing the will of God, molding and fashioning the characters of her children for the future immortal life; and my prayer is, that she may have her husband with her to enjoy the blessings of God, and to engage in the service of her master. I have a fervent desire to see this husband and father yield submission to the precepts of the gospel, and become faithful in the discharge of his appointed duties, that the entire household may honor God. <RH, July 3, 1888 par. 2>

Several families who observe the Sabbath of the Lord, are settled in Burrough Valley. We were very kindly entertained at the homes of Sr. Paddock and Bro. Hutchins while in this place. We again visited Fresno. A message was sent for Bro. Church and myself to visit Bro. Driver, who was sick unto death. We found our brother suffering much bodily pain. His end was very near. We had a season of prayer for him, and committed him to God; for his sufferings were almost over. His last work was to return to the Lord a portion of the substance he had intrusted to him as his

steward. It was a solemn scene to see this man doing up his last work for time and eternity. The record of his life had been registered in the books of heaven. All his sorrows, all his disappointments, all his mistakes, were written before God. <RH, July 3, 1888 par. 3>

We left the bedside of the dying man, to meet our appointment to speak to the people at the place of worship. The house was filled to its utmost, and the Lord gave me his Spirit and power in addressing the people. We felt our heart burdened, as a cart pressed beneath the sheaves. We had evidence that the enemy of God and man was striving for the souls of many who were present. The leaders and members of churches are greatly tempted to become lifted up in self-righteousness. They are tempted to feel rich and increased in goods, and that they have need of nothing, when every soul should feel his helplessness and poverty before God. If this were felt, clearer views would be obtained of the plan of salvation. There would be a consciousness that the only strength for fallen man is found in Jesus, the Saviour of men. God can do a far greater work through those who do not feel self-sufficient, than through those who are full of complacency in regard to their spiritual condition. He can do wonderful things through weak instruments, who will not be inclined to honor themselves, and place the glory upon the head of mortal man, instead of laying it down at the feet of Jesus, to whom it belongs. <RH, July 3, 1888 par. 4>

The messengers, as the ambassadors of God, must bear a living testimony to rebuke sin, which will cut through the soul, whether men will hear, or whether they will forbear. There are many who close their eyes that they may not see, and their ears that they may not hear. They think that there has been a mistake made, that all these plain, pointed testimonies cannot come from God, but are from human agencies alone. They wrap themselves up in their self-righteousness, and fight every inch of the way, that they may stand where they imagine they should stand,--in defiance of the warnings of God's servants. They cling with desperate grasp to the garments of their own self-righteousness, lest they should be torn away from them. <RH, July 3, 1888 par. 5>

But does not God know? Is there not knowledge with the Most High? Our God sees our hearts in a different light from that in which we see them. He is acquainted with our secret thoughts. He searches into the hidden recesses of our nature. He sends answers to our prayers, when we are filled with uneasiness and distress. He gives ear to our inward groanings, and reveals to us the plague spots in our characters, that we may overcome defects, instead of being overcome by them. When unknown chapters in regard to ourselves are opened before us, the test and the trial come; and the question is, whether or not we will accept the reproof and the counsel of God. Will we cling to our own ideas and plans, and value ourselves more highly than we ought? God knows better than we do what is good for his children; and if they could see their real necessity as he does, they would say that the Lord had dealt most wisely with them. The ways of the Lord are obscure to him who desires to see things in a pleasing light to himself. God can discern the end of his purpose from the beginning; but because the Lord's ways are not man's ways, they appear dark, severe, and painful to our human natures. But God's ways are ways of mercy, and their end is salvation and blessedness. <RH, July 3, 1888 par. 6>

What shall we do? Shall we bear the message God gives us, or shall we refrain, for fear of offending our brethren? as God's messengers, we can not falter in the path of duty. Impelled by the Spirit of God, words are spoken, warnings and counsels are given. All unexpectedly the lips were opened, and there was no refraining from speaking the message of God. Reproofs were uttered that we would naturally shrink from giving. A zeal, prompted by the Spirit of God, led us to declare the dangers that threatened the children of God. The servant of the Lord must pursue his work, losing sight of self, without thought of the consequences, exhorting to faithfulness, and urging to repentance. He must show the people their transgression, and the house of Jacob their sins. The Lord has given the word; who can forbear to publish it? The love of Christ has a constraining power; who shall withstand its influence? It is the greatest evidence that God loves his people, that he sends them messages of warning. <RH, July 3, 1888 par. 7>

This occasion at Fresno was characterized by deep searching of heart. Many confession were made, and yet the work was far from being thorough. In the afternoon the people met again, and there was a division made in the congregation. The youth went into one room by themselves, and the older members occupied the body of the hall. The meetings were of deep solemnity. The Holy spirit was moving upon the hearts of the youth. The ordinance of the Lord's supper was to be celebrated in the afternoon, and it was really necessary that the members of the church should have that humility of mind, that contrition of soul, that genuine repentance of sin, which would enable them to appreciate the solemn ceremony they were about to perform; for in this way they would obtain higher views of the plan of salvation, that they might not engage in the celebration of the ordinance which commemorates the death of Christ, without an intelligent knowledge of its significance, and without having an individual faith in the Son of God as their Saviour. The older members of the church were apparently awakening to realize their deficiency and unworthiness. <RH, July 3, 1888 par. 8>

The meeting of the church at the celebration of the Lord's supper, was of the deepest interest, and we hope that the manifest grace of God on this occasion will serve to draw the church together in Christ Jesus. <RH, July 3, 1888 par. 9>

Will these souls who have a knowledge of the truth, detest sin in themselves, as they consider how Jesus suffered to

save them from its penalty, and to cleanse them from all iniquity? If we would be happy and consistent Christians, we must be watchful. It is not enough that we do not willfully run into apparent and decided dangers, but we must keep our souls to the rays of light that are shining from Jesus, that we may not walk in darkness. We must be quick to distinguish between error and perversity, between obedience and truth. We must be ready to resist hasty and unexpected attacks. Will the church at Fresno cherish the light? Will the professed servants of God walk in the light? or will they choose to walk in the sparks of their own kindling? Said Christ, "Walk while ye have the light, lest darkness come upon you." Let us all pray that our eyes may be anointed with divine eyesalve, that we may no longer walk in darkness and uncertainty, but in the light which God has flashed athwart our pathway. <RH, July 3, 1888 par. 10>

If the spirit of God is not cherished, and the light he sends is not appreciated, darkness will surely shut in about the soul. Parents and children need the counsel of Heaven. They need a deeper experience than they have ever had before. God's word warns them to shun the enemy's ground. They are not to be entangled in Satan's net, which he has set to catch the souls of men. Shall the Lord's people be asleep, when our adversary, the Devil, is constantly awake and vigilant? We do not know our own hearts. They are deceitful and desperately wicked. We must not cease our self-examination. We must keep self under control, if we would keep our hearts with all diligence, and not make a shipwreck of faith. <RH, July 3, 1888 par. 11>

There is need of watchmen on the walls of Zion, who will not hold their peace day or night. They should look to God, and free themselves from every earthly entanglement, that they may have power with God, and influence with the people. There is constant danger of the church's becoming cold, and conforming to the habits and practices of the world. Christians are not watchful. They yield to the baleful influences that surround them. They are led captive by Satan at his will. Unless the people of God watch and pray, spirituality will go out of the heart as water out of a leaky vessel. From the watch-tower of Zion, let us sound a note of alarm. I have wept in secret places over the existing difficulties in the church of Christ. Many are thoughtless, and they disregard the warnings that have been given, and their feet stumble on the dark mountains of unbelief. I have passed many sleepless hours at night, offering prayer to God, crying, "Spare thy people, O Lord, and give not thine heritage to reproach. . . . Wherefore should they say among the people, Where is their God?" When souls in the darkness of error shall call, "Watchman, what of the night?" is there one who sees with heaven-inspired accuracy, the dangers that threaten the souls of men? Can they answer with firm faith, "The morning cometh, and also the night"? <RH, July 3, 1888 par. 12>

## **July 10, 1888 Closing Labors at Fresno.**

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**By Mrs. E. G. White.**  
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The people of God, who have been blessed with great light in regard to the truth for this time, should not forget that they are to be waiting and watching for the coming of their Lord in the clouds of heaven. Let them not forget that they are to put off the works of darkness, and put on the armor of light. Let no man set up his idols of gold, or silver, or lands, and give the service of his heart to this world, and to its interests. There is a mania for speculating in the land pervading both city and country. The old, safe, healthful paths to competence are losing their popularity. The idea of accumulating substantial means by the moderate gains of industry and frugality, is an idea that is scorned by many, as no longer suited to this progressive age. <RH, July 10, 1888 par. 1>

The desire to engage in speculation, in buying up country and city lots, or anything that promises sudden and exorbitant gains, has reached a fever heat; and mind, and thought, and labor are all directed toward securing all that is possible of the treasures of earth in the shortest possible time. Some of our youth bid fair to be hastened on to ruin, because of this feverish grasping for riches. This desire for gain, opens the door of the heart to the temptations of the enemy. And the temptations that come, are of such an alluring nature, that there are some who cannot resist them. Young men who have held licenses to labor in the cause of God, who have, in times past, been privileged to open the Scriptures to the darkened minds of men, have become engaged in land speculation, and have lost their interest in the work. They are receiving a mold that will not be easily effaced, that the divine impress may be stamped upon their souls. Their actions make it evident that the burden for the salvation of souls has rested very lightly upon them; and unless something shall take hold upon their consciences to arouse them to change their course, I tremble for the future of these young men. <RH, July 10, 1888 par. 2>

The spirit of gain-getting, of making haste to be rich, of this all-absorbing worldliness, is painfully contradictory to our faith and doctrines. Should the Lord most high be pleased to impart his Holy Spirit, and seek to revive his work,

how many would be hungering for the heavenly manna, and thirsting for the waters of life? The church is fast falling into the current of the world, and many will be swept on to death, unless some barrier is erected to stay them in their awful descent. I see there is danger of some of our brethren saying, as did the foolish rich man, "Soul, thou hast much goods laid up for many years; take thine ease, eat, drink, and be merry." Many are forgetting that they are God's servants, and are saying, "Tomorrow shall be as this day, and much more abundant." God is looking on your every business transaction. Be on your guard. It is time that deep, earnest thought should be given to laying up treasure in heaven, where neither moth nor rust doth corrupt, nor thieves break through and steal. <RH, July 10, 1888 par. 3>

Another danger that threatens the church, is individual independence. There is a manifest disregard of the prayer of Christ, that his brethren should be one, as he and the Father were one. Let the church, to a man, feel its responsibility to preserve harmony of thought and action. Let every member seek to be in accord with the truth, and with the brethren. Let our prayers go forth from unfeigned lips that the union for which our Lord prayed, may be found among his people. All who are united in church capacity, may be of one mind, of one heart, of one judgment, that Satan may not take any fresh advantage of the followers of Christ. We have one faith, one Lord, one God and Father, who is above all, and in you all; then let there be a glorifying of God with one mouth, and one spirit. Where there is union there is strength. United we stand, divided we fall. It is the special, declared plan of the enemy of Christ and man, to break up the church into independent factions. He will seek to lead one after another to arise, filled with his own selfish purposes and plans, and each will strive to carry out the suggestions of the adversary, but the hopes of such will certainly be met with disappointment. <RH, July 10, 1888 par. 4>

Satan is no indifferent spectator. He exults to see his temptations successful. He loves to see discord and want of harmonious action in the church. We forget so quickly that we are Christ's ambassadors to bear his message to the world. We forget that we are his soldiers, fighting his battles in our enemy's country, and unless we are upon guard, as faithful sentinels, we shall be entrapped by the enemy's stratagems. We must not be ignorant of his devices while we are obeying the orders of our captain, Jesus Christ. We are individually intrusted with the charge of the Lord's household. He has left the hour and moment of his return uncertain and indefinite, but he expects us to be always ready for his return, and has enjoined upon us to watch lest, coming suddenly, he find us sleeping. <RH, July 10, 1888 par. 5>

Sunday afternoon I spoke in the opera house at Fresno, on the subject of temperance. I presented before the people the necessity of proper home-training in order to keep our children and youth from frequenting the saloon, and places of vice. They are frequently made drunkards because of the lack on the part of the parents of proper discipline, which would educate them in habits of self-control and temperance. My work has been to try to arouse the moral powers of the mother, that she might realize the greatness of her God-given work. She should carefully educate and train her children in the nurture and admonition of the Lord. "The fear of the Lord is the beginning of wisdom" With God's word for our guide, and God himself for our teacher, we ought to be awake and vigilant in our homes in disciplining our children for usefulness in life. We should study their characters and temperaments, learning perfectly their weaknesses, and strengthening the opposite traits of character. Parents are too fond of ease and pleasure to do the work appointed them of God in their home life. We should not see the terrible state of evil that exists among the youth of today, if they had been properly trained at home. If parents would take up their God-given work, and would teach self-restraint, self denial, and self control to their children, both by precept and example, they would find that while they were seeking to do their duty, so as to meet the approval of God, they would be learning precious lessons in the school of Christ. They would be learning patience, forbearance, love, and meekness; and these are the very lessons that they must teach to their children. <RH, July 10, 1888 par. 6>

After the moral sensibilities of the parents are aroused, and they take up their neglected work with renewed energy, they should not become discouraged, or allow themselves to be hindered in the work. Too many become weary in well-doing. When they find that it requires taxing effort, and constant self control, and increased grace, as well as knowledge, to meet the unexpected emergencies that arise, they become disheartened, and give up the struggle, and let the enemy of souls have his own way. Day after day, month after month, year after year, the work is to go on, till the character of your child is formed, and the habits established in the right way. You should not give up, and leave your families to drift along in a loose, ungoverned manner. When you take up your duties as a parent, in the strength of God, with a firm determination never to relax your efforts, nor to leave your post of duty, in striving to make your children what God would have them, then God looks down upon you with approbation. He knows that you are doing the best you can, and he will increase your power. He will himself do the part of the work that the mother or father cannot do; he will work with the wise, patient, well-directed efforts of the God-fearing mother. Parents, God does not propose to do the work that he has left for you to do in your home. You must not give up to indolence and be slothful servants, if you would have your children saved from the perils that surround them in the world. <RH, July 10, 1888 par. 7>

The giant evil of intemperance is doing its baleful work in our land. Satan has his agents everywhere, who are



instruments in his hands, to allure and ruin our youth. Shall not the voice of warning be heard at our own firesides? Shall we not, by precept and example, lead our youth to desire to reach high attainments, to have noble aims and holy purposes? This work is not a light, or a small work; but it is a work that will pay. One youth who has been instructed by right home-training, will bring solid timbers into his character-building, and by his example and life, if his powers are rightly employed, he will become a power in our world to lead others upward and onward in the path of righteousness. The salvation of one soul is the salvation of many souls. <RH, July 10, 1888 par. 8>

## July 17, 1888 *The Value of Bible Study.*

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By Mrs. E. G. White.  
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"All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: that the man of God may be perfect, thoroughly furnished unto all good works." The word of God is like a treasure-house, containing everything that is essential to perfect the man of God. We do not appreciate the Bible as we should. We do not have a proper estimate of the richness of its stores, nor do we realize the great necessity of searching the Scriptures for ourselves. Men neglect the study of the word of God in order to pursue some worldly interest, or to engage in the pleasures of the time. Some trivial affair is made an excuse for ignorance of the Scriptures given by inspiration of God. But anything of an earthly character might better be put off, than this all-important study, that is to make us wise unto eternal life. <RH, July 17, 1888 par. 1>

My heart aches as I see men,--even those who profess to be looking for Christ's coming,--devoting their time and talents to circulating books that contain nothing concerning the special truths for our time,--books of narrative, books of biography, books of men's theories and speculations. The world is full of such books; they can be had anywhere; but can the followers of Christ engage in so common a work when there is crying need for God's truth on every hand? It is not our mission to circulate such works. There are thousands of others to do this, who have as yet no knowledge of anything better. We have a definite mission, and we ought not to turn from it to side issues, employing men and means to bring to the attention of the people books that have no bearing upon the present truth. <RH, July 17, 1888 par. 2>

Do you pray for the advancement of the truth? Then work for it, and show that your prayers rise from sincere and earnest hearts. God does not work miracles where he has provided *means* by which the work may be accomplished. Use your time and talents in his service, and he will not fail to work with your efforts. If the farmer fails to plow and sow, God does not work a miracle to undo the results of his neglect. Harvest-time finds his fields barren--there are no sheaves to be reaped, no grain to be garnered. God provided the seed and the soil, the sun and the rain; and if the agriculturist had employed the means that were at his hand, he would have received according to his sowing and his labor. <RH, July 17, 1888 par. 3>

There are great laws that govern the world of nature, and spiritual things are controlled by principles equally certain; the means for an end must be employed, if the desired results are to be attained. Those who make no decided efforts themselves, are not working in harmony with the laws of God. They are not using the provisions of the Heavenly Father, and they can expect nothing but meager returns. The Holy Spirit will not compel men to take a certain course of action. We are free moral agents; and when sufficient evidence has been given us as to our duty it is left with us to decide our course. <RH, July 17, 1888 par. 4>

You who are waiting in idle expectation that God will perform some wonderful miracle to enlighten the world in regard to the truth, I want to ask you if you have employed the means that God has provided for the advancement of his cause? You who pray for light and truth from Heaven, have you studied the Scriptures? Have you desired "the sincere milk of the word," that you may grow thereby? Have you submitted yourselves to the revealed command? "Thou shalt," and "thou shalt not," are definite requirements, and there is no place for idleness in the Christian life. You who mourn your spiritual dearth, do you seek to know and to do the will of God? Are you striving to enter in at the strait gate? There is work, earnest work, to be done for the Master. The evils condemned in God's word, must be overcome. You must individually battle against the world, the flesh, and the Devil. The word of God is called "the sword of the Spirit," and you should become skillful in its use, if you would cut your way through the hosts of opposition and darkness. <RH, July 17, 1888 par. 5>

Wrench yourself away from hurtful associations. Count the cost of following Jesus, and make it, with a determined purpose to cleanse yourselves from all filthiness of the flesh and spirit. Eternal life is worth your all, and Jesus has said, "Whosoever he be of you that forsaketh not all that he hath, he cannot be my disciple." He who does nothing but wait to

be compelled by some super-natural agency, will wait on in lethargy and darkness. God has given his word. God speaks in unmistakable language to your soul. Is not the word of his mouth sufficient to show you your duty, and to urge its fulfillment? <RH, July 17, 1888 par. 6>

Those who humbly and prayerfully search the Scriptures, to know and to do God's will, will not be in doubt of their obligations to God. For "if any man will do his will, he shall know of the doctrine." If you would know the mystery of godliness, you must follow the plain word of truth,--feeling or no feeling, emotion or no emotion. Obedience must be rendered from a sense of principle, and the right must be pursued under all circumstances. This is the character that is elected of God unto salvation. The test of a genuine Christian is given in the word of God. Says Jesus, "If ye love me, keep my commandments." "He that hath my commandments, and keepeth them, he it is that loveth me: and he that loveth me shall be loved of my Father, and I will love him and will manifest myself to him. . . . If a man love me he will keep my words: and my Father will love him, and we will come unto him, and make our abode with him. He that loveth me not keepeth not my sayings: and the word which ye hear is not mine, but the Father's which sent me." <RH, July 17, 1888 par. 7>

Here are the conditions upon which every soul will be elected to eternal life. Your obedience to God's commandments will prove your right to an inheritance with the saints in light. God has elected a certain excellence of character; and every one who, through the grace of Christ, shall reach the standard of his requirement, will have an abundant entrance into the kingdom of glory. All who would reach this standard of character, will have to employ the means that God has provided to this end. If you would inherit the rest that remaineth for the children of God, you must become a co-laborer with God. You are elected to wear the yoke of Christ,--to bear his burden, to lift his cross. You are to be diligent "to make your calling and election sure." Search the Scriptures, and you will see that not a son or a daughter of Adam is elected to be saved in disobedience to God's law. The world makes void the law of God; but Christians are chosen to sanctification through obedience to the truth. They are elected to bear the cross, if they would wear the crown. <RH, July 17, 1888 par. 8>

The Bible is the only rule of faith and doctrine. And there is nothing more calculated to energize the mind, and strengthen the intellect, than the study of the word of God. No other book is so potent to elevate the thoughts, to give vigor to the faculties, as the broad, ennobling truths of the Bible. If God's word were studied as it should be, men would have a breadth of mind, a nobility of character, and a stability of purpose, that is rarely seen in these times. Thousands of men who minister in the pulpit are lacking in essential qualities of mind and character, because they do not apply themselves to the study of the Scriptures. They are content with a superficial knowledge of the truths that are full of rich depths of meaning; and they prefer to go on losing much in every way, rather than to search diligently for the hidden treasure. <RH, July 17, 1888 par. 9>

The search for truth will reward the seeker at every turn, and each discovery will open up richer fields for his investigation. Men are changed in accordance with what they contemplate. If commonplace thoughts and affairs take up the attention, the man will be commonplace. If he is too negligent to obtain anything but a superficial understanding of God's truth, he will not receive the rich blessings that God would be pleased to bestow upon him. It is a law of the mind, that it will narrow or expand to the dimensions of the things with which it becomes familiar. The mental powers will surely become contracted, and will lose their ability to grasp the deep meanings of the word of God, unless they are put vigorously and persistently to the task of searching for truth. The mind will enlarge, if it is employed in tracing out the relation of the subjects of the Bible, comparing scripture with scripture, and spiritual things with spiritual. Go below the surface; the richest treasures of thought are waiting for the skillful and diligent student. <RH, July 17, 1888 par. 10>

Those who are teaching the most solemn message ever given to the world, should discipline the mind to comprehend its significance. The theme of redemption will bear the most concentrated study, and its depth will never be fully explored. You need not fear that you will exhaust this wonderful theme. Drink deep of the well of salvation. Go to the fountain for yourself, that you may be filled with refreshment, that Jesus may be in you a well of water, springing up unto everlasting life. Only Bible truth and Bible religion will stand the test of the judgment. We are not to pervert the word of God to suit our convenience and worldly interest, but to honestly inquire, "What wilt thou have me to do?" "Ye are not your own, for ye are bought with a price." And what a price! Not "with corruptible things, as silver and gold," "but with the precious blood of Christ." When man was lost, the Son of God said, I will redeem him, I will become his surety and substitute. He laid aside his royal robes, clothed his divinity with humanity, stepped down from the royal throne, that he might reach the very depth of human woe and temptation, lift up our fallen natures, and make it possible for us to be overcomers,--the sons of God, the heirs of the eternal kingdom. Shall we then allow any consideration of earth to turn us away from the path of truth? Shall we not challenge every doctrine and theory, and put it to the test of God's word? <RH, July 17, 1888 par. 11>

We should not allow any argument of man's to turn us away from a thorough investigation of Bible truth. The

opinions and customs of men are not to be received as of divine authority. God has revealed in his word what is the whole duty of man, and we are not to be swayed from the great standard of righteousness. He sent his only begotten Son to be our example, and bade us to hear and to follow him. We must not be influenced from the truth as it is in Jesus, because great and professedly good men urge their ideas above the plain statements of the word of God. <RH, July 17, 1888 par. 12>

The work of Christ is to draw men from the false and spurious, to the true and genuine. "He that followeth me shall not walk in darkness, but shall have the light of life." There is no danger of going into error while we follow in the footsteps of "the light of the world." We are to work the works of Christ. We must engage heart and soul in his service; we must search the word of life, and present it to others. We must educate the people to realize the importance of its teaching, and the danger of deviating from its plain commands. <RH, July 17, 1888 par. 13>

The Jews were led into error and ruin and to the rejection of the Lord of glory, because they knew not the Scriptures, nor the power of God. A great work is before us,--to lead men to take God's word as the rule of their lives, to make no compromise with tradition and custom, but to walk in all the commandments and ordinances of the Lord. <RH, July 17, 1888 par. 14>

## July 24, 1888 *How Do We Stand?*

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

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"To him that overcometh will I give to eat of the tree of life, which is in the midst of the paradise of God." "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." The solemn question should come home to every member of our churches, How are we standing before God, as the professed followers of Jesus Christ? Is our light shining forth to the world in clear, steady rays? Have we, as a people solemnly dedicated to God, preserved our union with the Source of all light? Are not the symptoms of decay and declension painfully visible in the midst of the Christian churches of today? Spiritual death has come upon the people that should be manifesting life and zeal, purity and consecration, by the most earnest devotion to the cause of truth. The facts concerning the real condition of the professed people of God, speak more loudly than their profession, and make it evident that some power has cut the cable that anchored them to the Eternal Rock, and that they are drifting away to sea, without chart or compass. <RH, July 24, 1888 par. 1>

What is to be done? The True Witness points out the only remedy: "Repent, and do the first works; or else I will come unto thee quickly, and will remove thy candlestick out of his place, except thou repent." Christ will cease to take your name upon his lips in his intercession with the Father, unless there is a decided change in the life and characters of those who have wandered from the living God, and forsaken his service. Jesus declares, "I know thy works, that thou art neither cold nor hot: 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. Because thou sayest, I am rich, and increased with goods, and have need of nothing; and knowest not that thou art wretched, and miserable, and poor, and blind, and naked." And yet the case is not altogether beyond remedy. The Mediator has not left them hopeless. He says, "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." <RH, July 24, 1888 par. 2>

Although the oil in the lamps is almost consumed, and they have not been replenished, still you have not yet reached that desperate position described in the parable of the foolish virgins. They slumbered long, until their lamps were gone out, and they had made no provision for the time of need; and when the Bridegroom came, they were seeking, too late, to replenish their lamps: for the door was shut, and they were left to outer darkness and despair. But the counsel of the True Witness is full of encouragement and comfort. The churches may yet obtain the gold of truth, faith, and love, and be rich in heavenly treasure. "Buy of me gold that thou mayest be rich, and white raiment that thou mayest be clothed, and that the shame of thy nakedness do not appear." The white raiment is the righteousness of Christ that may be wrought into the character. Purity of heart, purity of motive, will characterize every one who is washing his robe, and making it white in the blood of the Lamb. <RH, July 24, 1888 par. 3>

Today let the question come home to the heart of every one who professes the name of Christ, "Dost thou believe in the Son of God?" Not, "Do you admit that Jesus is the Redeemer of the world?" Not to soothe your conscience and the consciences of others by saying, "I believe," and think that is all there is to be done. But do you believe with all your heart that Jesus is your Saviour? Do you bring him into your life, and weave him into your character, until you are one with Christ? Many accept Jesus as an article of belief, but they have no saving faith in him as their sacrifice and Saviour. They have no realization that Christ has died to save them from the penalty of the law which they have

transgressed, in order that they may be brought back to loyalty to God. Do you believe that Christ, as your substitute, pays the debt of your transgression? Not, however, that you may continue in sin, but that you may be saved from your sins; that you, through the merits of his righteousness, may be re-instated to the favor of God. Do you know that a holy and just God will accept your efforts to keep his law, through the merits of his own beloved Son who died for your rebellion and sin? <RH, July 24, 1888 par. 4>

You may say that you believe in Jesus, when you have an appreciation of the cost of salvation. You may make this claim, when you feel that Jesus died for you on the cruel cross of Calvary; when you have an intelligent, understanding faith that his death makes it possible for you to cease from sin, and to perfect a righteous character through the grace of God, bestowed upon you as the purchase of Christ's blood. The eyes of fallen men may be anointed with the eye-salve of spiritual comprehension, and they may see themselves as they really are,--poor, and miserable, and blind, and naked. They may be brought to realize their need of repentance toward God, and faith toward our Lord Jesus Christ. <RH, July 24, 1888 par. 5>

The plan of salvation is not appreciated as it should be. It is not discerned or comprehended. It is made altogether a cheap affair; whereas to unite the human with the divine, required an exertion of Omnipotence. It was necessary that a great condescension should be made on the part of God in behalf of fallen man, who had transgressed the unchangeable law of Jehovah. Christ, by clothing his divinity with humanity, elevates humanity in the scale of moral value to an infinite worth. But what a condescension on the part of God, and on the part of his only begotten Son, who was equal with the Father! All this had to be done because God's law had been transgressed. <RH, July 24, 1888 par. 6>

So great has been the spiritual blindness of men, that they have sought to make of none effect the word of God. They have declared by their traditions, that the great plan of redemption was devised, in order to abolish, and make of none effect, the law of God; when Calvary is the mighty argument that proves the immutability of the precepts of Jehovah. The fact that God had to give his only begotten Son to die for a race condemned by the law, is sufficient to prove that the law could not be altered one jot or tittle. The professed Christian world is indeed in need of eye-salve, that they may see the character of God and his law. Their prayer should be as was David's of old, "Open thou mine eyes, that I may behold wondrous things out of thy law." <RH, July 24, 1888 par. 7>

"As many as I love, I rebuke and chasten: be zealous therefore, and repent." Has there been a departure from God? then there must be a returning unto him; there must be a doing of the first works; there must be a close examination of the life. The state of the character must be compared with the great moral standard of righteousness. There must be a searching out of the peculiar sins which have been offensive to God, which have dishonored his name, and quenched the light of his Spirit, and killed the first love from the soul. Whether it has been pride, sensuality, or turning the grace of Christ into lasciviousness, it must be thoroughly repented of, and forsaken. <RH, July 24, 1888 par. 8>

There are many who profess to be Christians, while they are living a sinful, immoral life; but their profession will not cover them in the day of God. There is a large class who trample upon God's law, who break its precepts, and teach others to do the same, terming it a "yoke of bondage;" while with words they exalt Jesus, and talk of being saved by grace. These are the ones who are turning the grace of Christ into lasciviousness. All such teaching has a tendency to enfeeble the moral tone of the religious world, and accounts for the miserable, heartless, outward form that is taking the place of the genuine piety that God desires in his people. How many come under the condemnation of the words of Christ! "I would that thou wert cold or hot. So then because thou art lukewarm, and neither cold nor hot, I will spew thee out of my mouth. Because thou sayest, I am rich, and increased with goods, and have need of nothing; and knowest not that thou art wretched, and miserable, and poor, and blind, and naked." <RH, July 24, 1888 par. 9>

We are impressed with these words when we hear men who are trampling on the precepts of Heaven, making the claim that they are sanctified and sinless. They make high professions, but they refuse to search the Scriptures, that they may know what is truth. On one occasion a minister was brought to our notice who claimed that he was sinless. He declared that he was inspired by the Holy Ghost; and yet he would not read a word concerning present truth. He said the Lord taught him, and he had no need to depend on the word of life. He affirmed that the agitation of the Sabbath question was bringing men into bondage, rather than into liberty; and that all he wanted was the freedom of Christ,--the blessed faith of Christ. He professed to be filled with Christ. But could we receive the testimony of this man as truth? What is the language of the True Witness? "Thou sayest, I am rich, and increased in goods, and have need of nothing, and knowest not that thou art wretched, and miserable, and poor, and blind, and naked." "To the law and to the testimony: if they speak not according to this word, it is because there is no light in them." Paul asks, "Shall we continue in sin, that grace may abound? God forbid." <RH, July 24, 1888 par. 10>

Are not such teachers the pretenders to whom Christ referred when he said, "Beware of false prophets, which come to you in sheep's clothing, but inwardly they are ravening wolves. Ye shall know them by their fruits." "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven." God's will is expressed in his holy law. This is the only correct standard of righteousness, and if a man's



character stands in harmony with the Lord's standard, his testimony may be received and relied upon; but if he stands in opposition to the requirements of God, he measures himself and others by his own finite, fallible standard, and may claim as much as does the pope of Rome. In the light of the royal law, his character may be lacking in every essential qualification of purity and righteousness. He has torn down the true detector of sin, and has trampled it in the dust. He claims great spiritual riches,--wants nothing that he has not, and boasts of the grace of Christ, which he has turned into lasciviousness. These characters will multiply, and by smooth words and deceptive speeches will deceive the unwary and those who do not try the professions of men by the great Tester of character. <RH, July 24, 1888 par. 11>

The world's Redeemer declares, "I have kept my Father's commandments." "I counsel thee," saith the True Witness, "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." Christ's righteousness will not cover the unrighteousness of any one. "All unrighteousness is sin," and "sin is the transgression of the law," therefore, those who are breaking the law of God and teaching others to break it, will not be covered with the garments of Christ's righteousness. He came not to save men in their sins; but *from* their sins. "And hereby we do know that we know him, if we keep his commandments. He that saith, I know him, and keepeth not his commandments, is a liar, and the truth is not in him. But whoso keepeth his word, in him verily is the love of God perfected; hereby know we that we are in him." These utterances are weighty, and should be duly considered. "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 we have not sinned [transgressed the law], we make him a liar, and his word is not in us." "My little children, these things I write unto you, that ye sin not. And if any man sin, we have an advocate with the Father, Jesus Christ the righteous." We need an advocate with the Father, because it is the Father's law that we have broken. We need to repent of our transgression, and return to our allegiance to God. "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 hath not seen him, neither known him." Here it is plainly stated that whosoever abideth in Christ will not be a transgressor of the law of God. <RH, July 24, 1888 par. 12>

"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. For this purpose the Son of God was manifested, that he might destroy the works of the Devil." He was manifested to destroy, not the royal law of God, but "the works of the Devil." "In this the children of God are manifest, and the children of the Devil: whosoever doeth not righteousness is not of God." "And he that keepeth his commandments, dwelleth in him, and he in him. And hereby we know that he abideth in us, by the spirit which he hath given us." "By this we know that we love the children of God, when we love God, and keep his commandments. For this is the love of God, that we keep his commandments: and his commandments are not grievous. For whatsoever is born of God overcometh the world; and this is the victory that overcometh the world, even our faith." <RH, July 24, 1888 par. 13>

How bitterly do many of the ministers who stand in the sacred desk denounce the royal law of God, and many of them profess to be wholly sanctified to his service. They are of the class who break the law, and teach others to do the same; but does not Jesus say, "Whosoever shall break one of the least of these commandments and teach men so, he shall be called the least in the kingdom of heaven?" The True Witness presents encouragements to all who are seeking to walk in the path of humble obedience, through faith in his name. He declares, "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." These are the words of our Substitute and Surety. He who is the divine Head of the church, the mightiest of conquerors, would point his followers to his life, his toils, his self-denials, his struggles, and sufferings, through contempt, through rejection, ridicule, scorn, insult, mockery, falsehood, up the path of Calvary to the scene of the crucifixion, that they might be encouraged to press on toward the mark for the prize and reward of the overcomer. Victory is assured through faith and obedience. Let us make an application of the words of Christ to our own individual cases. Are we poor, and blind, and wretched, and miserable? Then let us seek the gold and white raiment that he offers. The work of overcoming is not restricted to the age of the martyrs. The conflict is for us, in these days of subtle temptation to worldliness, to self-security, to indulgence of pride, covetousness, false doctrines, and immorality of life. "By their fruits ye shall know them," and every church is to bear the test of God's law. Shall we stand before the proving of God? <RH, July 24, 1888 par. 14>

**July 31, 1888 Cast Not Away Your Confidence.**

We have been looking with joyful expectation for the soon-coming of our Lord in the clouds of heaven. We have not dared to be among the number who said, even in their hearts, "My Lord delayeth his coming;" for upon such, a fearful woe is pronounced. Enoch walked with God, and held communion with him, and God instructed his servant in regard to the second advent of our Lord. Says the inspired word, "And Enoch also, the seventh from Adam, prophesied of these, saying, Behold, the Lord cometh with ten thousand of his saints, to execute judgment upon all, and to convince all that are ungodly among them of all their ungodly deeds which they have ungodly committed, and of all their hard speeches which ungodly sinners have spoken against him." The doctrine of Christ's coming was made known at this early date, to the man who walked with God in continual communion. The godly character of this prophet is to represent the state of holiness to which the people of God must attain, who expect to be translated to heaven. <RH, July 31, 1888 par. 1>

The doctrine of the coming of Jesus was to have a marked effect and influence upon the lives and characters of men, and one of the great teachers, one of the purest examples among men, proclaimed it to the inhabitants of the old world, prior to the flood, and prior to his own translation to heaven. This great event,--the advent of our Lord in all the glory of heaven,--must be brought to the attention of men, and all should live with reference to this,--the day of God that is soon to dawn upon us. The expectation of Christ's coming was to make men fear the Lord, and fear his judgments upon the transgressors of his law. It was to awaken them to a realization of the great sin of rejecting the offers of his mercy. <RH, July 31, 1888 par. 2>

In the days of the apostle Paul, the Thessalonian brethren were laboring under the erroneous impression that the Lord would return in their day, and Paul wrote to correct this false impression, stating what events must transpire before the advent could take place. He declared: "Let no man deceive you by any means: for that day shall not come, except there come a falling away first, and that man of sin be revealed, the son of perdition; who opposeth and exalteth himself above all that is called God, or that is worshiped; so that he as God sitteth in the temple of God, showing himself that he is God." The man of sin was to arise, and do his work of exaltation and blasphemy, before the brethren could look for the coming of Christ. That great event was to be preceded by a falling away. There would be revealed a form of Antichrist, and the leaven of apostasy was to work with increasing power to the end of time. We are not to be surprised beyond measure to see the widespread declension of faith and piety. I have been bearing my testimony for the last forty years, that there would be those who would fall away from the path cast up for the ransomed of the Lord to walk in. God has been sending warnings, reproofs, and encouragements to his people. He has warned them that some would depart from the faith, giving heed to seducing spirits. <RH, July 31, 1888 par. 3>

From the beginning, it has been the special doctrine of the adversary of God and man, that the law of God was faulty and objectionable. He has ever represented the royal law of liberty, as oppressive and unendurable. He has denoted it "a yoke of bondage." He has declared that it was impossible for man to keep the precepts of Jehovah. This has been, and still is, the work of Satan. This is the seductive doctrine that devils are seeking to spread throughout the world. "No law" is the cry of the enemy of God. Shall we go over to the side of the great rebel? If we do, it will be our ruin. Shall we make void the law of God, because Satan tells us that we should be more free, and happier, if we would do so? Were Adam and Eve happier, and did they walk in more liberty, when they received and acted upon these suggestions of the evil one? <RH, July 31, 1888 par. 4>

Shall we say we have been deceived in regard to the doctrine of Christ's near coming? Shall we declare that all our talking of his appearing has been in vain? Shall we say that all our work to make ready a people, prepared for his coming, has been for nought?--Never. We are not to become impatient and fretful, because time still lingers. We are to wait patiently for the work of God to be accomplished. "But this shall be the covenant that I will make with the house of Israel after those days, saith the Lord; I will put my law in their inward parts, and write it in their hearts; and will be their God, and they shall be my people." "Let us hold fast the profession of our faith without wavering; for he is faithful that promised; and let us consider one another to provoke"--unto doubts and unbelief, and apostasy?--No, but "unto love and good works; not forsaking the assembling of ourselves together, as the manner of some is; but exhorting one another; and so much the more, as ye see the day approaching." <RH, July 31, 1888 par. 5>

We must have a knowledge of the Scriptures, that we may trace down the lines of prophecy, and understand the specifications given by the prophets, and by Christ and the apostles; that we may not be ignorant; but be able to see that the day is approaching, so that with increased zeal and effort, we may exhort one another to faithfulness, piety, and holiness. "For if we sin willfully after that we have received the knowledge of the truth, there remaineth no more sacrifice for sins." Here is a most solemn statement, and one which should often be presented to souls, to show them the danger of entering into sin after they have received a knowledge of the truth of God. We would warn men and women off this ground. All would do well to remember, when tempted to leave the straight path of right, that those

who, having received a knowledge of the truth, apostatize, "sin willfully," transgress the law of God ("for sin is the transgression of the law"),--for such there remaineth no more a sacrifice for sin. "Cast not away therefore your confidence, which hath great recompense of reward. For ye have need of patience, that, after ye have done the will of God, ye might receive the promise. For yet a little while, and he that shall come will come, and will not tarry." <RH, July 31, 1888 par. 6>

Questioners, doubters, and apostates say to those who have been looking for the appearing of their Lord, "You are false prophets." "You have been telling us for years that it was but a little time until the day of God would break; and it is evident that Christ will not come for many, many more years." Are you not afraid to make such statements? Has not Christ described you in the person of the unfaithful servant who said, "My Lord delayeth his coming," and who began to eat and to drink with the drunken, and to smite his fellow-servants? The inspired word declares, "Now the just shall live by faith: but if any man draw back, my soul shall have no pleasure in him. But we are not of them who draw back unto perdition; but of them that believe to the saving of the soul." "Now faith is the substance of things hoped for, the evidence of things not seen." <RH, July 31, 1888 par. 7>

Christ spoke repeatedly of his second coming to the earth. At one time he said, "Marvel not at this: for the hour is coming, in the which all that are in the graves shall hear his voice, and shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation." More than eighteen hundred years have passed since he, who spake as never man spake, uttered these words. He who could utter nothing but truth, made this assertion, which implied that the hour was at hand; but the dead are still in their graves. The Lifegiver's voice has not yet called the sleeping saints from their gloomy prisons, but we have not lost faith, because the predicted hour has not yet arrived. We work on, trusting, and believing, and waiting, not taking one step backward; but obeying the orders of the Captain of our salvation, whose command to his people is, "Go forward." <RH, July 31, 1888 par. 8>

The hour will come; it is not far distant, and some of us who now believe will be alive upon the earth, and shall see the prediction verified, and hear the voice of the archangel, and the trump of God echo from mountain and plain and sea, to the uttermost parts of the earth. All creation will hear that voice, and those who have lived and died in Jesus, will respond to the call of the Prince of life. It will be heard in the dungeons of men, in the caverns of the deep, in the rocks and caves of the earth, only to be obeyed. It is the same voice that said, "Come unto me all ye that labor and are heavy-laden, and I will give you rest,"--the same voice which said, "Thy sins be forgiven thee." All those who have obeyed that voice when it said, "If any man will come after me, let him deny himself, and take up his cross, and follow me," will hear the "Well done, thou good and faithful servant, enter thou into the joy of thy Lord." To them, that voice will mean,--rest, peace, and everlasting life. They will recognize it as the voice of one who has been touched with the feeling of their infirmities. <RH, July 31, 1888 par. 9>

Shall any one become weary now? Shall any one say, "The city is a great way off"? Shall we give up our faith, and draw back unto perdition, when we are nearing the eternal world?--No; no. God lives and reigns. "Call to remembrance the former days, in which, after ye were illuminated, ye endured a great fight of afflictions." Give up our faith? lose our confidence? become impatient?--No; no. We will not think of such a thing. "For it is impossible for those who were once enlightened, and have tasted of the heavenly gift, and were made partakers of the Holy Ghost, and have tasted the good word of God, and the powers of the world to come, if they shall fall away, to renew them again unto repentance; seeing they crucify to themselves the Son of God afresh, and put him to an open shame. For the earth which drinketh in the rain that cometh oft upon it, and bringeth forth herbs meet for them by whom it is dressed, receiveth blessing from God; but that which beareth thorns and briers is rejected, and is nigh unto cursing; whose end is to be burned." <RH, July 31, 1888 par. 10>

The Christian is represented by the figure of the earth, which drinks in the rain that comes upon it, and brings forth fruit to the one who dresses and cares for it. The follower of Christ is to gather sap and nourishment from the living Vine. He is to produce fruit to the glory of God. The Lord requires that every plant in his garden should be thrifty, and bear fruit in abundance,--some thirty, some sixty, and some an hundred fold. We are not to be satisfied with momentary flashes of light; but we are constantly to seek for the illumination of the Spirit of God. It is our privilege to study the word of truth, and to obey it. We are not safe unless we are often found before God, offering up, in faith, fervent and effectual prayers. We must draw water from the wells of salvation. We may raise the soul from its common earthliness into a heavenly atmosphere which will purify, elevate, and refine it for the paradise of God. Those who keep the commandments of God, have a right to appropriate the rich promises that he has given. <RH, July 31, 1888 par. 11>

Well may the children of God be filled with hope and courage, with joy and rapture, as they contemplate the things which God has prepared for them that love him. "For what is our hope, or joy, or crown of rejoicing? Are not even ye in the presence of our Lord Jesus Christ at his coming, for ye are our glory and joy"? "For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and the trump of God: and the dead in Christ shall rise first: then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in

the air; and so shall we ever be with the Lord. Wherefore comfort one another with these words." "But of the times and the seasons, brethren, ye have no need that I write unto you. For yourselves know perfectly that the day of the Lord so cometh as a thief in the night. For when they shall say, Peace and safety; then sudden destruction cometh upon them, as travail upon a woman with child; and they shall not escape. But ye, brethren, are not in darkness, that that day should overtake you as a thief. Ye are the children of the 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. For they that sleep sleep in the night; and they that be drunken are drunken in the night. But let us, who are of the day, be sober, putting on the breastplate of faith and love; and for a helmet the hope of salvation." "And, behold, I come quickly; and my reward is with me, to give every man according as his work shall be." <RH, July 31, 1888 par. 12>

Was Christ a false prophet when he uttered these words? More than eighteen hundred years have passed since John heard this great truth, and the Lord has not yet come to reign. But shall we give up looking for his appearance? Shall we say, "My Lord delayeth his coming"? See how the specifications of the prophecies have been and are fulfilling. Let us lift up our heads and rejoice; for our redemption draweth nigh. It is nearer than when we first believed. Shall we not wait patiently, filled with courage and faith? Shall we not make ready a people, to stand in the day of final reckoning and judgment? <RH, July 31, 1888 par. 13>

## **August 7, 1888 Are You Light-Bearers?**

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By Mrs. E. G. White.  
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The disciples of Christ are required to represent their Lord to the world. They have been set as torch-bearers on the road to heaven. The light is not given to any soul to be put under a bushel, or under the bed; but to be put on a candlestick, that it may give light to all that are in the house. If we are neglecting any duty, or shrinking from any responsibility, or avoiding any position of trust for which the Lord has qualified and called us, we are not letting our light so shine that men, seeing our good works, may glorify the Father which is in heaven. We should every one be active and enterprising in trading with the talents which God has given to us. We must work in faith. We must not allow doubts to cloud the mind. We must not allow our attention to be drawn from Jesus to our surroundings. <RH, August 7, 1888 par. 1>

The lower lights must be kept burning. Jesus is the great light which lights every man that comes into the world. All heaven is interested in the conflict that is going on in this world between truth and error, light and darkness. The great Source of all light is constantly shining, and those who will catch his rays, and will reflect them upon others will be light-bearers in this darkened world. We are not pleasing God when we permit our minds to dwell upon our imperfections, mourning constantly over our condition, with our eyes directed continually upon our mistakes and errors. Come to Jesus; he is the light of world. Take hold of his strength by faith, and make peace with him. Shall you talk of your weakness? -- No; no; for that pleases the enemy. Dwell upon the great help that has been provided for you in Jesus, your Redeemer. <RH, August 7, 1888 par. 2>

If we would dwell in the light, we must abide in the presence of Jesus. "He that followeth me shall not walk in darkness, but shall have the light of life." In all our business meetings, as well as our social and religious meetings, we want Jesus by our side as a guide and counselor. There will be no tendency to lightness where the presence of the Saviour is felt and recognized. Self will not be made prominent. There will be a realization of the importance of the work that is to be done. There will be a desire that the plans to be laid may be directed by Him who is mighty in counsel. <RH, August 7, 1888 par. 3>

Could our eyes but be opened, we would behold the angels of heaven in our assemblies. Could we but realize this, there would be no desire to hold to our own opinions upon little and unimportant points, which so often retard the progress of the meeting and the work. If there was more real praying done, if there was more solemn consideration given to weighty and mighty matters, the tone of our business meetings would be changed, and elevated. All would feel that the assembly had met to lay plans for the future advancement of the work, and that the aim and object of the work is only to save souls. <RH, August 7, 1888 par. 4>

There is nothing in this world that is of so much value as the human soul, and in planning for the work, nothing should be done hastily, or in an indifferent manner. Each one of those assembled should feel that he must give the matters discussed the careful thought and prayer demanded by the subject that has called the meeting together. The responsibility of dealing with human minds is no small responsibility. The soul of man has been purchased by the



infinite price of the blood of the Son of God; and should any one lose sight of the sacredness of every movement that is made for the salvation of souls? <RH, August 7, 1888 par. 5>

All that we do, and all that we say is transferred to the books of heaven. Let us not be guilty of bringing down God's work to the level of common business transactions. Our standard must be high; our minds must be elevated. There are always a few who think, when their brethren are pulling forward, that it is their duty to pull back. They object to everything that is proposed, and make war on every plan that they have not themselves originated. Here is an opportunity for individuals to develop inordinate self-confidence. They have never learned in the school of Christ, of the precious and all-important lessons of becoming meek and lowly of heart. There is nothing harder for those who possess strong wills to do, than to give up their own way, and submit to the judgment of others. It is difficult for such to become teachable, gentle, and easy to be entreated. <RH, August 7, 1888 par. 6>

In our business meetings it is important that hours of precious time should not be consumed by debating little points that are of small consequence. How does Jesus, our Counselor, whom we have invited to be present at these meetings, look upon these things? If there is that love among brethren that will lead them to esteem others better than themselves, there will be a giving up of their own ways and wishes to others. In these important meetings, it is our duty to study daily and hourly, how we may answer the prayer of Christ, that his disciples may be one, as he and the Father are one. Precious lessons may be learned by keeping our Saviour's prayer before the mind, and by acting our part to fulfill his desire. <RH, August 7, 1888 par. 7>

In our business connection with the work of God, and in handling sacred things, we cannot be too careful to keep the standard high, reverencing sacred things; and never, for an instant, should the word of God be used deceitfully, to carry a point which we are anxious to see succeed. Honor, integrity, and truth must be preserved at any cost to self. Our very thought, word, and action, should be subject to the will and mind of Christ. Levity is not appropriate in meetings where the solemn work and word of God are under consideration. Let every one consider that he is in the presence of Christ. The prayer has been offered that Christ shall preside in the assembly and impart his wisdom, his grace, and righteousness. Is it consistent to take a course that will be grievous to his Spirit, and contrary to his work? Let us bear in mind that Jesus is in the midst. Then there will be no levity, jesting, or lightness. An elevating, controlling influence from the Spirit of God, will pervade the assembly. Unfaltering truth, as a counselor, will be beside every one who is truly interested in the welfare of the cause. There will be manifested that wisdom which is from above, that is first pure, than peaceable, full of mercy and good fruits, which cannot err. In all the plans and decisions, there will be that charity that "seeketh not her own," which is "not easily provoked," that "thinketh no evil," that "rejoiceth not in iniquity, but rejoiceth in the truth;" that "beareth all things, believeth all things, hopeth all things, endureth all things." Self must be hid in Jesus, then the judgment will not be one-sided and warped, so that there can be no dispassionate and righteous decisions. <RH, August 7, 1888 par. 8>

The habit of petty criticism should not be indulged in; for it perplexes and confuses minds, and shrouds in mystery the things that are most plain and simple. The Judge of all the earth is transferring everything to the courts above. "I therefore the prisoner of the Lord, beseech you that ye walk worthy of the vocation wherewith ye are called, with all lowliness and meekness, with long-suffering, forbearing one another in love; endeavoring to keep the unity of the Spirit in the bond of peace." In all our religious life, God should be in our thoughts; for he is a silent witness to every action of our lives. We should ever be careful that we may not grieve the Spirit of God. We need special help from Heaven, and God is more than willing to give the grace we need, if we ask him in humility and faith. We may be in close relationship with our Heavenly Father. <RH, August 7, 1888 par. 9>

While Jesus was talking to the people, his mother and his brethren stood without, desiring to speak with him; and one told Jesus. And "he said unto him that told him, Who is my mother? And who are my brethren? And he stretched forth his hand toward his disciples, and said, Behold my mother and my brethren. For whosoever shall do the will of my Father which is in heaven, the same is my brother, and sister, and mother." If we are doing the will of God, we are counted as the brethren and sisters of our Master. We are to remember this in our daily life. We are to be in harmony with God, but at enmity with Satan. There is too much fellowship with the prince of darkness. It is not natural for us to bruise Satan under our feet; but we are to close our hearts to the temptations of the evil one, and to open them to the bright beams of the Sun of Righteousness. We are to press toward the mark for the prize of our high calling, exerting every God-given power, that we may be overcomers. We must be constantly drawing nigh to God. We must talk of Jesus, expressing his love in a devoted life of entire consecration to his service. The more we dwell upon the purity of the character of Christ, the more we shall desire to become like him, and thus we shall be brought nearer to him. The more we behold his loveliness, the more we shall reflect his divine image. <RH, August 7, 1888 par. 10>

"For every one that exalteth himself shall be abased; and he that humbleth himself shall be exalted." "Humble yourselves therefore under the mighty hand of God, that he may exalt you in due time: casting all your care upon him;

for he careth for you." The more exalted opinion we have of ourselves, the less need shall we feel of Jesus. True goodness never exalts self; but the self-righteous are always reaching out for the honor and praise of men. They have set up a false standard, and have too high an opinion of themselves. All who fall upon the rock, and are broken, Christ shall build up in true purity and holiness. We should be grateful every moment of our lives, for such a compassionate Redeemer. True humility will lead us to know our sins, and to confess them. It will lead us to accept Jesus, as the only one who can forgive our sins, and who can cleanse us from all unrighteousness. <RH, August 7, 1888 par. 11>

While we can have only humble views of self, as we behold the purity and completeness of the character of our Redeemer, still God is not well pleased to have his followers bowed down in sadness and gloom. His arm is mighty to save, his grace is strong to deliver. He would have us wear a cheerful face, and bear hearts full of rejoicing. But we are not to indulge in jesting and joking, and in trifling conversation. For "as he which has called you is holy, so be ye holy in all manner of conversation." The sharper the assaults of the enemy, the nearer will Jesus draw, and the more will his grace be bestowed upon us. In place of yielding to discouragements, and gathering about us the gloom of unbelief, we should take advantage of our high privilege, and come into the sunshine of the presence of the Lord. We should ever press forward to meet a higher standard of excellence in our life and deportment. <RH, August 7, 1888 par. 12>

Every time you are called upon to meet temptation, it is your duty to obtain a victory through the grace of Christ; and when you endure temptation in the strength of Christ, you are a conqueror. Cease worrying, and begin to count up your blessings and privileges. Your temper will be tried. Your patience will be tested. Prayer alone, and earnest faith, will bring you through these things like a Christian. We are in the school of Christ. We are to be disciplined and trained, until our characters shall become Christlike. We are to grow daily in spiritual loveliness. We shall fail often in our efforts to copy the divine Pattern. We shall often have to bow down to weep at the feet of Jesus, because of our shortcomings and mistakes; but we are not to be discouraged. Pray more fervently. Believe more fully, and try again with more steadfastness to grow into the likeness of your Lord. As we distrust our own power, we shall trust the power of our Redeemer, and we shall praise God who is the health of our countenance. <RH, August 7, 1888 par. 13>

We are to talk of heavenly things. Our conversation must be holy. We must train our minds to dwell upon pure and holy thoughts. When the enemy thrusts into our souls his subtle doubts and temptations, we are to close the door quickly, and dispel the influence of his suggestion, by repeating the Scripture. Jesus met and overpowered Satan with, "It is written." Speak forth the promises of God. Talk of the wondrous love that he has manifested toward fallen man. Dwell upon the theme of salvation. <RH, August 7, 1888 par. 14>

The enemy of our souls is constantly seeking to urge upon us his temptations. He would have us weave self into all that we do. It is his delight, to have us demerit others, and find fault with the brethren. May God help us to bring the love of Jesus into our religion. We shall have help, when we feel our weakness, and when we ask God for his strength. He has invited us to come to him with all our burdens, and to cast our care upon Him who cares for us. Will we obey this gracious invitation? Will we lay our burdens down at the feet of our compassionate Lord? Many act as though they had been to Jesus, and that he had refused to help them. In this you dishonor your Saviour. If, after you pray to the Lord concerning your anxieties, you gather up the old troubles, and go forth fretting and complaining, you do not glorify the God you profess to serve. <RH, August 7, 1888 par. 15>

Is not God our Father? Has he not told us that he loves us? Has he not given his promise, that he will in nowise cast out, but that he will give us help in every time of need, if we ask him for his grace? Why not accept the help that he has so freely and generously offered? Let us show forth the praises of Him who has called us out of darkness into his marvelous light. When tempted to speak that which will lead to levity, remember the injunction, "Be ye holy in all manner of conversation." "Now therefore ye are no more strangers and foreigners, but fellow-citizens with the saints, and of the household of God; and are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner-stone; in whom all the building fitly framed together groweth unto an holy temple in the Lord: in whom ye are also builded together for an habitation of God through the Spirit." <RH, August 7, 1888 par. 16>

We are now in the workshop of God, to be hewed, and squared, and chiseled, and polished for the heavenly building. All our preparation for heaven must be completed here. When Christ comes, our characters will not be changed. These vile bodies will be changed, and fashioned after the likeness of his glorious body; but there will not be a moral change wrought in us then. At that time, those who have endured the work of the Master-builder, and have been hewed and squared and polished, will come together into that glorious temple, each in his place, without the sound of ax or hammer. The work of preparation will be close and trying to our natural hearts; but it is the only way that has been provided by the God of wisdom, whereby we may become living stones in his great spiritual and eternal temple. <RH, August 7, 1888 par. 17>

## August 14, 1888 *The Duty of Brethren.*

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By Mrs. E. G. White.  
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"Wherefore lift up the hands which hang down, and the feeble knees; and make straight paths for your feet, lest that which is lame be turned out of the way; but let it rather be healed. Follow peace with all men, and holiness, without which no man shall see the Lord: looking diligently lest any man fail of the grace of God; lest any root of bitterness springing up trouble you, and thereby many be defiled." <RH, August 14, 1888 par. 1>

Our duty as brethren, who have been made partakers of the grace of Christ, is here presented before us. We are exhorted to watch, and see where we can build up one another in the most holy faith. We are not to rest contented because we love Jesus. Our duties and opportunities do not end here; for we are to help others on in the way of salvation. If we are not letting our light shine upon the pathway of our brethren and associates, we are depriving them of heaven's enlightenment. God has given us light, and he requires that it should be reflected upon others, that our course of action may aid others to a better life. We are not to live for self alone, exerting a selfish influence; but we are to stand ready always to help those who have been overtaken in a fault, or have fallen into error. When an individual stumbles into darkness, it is the duty of those who are spiritual to restore such an one in the spirit of meekness, considering lest they also be tempted. <RH, August 14, 1888 par. 2>

You are not to shut yourselves up to yourselves, and be content because you have been blessed with a knowledge of the truth. Who brought the truth to you? Who showed the light of the word of God to you? God has not given you his light to be placed under a bushel. I have read of an expedition that was sent out in search of Sir John Franklin. Brave men left their homes, and wandered about in the North seas, suffering privation, hunger, cold, and distress. And what was it all for?--Merely for the honor of discovering the dead bodies of the explorers, or, if possible, to rescue some of the party from the terrible death that must surely come upon them, unless help should reach them in time. If they could but save one man from perishing, they would count their suffering well paid for. This was done at the sacrifice of all their comfort and happiness. Think of this, and then consider how little we are willing to sacrifice for the salvation of the precious souls around us. We are not compelled to go away from home, on a long and tedious journey, to save the life of a perishing mortal. At our very doors, all about us, on every side, there are souls to be saved, souls perishing,--men and women dying without hope, without God,--and yet we feel unconcerned, virtually saying by our actions, if not by our words, "Am I my brother's keeper"? These men who lost their lives in trying to save others are eulogized by the world as heroes and martyrs. How should we who have the prospect of eternal life before us feel, if we do make little sacrifices that God requires of us, for the salvation of the souls of men? <RH, August 14, 1888 par. 3>

Our duty is plainly marked out before us. We should work perseveringly, at home and abroad. We are to open the Scriptures to our children, and lead them to the light, that they may have the knowledge of God, become doers of the word, and be fitted up for everlasting life in the kingdom of heaven. We are not to train them for this life only, but for that life which will run parallel with the life of God. If men will run such risks, and make such sacrifices for the sake of discovering the lifeless remains of their fellow-creatures, how much more should we venture, to save souls for Jesus and heaven! How much more in earnest should we be, that our children shall secure a fitness for the eternal world! Why are we who profess to believe the solemn, sacred truth, so careless about this matter? Why should we not be in earnest to warn, and entreat, and bring the souls of men to behold the Lamb of God that takes away the sins of the world? When we see a soul desponding, and discouraged, and ready to give up the truth and fall by the way, we should go to him, and in earnest love tell him the story of the cross, and point him to the sufferings of the Man of Calvary. This is the work that God requires of us; for we are to love one another as Christ has loved us. And if we would estimate the depths of his love, we must look to the cross, for he loved us while we were yet sinners, and gave himself for us. <RH, August 14, 1888 par. 4>

If we can bring one soul to Christ, and that soul shall overcome, and be saved to reign with Jesus through the ceaseless ages of eternity, what a work we shall have wrought! A soul is of priceless worth in the sight of God, for he says, "I will make a man more precious than fine gold; even a man than the golden wedge of Ophir." Souls that take the yoke of Jesus upon them, are precious. I beseech you to take his yoke upon you; it will not weigh you down, nor crush you to the earth. He says, "My yoke is easy, and my burden is light." The yoke you have placed upon your own neck is a galling yoke, but it is not the yoke of the meek and lowly Jesus. <RH, August 14, 1888 par. 5>

He says, "Make straight paths for your feet." What must we do to make straight paths for our feet? We must speak no unkind word, either at home or abroad; we must be gentle and considerate toward all. We cannot be fretful and impatient, and still be Christians; for a fretful, impatient spirit is not the Spirit of Christ. With such a spirit, you are

making crooked paths, and some one else will follow you; and so you are not only making crooked paths for your own feet, but for the feet of others. You ask how shall you perfect a Christian character? Look to the life of Jesus. He is your pattern. See what kind of spirit be manifested, and endeavor to show the same in your daily life and conversation. Make just such paths as he made. You are to follow him, that you may know that "his going forth is prepared as the morning." His path is a most precious path in which to walk. <RH, August 14, 1888 par. 6>

If a brother does you a wrong, you are not to retaliate by doing him a wrong. If you have done him a wrong, you must go to him, and ask him to forgive you. You must not let an injury to your brother remain unrepented of, and unforgiven, for even one night. You must say, "I will get this out of the way. I will have harmony between my soul and my brother's." In pursuing this course, you are giving others an example. If there is any one backslidden from God, how anxious we should be that he might forsake his evil ways, and return to the Lord, who will have mercy upon him, and to our God, who will abundantly pardon! If we see a brother stumble, it is our first duty to seek to set his feet in the path of life again. We should let the love of Jesus into the soul. We must be merciful to all around us, for to the merciful, God will be merciful; but those who judge and condemn others, will be judged by the Judge of all the earth. God wants parents and their families to come to the foot of the cross. The settled peace of Jesus should abide with every member of the family: If Jesus comes into your home, he will say, "Peace be unto you;" but he cannot come into your house if you are scolding, and fretting, and finding fault with one another. What says the word?--"Follow peace with all men, and holiness, without which no man shall see the Lord." <RH, August 14, 1888 par. 7>

Now this is what is meant by following peace with all men. If you are slighted by any one, you are to follow peace by not rising up against it. Remember that you are the child of God, you are his servant. Just say, "I will be right with God. I will put away everything that interposes between my soul and God." What is holiness? It is willing, whole-hearted service to your Redeemer. You are to be a representative of God in this world. God wants you to take your religion right along with you into your business relations. At every turn, you should remember that you are a representative of Christ. Ask your Heavenly Father to give you strength to flee from evil, that you may not fall under temptation, and become a captive of Satan. Seek God for perfection of Christian character, that your every act may be a sermon; and when you come to worship before God, your conscience will not condemn you. You will reveal Christ in your conversation and actions. You will long to speak words of comfort to weary souls. <RH, August 14, 1888 par. 8>

If you will try to suppress every evil thought through the day, then the angels of God will come and dwell with you. These angels are beings that excel in strength. You remember how the angel came to the sepulcher, and the Roman soldiers fell like dead men before the glory of his countenance; and if one angel could work with such power, how would it have been if all the angels that are with us here, had been present? The angels are with us every day, to guard and protect us from the assaults of the enemy. <RH, August 14, 1888 par. 9>

See that your life is hid with Christ in God, and you will be filled with the most precious assurance that you are a child of Heaven. If you keep Christ before you day by day, and hour by hour, and moment by moment, you will be trying to exemplify his character; and when you come where the brethren are, you will not be desponding and repining, but you will say, "I love the Lord; I am so glad that Jesus died for me." You will be able to talk of heaven and the eternal reward. The present truth will be the theme of your thoughts and words. Your soul will be full of love, and that love will flow out to others, refreshing them every day. Christ will be in you a "well of water springing up into everlasting life." <RH, August 14, 1888 par. 10>

Let us turn to our text once more: "Looking diligently lest any man fail of the grace of God; lest any root of bitterness springing up trouble you, and thereby many be defiled." Religion is not merely to govern our actions on the Sabbath day, it is to be an every-day work. It is to go out into the world to be a living example to your friends and associates. It is to bring the love of God into your family, and to teach true religion to your children. You are to impress their minds with the fact that you are training them for the kingdom of heaven. Let the name of Jesus be a familiar household word. You yourself do not want to fall behind, nor do you want to leave your children in the path of darkness. <RH, August 14, 1888 par. 11>

Parents, if you would have your little ones kind and gentle, *you* must be kind. If you want them to be courteous, *you* must be courteous. You must undertake the great task of training yourselves and your households for that kingdom where all is order and peace. If you let your children have their own way, they will not become fitted for heaven at all; for Satan will come in, and control the mind. You must have regulations to govern your homes, and the children must be taught to respect them. Your work should not stop at your own house. You do not want your neighbors to perish. You may say, "My neighbors do not care about heavenly things." Is that any reason why you should have nothing to say to them of Jesus and the truth? If our Lord had treated us in this way, we should have perished in our sins. He came to us, and labored arduously to bring us back to the Father's house. You are to pursue such a course that your neighbors will know that you are Christ's child. It is not right to let them live aloof from you. You are to go to them, and bring the light to their homes. <RH, August 14, 1888 par. 12>



"Lest any root of bitterness springing up trouble you." If you do not have the grace of God in your hearts, the root of bitterness will spring up in you, and many will be defiled. When you feel that some one has done you an injury, you say, "I will let him alone, and have nothing more to do with him." It is not this the way you feel about the matter? But *do* you let him alone? The first thing you do is to tell it to some one else. Now this is what the Bible calls a root of bitterness. You tell your trouble to every one but Jesus, and the reason that you do this, is because you do not feel clear in your conscience, so, of course, you do not want to tell it to your Saviour. <RH, August 14, 1888 par. 13>

Let the precious plant of love spring up in your hearts. When your neighbor tries to injure you, return good for evil. Do all in your power to please and help him, and you will soon see the hardness melted from his heart, if it is possible for it to be overcome at all. We are to manifest the love that Jesus has manifested, that we may be known and read of all men, as not of the world, but of the Father. Seek God with humiliation of soul, for the forgiveness of your sins. Go to your brother against whom you have had feelings of enmity, and say, "I want all variance to cease." God has said, "By this shall all men know that ye are my disciples, if ye have love one to another." Take your brother right by the hand, and ask him to forgive you. It will not hurt you to get down on your knees, if necessary to do so. Get all the roots of bitterness out of the way. Have all these feelings blotted out by hearty confession one to another. Do not be satisfied with a sort of general confession. Come right to the point. Let the blood of Jesus cancel your wrongs in the Book of Life. You want to be set free, that you may perfect holiness in the fear to God. <RH, August 14, 1888 par. 14>

## **August 21, 1888 *The Book of Books.***

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**By Mrs. E. G. White.**  
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The study of the Bible will give strength to the intellect. Says the psalmist, "The entrance of thy words giveth light; it giveth understanding unto the simple." The question has often been asked me, "Should the Bible become the important book in our schools?" It is a precious book, a wonderful book. It is a treasury containing jewels of precious value. It is a history that opens to us the past centuries. Without the Bible we should have been left to conjectures and fables in regard to the occurrences of past ages. Of all the books that have flooded the world, be they ever so valuable, the Bible is the book of books, and is most deserving of the closest study and attention. It gives not only the history of the creation of this world, but a description of the world to come. It contains instruction concerning the wonders of the universe, and it reveals to our understanding the Author of the heavens and the earth. It unfolds a simple and complete system of theology and philosophy. Those who are close students of the word of God, and who obey its instructions, and love its plain truths, will improve in mind and manners. It is an endowment of God that should awaken in every heart the most sincere gratitude; for it is the revelation of God to man. <RH, August 21, 1888 par. 1>

If the truths of the Bible are woven into practical life, they will bring the mind up from its earthliness and debasement. Those who are conversant with the Scriptures, will be found to be men and women who exert an elevating influence. In searching for the heaven-revealed truths, the Spirit of God is brought into close connection with the sincere searcher of the Scriptures. An understanding of the revealed will of God, enlarges the mind, expands, elevates, and endows it with new vigor, by bringing its faculties in contact with stupendous truths. If the study of the Scriptures is made a secondary consideration, great loss is sustained. The Bible was for a time excluded from our schools, and Satan found a rich field, in which he worked with marvelous rapidity, and gathered a harvest to his liking. <RH, August 21, 1888 par. 2>

The understanding takes the level of the things with which it becomes familiar. If all would make the Bible their study, we should see a people further developed, capable of thinking more deeply, and showing a greater degree of intelligence, than the most earnest efforts in studying merely the sciences and histories of the world could make them. The Bible gives the true seeker an advanced mental discipline, and he comes from contemplation of divine things with his faculties enriched; self is humbled, while God and his revealed truth are exalted. It is because men are unacquainted with the precious Bible histories, that there is so much lifting up of man, and so little honor given to God. The Bible contains just that quality of food that the Christian needs, in order that he may grow strong in spirit and intellect. The searching of all books of philosophy and science, cannot do for the mind and morals, what the Bible can do, if it is studied and practiced. Through the study of the Bible, converse is held with patriarchs and prophets. The truth is clothed in elevated language, which exerts a fascinating power over the mind; the thought is lifted up from the things of earth, and brought to contemplate the glory of the future immortal life. What wisdom of man can compare with the grandeur of the revelation of God? Finite man, who knows not God, may seek to lessen the value of the Scriptures, and

may bury the truth beneath the supposed knowledge of science. <RH, August 21, 1888 par. 3>

Those who boast of wisdom beyond the teaching of the word of God, need to drink deeper of the fountain of knowledge, that they may learn their real ignorance. There is a boasted wisdom of men, that is foolishness in the sight of God. 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." Those who have only this wisdom, need to become fools in their own estimation. The greatest ignorance that now curses the human race, is in regard to the binding claims of the law of God; and this ignorance is the result of neglecting the study of the word of God. It is Satan's determined plan to so engage and absorb the mind, that God's great guide book shall not be the Book of books, and that the sinner may not be led from the path of transgression to the path of obedience. <RH, August 21, 1888 par. 4>

The Bible is not exalted to its place, and yet of what infinite importance it is to the souls of men. In searching its pages, we move through scenes majestic and eternal. We behold Jesus, the Son of God, coming to our world, and engaging in the mysterious conflict that discomfited the powers of darkness. O how wonderful, how almost incredible it is, that the infinite God would consent to the humiliation of his own dear Son! Let every student of the Scriptures contemplate this great fact, and he will not come from such a contemplation without being elevated, purified, and ennobled. <RH, August 21, 1888 par. 5>

The Bible is a book which discloses the principles of right and truth. It contains whatever is needful for the saving of the soul, and at the same time, it is adapted to strengthen and discipline the mind. If used as a text book in our schools, it will be found far more effective than any other book in the world, in guiding wisely in the affairs of this life, as well as in aiding the soul up the ladder of progress which reaches to heaven. God cares for us as intellectual beings, and he has given us his word as a lamp to our feet and a light to our pathway. "The entrance of thy words giveth light; it giveth understanding unto the simple." It is not the mere reading of the word that will accomplish the result that is designed by Heaven, but the truth revealed in the word of God must find an entrance into the heart, if the good intended is obtained. <RH, August 21, 1888 par. 6>

The best educated in the sciences are not always the most effective instruments for God's use. There are many who find themselves laid aside, and those who have had fewer advantages of obtaining knowledge of books, taking their places, because the latter have a knowledge of practical things that is essential to the uses of every-day life; while those who consider themselves learned, often cease to be learners, are self-sufficient, and above being taught, even by Jesus, who was the greatest teacher the world ever knew. Those who have grown and expanded, whose reasoning faculties have been improved by deep searching of the Scriptures, that they may know the will of God, will come into positions of usefulness; for the word of God has had an entrance into their life and character. It must do its peculiar work, even to the piercing asunder of the joints and marrow, and discerning the thoughts and intents of the heart. God's word is to become the nourishment by which the Christian must grow strong, in spirit and in intellect, that he may battle for truth and righteousness. <RH, August 21, 1888 par. 7>

Why is it that our youth, and even those of maturer years, are so easily led into temptation and sin?--It is because the word of God is not studied and meditated upon as it should be. If it were appreciated, there would be an inward rectitude, a strength of spirit, that would resist the temptations of Satan to do evil. A firm, decided will-power is not brought into the life and character, because the sacred instruction of God is not made the study, and the subject of meditation. There is not the effort put forth that there should be, to associate the mind with pure, holy thoughts, and to divert it from what is impure and untrue. There is not the choosing of the better part, the sitting at the feet of Jesus, as did Mary, to learn the most sacred lessons of the divine Teacher, that they may be laid up in the heart, and practiced in the daily life. Meditation upon holy things will elevate and refine the mind, and will develop Christian ladies and gentlemen. <RH, August 21, 1888 par. 8>

God will not accept one of us who is belittling his powers in lustful, earthly, debasement, by thought, or word, or action. Heaven is a pure and holy place, where none can enter unless they are refined, spiritualized, cleansed, and purified. There is a work for us to do for ourselves, and we shall be capable of doing it only by drawing strength from Jesus. We should make the Bible our study above every other book; we should love it, and obey it as the voice of God. We are to see and to understand his restrictions and requirements, "thou shalt," and "thou shalt not," and realize the true meaning of the word of God. <RH, August 21, 1888 par. 9>

When God's word is made the man of our counsel, and we search the Scriptures for light, angels of heaven come near to impress the mind, and enlighten the understanding, so that it can truly be said, "The entrance of thy words giveth light; it giveth understanding unto the simple." It is no marvel that there is not more heavenly-mindedness shown among the youth who profess Christianity, when there is so little attention given to the word of God. The divine counsels are not heeded; the admonitions are not obeyed; grace and heavenly wisdom are not sought, that past sins may be avoided, and every taint of corruption be cleansed from the character. David's prayer was, "Make me to understand

the way of thy precepts; so shall I talk of thy wonderful works." <RH, August 21, 1888 par. 10>

If the minds of our youth, as well as those of more mature age, were directed aright when associated together, their conversation would be upon exalted themes. When the mind is pure, and the thoughts elevated by the truth of God, the words will be of the same character, "like apples of gold in pictures of silver." But with the present understanding, with the present practices, with the low standard which even professed Christians are content to reach, the conversation is cheap and profitless. It is "of the earth, earthy," and savors not of the truth, or of heaven, and does not come up even to the standard of the more cultured class of worldlings. When Christ and heaven are the themes of contemplation, the conversation will give evidence of the fact. The speech will be seasoned with grace, and the speaker will show that he has been obtaining an education in the school of the divine Teacher. Says the psalmist, "I have chosen the way of truth: thy judgments have I laid before me." He treasured the word of God. It found an entrance to his understanding, not to be disregarded; but to be practiced in his life. <RH, August 21, 1888 par. 11>

Unless the sacred word is appreciated, it will not be obeyed as a sure, and safe, and precious text book. Every besetting sin must be put away. Warfare must be waged against it until it is overcome. The Lord will work with your efforts. As finite, sinful man works out his own salvation with fear and trembling, it is God who works in him, to will and to do of his own good pleasure. But God will not work without the co-operation of man. He must exercise his powers to the very utmost; he must place himself as an apt, willing student in the school of Christ; and as he accepts the grace that is freely offered to him, the presence of Christ in the thought and in the heart will give him decision of purpose, to lay aside every weight of sin, that the heart may be filled with all the fullness of God, and of his love. <RH, August 21, 1888 par. 12>

The students of our schools should consider that, through the contemplation of sin, the sure result has followed, and their God-given faculties have been weakened and unfitted for moral advancement, because they have been misapplied. There are many who admit this as the truth. They have cherished pride and self-conceit, until these evil traits of character have become a ruling power, controlling their desires and inclinations. While they have had a form of godliness, and have performed many acts of self-righteousness, there has been no real heart change. They have not brought their life practices into definite and close measurement with the great standard of righteousness, the law of God. Should they critically compare their life with this standard, they could not but feel that they were deficient, sin-sick, and in need of a physician. They can only understand the depth to which they have fallen, by beholding the infinite sacrifice that has been made by Jesus Christ, to lift them out of their degradation. <RH, August 21, 1888 par. 13>

There are but few who have an appreciation of the grievous character of sin, and who comprehend the greatness of the ruin that has resulted from the transgression of God's law. By examining the wonderful plan of redemption to restore the sinner to the moral image of God, we see that the only means for man's deliverance was wrought out by the self-sacrifice, and the unparalleled condescension and love of the Son of God. He alone had the strength to fight the battles with the great adversary of God and man, and, as our substitute and surety, he has given power to those who lay hold of him by faith, to become victors in his name, and through his merits. <RH, August 21, 1888 par. 14>

We can see in the cross of Calvary what it has cost the Son of God to bring salvation to a fallen race. As the sacrifice in behalf of man was complete, so the restoration of man from the defilement of sin must be thorough and complete. The law of God has been given to us, that we may have rules to govern our conduct. There is no act of wickedness that the law will excuse; there is no unrighteousness that will escape its condemnation. The life of Christ is a perfect fulfillment of every precept of this law. He says, "I have kept my Father's commandments." The knowledge of the law would condemn the sinner, and crush hope from his breast, if he did not see Jesus as his substitute and surety, ready to pardon his transgression, and to forgive his sin. When, through faith in Jesus Christ, man does according to the very best of his ability, and seeks to keep the way of the Lord, by obedience to the ten commandments, the perfection of Christ is imputed to cover the transgression of the repentant and obedient soul. <RH, August 21, 1888 par. 15>

There will be an effort made on the part of many pretended friends of education to divorce religion from the sciences, in our schools. They would spare no pains or expense to impart secular knowledge; but they would not mingle with it a knowledge of what God has revealed as constituting perfection of character. And yet a training in the truth of God would develop the mind, and impart secular knowledge as well; for the very foundation of true education is in the fear of the Lord. Says the psalmist, "The fear of the Lord is the beginning of wisdom." The living oracles of God reveal the deceptions of the father of lies. Who of our youth can know anything of what is truth, in comparison with error, unless they are acquainted with the Scriptures? The simplicity of true godliness must be brought into the education of our young people, if they are to have divine knowledge to escape the corruptions that are in the world through lust. Those who are truly the followers of Christ, will not serve God only when it is in accordance with their inclination, but, as well, when it involves self-denial and cross-bearing. The earnest counsel given by the apostle Paul to Timothy, that he might not fail in doing his duty, should be set before the youth of today: "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." Besetting sins must be

battled with, and overcome. Objectionable traits of character, whether hereditary or cultivated, should be taken up separately, and compared with the great rule of righteousness; and in the light reflected from the word of God, they should be firmly resisted and overcome, through the strength of Christ. "Follow peace with all men, and holiness, without which no man shall see the Lord." <RH, August 21, 1888 par. 16>

Day by day, and hour by hour, there must be a vigorous process of self-denial and of sanctification going on within; and then the outward works will testify that Jesus is abiding in the heart by faith. Sanctification does not close the avenues of the soul to knowledge, but it comes to expand the mind, and to inspire it to search for truth, as for hidden treasure; and the knowledge of God's will advances the work of sanctification. There is a heaven, and O, how earnestly we should strive to reach it. I appeal to the students of our schools and college, to believe in Jesus as your Saviour. Believe that he is ready to help you by his grace, when you come to him in sincerity. You must fight the good fight of faith. You must be wrestlers for the crown of life. Strive, for the grasp of Satan is upon you; and if you do not wrench yourselves from him, you will be palsied and ruined. The foe is on the right hand, and on the left, before you, and behind you; and you must trample him under your feet. Strive, for there is a crown to be won. Strive, for if you win not the crown, you lose everything in this life and in the future life. Strive, but let it be in the strength of your risen Saviour. <RH, August 21, 1888 par. 17>

Will the students of our schools study, and endeavor to copy the life and character of Him who came down from heaven to show them what they must be, if they would enter the kingdom of God? I have borne you a message of the near coming of the Son of God in the clouds of heaven, with power and great glory. I have not presented before you any definite time, but have repeated to you the injunction of Christ himself, to watch unto prayer, "for in such an hour as ye think not, the Son of man cometh." The warning has come echoing down the ages to our time, "Behold, I come quickly, and my reward is with me to give every man according as his work shall be. I am Alpha and Omega, the beginning and the end, the first and the last. 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 21, 1888 par. 18>

## **August 28, 1888 *The Need of Love.***

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**By Mrs. E. G. White.**  
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Jesus came down from heaven to reflect his light upon a world that was hardened and corrupted with sin. He clothed his divinity with humanity, and for our sakes he became poor, that we through his poverty might become rich. He was not appreciated by those he came to save. He was scorned and rejected of men. He suffered ignominy and reproach, and at last was nailed to the cruel cross, that he might rescue man from his impenitence and hardness of heart. He reached down to the very depths of human woe and degradation, that he might lift fallen man to a place of joy and purity. He loved us, even unto death, and he says, "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." <RH, August 28, 1888 par. 1>

O how much there is of human exaltation! How much there is of human pride, of selfish thoughts, of cruel feelings, that do not savor of Christ! Can we not get free from this harsh, dictatorial spirit, that has made us look upon one another with suspicion and distrust? Can we not let the tender, winning love of Jesus take possession of our hearts, that it may flow out in refreshing streams to others? The command is, "Strengthen ye the weak hands, and confirm the feeble knees." When we look upon each others' faces, how do we know but it is for the last time? Let us cherish love one for another. <RH, August 28, 1888 par. 2>

Says the apostle, "If there be therefore any consolation in Christ, if any comfort of love, . . . if any bowels and mercies, fulfill ye my joy, that ye be like-minded." This does not teach that we should sacrifice our principles of truth in order to be charitable; but that we should not be unkind, uncourteous, harsh, and rough to those that are around us. We should not push any away from us, but we should bind them to our hearts with the tenderest words of love. Have we not allowed serious faults to mar our characters? Have we not been greatly wanting in that gentle thoughtfulness and love that is required of the child of God? Who of us can plead guiltless? We need to learn to think more highly of others, and less of self. <RH, August 28, 1888 par. 3>

There are many who seem to find satisfaction in dwelling upon the errors of others. They feel, when a brother's faults are revealed and reprov'd, that their own faults, in contrast, are not so great, and will not be the subject of disapproval. This is the spirit of Satan. He is represented as standing before the throne, acting as an accuser of the brethren. He presents before God the sins that his people are committing, seeking to excuse his own sin, and hoping that God will



not pardon the guilty, for whom Christ has died. But the converting power of God comes down to us who profess his name, as a pledge of his willingness to pardon and receive the soul that is truly penitent. <RH, August 28, 1888 par. 4>

Those who exult over others, because they have been reprov'd, have the spirit of the self-righteous Pharisee. He thanked God that he was not like other men. He stood in the temple praising himself, while he belittled the character of others; and yet God knew his proud heart. The publican stood afar off. He was humbled with a deep sense of his own unworthiness. He had such a realization of his weakness, and infirmity, and sin, that he dared not lift up his eyes to heaven; but smote upon his breast and cried, "God be merciful to me a sinner." Yet he went down to his house justified, rather than the other. O that we might have the same spirit of self-distrust, the same realization of our utter unworthiness. Shall we not let the grace of Christ come into our souls, that we may go down to our house justified?

<RH, August 28, 1888 par. 5>

Said Jesus, "Learn of me; for I am meek and lowly in heart; and ye shall find rest unto your souls. For my yoke is easy, and my burden is light." The reason there is so little real rest and settled peace of heart, is because there is such supreme love of self. Self is mingled with all that we do. We must have less of self and more of Jesus. If we could stand before the judgment seat of Christ, and hear what is said of us, what a different estimate would we hear of our characters than we give ourselves. We must fall on the Rock and be broken, that it may be none of self, and all of Jesus.

<RH, August 28, 1888 par. 6>

There is need of good home religion, that a saving influence may be exerted in our families. Let us learn to be missionaries within the walls of our own homes, by being tender, compassionate, gentle, and obliging toward the dear ones around the fireside. In many homes there is great need of the spirit of love. The words that are spoken are too often like the pitiless hail, that beats down the tender plant, whereas they should be like the dew and the showers, that fall to refresh and revive. Work in your own vineyard, and cultivate the spirit of love. Do not be so very zealous about the outside work, until there is seen in your hearts and homes a teachable, Christ-like spirit, which will shed blessings upon all within the reach of its power.

<RH, August 28, 1888 par. 7>

Jesus loves us, and we should be so imbued with his love, that others will feel its influence when they enter our homes. Where the spirit of love dwells, it permeates the entire household, and the bitter, harsh, and passionate words are all restrained. Open the door of your hearts and houses, fathers and mothers. Let Jesus come in. Let him abide with you. Then you can bring him to church with you; and wherever you go, you will be like lamps, trimmed and burning, shedding rays of light on all around you, whether in the world, or in the privacy of your own homes. Each one of you would be in favor with God. If Jesus were abiding in every home, the church would feel the refreshing of the presence of the Lord. There is labor to be done for the wandering ones. But it will not do to argue with them. When I try to labor with such, and they seek for a controversy, I do not answer them back. I tell them I have not come to argue, but to talk of the love of God to us, and to find out how they are standing in this, the hour of his judgment. I seek to speak words of faith and hope; to take away the unbelief that is leading them away from Jesus.

<RH, August 28, 1888 par. 8>

The question with each of one of us should be, "How do I stand in spiritual things?" Brethren, do you feel the power of present truth upon your hearts, sanctifying your lives and characters? Are you winning souls to God? When you see one fall in his weakness by the way, do you hasten to him, to strengthen and help him? Do you bow down and plead with God in behalf of his soul? It is said that at one time an infidel came to argue the question of his unbelief with Mr. Moody. The evangelist said to the unbeliever, "Let us pray before we talk of these matters;" and they bowed down, and while Mr. Moody prayed, God changed the man's heart. It was God that wrought where argument would have failed. Let us work upon this plan, and pray for one another, bringing one another right into the presence of God by living faith. The Lord knows all the thoughts and feelings of the heart; and how easily he can melt us, how his spirit, like a fire, can subdue the flinty heart, and, like a hammer, can break the rock into pieces! How he can fill the soul with love and tenderness! How he can give us the graces of his Spirit, and fit us to go in and out, in laboring for souls! This power should be felt in the church today, and it would be felt, if we would but take heed to the doctrines and instructions of Christ. And when Jesus shall come in unto you, he will sweetly say, "Peace be unto you." He will not give such peace as the world gives; but the peace that passes all understanding. And with the peace of Christ in you, when you see a brother falling away, you will be enabled to say just the right thing at the right time. You will be a skillful workman, that need not be ashamed.

<RH, August 28, 1888 par. 9>

God has set a price on the souls of men. He says, "I will make a man more precious than fine gold; even a man than the golden wedge of Ophir." Now if a man is so precious in the sight of God, how should he stand in the estimation of his fellow men? Is Jesus ashamed of us today, because we are so far from representing him to the world? Is he ashamed to call us brethren, because we are seeking our own glory, instead of the glory of God? God has done so much for us. What are we doing for Christ, and for each other?

<RH, August 28, 1888 par. 10>

O, put away the harsh and critical speech. Do not excuse yourself upon the ground that it is natural for you to speak in a certain way. Never say, "It is my way to be rough and outspoken," and deem that that is reason enough why you may

indulge in the habit. Rend your heart, and not your garment, and turn unto the Lord. Seek to show your love for those for whom Christ has died. And when the righteous nation that keeps the truth, marches in, may you be among that victorious company that shall stand before the great white throne, ascribing salvation unto God, and to the Lamb. You may all have the privilege of standing with that blood-washed throng who have overcome through the blood of the Lamb and by the word of their testimony. How your heart will bound with joy, as you hear the "Well done, thou good and faithful servant, enter thou into the joy of thy Lord." <RH, August 28, 1888 par. 11>

If you do not work the works of Christ, there will be those who will rise up in that decisive day to condemn you. The psalmist asks, "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." When any one comes to you with a tale about your neighbor, you should refuse to hear it. You should say to him, "Have you spoken of this matter to the individual concerned? If he has not done so, tell him he should obey the Bible rule, and go first to his brother, and tell him his fault privately, and in love. If the directions of God were carried out, the flood-gates of gossip would be closed." <RH, August 28, 1888 par. 12>

When your brethren and neighbors come in to see you, talk of the wonderful love of Jesus. Rejoice in his intercession for lost man. Tell your friends of the love that you have for their souls, because they are the purchase of the blood of Christ. God forbid that we should make the pathway of other weary travelers harder by magnifying their errors, and by sitting in judgment upon their actions. God help us, that we may speak words of comfort and hope and courage to cheer the life of the lonely, and discouraged, and erring. Let us be like-minded one toward another, and not differ in opinion, merely for the sake of being on the opposite side from our brother. Throw all the sunlight you possibly can, into the pathway of others. It will be dark enough for them, even if you do this; for Satan presses his darkness upon every soul. Let the beams of the Sun of Righteousness shine upon your fellow-pilgrims, that they may rejoice in the Lord. This you can do in your home missionary work, in your neighborhood missionary work, and in your church missionary work. Let your light shine forth in such clear, steady rays, that no man may stand up in the judgment, and say, "Why did not you tell me about this truth? Why did you not care for my soul? Why did you love the world and its amusements so much, that you impressed me with the thought that they could not be wrong? Why did you not walk in the path cast up for the ransomed of the Lord to walk in, and make straight paths for your feet? You knew that we were in darkness, and your crooked steps have led us on into utter ruin." <RH, August 28, 1888 par. 13>

O may God help us! There is only a little time left for us to prepare for the eternal world. If you have wronged any one, you should go right to him, and take him by the hand, and say, "I am sorry I have injured you, by thought, or word, or act." Heaven would look with approval upon such a scene. We want all this dry, cold Phariseism broken down. We want the spirit and power of God to work with our efforts in the Sabbath-school, in the church, in the offices of publication, in our institutions of learning, and in our sanitariums. We want the abiding presence of Jesus with every individual member of our churches. <RH, August 28, 1888 par. 14>

As humble, faithful soldiers of Jesus Christ, you are to stand in the world, breasting its opposition,--a little remnant to clear the King's highway. You want to exert such an influence that men will be drawn to give their heart's affections to God, and to take the requisite steps in faith, repentance, conversion, and baptism. It is not enough to be familiar with the arguments of the truth alone. You must meet the people through the life that is in Jesus. Your work will be made wholly successful, if Jesus is abiding with you; for he has said, "Without me, ye can do nothing." <RH, August 28, 1888 par. 15>

Jesus stands knocking,--knocking at the door of your hearts,--and yet, for all this, some say continually, "I cannot find him." Why not? He says, "I stand here knocking. Why do you not open the door, and say, Come in, dear Lord?" I am so glad for these simple directions as to the way to find Jesus. If it were not for them, I should not know how to find him whose presence I desire so much. Open the door now, and empty the soul-temple of the buyers and sellers, and invite the Lord to come in. Say to him, "I will love thee with all my soul. I will work the works of righteousness. I will obey the law of God." Then you will feel the peaceful presence of Jesus. May God help you, that at last you may sing the conqueror's song, have your robe washed and made white in the blood of the Lamb, wave the palm branch in your hand, and strike the golden harp before the throne of God, with all those who have gotten the everlasting victory. <RH, August 28, 1888 par. 16>

## **September 4, 1888 "In Demonstration of the Spirit."**

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By Mrs. E. G. White.

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Text: "And my speech and my preaching was not with enticing words of man's wisdom, but in demonstration of the Spirit and of power: that your faith should not stand in the wisdom of men, but in the power of God." <RH, September 4, 1888 par. 1>

We want to obtain the same experience as had the inspired apostle. He does not disparage the human understanding. Every jot of ability is necessary in the work of the ministry, but all the capability that is in your possession should be sanctified, "because God hath from the beginning chosen you to salvation through sanctification of the Spirit and belief of the truth." Two great forces are united. Through living faith, divine influences are combined with human effort. It is by this co-operation of man with God, that we become laborers together with him. <RH, September 4, 1888 par. 2>

Those who labor in word and doctrine, are not to be novices. The word of God gives directions for their course. The Bible is in our hands, and the task of searching for a knowledge of the truth as it is in Jesus, is appointed us. It is at the peril of our souls, that we neglect the duty of searching for the truth, as for hidden treasures. We are not safe when we are content to float along with the current, believing because some one else believes. The questions of truth that are submitted to us, are of vital interest, in contrast with the idle traditions that are sustained by human authority and church pretension; and we must, through fervent prayer and deep and earnest research, become established and settled, rooted and grounded in the faith, and know, each for himself, that we have the truth. If we are thus established, we shall not depart from the faith when tested and tried, as some have done. Those who put their trust in God, and not in human effort, will be sustained under fierce temptation and trial, and will come forth from the conflict with firm faith and unshaken confidence. Their words will not be the enticing words of men's wisdom, but they will be words spoken in the demonstration of the Spirit and the power of God. If the works of the ambassadors of Christ are wrought in God, they will not be elated by praise from human lips; neither will they be depressed because they think they are not appreciated. Their work is to learn what is the mind of God, that they may show themselves approved unto God. <RH, September 4, 1888 par. 3>

There can be no greater peril to the souls of those who profess to believe the truth, than to cease their research for light and knowledge from the Scriptures. God has put the truth into our hands; and with faithful, thoughtful, prayerful study, and with the counsel of God-fearing teachers, we may become able in the exposition of the word of truth. You are to pray, and search for the truth on every point of faith and doctrine. You will be brought before critical, opposing councils. You will be tried for your faith, and you will want to know that you have good ground for every point of doctrine. God enjoins upon all men to search the Scriptures; but how doubly important is this injunction to those who teach the word to others. There will be apostasies from our own ranks, because men and women, even those who are teachers of the truth, have not brought the truth into their lives; and have not become sanctified through it. They have no living connection with God; and so slight is their hold upon the doctrine for the present time, that when trials come upon them, they depart from the faith, thinking that error is preferable to the truth. There should be most fervent, earnest work done in our several Conferences. Unconsecrated, unconverted men, who attempt to open the Scriptures to others, men whose lives and characters do not correspond with their teachings, will be a curse rather than a blessing to the cause. They present arguments in their own human wisdom, but they do not speak in the demonstration of the Spirit and of power. They hold the truth in unrighteousness. <RH, September 4, 1888 par. 4>

In order to have prosperous Conferences, there must be in the several churches, laborers who are consecrated to God, having pure hearts and clean hands,--laborers who have purified their souls by obedience to the truth, and are vessels of honor, fitted for the use of the Master. The heavenly unction comes upon men unseen, to quicken those who love and fear God, and to make them powerful in the word of God. All heaven is interested in the work of saving souls, and if the teacher of Bible truth will seek the Lord, the promise is given he "shall find." If he asks, he shall receive. If he knocks, it shall be opened unto him. There is no excuse for any one's being destitute of divine help. There is no reason why any one should be stumbling upon the dark mountains of unbelief. The word of God is pledged in his abundant promises; and if we fail, the responsibility rests upon us individually, who have accepted the solemn position that makes us a mouth-piece for God; for the promises are made upon plainly stated conditions; and if we perish, we have no one to blame but ourselves. <RH, September 4, 1888 par. 5>

We must depart from all iniquity. We must accept the invitation and come to Christ and learn in his school; for we cannot become efficient teachers, unless we learn daily from the great Teacher. We must bruise Satan under our feet. We must lay hold on eternal life. The forgiveness of sin is promised to him who repents, and the crown of life will be given to him who is faithful unto the end. In order to receive an increase of spiritual grace, we must improve wisely what we already have. If we would be found without spot before the throne of God, we must keep ourselves unspotted from the world. <RH, September 4, 1888 par. 6>

Faith and works must go hand in hand, but either alone is dead. The whole work of God in the human soul is accomplished through the cooperation of the divine Spirit with the effort of humanity. "Without me," says Christ, "ye

can do nothing." There are many Christless sermons preached, which are wholly destitute of the power and Spirit of God. The speaker may please the ear; but his words do not impress the soul. God will work through humble men, who love and fear him, and who will not ascribe the glory to themselves; but will give all the praise of their being a light in the world to the Source of all light. O, for less of self, and more of Jesus! It is human pride and self-confidence, mingled with human depravity, that has enfeebled the churches, until they are sickly, and ready to die. <RH, September 4, 1888 par. 7>

The ministers of these churches need to be converted. They need divine wisdom to take the place of human wisdom. The church may have divine enlightenment. The Lord God and the Lamb must be its light; for no church can live by its own light, or by sparks of its own kindling. It may be that the mechanical working of the church is like well-adjusted machinery, and this is as it should be; for it is necessary to have order and discipline; but it is not right to let everything stop at this point, and to rest satisfied while destitute of the power of vital godliness. Light must come from God to the people, as the word is preached in demonstration of the Spirit and with power. The members of the church must diffuse their derived glory all around them; for they cannot retain the light, unless they reflect its bright and heavenly evidences upon the pathway of others. The bitterest woe will be pronounced upon false shepherds, and upon those who profess to walk in the light of divine truth, and yet make themselves centers to absorb all the God-given rays, resting satisfied in the knowledge that they possess, and making no effort to enlighten others. The parable which our Lord has given, condemning the faithless servant who hid his Lord's money, condemns every member of the church who is not making a right use of his ability to communicate light and truth to others. Those who do not let the light which God has given them, shine upon the darkened pathway of others, are traitors to their Lord, and a burden to the church. They make it manifest that they do not care for the salvation of others, but only for themselves. Those who have had precious opportunities and privileges, and who possess talents, which they will not use in the service of God, will finally lay them all at the feet of Satan, to be employed as he shall direct. They will become receptacles of darkness, of whom it is written, "If the light that is in thee be darkness, how great is that darkness!" <RH, September 4, 1888 par. 8>

In the time of Christ, and in the days of the apostles, there were unfaithful disciples, who were led from the truth,--some through love of the world, others through love of approbation,--who deemed that their superior ability was not appreciated as it should be, by their brethren in the church. And there were still others who were led away through lasciviousness. This last sin was existing in the church in the days of Paul, and he made vigorous battle upon it, that it might be destroyed from the midst of the early Christians. Some who may have been looked upon as special lights in the church and in the world, may cease to shine, and become bodies of darkness. "Nevertheless the foundation of God standeth sure, having this seal, The Lord knoweth them that are his." If one star goes out in darkness, another will fill its place. <RH, September 4, 1888 par. 9>

We may learn the truth of the Bible by living up to all the light that we have, in doing the will of God; or we may do as many others are doing, darken and pervert our belief, and corrupt our faith by disobedience. Men turn away from God's great moral standard of righteousness, and try to doubt that it is "holy, and just, and good." They want liberty to sin, and at length they come to doubt that the claims of the law are binding. Because their carnal hearts desire to transgress its precepts, the law of God has become to them a yoke of bondage. Such may, after some disappointment, return to the truth; but they will leave it again, for their hearts are not thoroughly changed. The most useful men in the world have not been the exalted, self-sufficient ones, who have been praised and petted by society; but those who have walked humbly with God, who have been unassuming in manner and guileless in conversation, who have given all the glory to God, not taking any of it to themselves, are the ones who have exerted the most decided and healthful influence upon the church. When they stand before the people, as a mouth-piece for God, everything around them is forgotten. Their words come forth in the demonstration of the Spirit and with power. They exert their God-given ability to set things in order in the church, whether it makes them friends or foes. When straight, solemn testimony is needed, in rebuking sin and iniquity, even though it be in those of high position, they will not hold their peace, but will heed the instruction of the God of truth, when he commands, "Cry aloud, spare not, lift up thy voice like a trumpet, and show my people their transgressions, and the house of Jacob their sins." They will stand as faithful watchmen upon the walls of Zion,--not to hide sin, not to flatter the wrong-doer, not to obtain the sympathy of their brethren, but to meet the approval of God. They will not suppress one syllable of truth that should be brought out, in reproof, or warning, or in vindication of the righteousness of the oppressed, in order to gain the favor and influence of any one. In a crisis, they will not be found in a neutral position, but they will stand firmly on the side of righteousness and truth, even when it is difficult to take this position; and to maintain it may imperil their prosperity, and deprive them of the friendship of those whom they love. <RH, September 4, 1888 par. 10>

Self has been petted and favored altogether too much. Those who should have been unselfish and uncorrupted, have permitted self to wield a controlling influence over their lives. O that our ministering brethren would copy the model! O that they would learn in the school of Christ, lessons of the Master's meekness and lowliness of heart! If the eye were



single to the glory of God, the Lord would bless them with his Spirit and power, and it would not then be their ruin. There is great need of the sanctification that comes through obedience to the truth. All resistance of God, all departures from virtue and truth, pervert the faith as well as the morals, while conformity to God's revealed will always increases faith and knowledge. "If any man will do his will, he shall know of the doctrine, whether it be of God." Those who are workers together with God, must be men of blameless habits, and most unambitious pretensions. Their highest ambition must be, to be found sons of God, and partakers of the divine nature. It was for the glory of God that the excellent treasure of his truth was committed to earthen vessels. "For ye see your calling, brethren, how that not many wise men after the flesh, not many mighty, not many noble, are called." No one should enter the ministry until he clearly understands his own faith, so that he can give an intelligent answer to any man that asketh the reason of his hope. It is his privilege, as well as his duty, to believe in a near and present Saviour,--one who is by our side, in our hearts. His presence is far more efficacious than the most eloquent sermons, and it is our right to expect that he will be with us in seasons of worship, for he promised when he commissioned his disciples to go and "teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost," that "where two or three are gathered together in my name, there am I in the midst of them," and added, "Lo, I am with you alway, even unto the end of the world." [<RH, September 4, 1888 par. 11>](#)

It is the presence of Jesus that is needed in our assemblies, to make the preaching of the word effectual to the salvation of souls. Preaching, in itself, has no natural power to renew the heart, and yet this is the object of preaching. It is the divine influence accompanying the word, that brings souls in penitence to the foot of the cross. O that Christ's ambassadors would feel their need of Jesus, that their preaching might not be in vain, nor their ministry unsuccessful. When the minister hears the voice of the great Shepherd saying, "Lo, I am with you alway," he works as if in the presence of Jesus; and out of weakness he is made strong. The word becomes quick and powerful, and, in proportion as faith appreciates the divine presence, and honors it, and trusts it, the preaching is in the demonstration of the Spirit and with power. [<RH, September 4, 1888 par. 12>](#)

If we hide self in Jesus, if we lift up and exalt the Saviour, if we take no credit to ourselves, the preaching will not be in the wisdom of man, but in the power of God. Jesus, the world's Redeemer, will be presented before the people as the one who "is able to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercessions for them." "We have an advocate with the Father, Jesus Christ, the righteous." Then let us do those things that are pleasing in his sight. Let us come in full assurance of faith. Let us draw from the heavenly store-house, and present to the people things new and old, giving to every man his portion of meat in due season; "and when the chief Shepherd shall appear, ye shall receive a crown of glory that fadeth not away." [<RH, September 4, 1888 par. 13>](#)

## **September 11, 1888 *The Work of the Minister.***

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**By Mrs. E. G. White.**  
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"Therefore I endure all things for the elect's sake, that they may also obtain the salvation which is in Christ Jesus with eternal glory. It is a faithful saying: For if we be dead with him, we shall also live with him: if we suffer, we shall also reign with him: if we deny him, he also will deny us: if we believe not, yet he abideth faithful: he cannot deny himself. Of these things put them in remembrance, charging them before the Lord that they strive not about words to no profit, but to the subverting of the hearers. Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth." [<RH, September 11, 1888 par. 1>](#)

Who was so capable of giving the very best instruction to Timothy as was Paul, his father in the gospel? This instruction was to be kept in trust by Timothy, to be committed to faithful men, who should be able to teach others also; and, in this way, it was to be brought down the line, to our time. It was by a miracle that Paul had been called to the apostleship of Jesus Christ, and he became a zealous worker for the Master. The light which flashed along his pathway from the Source of all light, entered his heart, and converted his understanding. Like Heaven's light, it was inextinguishable. The deepest waters of trouble could not quench it. [<RH, September 11, 1888 par. 2>](#)

A more hearty, persevering, energetic disciple of Jesus Christ than was Paul, has never been upon the earth. He counted all things but loss, for the excellency of the knowledge of Christ. He had one aim before him, and that was, that from his lips should go forth the tidings of redemption to perishing souls, that they might be brought into acquaintance with the Redeemer of the world. His whole soul was wrapped up in Jesus, and in the light of truth received from the Source of all light. This light must be carefully cherished. As he gave his last commission to Timothy to teach others

also, that nothing of the divine instruction should be lost, he left him his example in faith. The apostle had carefully guarded himself, that he should not betray any murmuring, or make any appeal to his own sympathies. But, for the benefit of those who should follow Christ, he was determined to leave an example worthy of imitation. He was continually "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." This knowledge in his experience he committed to Timothy, that it might be committed by him to others. He desired that Timothy should heartily believe, and carefully meditate upon the sufferings, the crucifixion, and the resurrection, of Christ, and find in the mission of Jesus sufficient support under all trials in the Christian life, that he might be able to endure all for Christ's sake. For if the Master of the house had to suffer trial and persecution, shall not they of his household? Is the servant above his Lord? When Timothy should suffer trouble as an evil-doer because he testified of the mission, the sufferings, the crucifixion, the resurrection, and the ascension of Christ, he was to remember that Paul, his father in the gospel, had been a partaker with Christ in his sufferings, because he was a believer in him, and a doer of his words. Timothy was not to be surprised if he received the same treatment as had his father in the gospel. <RH, September 11, 1888 par. 3>

But the apostle Paul was rejoiced that the gospel was not bound. The power of persecution may hinder or restrain the efforts of the minister; but it cannot hinder the operation of the word of truth upon hearts and consciences. Paul may be bound, he may be a prisoner in chains, but the word of God cannot be bound. It will accomplish the work whereunto it is sent, and human forces cannot prevent it. "It is a faithful saying: For if we be dead with him, we shall also live with him: if we suffer we shall also reign with him: if we deny him, he will also deny us: if we believe not, yet he abideth faithful: he cannot deny himself." The condition on the part of the believer, if he is dead with Christ, is that he have his life hid with Christ in God. He must steadfastly believe the truth, and walk humbly before God, in the light that he gives, without turning away, or falling from the holy commandment delivered unto him. He must believe God. He must rest in his word with that confidence and strength of faith, that makes him willing to suffer the loss of all things for Christ's sake. His character, his life course, must be a living testimony to the faithful improvement of talent received from God. He must have an experience and a knowledge in the things of God. His conversation must be in heaven; and while he is engaging in communion with God; he must hold intercourse with men, and shine as a light in the world. <RH, September 11, 1888 par. 4>

If we believe not, it will not make of none effect the word of God; for if we deny him, he will also deny us. God's word is faithful; and how terrible will be the situation of the man whom Christ shall disown at last. God's threatenings of judgment and of wrath, will just as surely be fulfilled, as will his promises. Neither one nor the other will fail. If we are false to Christ, if we dishonor him by doing works that are contrary to the character of Christ, we deny him, and put him to an open shame. Especially is this the case, when men who have been set apart for the work of the gospel, give up their allegiance to the cause of truth. Those who have been put in trust of the gospel, should be of the excellent of the earth, that they may be able to impart blessing of the highest order to those with whom they come in contact. Although there are many who preach the oracles of God, there are some among them who are not made better by the truth which they preach. The law of God is on their lips, but it has not been written upon their hearts. After a time, if they are not sanctified by the truth, they will develop the fact,--they will work the works of unrighteousness. The development of those who are not of the truth, will become of more frequent occurrence, as we near the close of time. Many will show that they are not one with Christ, that they are not dead to the world, that they may live with him; and frequent will be the apostasies of men who have occupied responsible positions. To be dead with Christ, means to be dead to all sin,--dead to the pleasures, the enjoyments, the profits, the honors, of the world; and, if we are partakers of Christ's self-denial and suffering, we shall lose nothing by it, for we shall be partakers with him of his glory. It is at the peril of our souls that we prove unfaithful. <RH, September 11, 1888 par. 5>

"Of these things put them in remembrance, charging them before the Lord that they strive not about words to no profit, but to the subverting of the hearers." The ministers of Christ are in constant danger. They are to put their brethren in mind of the things which they already know. "Wherefore I will not be negligent to put you always in remembrance of these things, though ye know them, and be established in the present truth. Yea, I think it meet, as long as I am in this tabernacle, to stir you up by putting you in remembrance." Satan is constantly at work to divert the mind with earthly things, that the truth may lose its force upon the heart; and then there will be no progress, no advancement from light and knowledge, to greater light and knowledge. Unless the followers of Christ are constantly stirred up to practice the truth, they will not be sanctified through it. Questions, speculations, and matters of no vital importance will occupy the mind, and become the subject of conversation, and then there will be caviling and striving about words, and presenting of different opinions, concerning points that are not vital or essential. Those who listened to the present truth in the days of Paul did as do the men of today. They would get up questions, presenting various ideas and opinions of men, and bring the mind of the minister from the important work of preaching the main truths of the gospel, to settle

their disputes. The laborer for God must be wise enough to see the design of the enemy, and to refuse to be misled and diverted. The conversion of the souls of his hearers, must be the burden of his work, and he must keep out of controversy, and preach the word of God. <RH, September 11, 1888 par. 6>

"Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth. But shun profane and vain babblings, for they will increase unto more ungodliness." The special, deceptive work of Satan has been to provoke controversies, that there might be strivings about words to no profit. He well knows that this will occupy the mind and the time. It raises the combativeness, and quenches the spirit of conviction, in the minds of many, drawing them into diversity of opinions, accusation, and prejudice, which closes the door to the truth. This was the effect in the days of Paul, and we see that it has been the same in our own time. It shakes the confidence of those already partially convinced, and it turns away others who are waiting for some excuse for rejecting the truth. The less the preacher shall multiply words of his own, the more distinct and clear will be the living utterances of God. Let your words be few. Let God speak. Let the plain, "Thus saith the Lord" settle all controversies. If we allow the mind to take its own course, there will be countless points of difference which may be debated by men who make Christ their hope, and who love the truth in sincerity, and yet who hold opposite opinions upon subjects that are not of real importance. These unsettled questions should not be brought to the front, and urged publicly, but should, if held by any, be done quietly and without controversy. <RH, September 11, 1888 par. 7>

Men of ability have devoted a life-time of study and prayer to the searching of the Scriptures, and yet not one half of the Bible has been fully explored; and all parts of it will never be fully comprehended until Christ shall open its wonderful mysteries in the future life. There is much to be unravelled, much that human minds can never harmonize. There are many themes that might seem of special importance to the minds of one class, that to another class would appear in an altogether different light. Satan will seek to create argument upon different points that might better remain unmentioned. A noble, devoted, spiritual worker will see in the great testing truths that constitute the solemn message to be given to the world, sufficient reason for keeping all minor differences concealed, rather than to bring them forth to become subjects of contention. Let the mind dwell upon the great work of redemption, the soon-coming of Christ, and the commandments of God; and it will be found that there is enough food for thought in these subjects to take up the entire attention. <RH, September 11, 1888 par. 8>

The work of the minister must be approved of God. He must live and work as in his sight, having an eye single to his glory. He must study, watch, pray, and search the Scriptures; and practical godliness must appear in his life. God requires that his hired servants shall be workmen of the highest order. They must take pains with their work; for it is bearing the inspection of God; and the work of every day is registered, with the manner in which it has been done, in the books of heaven. With God's employed servants there should be industry, careful study, and painstaking effort, that the work shall not be done in a negligent, unskillful, and unfaithful manner. The laborers cannot meet the mind of God, unless they go on from strength to strength. They have, as God's workmen, business to do with God; and if the work, coming from their hand, cannot bear the approval of God, they will be under his displeasure. <RH, September 11, 1888 par. 9>

What is the work of the minister of the gospel? It is to rightly divide the word of truth; not to invent a new gospel, but to rightly divide the gospel already committed to them. They cannot rely upon old sermons to present to their congregations; for these set discourses may not be appropriate to meet the occasion, or the wants of the people. There are subjects that are sadly neglected, that should be largely dwelt upon. The burden of our message should be the mission and life of Jesus Christ. Let there be a dwelling upon the humiliation, self-denial, meekness, and lowliness of Christ, that proud and selfish hearts may see the difference between themselves and the Pattern, and may be humbled. Show to your hearers Jesus in his condescension to save fallen man. Show them that He who was their surety had to take human nature, and carry it through the darkness and the fearfulness of the malediction of his Father, because of man's transgression of his law; for the Saviour was found in fashion as a man. Describe, if human language can, the humiliation of the Son of God, and think not that you have reached the climax, when you see him exchanging the throne of light and glory which he had with the Father, for humanity. He came forth from heaven to earth; and while on earth, he bore the curse of God as surety for the fallen race. He was not obliged to do this. He chose to bear the wrath of God, which man had incurred through disobedience to the divine law. He chose to endure the cruel mockings, the deridings, the scourging, and the crucifixion. "And being made in fashion as a man, he humbled himself, and became obedient unto death;" but the manner of his death was an astonishment to the universe; for it was even the death of the cross. Christ was not insensible to ignominy and disgrace. He felt it all most bitterly. He felt it as much more deeply and acutely than we can feel suffering, as his nature was more exalted, and pure, and holy than that of the sinful race for whom he suffered. He was the majesty of heaven, he was equal with the Father, he was the commander of the hosts of angels, yet he died for man the death that was, above all others, clothed with ignominy and reproach. O that the haughty hearts of men might realize this! O that they might enter into the meaning of redemption, and seek to learn the

meekness and lowliness of Jesus ! <RH, September 11, 1888 par. 10>

The deepest joy of the heart springs from the deepest humiliation. Let not one of us make the mistake that will prove fatal to the Christian life, and evade the demands of duty, because we may see others doing so. We must take counsel of God, and build up a strong, symmetrical character, by meeting the demands of truth and duty, and by shirking no responsibilities that come to us. Peace comes when the conflict has been met and sustained, through the help and power obtained from Jesus Christ. The constant surrender of the will to God, brings conquests in the spiritual life. We must not be overcome with Satan's specious temptations. We must war against them, if we would gain the prize of perfect peace. This peace is not the peace that the world giveth, but the peace of Christ. The most precious promises of God are to be claimed, and held fast, by the exercise of faith. The gifts of Him who has all power in heaven and in earth, are in store for the children of God. Gifts so precious that they come to us through the costly sacrifice of the Redeemer's blood; gifts that will satisfy the deepest craving of the heart; gifts lasting as eternity, will be received and enjoyed by all who will come to God as little children. Take God's promises as your own, plead them before him as his own words; and you will receive fullness of joy. <RH, September 11, 1888 par. 11>

## **September 18, 1888 A Lesson of Faith.**

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**By Mrs. E. G. White.**  
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In his sermon on the mount, Christ taught his disciples precious lessons in regard to the necessity of trusting in God. These lessons were designed to encourage the children of God through all ages, and they have come down to our time full of instruction and comfort. The divine Teacher said to his followers: "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. Wherefore, if God so clothe the grass of the field, which today is, and tomorrow is cast into the oven, shall he not much more clothe you, O ye of little faith? Therefore take no thought, saying, What shall we eat? or, what shall we drink? or, wherewithal shall we be clothed?" <RH, September 18, 1888 par. 1>

The Saviour pointed his followers to the birds of the air, as they warbled their carols of praise, unencumbered with thoughts of care; for "they sow not, neither do they reap," and yet the great Father provides for their needs. He asks, "Are ye not much better than they?" Those who profess to be the children of God dishonor their Heavenly Father when they manifest unbelief. The great Provider for man and beast opens his hand, and supplies all his creatures. The birds of the air are not beneath his notice. He does not drop the food into their bills, but he makes provision for their needs. They must exert themselves to gather the grains he has scattered for them. They must prepare the material for their little nests. They must feed their young. They go forth singing, to their labor; for "your Heavenly Father feedeth them." "Are ye not much better than they?" Are not ye, as intelligent, spiritual worshipers, of more value than the fowls of the air? Will not the Author of man's being, the Preserver of his life, the One who formed him in his own divine image, provide for his necessities, if he but trust in him? <RH, September 18, 1888 par. 2>

Christ pointed his disciples to the flowers of the field, growing in rich profusion, and glowing in the simple loveliness which the Heavenly Father had given them, as an expression of his love to man. He exclaimed, "Consider the lilies of the field, how they grow." The beauty and simplicity of these natural flowers far outrivalled the splendor of Solomon. The most gorgeous attire produced by the skill of art, cannot bear comparison with the natural grace and radiant beauty of the flowers of God's creation. And yet they are cut down in a day. Jesus asked, "If God so clothe the grass of the field, which today is, and tomorrow is cast into the oven, shall he not much more clothe you, O ye of little faith." <RH, September 18, 1888 par. 3>

If God, the divine artist, gives to the simple flowers, that perish in a day, their delicate and varied colors, how much greater care will he have for those who are created in his own image? He gave his only begotten Son to come to earth and redeem man, because he loved him; "and he that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things?" God is our Creator, and we are the work of his hands. He formed man out of the dust of the ground, and he sustains him from moment to moment, and from hour to hour. "In him we live, and move, and have our being." <RH, September 18, 1888 par. 4>



While men should see that no bounty of providence is needlessly wasted, a parsimonious, acquisitive spirit will have to be overcome. This disposition will lead to overreaching and unjust dealing, which is an abhorrence in the sight of God. Christians should not allow themselves to be troubled with anxious care as to the necessities of life. If men love and obey God, and do their part, God will provide for all their wants. Although your living may have to be obtained by the sweat of your brow, you are not to distrust God; for in the great plan of his providence, he will supply your need from day to day. This lesson of Christ's is a rebuke to the anxious thoughts, the perplexities and doubts, of the faithless heart. No man can add one cubit to his stature, no matter how solicitous he may be to do so. It is no less unreasonable to be troubled about the morrow and its needs. Do your duty, and trust in God; for he knows of what things you have need. <RH, September 18, 1888 par. 5>

The power of God is manifested in the beating of the heart, in the action of the lungs, and in the living currents that circulate through the thousand different channels of the body. We are indebted to him for every moment of existence, and for all the comforts of life. The powers and abilities that elevate man above the lower creation, are the endowment of the Creator. He loads us with his benefits. We are indebted to him for the food we eat, the water we drink, the clothes, we wear, the air we breathe. Without his special providence, the air would be filled with pestilence and poison. He is a bountiful benefactor and preserver. The sun which shines upon the earth, and glorifies all nature, the weird, solemn radiance of the moon, the glories of the firmament, spangled with brilliant stars, the showers that refresh the land, and cause vegetation to flourish, the precious things of nature in all their varied richness, the lofty trees, the shrubs and plants, the waving grain, the blue sky, the green earth, the changes of day and night, the renewing seasons, all speak to man of his Creator's love. He has linked us to himself by all these tokens in heaven and in earth. He watches over us with more tenderness than does a mother over an afflicted child. "Like as a father pitieth his children, so the Lord pitieth them that fear him." <RH, September 18, 1888 par. 6>

We are bound to the Lord by the strongest ties, and the manifestation of our Father's love should call forth the most filial affection and the most ardent gratitude. The laws of God have their foundation in the most immutable rectitude, and are so framed that they will promote the happiness of those who keep them. God is our master; we are his servants, and all his commandments are mercy and truth. God is a friend in perplexity and affliction, a protector in distress, a preserver in the thousand dangers that are all unseen to us. He is our instructor, and in him is the source of all wisdom. He has declared, "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." He is our God, and he spared not his own Son, that we might be redeemed from all iniquity. <RH, September 18, 1888 par. 7>

In the lesson of faith that Christ taught on the mount, are revealed the principles of true religion. Religion brings man into personal relation with God, but not exclusively; for the principles of heaven are to be lived out, that they may help and bless humanity. A true child of God will love him with all his heart, and his neighbor as himself. He will have an interest for his fellow-men. True religion is the work of grace upon the heart, that causes the life to flow out in good works, like a fountain fed from living streams. Religion does not consist merely in meditation and prayer. The Christian's light is displayed in good works, and is thus recognized by others. Religion is not to be divorced from the business life. It is to pervade and sanctify its engagements and enterprises. If a man is truly connected with God and heaven, the spirit that dwells in heaven will influence all his words and actions. He will glorify God in his works, and will lead others to honor him. <RH, September 18, 1888 par. 8>

While the shepherds were watching their flocks on the hills of Bethlehem, the angels of heaven visited them; and while the humble worker for God is pursuing his employment, they stand by his side to note in what manner the work is done, and to see if larger responsibilities may be safely intrusted to his hands. If the work is slighted, the fact is recorded. Every act of overreaching, every wrong done to our neighbor, every imperfection, is registered against them in the books of heaven. <RH, September 18, 1888 par. 9>

As we deal with our fellow-men in petty dishonesty, or in more daring fraud, so will we deal with God. Men who persist in a course of dishonesty will carry out their principles until they cheat their own souls, and lose heaven and eternal life. They will sacrifice honor and religion for a small worldly advantage. There are such men right in our own ranks, and they will have to experience what it is to be born again, or they cannot see the kingdom of God. Honesty should stamp every action of our lives. Heavenly angels examine the work that is put into our hands; and where there has been a departure from the principles of truth, "wanting" is written in the records. <RH, September 18, 1888 par. 10>

Says Jesus, "Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal." Treasures are those things which engross the mind, and absorb the attention, to the exclusion of God and the truth. The love of money, which prompts the acquisition of earthly treasure, was the ruling passion in the Jewish age. High and eternal considerations were made subordinate to the considerations of securing earthly wealth and influence. Worldliness usurped the place of God and religion in the soul. Avaricious greed for wealth exerted such a fascinating, bewitching influence over the life, that it resulted in perverting the nobility, and corrupting the humanity

of men, until they were drowned in perdition. Our Saviour gave a decided warning against hoarding up the treasures of earth. <RH, September 18, 1888 par. 11>

All branches of business, all manner of employments, are under the eye of God; and every Christian has been given ability to do something in the cause of the Master. Whether engaged in business in the field, in the warehouse, or in the counting-room, men will be held responsible to God for the wise and honest employment of their talents. They are just as accountable to God for *their* work, as the minister who labors in word and doctrine is for his. If men acquire property in a manner that is not approved by the word of God, they obtain it at a sacrifice of the principles of honesty. An inordinate desire for gain will lead even the professed followers of Christ into imitation of the customs of the world. They will be influenced to dishonor their religion, by overreaching in trade, oppressing the widow and the orphan, and turning away the stranger from his right. <RH, September 18, 1888 par. 12>

Property that is treasured up upon the earth will prove only a curse, but if it is devoted to the upbuilding of the cause of truth, that God may be honored, and that souls may be saved, it will not prove a curse, but a blessing. Means are necessary to the furtherance of every good cause; and as some men have been endowed with more ability to acquire wealth than have others, they should put out their talents to the exchangers, that the Lord may receive his own, with usury, at his appearing. But no man can be justified before God in doing one act that is covetous and dishonest, in order to gain any amount of wealth. There is, however, a large class who do not deal dishonestly, and who still profess to be followers of the dear Redeemer. They claim to be representatives of Christ, but, in character, they represent the worst and greatest enemy of our Lord. <RH, September 18, 1888 par. 13>

If the Christian world had sacredly cherished the instruction of Christ, and had heeded his injunction, "Lay not up for yourselves treasures upon earth," how different would be the condition of the world at the present time. Avarice, extortion, and crime, are fast turning the earth into a second Sodom, and preparing it for the avenging wrath of God. Jesus foresaw all this, and wished to save his followers from the insane passion of making haste to be rich, of hoarding up wealth, and he said, "Lay not up for yourselves treasures upon earth." <RH, September 18, 1888 par. 14>

Those who acquire means for the purpose of doing good, feeling while they use it, that they are only stewards to whom it has been intrusted, are not endangering their salvation. God will, through his providence, open ways whereby his cause may be sustained, and souls may be saved. Those who are ready and willing to invest in the cause of God, will be blessed in their efforts to acquire money. God created the source of wealth. He gave the sunshine, and the dew, and the rain, and caused vegetation to flourish. He blessed men with mental and physical ability, and qualified them to acquire property, so that his cause might be sustained by his professed children. The needy are all around us, and God is glorified, when the poor and the afflicted are aided and comforted. It is no sin to acquire and control property as stewards for God, holding it only until he shall require it for the necessities of his work. <RH, September 18, 1888 par. 15>

"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." Here is portrayed the value of eternal riches, in contrast with the treasures of earth. If the purpose and aim of your life is to lay up treasure in heaven, you will be lifted above the base, sordid, demoralizing influence of an inordinate desire to obtain wealth in this life. Laying up treasure in heaven will give nobility to the character; it will strengthen benevolence, encourage mercy; cultivate sympathy, brotherly kindness, and charity. It will unite the soul of man with Christ, by links that can never be broken. You may lay up for yourselves treasure in heaven by being rich in good works,--rich in imperishable and spiritual things. <RH, September 18, 1888 par. 16>

The instruction is to "lay up for *yourselves* treasure in heaven." It is for our own interest, that we secure heavenly riches. God is not benefited by our benevolence. The cattle upon a thousand hills are his. "The earth is the Lord's and the fullness thereof." But in using the gifts that he has intrusted to our care for the salvation of souls, we transfer our wealth to the treasury of heaven. When we are seeking the glory of God, and hastening unto the day of God, we are co-laborers with Christ, and our joy is not a base and fleeting emotion; but it is the joy of our Lord. We are elevated above the corroding, perplexing cares of this frail fickle world. <RH, September 18, 1888 par. 17>

While we are in this world, we are subject to losses and disappointments. Thieves break through and steal; moth and rust corrupt; fire and storm sweep away our possessions. How many have become insane over the loss of their bank deposits, or their failure in business! How many have devoted life and soul to acquiring wealth, but were not rich toward God; and when adversity came upon them, and their possessions were swept away, they had nothing laid up in heaven. They had lost all,--both temporal and eternal riches. In despair and cowardice, they have taken their own lives, and put an end to the opportunities and privileges that had been purchased for them at an infinite cost to the Son of God. He died, that their souls might be redeemed, elevated, ennobled, cleansed by his blood, and fitted for an immortal life. But all was lost because they persisted in laying up for themselves treasures upon earth. Everything that is laid up upon earth may be swept away in a moment; but nothing can disturb the treasure that is laid up in heaven. <RH, September 18, 1888 par. 18>

"The light of the body is the eye: if therefore thine eye be single, thy whole body shall be full of light. But if thine eye be evil, thy whole body shall be full of darkness. If therefore the light that is in thee be darkness, how great is that darkness!" If the physical and mental organs are in a healthy condition, and the man is equally balanced, his judgment will be sound. With a discerning eye, he will be enabled to see the value of heavenly and eternal things. If the eye of the mind beholds the excellence of the mystery of godliness, the advantage of spiritual riches over worldly riches, the whole body will be full of light. If the imagination is perverted by the fascination of earthly pomp and splendor, until gain seems godliness, the whole body will be full of darkness. When the powers of the mind are concentrated upon the treasures of earth, they are debased and belittled. The Saviour makes more plain the results of covetousness on heart and soul, when he calls the condition of such a person "darkness." When the eye is blinded by desires for worldly treasure, the value of eternal treasure cannot be discerned. It was this fearful darkness that wrapped the Jews in stubborn unbelief, making it impossible for them to appreciate the character and mission of Him who came to save them from their sins. Worldly riches, bigotry, and pride made their eye evil, and they could see nothing in the Redeemer of the world that was desirable, because they were filled with darkness and unbelief. Virtue can never be related to avarice; self-indulgence, love of luxury, and greed of gain, can never be united with supreme love of God; but "if thine eye be single, thy whole body shall be full of light." <RH, September 18, 1888 par. 19>

## **September 25, 1888 *Marrying and Giving in Marriage.***

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**By Mrs. E. G. White.**  
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The testimony of Noah, in regard to the judgments that were to fall upon the antediluvian world, was not received by the people as the message of God. The servant of God gave to the transgressors of the law of Jehovah, a warning which announced that in one hundred and twenty years the world would be destroyed by a flood. His warning was scoffed at, ridiculed, and rejected. The preacher of righteousness was proclaimed to be an ignorant fanatic, who had no knowledge of the laws of nature. The wise men of that time argued that it was an impossibility for water to rise high enough to deluge the world. They reasoned from scientific principles, that the world could not be destroyed, and that no attention should be paid to the predictions of Noah. This philosophy, or science falsely so called, exalted the law above the Lawgiver, and things created above the Creator. <RH, September 25, 1888 par. 1>

Unmindful of the solemn words of the man of God, the people of that age continued their course of merriment, gratifying the desires of their carnal natures, and following the corrupt imaginations of their hearts. After rejecting the messenger of truth, they plunged more deeply than ever into the business of planting, and building, marrying, and giving in marriage. They spent the time of their probation as if it were one long holiday; and Noah and his predictions were the jest of the careless, wicked scoffers of the age. But while the people were lulled to sleep in the cradle of carnal security, the windows of heaven were opened, and the fountains of the great deep were broken up; and the prophecy was fulfilled, and "the world that then was being overflowed with water, perished." <RH, September 25, 1888 par. 2>

"As it was in the days of Noe, so shall it be also in the days of the Son of man." Then, the world was destroyed by a flood; in our day, it is to be destroyed by fire. The message of warning is going forth to the world, to prepare a people who will be saved out of the general ruin of earthly things. We are living in a very solemn time, and solemn thoughts should occupy the mind; the earnest inquiry should be made by every soul, "What shall I do to be saved?" The message that the coming of Christ is at hand, is not received. The thought that he is at the door, is not a welcome thought. As the message of the coming deluge was rejected, in the time of Noah, so the announcement of the final destruction of this world, is disbelieved. Thousands will reason after the same manner as did the people in the days prior to the flood. The message of truth is refused; and one turns away to his merchandise, another to his farm, another to his cattle, and another to the pleasures of life. While one is absorbed in business, and in the cares of this world, another is taken up with thoughts and plans for marriage, and he has no disposition to heed the warning of truth. He responds to the invitation of God to come, for the feast is now ready, "I have married a wife, and therefore I cannot come." <RH, September 25, 1888 par. 3>

Christ declared, "For as it was in the days that were before the flood, 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; so shall also the coming of the Son of man be." He foresaw that men would be engaged in every selfish work, living without fear of God, eating, drinking, marrying, and giving in marriage, when the day of final judgment was about to break. "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, trucebreakers, false-accusers, incontinent, fierce, despisers of those that are good, traitors, heady, highminded, lovers of pleasures more than lovers of God." And while they are crying, "Peace and safety," sudden destruction shall come upon them, and they shall not escape. <RH, September 25, 1888 par. 4>

In the days of Noah, the earth was filled with violence. Is it not in a similar condition today? Of the vast population in the world before the flood, only eight persons were saved from the general destruction. In the days of Noah, the mass of mankind would not listen to the warning of the servant of the Lord. In our own day, the majority of men will "turn away their ears from hearing the truth, and shall be turned unto fables." In the time of Noah, the people were intensely worldly. They were without the fear of God. God was not in all their thoughts. They had no care whether he approved their course or not. They were eating and drinking, marrying and giving in marriage, with no thought of their Creator, or of their responsibility to him. <RH, September 25, 1888 par. 5>

There is in itself no sin in eating and drinking, or in marrying and giving in marriage. It was lawful to marry in the time of Noah, and it is lawful to marry now, if that which is lawful is properly treated, and not carried to sinful excess. But in the days of Noah, men married without consulting God, or seeking his guidance and counsel. So it is at the present day; marriage ceremonies are made matters of display, extravagance, and self-indulgence. But if the contracting parties are agreed in religious belief and practice, and everything is consistent, and the ceremony be conducted without display and extravagance, marriage at this time need not be displeasing to God. "But this I say, brethren, the time is short; it remaineth that both they that have wives be as though they had none; and they that weep, as though they wept not; and they that rejoice, as though they rejoiced not; and they that buy, as though they possessed not; and they that use this world, as not abusing it: for the fashion of this world passeth away." <RH, September 25, 1888 par. 6>

The fact that all the relations of life are of a transitory nature, should have a modifying influence on all we do and say. In Noah's day it was the inordinate, excessive love of that which in itself was lawful, when properly used, that made marriage sinful before God. There are many who are losing their souls in this age of the world, by becoming absorbed in the thoughts of marriage, and in the marriage relation itself. In the days of Noah the people indulged the appetite and the baser passions, until they were an abhorrence in the sight of the holy God. They became the slaves of that which was vile, and they made a god of this world. The inhabitants of the earth are doing the same thing today. Eating, drinking, and amusement are the supreme order of the time. Men do not manifest an interest in the things that pertain to their eternal welfare. <RH, September 25, 1888 par. 7>

God has placed men in the world, and it is their privilege to eat, to drink, to trade, to marry, and to be given in marriage; but it is safe to do these things only in the fear of God. We should live in this world with reference to the eternal world. The great crime in the marriages of the days of Noah, was that the sons of God formed alliances with the daughters of men. Those who professed to acknowledge and revere God, associated with those who were corrupt of heart; and without discrimination, they married whom they would. There are many in this day who have no depth of religious experience, who will do exactly the same things as were done in the days of Noah. They will enter into marriage without careful and prayerful consideration. Many take upon themselves the sacred vows as thoughtlessly as they would enter into a business transaction; true love is not the motive for the alliance. <RH, September 25, 1888 par. 8>

The thought of marriage seems to have a bewitching power upon the minds of many of the youth. Two persons become acquainted; they are infatuated with each other, and their whole attention is absorbed. Reason is blinded, and judgment is overthrown. They will not submit to any advice or control, but insist on having their own way, regardless of consequences. Like some epidemic, or contagion, that must run its course, is the infatuation that possesses them; and there seems to be no such thing as putting a stop to it. Perhaps there are those around them who realize that, should the parties interested be united in marriage, it could only result in life-long unhappiness. But entreaties and exhortations are given in vain. Perhaps, by such a union, the usefulness of one whom God would bless in his service, will be crippled and destroyed; but reasoning and persuasion are alike unheeded. All that can be said by men and women of experience proves ineffectual; it is powerless to change the decision to which their desires have led them. They lose interest in the prayer-meeting, and in everything that pertains to religion. They are wholly infatuated with each other, and the duties of life are neglected, as if they were matters of little concern. Night after night, these young people burn the midnight oil to talk with each other,--in reference to subjects of serious and solemn interest?--O no. Rather of frivolous things, that are of no importance. Satan's angels are keeping watch with those who devote a large share of the night to courting. Could they have their eyes opened, they would see an angel making a record of their words and acts. The laws of health and modesty are violated. It would be more appropriate to let some of the hours of courtship before marriage run through the married life. But as a general thing, marriage ends all the devotion manifested during the days of courtship. These hours of midnight dissipation, in this age of depravity, frequently lead to the ruin of both parties thus engaged. Satan exults, and God is dishonored when men and women dishonor themselves. The good name of honor is sacrificed



under the spell of this infatuation, and the marriage of such persons cannot be solemnized under the approval of God. They are married because passion moved them, and when the novelty of the affair is over, they will begin to realize what they have done. In six months after the vows are spoken, their sentiments toward each other have undergone a change. Each has learned in married life more of the character of the companion chosen. Each discovers imperfections that, during the blindness and folly of their former association, were not apparent. The promises at the altar do not bind them together. In consequence of hasty marriages, even among the professed people of God, there are separations, divorces, and great confusion in the church. <RH, September 25, 1888 par. 9>

This kind of marrying and giving in marriage is one of Satan's special devices, and he succeeds in his plans almost every time. I have the most painful sense of helplessness when parties come to me for counsel upon this subject. I may speak to them the words that God would have me; but they frequently question every point, and plead the wisdom of carrying out their own purposes; and eventually they do so. They seem to have no power to overcome their own wishes and inclinations, and will marry at all hazards. They do not consider the matter carefully and prayerfully, leaving themselves in the hands of God, to be guided and controlled by his Spirit. The fear of God does not seem to be before their eyes. They think they understand the matter fully, without wisdom from God, or counsel from man. When it is too late, they find that they have made a mistake, and have imperiled their happiness in this life and the salvation of their souls. They would not admit that any one knew anything about the matter but themselves, when if counsel had been received, they might have saved themselves years of anxiety and sorrow. But advice is only thrown away on those who are determined to have their own way. Passion carries such individuals over every barrier that reason and judgment can interpose. <RH, September 25, 1888 par. 10>

Love is a plant of heavenly origin. It is not unreasonable; it is not blind. It is pure and holy. But the passion of the natural heart is another thing altogether. While pure love will take God into all its plans, and will be in perfect harmony with the Spirit of God, passion will be headstrong, rash, unreasonable, defiant of all restraint, and will make the object of its choice an idol. In all the deportment of one who possesses true love, the grace of God will be shown. Modesty, simplicity, sincerity, morality, and religion will characterize every step toward an alliance in marriage. Those who are thus controlled, will not be absorbed in each other's society, at a loss of interest in the prayer-meeting and the religious service. Their fervor for the truth will not die on account of the neglect of the opportunities and privileges that God has graciously given to them. <RH, September 25, 1888 par. 11>

If men and women are in the habit of praying twice a day before they contemplate marriage, they should pray four times a day when such a step is anticipated. Marriage is something that will influence and affect your life, both in this world, and in the world to come. A sincere Christian will not advance his plans in this direction without the knowledge that God approves his course. He will not want to choose for himself, but will feel that God must choose for him. We are not to please ourselves, for Christ pleased not himself, I would not be understood to mean that any one is to marry one whom he does not love. This would be sin. But fancy and the emotional nature must not be allowed to lead on to ruin. God requires the whole heart, the supreme affections. <RH, September 25, 1888 par. 12>

The majority of the marriages of our time, and the way in which they are conducted, make them one of the signs of the last days. Men and women are so persistent, so headstrong, that God is left out of the question. Religion is laid aside, as if it had no part to act in this solemn and important matter. But unless those who profess to believe the truth are sanctified through it, and exalted in thought and character, they are not in as favorable a position before God as the sinner who has never been enlightened in regard to its claims. We are rapidly approaching the close of this world's history. Every moment is of the most solemn importance to the child of God. The questions that should come to every heart are, "Am I a Christian? Is the word of God my study? Is Christ dwelling in my heart by faith? Is the law of God the rule of my life? Do the searching truths I profess to believe, penetrate into the very secret places of my life? Do I carry out its principles in my business life? Is the influence I exert, having a saving power on those with whom I associate? Unless the truth does have a marked and decided influence upon the character and life of its recipient, it is not doing its office work in the life, as it should be; and those who are not being sanctified through obedience to the truth, must be converted, or they will be lost. <RH, September 25, 1888 par. 13>

## **October 9, 1888 God's Provision for a Fallen World.**

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By Mrs. E. G. White.  
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"For God so loved the world, that he gave his only begotten Son, that whosoever believeth on him should not perish,

but have everlasting life." After Adam and Eve had transgressed the law of God, and had fallen from their high estate, the race was plunged into hopeless misery. But the Son of God proposed to take the wrath of his Father upon himself, that he might save the fallen world. It was because of his pity and love for man that he consented to make this marvelous sacrifice. There was the greatest need for his help; for when he came to our world, he found in man very little moral power to resist the temptations of Satan. <RH, October 9, 1888 par. 1>

But although Jesus was the light of the world, the world knew him not. Says the prophet, "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. Surely he hath borne our griefs, and carried our sorrows: yet we did esteem him stricken, smitten of God, and afflicted. But 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." He was hunted from place to place; and for what reason? What had he done?--He had healed the sick. He had comforted the desponding. He had lifted up the fallen. He had raised the dead. He had broken the yoke of oppression. He had given rest to the weary and the heavy-laden. He had healed the wounded, and bound up the broken in heart. But he was treated as a malefactor, and suffered reproach and shame. He became poor, that we through his poverty might be made rich. He suffered a shameful death upon the cross of Calvary, that we might have everlasting life. And shall we flatter ourselves that he has done it all, and that we have no sacrifices to make; that we may go on in the path of our own choosing, and yet enter into glory, and have part in that kingdom which he has purchased for us at such infinite cost? Shall we think to be fitted for heaven, while indulging in sin? Only obedience to the requirements of God can elevate man to a place with Christ in his kingdom. As transgression caused the fall and degradation of man, so obedience will lift him up, and purify and ennoble his character. <RH, October 9, 1888 par. 2>

As Jesus led his disciples out to Gethsemane, he told them of the union that must exist between himself and them, if they would inherit eternal life. He directed their attention to a flourishing vine, and declared, "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." "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." Whenever the disciples should behold the vine, they were to remember the Saviour's words, and to take heed to the lesson he had given them. They were to be grafted into the True Vine, in order to bear fruit to the glory of God. <RH, October 9, 1888 par. 3>

Although Gethsemane and Calvary were before him, the Son of God still sought to instruct and console his disciples, whom he was so soon to leave in the dark, opposing world. Their hearts were filled with sorrow because he had said, "I go unto my Father." He strove to comfort them, as he said, "Let not your heart be troubled: ye believe in God, believe also in me. In my Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto myself: that where I am, there ye may be also." What a scene is this! Before him is the conflict of Gethsemane and the cross of Calvary, yet he thinks not of himself at such a moment. His whole burden is for those who have followed his steps and shared his toils, and who are to be left in the midst of a world at enmity with God. <RH, October 9, 1888 par. 4>

As he entered the garden, the darkness of the final conflict pressed upon him, and he said to his companions, "Sit ye here, while I go and pray yonder." Selecting Peter, James, and John to accompany him, he proceeded farther into the recesses of the garden. Every step that the Saviour now took was with labored effort. He groaned aloud, as though suffering under the pressure of a terrible burden. He felt that he must seek greater solitude, and he said to the three favored ones, "My soul is exceeding sorrowful, even unto death; tarry ye here, and watch with me." He went still farther into the darkness of the garden, but his disciples were in sound of his anguished prayers, in sight of his prostrate form. He was overpowered by the terrible fear that God was removing his presence from him. He felt himself becoming separated from his Father by a gulf of sin, so broad, so black, so deep, that his spirit shuddered before it. He clung convulsively to the cold, unfeeling ground, as if to prevent himself from being drawn still farther from God. The chilling dews of night fell upon his prostrate form, but the Redeemer heeded it not. From his pale, convulsed lips wailed the bitter cry, "O my Father, if it be possible, let this cup pass from me; nevertheless not as I will, but as thou wilt. It was not dread of the physical suffering that he was so soon to endure, that brought this agony upon the Son of God. He was suffering the penalty of man's transgression, and shuddering beneath his Father's frown. He must not call his divinity to his aid, but, as a man, he must bear the consequences of man's sin, and the Creator's displeasure toward a disobedient subject. <RH, October 9, 1888 par. 5>

Feeling the need of human sympathy, Jesus finally sought his disciples. His anguish had forced the drops of bloody sweat upon his brow, and his face was pale and haggard. The suffering Son of God, craving human sympathy, hoped that those who had so lately vowed to go with him, even to prison and to death, would be engaged in prayer; but he found them sleeping--no sympathetic countenance was raised to his. As he roused them from their slumber, he said to

him who had given most positive assurances of his fidelity, "Simon, sleepest thou? Coudest not thou watch one hour? Watch ye and pray, lest ye enter into temptation. The spirit truly is ready, but the flesh is weak." As they arouse, they saw his countenance marked with an agony which to them was unaccountable. "His visage was so marred more than any man, and his form more than the sons of men." As the superhuman powers of darkness again came upon him, he went away alone to wrestle for the salvation of man. He fell prostrate, and prayed, "O my Father, if this cup may not pass away from me, except I drink it, thy will be done." <RH, October 9, 1888 par. 6>

Again he staggered to his feet, his human heart yearning for the sympathy of his companions; and again he found them sleeping. This time he did not address them, but turning away, sought his retreat and fell prostrate, overcome by the horror of great darkness. The awful hour had arrived when the destiny of the world was to be decided. The fate of humanity trembled in the balance. Would the Son of God drink the bitter potion of humiliation and agony? Would the innocent suffer the consequences of God's curse, to save the guilty? The words fell tremblingly from the pale lips of Jesus, "O my Father, if this cup may not pass away from me, except I drink it, thy will be done." <RH, October 9, 1888 par. 7>

The history of the human race came up before the Redeemer. He saw the power of sin, and the utter helplessness of man to save himself. The woes and lamentations of a doomed world arose before him. He beheld its impending fate, and his decision was made. He would save man at any cost to himself. He accepted his baptism of blood, that perishing millions through him might gain everlasting life. He had left the courts of heaven, where all was purity, happiness, and glory, to save the one lost sheep,--the one world that had fallen by transgression,--and he would not turn from the mission he had chosen. He would reach to the very depths of misery to rescue a lost and ruined world. When he fainted upon the scene of his conflict, an angel ministered to him, to strengthen him for the night of mockery, and the hour of crucifixion, while his disciples slept. He sought them at last, and said, "Sleep on now, and take your rest: it is enough, the hour is come; behold, the Son of man is betrayed into the hands of sinners." Even while he was speaking, the sound of coming feet fell upon their ears, and he said to his disciples, "Rise up, let us go; lo, he that betrayeth me is at hand." <RH, October 9, 1888 par. 8>

The Saviour was now, after being betrayed by a kiss from one of his own disciples, dragged from place to place by the murderous mob that surrounded him. He was finally taken to the judgment hall. Then they smote the Lord of glory. They crowned him with thorns. Mocking, they bowed to him as if to a king, and cried in derision, "Hail, King of the Jews." They laid upon him the heavy cross to bear to Calvary. They drove the cruel nails through his hands and his feet; and as he hung between earth and heaven as a malefactor, dying for the sins of the world, the satanic spirit took possession of the murderous throng. The chief priests and rulers mocked and derided his dying agonies, saying, "If thou be the Son of God, come down from the cross." The bitter cup of suffering was not refused. He drained it to the dregs. As the soldiers were casting lots upon his vesture, darkness covered the face of the sky. Jesus cried out, "My God, my God, why hast thou forsaken me?" The earth was rent by a terrible earthquake as the Redeemer of the world died, a sacrifice for guilty man; that the transgressor of God's holy law might be restored to the favor of the Father, and fitted for the society of heaven. He carried out the plan of salvation, and Satan was vanquished by the power of the Conqueror. <RH, October 9, 1888 par. 9>

They took his body down, and laid it in Joseph's new tomb, and rolled a great stone to the door of the sepulcher, stating as their reasons for so doing that his disciples would come and steal him away by night. Evil angels exulted around that sepulcher, because they thought that Christ had been overcome. A body of Roman soldiers had been stationed to guard the tomb, and the greatest precautions had been exercised by the Jews to make their triumph complete. But heavenly angels were guarding the place where their beloved Commander slept. At last, one of the most exalted of the hosts of heaven was sent to roll away the stone from the sepulcher. "His countenance was like lightning, and his raiment white as snow: and for fear of him the keepers did shake and became as dead men." An earthquake marked the hour of the death of the Son of God, and an earthquake marked the hour of his resurrection. As he came forth, conqueror over death and the grave, a multitude of the captives who had fallen in death were released from their dark prisons. The resurrection from the dead was made a certainty forever. <RH, October 9, 1888 par. 10>

The Roman guards hastened to make known to the priests and rulers the wonderful events that had taken place; but they were bribed to withhold the truth from the people. The priests framed the false words for their lips, saying, "Say ye, his disciples came by night, and stole him away while we slept." But although the soldiers would not bear witness to his resurrection, the saints who had been released from the grave, went before him, and appeared unto many, bearing the news of a risen and triumphant Saviour. Jesus himself met with his disciples, and confirmed the glad tidings. As two of his followers journeyed toward Emmaus, talking sadly of the events that had so recently taken place, Jesus walked with them. And as they journeyed together, "he expounded unto them in all the Scriptures the things concerning himself." Their hearts burned within them as they heard the evidences of the divine character and work of their Master, and they urged him to tarry with them through the night. As they sat at meat, he was known of them in the breaking of

bread. O, what joy came to their hearts! They rose, and returned to Jerusalem, for they could not think of keeping the knowledge of a risen Saviour to themselves. While they were relating their experience, the Saviour himself stood in the midst of them, and said, "Peace be unto you." But the disciples were "terrified and affrighted." "And he said unto them, Why are ye troubled? and why do thoughts arise in your hearts? Behold my hands and my feet, that it is I myself." Then he began to teach them of all that was written in the Old Testament Scriptures concerning himself; and for forty days he instructed them in the way of life. "And he led them out as far as to Bethany, and he lifted up his hands, and blessed them, and he was parted from them, and carried up into heaven." <RH, October 9, 1888 par. 11>

Were there any among that company who had witnessed the humiliation, crucifixion, and ascension of Jesus, who expected to be able to carry their sins to heaven with them, because they believed on the Son of God? Are they any who know what the love of Christ is, who believe they may continue in transgression, and yet be saved in his everlasting kingdom? He gave his life that he might save his people,--not *in* their sins, but *from* their sins. If we would be partakers with him of his glory, we must be partakers with him of his sufferings. <RH, October 9, 1888 par. 12>

There is no argument in favor of the unchangeable character of God's law, so forcible as that presented in the cross of Calvary. If God could have altered one precept of his law to meet man in his fallen condition, then Christ need not have died. But the fact that the Son of God must become man's substitute and sacrifice, in order to atone for his transgression, proves the immutable nature of the law of Jehovah. Do you believe in Jesus as the Saviour of the world? Do you believe in him as your Saviour? He came not to destroy the law, but to fulfill it. He came to "save his people from their sins;" and "sin is the transgression of the law." "He that saith, I know him, and keepeth not his commandments, is a liar, and the truth is not in him. But whoso keepeth his word, in him verily is the love of God perfected: hereby know we that we are in him." "He that loveth me not keepeth not my sayings: and the word which ye hear is not mine, but the Father's which sent me." "By this we know that we love the children of God, when we love God, and keep his commandments. For this is the love of God, that we keep his commandments: and his commandments are not grievous." <RH, October 9, 1888 par. 13>

If we are obedient children of Christ, we shall show our love to him, and to his children; for all who seek to imitate the lovely Pattern, will reflect the moral image of God. Christ is soon coming in the clouds of heaven with power and great glory. Who is getting ready for that grand and awful event? Angels of God are watching the development of human character, and weighing moral worth. It is for our own interest that we put away our sins. The Bible and its principles must be brought into practical contact with the conscience; and where divine truths are accepted and loved, they will develop in man whatever is needful to adorn his character, to dignify his nature, and to fit him for a home among the angels. Piety is power. Sin is weakness and ruin. We are looking for the Saviour. We want to be like him when he shall appear; and "every man that hath this hope in him, purifieth himself, even as he is pure." <RH, October 9, 1888 par. 14>

## **October 16, 1888 *The Knowledge of Christ and Self Leads to Humility.***

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**By Mrs. E. G. White.**  
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"Ye are the light of the world. . . . Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven." "We are laborers together with God: ye are God's husbandry, ye are God's building." No man liveth unto himself. God has so linked humanity together that every one who follows Christ, the light of life, will have an influence for good upon the lives of others. If we have indeed become Christians, and are partakers of the divine nature, we shall reveal it in our characters, by escaping the corruptions that are in the world through lust, and by shedding light upon the pathway of those with whom we associate. <RH, October 16, 1888 par. 1>

The subjects of saving grace are brought into family relationship with Christ. They will be branches of the Living Vine, bearing rich clusters of fruit. If you are growing in grace, in the knowledge of Christ, you will be earnest, working, spiritual Christians, and you will be light-bearers in the church. He who has a vital connection with Christ will not be influenced by unholy ambitions to desire the places of honor among his brethren. He will not make the proud boast, "I am holy; I am sanctified." In making this assertion, his claim is proved false; for the spirit manifested is a contradiction of the statement." <RH, October 16, 1888 par. 2>

As you make advances in the Christian life, you will be constantly growing up unto the measure of the stature of the fullness of Christ. In your experience, you will be proving what is the length and breadth, the depth and height, of the love of God, which passeth knowledge. You will feel your unworthiness. You will have no disposition to claim



perfection of character, but only to exalt the perfection of your Redeemer. The more thorough and rich your experience in the knowledge of Jesus, the more humble will be your views of self. The lower you lie at the foot of the cross, the clearer and more exalted will be your conceptions of your Redeemer. To love God supremely, and your neighbor as yourself, is true sanctification. Bible conversion will lead to constant and abiding activity, which will be free from all selfishness, all self-exaltation, and all boastful claims of holiness. If you are truly converted to God, you will exert a strong and telling influence on the side of truth. An intelligent knowledge of what it means to be a Christian will make you a blessing wherever you go. Whether you have one, two, or five talents, all will be devoted to the service of Him who has committed them to you in trust, that you may not receive the grace of God in vain. According to the light and knowledge given to us, we are to be examples to others. We are to have such a hold upon truth, and the Author of truth, as to make us a power for good in the world, to bless and to elevate those around us. <RH, October 16, 1888 par. 3>

Let your light shine forth in good works. Said Christ, "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." I fear that there are many who are in this condition. All have not the same work to do; different circumstances and talents qualify individuals for different kinds of work in God's vineyard. There are some who fill more responsible positions than do others; but to each one is given his work, and if he does his work with fidelity and zeal, he is a faithful steward of the grace of God. <RH, October 16, 1888 par. 4>

God does not intend that your light shall so shine that your good words or works shall bring the praise of men to yourself; but that the Author of all good shall be glorified and exalted. Jesus, in his life, gave to men a model of character. How little power did the world have over him to mold him according to its standard! All its influence was thrown off. He declared, "My meat is to do the will of Him that sent me, and to finish his work." If we had this devotion to the work of God, doing it with an eye single to his glory, we should be able to say with Christ, "I seek not mine own glory." His life was full of good works, and it is our duty to live as our great Example lived. Our life must be hid with Christ in God, and then the light will be reflected from Jesus to us, and we shall reflect it upon those around us, not in mere talk and profession, but in good works, and by manifesting the character of Christ. Those who are reflecting the light of God, will cherish a loving disposition. They will be cheerful, willing, obedient to all the requirements of God. They will be meek and self-sacrificing, and will work with devoted love for the salvation of souls. In such workers there is an independent love for and a confidence in the truth, united with wisdom to set it before others. <RH, October 16, 1888 par. 5>

All who are true light-bearers will reflect light upon the pathway of others. Let those who have named the name of Christ, depart from all iniquity. If you yield to the claims of God, and become permeated with his love, and filled with his fullness, children, youth, and young disciples will look to you for their impressions of what constitutes practical godliness; and you may thus be the means of leading them in the path of obedience to God. You will then be exerting an influence which will bear the test of God, and your work will be compared to gold, silver, and precious stones, for it will be of an imperishable nature. Many, very many, will be disappointed to find that their life-work is a failure, bearing the character of wood, hay, and stubble, to be consumed in the fires of the day of God. <RH, October 16, 1888 par. 6>

There are many who are looking to you, to see what religion can do for you. If you are faithful in your God-given work, you will make right impressions, and will lead souls in the way of righteousness. If you give counsel to others, be sure to practice your own teaching, illustrating your own instructions by a harmonious life. A bold acknowledgment of a faith and doctrine, followed by a careless, faithless life, is only a stumbling-block to sinners, and results in making skeptics and infidels. Let us be decided in our profession of Christ, and let us be just as decided in living an earnest, consistent life, that will correspond to our profession. Let us make it manifest to all around us, that we abhor that which is evil, and walk worthy of the vocation wherewith we are called, "with all lowliness and meekness, with long-suffering, forbearing one another in love; endeavoring to keep the unity of the Spirit in the bond of peace." The Christian life is one of constant humiliation of self. Our wills must be conformed to the will of Christ, that we may work out the good pleasure of his will. When we contemplate the life and character of Jesus,--beholding his self-denial, and the poverty he submitted to endure, in order that those who had forfeited the divine nature might become the sons and heirs of God, and joint heirs with Jesus Christ to an inheritance incorruptible, undefiled, and that fadeth not away,--we must have the deepest conviction of our own personal depravity and unworthiness. <RH, October 16, 1888 par. 7>

In the year that King Uzziah died, Isaiah was permitted in vision to look into the holy place, and into the holy of holies in the heavenly sanctuary. The curtains of the innermost sanctuary were drawn aside, and a throne high and lifted up, towering as it were to the very heavens, was revealed to his gaze. An indescribable glory emanated from a personage on the throne, and his train filled the temple, as his glory will finally fill the earth. Cherubim were on either side of the mercy-seat, as guards round the great king, and they glowed with the glory that enshrouded them from the presence of God. As their songs of praise resounded in deep, earnest notes of adoration, the pillars of the gate trembled,

as if shaken by an earthquake. These holy beings sang forth the praise and glory of God with lips unpolluted with sin. The contrast between the feeble praise which he had been accustomed to bestow upon the Creator and the fervid praises of the seraphim, astonished and humiliated the prophet. He had for the time being, the sublime privilege of appreciating the spotless purity of Jehovah's exalted character. While he listened to the song of the angels, as they cried, "Holy, holy, holy, is the Lord of hosts; the whole earth is full of his glory," the glory, the infinite power, and the unsurpassed majesty of the Lord passed before his vision, and was impressed upon his soul. In the light of this matchless radiance, that made manifest all he could bear in the revelation of the divine character, his own inward defilement stood out before him with startling clearness. His very words seemed vile to him. <RH, October 16, 1888 par. 8>

Thus when the servant of God is permitted to behold the glory of the God of heaven, as he is unveiled to humanity, and realizes to a slight degree the purity of the Holy One of Israel, he will make startling confessions of the pollution of his soul, rather than proud boasts of his holiness. In deep humiliation Isaiah exclaimed, "Woe is me! for I am undone; because I am a man of unclean lips: . . . for mine eyes have seen the king, the Lord of hosts." This is not that voluntary humility and servile self-reproach that so many seem to consider it a virtue to display. This vague mockery of humility is prompted by hearts full of pride and self-esteem. There are many who demerit themselves in words, who would be disappointed if this course did not call forth expressions of praise and appreciation from others. But the conviction of the prophet was genuine. As humanity, with its weakness and deformity, was brought out in contrast with the perfection of divine holiness and light and glory, he felt altogether inefficient and unworthy. How could he go and speak to the people the holy requirements of Jehovah, who was high and lifted up, and whose train filled the temple? While Isaiah was trembling and conscience-smitten, because of his impurity in the presence of this unsurpassed glory, he says, "Then flew one of the seraphim unto me, having a live coal in his hand, which he had taken with the tongs from off the altar; and he laid it upon my mouth, and said, Lo, this hath touched thy lips; and thine iniquity is taken away, and thy sin purged. Also I heard the voice of the Lord, saying, Whom shall I send, and who will go for us? Then said I, Here am I; send me." <RH, October 16, 1888 par. 9>

We may always be startled and indignant when we hear a poor, fallen mortal exclaiming, "I am holy; I am sinless!" Not one soul to whom God has granted the wonderful view of his greatness and majesty, has every uttered one word like this. On the contrary, they have felt like sinking down in the deepest humiliation of soul, as they have viewed the purity of God, and contrasted with it their own imperfections of life and character. One ray of the glory of God, one gleam of the purity of Christ, penetrating the soul, makes every spot of defilement painfully distinct, and lays bare the deformity and defects of the human character. How can any one who is brought before the holy standard of God's law, which makes apparent the evil motives, the unhallowed desires, the infidelity of the heart, the impurity of the lips, and that lays bare the life,--make any boast of holiness? His acts of disloyalty in making void the law of God, are exposed to his sight, and his spirit is stricken and afflicted under the searching influences of the Spirit of God. He loathes himself, as he views the greatness, the majesty, the pure and spotless character of Jesus Christ. <RH, October 16, 1888 par. 10>

When the Spirit of Christ stirs the heart with its marvelous awakening power, there is a sense of deficiency in the soul, that leads to contrition of mind, and humiliation of self, rather than to proud boasting of what has been acquired. When Daniel beheld the glory and majesty surrounding the heavenly messenger that was sent unto him, he exclaimed, as he described the wonderful scene, "Therefore I was left alone, and saw this great vision, and there remained no strength in me; for my comeliness was turned in me into corruption, and I retained no strength." The soul that is thus touched will never wrap itself about with self-righteousness, or a pretentious garb of holiness; but will hate its selfishness, abhor its self-love, and will seek, through Christ's righteousness, for that purity of heart which is in harmony with the law of God and the character of Christ. He will then reflect the character of Christ, the hope of glory. It will be the greatest mystery to him that Jesus should have made so great a sacrifice to redeem him. He will exclaim, with humble mien and quivering lip, "He loved me. He gave himself for me. He became poor that I, through his poverty, might be made rich. The man of sorrows did not spurn me, but poured out his inexhaustible, redeeming love that my heart might be made clean; and he has brought me back into loyalty and obedience to all his commandments. His condescension, his humiliation, his crucifixion, are the crowning miracles in the marvelous exhibition of the plan of salvation. That the just should die for the unjust, the pure for the impure, is beyond all manifestations of human love; and all this he has done to make it possible to impart to me his own righteousness, that I may keep the law I have transgressed. For this I adore him. I will proclaim him to all sinners. I will cry, 'Behold the Lamb of God, which taketh away the sin of the world!'" <RH, October 16, 1888 par. 11>

To the question, "Whom shall I send, and who will go for us?" who will respond, "Here am I, send me"? Men are to be instruments in the hands of God to execute his commission--"Go ye into all the world and preach the gospel to every creature." The apostles were to commence at Jerusalem; for the work should ever begin nearest home. Who will do missionary work? Who will unfurl the banners of truth in the dark places of the earth! Who are striving to possess

many-sided characters, that they may adapt themselves to different situations? God wants men who are self-possessed and unselfish, men who are sympathetic,--not for themselves, but having Christ-like sympathy for those who are perishing for the knowledge of the Saviour of the world. <RH, October 16, 1888 par. 12>

There are many ministers of the gospel who need to have the live coal from off the altar touch their lips, and sanctify their tongues and hearts, till their souls are purified, ennobled, refined, and wholly given to the work. The humility, meekness, and lowliness of Christ, must characterize their lives. Their energy is represented by an angel flying through the midst of heaven. The Lord will give to the consecrated workers a new and enlarged commission, and will say, "Go into the harvest field. Lo, I am with you to work with human effort." The live coal is symbolical of purification. If it touches the lips, no impure word will fall from them. The live coal also symbolizes the potency of the efforts of the servants of the Lord. God hates all coldness, all commonness, all cheap efforts. Those who labor acceptably in his cause, must be men who pray fervently, and whose works are wrought in God; and they will never have cause to be ashamed of their record. They will have an abundant entrance into the kingdom of our Lord Jesus Christ, and their reward will be given them,--even eternal life. <RH, October 16, 1888 par. 13>

## **October 23, 1888 *The Privilege of God's People.***

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**By Mrs. E. G. White.**  
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God has permitted the clear light of his truth to shine upon his people. He has provided grace for every hour of trial, strength for their weakness, and wisdom for their ignorance. He has not only promised guidance and protection all along the path of life, but he declares that as we follow in its rays, the light which now shines upon us shall increase "more and more unto the perfect day." <RH, October 23, 1888 par. 1>

With all the gracious promises which God has made for his people, many are inquiring, "Why is it that there is no more light and power among us? We have accepted the truth, why does the Lord hide his face from us?" It is not because his ears are closed against our prayers; it is not because there are no precious blessings in store for us, that we are in this state of weakness. Do we ever come to God, asking for heavenly wisdom, and find our plea rejected, and ourselves turned away empty?--No; never. The fault is in ourselves. It is our errors, our sins, our backslidings, that have separated us from God. And yet the long-suffering Saviour's voice is inviting us, "Come unto me, all ye that labor and are heavy-laden, and I will give you rest." "And whosoever will, let him take the water of life freely." It is the needy, the fainting, those who are weighed down with care, those who are burdened with sorrow, to whom the invitation is given. <RH, October 23, 1888 par. 2>

When we have been well nigh overwhelmed, we have sent up the earnest cry. "Lord, save, or we perish," and how sweet it has been to find that his hand has been stretched out to save. He has been to us, just as he promised to be, a present help in every time of need. He who was once the Man of sorrows is now high and lifted up, and the train of his glory fills the temple. He is surrounded with light and glory. Why is it withheld from us who are in a world of sin, sorrow, suffering, and death?--It is because we do not ask for it aright. We do not feel our need. "Blessed are they which do hunger and thirst after righteousness; for they shall be filled." The promise is for you, my brethren and sisters, for me, and for all. We may come to Jesus just as we are, with all our weakness, our folly, our sinfulness, and fall at his feet in penitence. It is his glory to encircle us in the arms of his love, and to bind up our wounds, to sympathize with those who need sympathy, and to strengthen those who need strength. When our Saviour was upon earth, he said to the stubborn and unbelieving Pharisees, "Ye will not come to me, that ye might have life." that this may never be said of us! <RH, October 23, 1888 par. 3>

We must comply with the conditions laid down in the word of God, if we would be strong in the strength of the Mighty One. "Come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you, and will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty." There are many of the professed followers of Christ who may be represented by the vine that is trailing upon the ground, its tendrils entwining about whatever chances to lie in its way. The heart's affections must be fixed upon God, separated from everything which would hinder this divine union. We are exhorted, "Touch not the unclean." Those who associate with the impure, themselves become impure. If we choose the society of the ungodly, we shall be affected by their ungodliness. "What communion hath light with darkness? and what concord hath Christ with Belial?" <RH, October 23, 1888 par. 4>

The requirements of God are plainly set before us in his word, and there are also presented before us great and

precious promises. The question to be settled is, "Are we willing to separate ourselves from the world, that we may become children of God? This is not the work of a moment, or of a day; it is not accomplished by bowing at the family altar, and there offering up lip service. It cannot be accomplished by merely uniting in the services of the prayer-meeting. It is a life-long work. Love to God must be a living principle, underlying every act and word and thought.

<RH, October 23, 1888 par. 5>

If in the strength of Christ we are seeking to maintain such a consecration, we shall be daily holding communion with God, understanding more of the mysteries of godliness, enjoying the fellowship of the Spirit, coming closer to our Redeemer, and taking hold with a firmer grasp, of a better and higher life. The principles of God's law will dwell in the heart, and control the actions. It will then be as natural for us to seek purity and holiness, to shun the spirit and example of the world, and to seek to benefit all around us, as it is for the angels of glory to execute the mission of love assigned them. None will enter the city of God but those who have been doers of the word. They will be partakers of the divine nature, having escaped the corruption that is in the world through lust. It is our privilege to know more of Christ's presence and power, and through faith to become transformed into his likeness. The great apostle prayed for his Colossian brethren that they "might be filled with the knowledge of His will in all wisdom and spiritual understanding;" that they "might walk worthy of the Lord unto all pleasing, being fruitful in every good work, and increasing in the knowledge of God." And it is as one of the steps by which we may alone attain to this position, that we are to separate ourselves from sin and sinners. But this separation from the world, in obedience to the divine exhortation, will not prevent us from accomplishing the work which the Lord has given us to do. It will not debar us from doing good to those who are around us. The firmer our hold of heaven, the greater will be our power for usefulness. <RH, October 23, 1888 par. 6>

When Christ was on the earth, he went about doing good. It was his mission to help those who needed help, to seek the lost, to rescue the perishing, to lift up the bowed down, to break the yoke of oppression from those who were in bondage, to heal the sick, and to speak words of sympathy and consolation to all the sorrowing and distressed. He was not often found among the most wealthy and honored, nor with those who were seeking their own ease and pleasure. He went among the humble and the poor. He sought out those who most felt the need of his help. The more we are imbued with the spirit of Christ, the more we shall seek to do for our fellow-creatures; and the more we do for others, the greater will be our love for the work, and the greater our delight in following the footsteps of our divine Master.

<RH, October 23, 1888 par. 7>

Our probation is soon to close. Soon will the voice from the throne declare, "It is done;" "he that is unjust, let him be unjust still; and he which is filthy, let him be filthy still; and he that is righteous, let him be righteous still; and he that is holy, let him be holy still." The work of man's redemption will soon be ended. The last prayer for sinners will have been offered, the last tears shed, the last warning given. Satan knows this, and he is making one last, mighty effort to destroy the souls of men. Especially does he work to entice into his ranks the professed followers of Christ; for he can work through them with the greatest effect to destroy others. While Christians are sleeping at their post, Satan is active, vigilant, and untiring. None are secure from his wiles. We are each playing the game of life, and Satan is working with all his skill and cunning to rob us of every heavenly grace, and in its place to introduce the passions of the carnal heart. He is never off the watch. He stands ready to take advantage of every unguarded moment, and to assail us at every weak point. With all deceivableness of unrighteousness, he pursues his work. <RH, October 23, 1888 par. 8>

God's word plainly warns us of this time of peril, and teaches us how to escape the wiles of Satan. Few understand the warnings, because they do not give sufficient attention to the Scriptures to know what God has spoken. The Jewish nation rejected and crucified the Lord of glory, because in their worldliness, pride, and bigotry, they failed to understand the scriptures which foretold his coming. They were too much absorbed in their petty strife for place and power, to study the word of God with a prayerful heart. And for the same reason, many in this time will fail of a preparation for Christ's second appearing. The precious truths which are to elevate, refine, and sanctify the receiver, and prepare him for the finishing touch of immortality, are set aside for the glittering baubles of the world. O that the blindness of God's professed people might pass away! O that they might realize the work that Satan is accomplishing among them. <RH, October 23, 1888 par. 9>

It is our privilege, our duty, to receive light from heaven, that we may perceive the wiles of Satan, and obtain strength to resist his power. Provision has been made for us to come into close connection with Christ, and to enjoy the constant protection of the angels of God. Our faith must reach within the veil, where Jesus has entered for us. We must lay hold with firmer grasp on the unfailing promises of God. We must have faith that will not be denied, faith that will take hold of the unseen, faith that is steadfast, immovable. Such faith will bring the blessing of heaven to our souls. The light of the glory of God that shines in the face of Christ may shine upon us, and be reflected upon all around, so that it can be truly said of us, "Ye are the light of the world." And it is this connection of the soul with Christ, and this alone, that can bring light to the world. Were it not for this connection, the earth would be left in utter darkness. As in Sodom and



Gomorrhah, iniquity would prevail, and all would perish together beneath the judgments of God. How great is the responsibility placed upon the disciple of Christ. How imperative the duty to reflect the light of heaven upon a world enshrouded in darkness. The deeper the surrounding gloom, the brighter should shine out the light of Christian faith and Christian example. <RH, October 23, 1888 par. 10>

The fact that unbelief prevails, that iniquity is increasing all around us, should not cause our faith to grow dim, nor our courage to waver. How was it with Enoch in his day? Was a life of holiness more easy then than it is now? Was the world more favorable to a growth in grace? Was the earth less corrupt, when God was forced to destroy its inhabitants for their heaven-defying wickedness? If we will but seek God with all our hearts, if we will work with that same determined zeal, and believe with that unyielding faith, the light of heaven will shine upon us, even as it shone upon the devoted Enoch. <RH, October 23, 1888 par. 11>

## **October 30, 1888 *The Co-operation of Man With God.***

\*[Remarks at Tramelan, Switzerland, Feb. 4, 1885.]

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**By Mrs. E. G. White.**  
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Text: "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." Phil. 2:12. <RH, October 30, 1888 par. 1>

There is a work that every one of us must do if we would be saved in the eternal world. But while we must on our part do what God has given us to do, we must realize that, having done all, we should come far short of salvation, did not the Lord on his part do that which finite, sinful man cannot do for himself. The religious life is wholly dependent upon the blending of both human and divine forces. Man is to work out his own salvation, but he cannot do this without divine aid; and although Christ has paid an infinite price to save the souls of men from everlasting ruin, he will not do that part of the work which was left for man to perform. We are to live by faith. We are not to be controlled by impulse and feeling, but the principles of God's law must govern our lives. While we look to Jesus as the source of all power, we shall not fail to receive help in every time of need, "for it is God which worketh in you both to will and to do of his good pleasure." <RH, October 30, 1888 par. 2>

In the work of salvation, God requires the cooperation of man. The Christian must put forth strenuous exertions, and God will unite divine grace with his human effort. The servant of God must avail himself of the precious privileges and opportunities that are given to him, that he may become efficient and successful in copying the divine Pattern. In the work of salvation the grace of Christ is united with a willing and obedient service, on the part of man. The sincerity of our profession of love to God will be made manifest by our earnest endeavors to fulfill the requirements of his law. Those who are the servants of God will renounce all evil habits and associations. There will be constant and earnest efforts made to lift up the soul from its defilement. There will be repentance toward God for past transgressions, and faith toward our Lord Jesus Christ,--a faith that says, "I believe that God for Christ's sake has forgiven my sins." Supplication will be made to God for his transforming grace. <RH, October 30, 1888 par. 3>

We are not to be altogether passive, thinking that there has been no task allotted to those who would win immortality. No; no; God calls upon us to do our best with the powers that he has given us,--to put to the stretch every faculty, and exercise every ability, that we may not fail of everlasting life. That man can be saved in indolence, in inactivity, is an utter impossibility. There is a constant conflict before those who would win eternal life. Faith and works go hand in hand. That man has nothing to do but to believe, is a fallacy and a most dangerous doctrine. Faith without works is dead. A man saved in his sins would be out of harmony with the plan of redemption and the work of God. Sin must be hated, and put away. The works of the flesh must be warred against. The Christian cannot be an idler. No sluggard ever engages in a determined opposition to inclination and folly. He will not be found on the defensive when Satan presses his temptations upon the soul. Those who would inherit eternal life must subdue pride, conquer passion, walk in the light as God is in the light. They must run in the way of God's commandments. They must make use of all the helps that providence has placed within their reach, looking constantly unto Jesus, the author and the finisher of their faith. Christ says, "Without me, ye can do nothing." <RH, October 30, 1888 par. 4>

We want to understand how to do our work intelligently, and this makes the searching of the Scriptures a necessity. If we neglect to study the word of God,--a duty which Christ has especially enjoined,--we shall be left to the subtle

delusions and errors of the world. "The entrance of thy words giveth light; it giveth understanding unto the simple." Not only must we read the word of God; but prayer must be offered, that the truth of its teaching may find an entrance into our hearts, and may be received, believed, and acted upon. We must know what is truth, in contrast with error, and then we must weave it into our lives, and exemplify it in our characters, that all with whom we associate may see our good works, and glorify our Father which is in heaven. We are to conduct ourselves in such a way in all our affairs that God will be pleased with our course. We are required to put as much more earnestness into our religious life than into our common, business life, as heavenly treasure is of more value than earthly. Has God given you tact and ability to be employed in earthly things? Is this God-given ability esteemed of too much value to be used in the matters that pertain to your eternal interests? What false ideas prevail in regard to the salvation of the human soul! <RH, October 30, 1888 par. 5>

We see ingenuity displayed in the inventions and the productions of human skill. Why not bring this very tact and power into the work of God? Do we not need the taste, the talent, the strong ability, and the measure of knowledge as much in the cause of Christ, as in the affairs of this world? God is not pleased when we devote all our powers to the achievement of worldly success. We should give our best energies to the service of God, in doing that work which will outlive the mere transitory things of this life. We commit sin when we talk of our weakness and inability. It is an offense to God for his children to do this, when Jesus, through taking upon himself the nature of man, has exalted humanity, and has brought the fallen race into favor with God, and has opened to us the resources of power and the treasures of his grace. "He that spared not his own Son, but delivered him up for us all, how shall he not with him freely give us all things?" <RH, October 30, 1888 par. 6>

As we engage in the contest against unrighteousness, we are invited to lean upon Christ for strength. Those who venture in the path of self-pleasing bring tact and talent into their work, that they may accomplish their end; and the Lord requires that those who serve him shall bring into their life-work, intelligence and tact and an experimental knowledge of our Lord and Saviour Jesus Christ. <RH, October 30, 1888 par. 7>

Those who take the position that Christ has done it all, and that we need not obey the requirements of God, will fail of everlasting life. But what a terrible thing it is to trample upon the holy commandments of the Lord,—to be unthankful, unholy, and so lose the soul at last. We should seek most earnestly to make our calling and our election sure. We should search diligently that we may know the conditions upon which salvation is promised, and then we should carefully comply with the conditions. Daniel and his companions were greatly favored of God, because they fulfilled his requirements. The inspired record states that "as for these four children, God gave them knowledge and skill in all learning and wisdom." Every hour, every day, comes to us freighted with great responsibilities and terrible significance, from the fact that we are either laborers together with God, or agents of the enemy of all righteousness. <RH, October 30, 1888 par. 8>

The most powerful agencies, the most impelling motives have been set in operation by the God of heaven, in order that man may be saved. The plan of redemption has been devised, and those who fail of securing eternal life will have no one but themselves to blame. God has made every provision for the redemption of the lost. It is the corrupt heart that closes against truth and holiness. Those who turn away from so great salvation, for the fleeting joys of this world, are registered in heaven in the lamentable words, "Lovers of pleasures more than lovers of God." In vain has Jesus died for the souls of those who reject his mercy. <RH, October 30, 1888 par. 9>

My soul cries unto God in hunger for the revelation of his truth. O that I may have that faith that grasps the precious promises that God has given to all those who will obey him, walking in the light as he is in the light. If it had not been for the great condescension and goodness of God, there would have been no hope for our souls. I thank God every day for the great plan of redemption. All that will, may come and be saved. We can obtain power from the Saviour of men, which will make us more than conquerors. It is our duty to overcome indolence, to speak of our inability and weakness, but to put mind and soul and body to the task of working out our own salvation with fear and trembling. Talk no more of doubts; but dwell upon the matchless love of Jesus. Let his praise be continually in your heart and upon your lips. When this is your condition, you will not fail to give to others the right impression as to what constitutes a Christian. You should show to all around you that Jesus is a tower of strength. In him the Christian may rejoice. Through his name we may receive the forgiveness of sin, and the treasures of his grace. <RH, October 30, 1888 par. 10>

Let us lay hold of the blessed hope that has been set before us in the gospel. We may contemplate the plan of salvation hour by hour, day by day, year by year, until we shall see as we are seen, and known as we are known; and yet we shall find an infinity beyond. Although we devote our whole life to the study of the truth of God, we shall have but a limited comprehension of the work of God in the salvation of lost man. If we walk in the light, our light will be constantly growing brighter; and the more light we receive, the more light we shall shed upon the pathway of others. <RH, October 30, 1888 par. 11>

But Christ never works without the co-operation of man. He says, "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." Christ represents

himself as calling to you to open the door. But you are to respond to that call. You are to open the door of the heart. You are to clear away the rubbish from the portals, and throw wide the door, that the heavenly Guest may find a welcome and an entrance. Christ will not enter a heart that is defiled with sin. It is our work to put away all iniquity. We are to represent the character of our divine Lord. <RH, October 30, 1888 par. 12>

Christ prayed to his Father in regard to his disciples, saying, "Sanctify them through thy truth; thy word is truth." If this prayer is answered in us, we must have a daily experience in divine things. Jesus has made an infinite sacrifice, that we may build up our lives in pure, holy, upright deeds, and may grow up into an holy temple for God. We cannot afford to have our minds dwelling upon things of minor importance. We are building for time and for eternity. We must cherish the loveliness of Christ. We are nearing the end of earth's history, and we are to be laborers together with God to the end of time. We must do our work with fidelity, bringing life and vitality into the church of Christ. Jesus has pledged himself to do for us abundantly, above what we are able to ask or think. Heaven is worth everything. If we gain the eternal reward, we gain everything; and if we lose it, we lose everything. <RH, October 30, 1888 par. 13>

There is a work for each one to do in enlightening others; for we are responsible for the souls of those who are around us. There are but few in this place who are obeying the commandments of God. The Sabbath of the fourth commandment is not observed by many; but this very fact makes it more necessary that those who know the truth should let their light shine out in clear, steady rays. As professed Christians, we are a spectacle unto the world, to angels, and to men. We stand before many witnesses, and we must reach a high standard of character. If the unbelieving world see that we are no better than others, they will not be constrained to believe that the faith we profess is worthy of their attention. I wish to impress upon you the necessity of strengthening every God-given ability, that you may double the powers you now possess, by improving them to the glory of God. It is by revealing the transformation that the truth has worked in our characters, in giving us a Christ-like mold, that we show our appreciation of the great sacrifice that has been made in our behalf. We bear fruit to the glory of God, when we show to the world that the truth has sanctified our lives, and changed our characters. We are then registered in the books of heaven with those who have washed their robes, and made them white in the blood of the Lamb. We shall receive the heavenly benediction, "Well done, thou good and faithful servant; thou hast been faithful over a few things, I will make thee ruler over many things; enter thou into the joy of thy Lord." <RH, October 30, 1888 par. 14>

Those who have labored for the glory of God will meet around his throne many who have been influenced through their efforts to accept the truth as it is in Jesus. With them they will exclaim, "Saved! eternally saved!" And while all honor and majesty and glory shall be given to God and to the Lamb, yet those who have sought for the salvation of their associates will share in the joy of their Lord. Many will say to the faithful followers of Jesus, "It was your constant efforts, your Christ-like character, that influenced me to seek the salvation of my soul; and this acknowledgment will not detract in the least from the glory that shall flow forth from immortal tongues to the Father and to the Son. Let us have more earnest zeal for the souls that are out of Christ. We need to broaden our efforts, enlarge our plans, and make it manifest that the truth has a vitalizing power in our life. If you work with earnestness and unselfish effort, you will see the salvation of souls. We must have the spirit of supplication to God. The enemy holds many of you from prayer, by telling you that you do not feel your prayers, and that you would better wait until you realize more of the spirit of intercession, lest your prayers should be a mockery. But you must say to Satan, "It is written" that "men ought always to pray, and not to faint." We should pray until we do have the burden of our wants upon our souls; and if we persevere, we shall have it. The Lord will imbue us with his Holy Spirit. The Lord knows, and the Devil knows, that we cannot resist the temptations of Satan without power from on high. For this reason the evil one seeks to hinder us from laying hold upon Him who is mighty to save. Our Lord made it our duty, as well as our privilege, to connect our weakness, our ignorance, our need, with his strength, his wisdom, his righteousness. He unites his infinite power with the effort of finite beings, that they may be more than victors in the battle with the enemy of their souls. <RH, October 30, 1888 par. 15>

Let no one be discouraged, for Jesus lives to make intercession for us. There is a heaven to gain, and a hell to escape, and Christ is interested in our welfare. He will help all those who call upon him. We must mingle faith with all our prayers. We cannot bring Christ down, but, through faith, we can lift ourselves up into unity and harmony with the perfect standard of righteousness. We have a wily foe to meet and to conquer, but we can do it in the name of the Mighty One. I am glad we have a Saviour whose love cannot be measured, except as we look to the cross of Calvary with comprehensive faith. The light that streams from Calvary shows us the value of the soul and of eternal life. If we, then, lift up Jesus, and humble ourselves, we shall finally receive honor, glory, and eternal life. <RH, October 30, 1888 par.

## November 6, 1888 *The Missionary Work.*

Our Saviour has given to every one his work, and no one can plead any excuse to God why he has not done the very work which God has given him to do. God does not require of the man to whom he has intrusted two talents, the use of five; but he expects us to do our very best, according to the capability and power he has given us. The varied trusts are proportioned to our varied capabilities. Though we may have but one talent, if we use that well, God will accept it; but our improvement of it will be according to the measure of the gift of Christ. <RH, November 6, 1888 par. 1>

The plans which have been suggested by our brother, I believe to be sound; and if we practice something in this line in the several churches with which we are connected, we shall find that those churches that carry out a system of labor, educating and training all to do something for the Master, will be living churches; for a working church is a living church. But here it may be urged that there should be ability to educate properly, and to teach how the different members shall do their part in the work. The one who is appointed as leader in the church, or the minister who has charge in the district, should consider it a part of his work to be overseer of the flock of God. Now, how is it possible for the servants of God to neglect this part of the work, when Paul describes his work in the ministry as "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 workings which worketh in me mightily?" Now that same order of work is devolving upon every man who becomes a minister. It is to educate, educate, educate, not only by precept, but by example; and if the one who thus teaches, can bring a church into working order, showing them how to work in this very line, he will have a special interest in the prosperity and success of the church. Such will say, "I have acted a part in that work, and was much blessed in attempting to do something; and I have an interest to do more and better work." <RH, November 6, 1888 par. 2>

Just according to the measure of the ability which God has committed to them, can they work intelligently, and work in Christ. Here is the great and essential point,--for these workers to be sure that they have the spirit of Christ. And if they are filled with the love of God, which should be in the heart of every worker; and if they seek wisdom from above, they will seek to be more and more intelligent in regard to their work, and will become efficient and useful workers. They should never be satisfied with their present condition, but should continually increase in the knowledge of Jesus Christ. The first thing necessary is to have our hearts and minds touched with that love for souls which Christ manifested, that our ways and manners will not offend. We should be such excellent representatives of the missionary cause that it shall stand high and elevated, pure and holy. <RH, November 6, 1888 par. 3>

It is essential that we begin at the first round of the ladder, and climb step by step. It is not best for those uneducated and undisciplined to grasp at the top round of the ladder, and think they can do the work of another who is more experienced; but if they will be humble, they may gain the very best kind of experience. They can gain an aptitude for the work, if they will put their ingenuity to work as to the best methods and means of making everything they undertake full of earnest interest. Their work will then become a living work, not a dead form. <RH, November 6, 1888 par. 4>

I want to know why we as Christians who profess to believe the most solemn truths that God ever gave to mortals, should not have works to correspond to our faith. Christ has said, "Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven." It is of great consequence to ourselves and others, in what manner we let our light shine in the work in which we engage; and if we seek to glorify Christ, God will help us by letting his light so shine through us, that the glory shall redound to him. We should be the very best and most intelligent workers in the Master's vineyard. We may legitimately seek to excel in copying our Pattern, Christ Jesus. <RH, November 6, 1888 par. 5>

We see many of our sisters who know how to crochet fine articles for their dress; but this kind of work is represented as hay, wood, and stubble. God has earnest work for all to do; and if our sisters would spend their God-given time in earnest prayer to God, and the study of his word, he would impart to them heavenly wisdom, that they might know how to labor through the grace given them of God, to save the souls of those around them. Our sisters might begin with missionary work in their own households; then they would know how to work intelligently for their neighbors. If they would become interested in this kind of work, they might be sowing the seeds of truth. We must sow beside all waters, though we know not which will prosper, this or that. This kind of work pays; for its results are as lasting as eternity. It is represented as bringing to the foundation, gold, silver, and precious stones,--materials which are not consumable and perishable, but as enduring as eternity. The first work for us individually is a personal consecration to God. <RH, November 6, 1888 par. 6>

I have seen ladies in England riding in their carriages with their lap-dogs, covered with their little blankets, in their arms. How I longed to place some poor homeless child in the place of that dog! I saw houses beautifully and expensively built, like palaces, and on inquiring in regard to them, was told that they were built by wealthy men for



their hounds and dogs. But you could see little children and women in the streets, miserable and poor, and destitute of clothing. Now what reason is there in this? Will that work be as far-reaching as eternity? We do not want to misuse any of God's creatures, but we should give our first attention to those souls for whom Christ died; and we should not allow our means to flow out in these foolish channels for our own selfish gratification. We should use all of God's gifts in gaining an experience that will help us to benefit our fellow-creatures, and advance the missionary work; for in doing this, we are laying up for ourselves treasure in heaven. Every self-sacrificing work and effort that shall be made for the sake of Christ, to reflect back glory to God, in educating and training ourselves for this kind of labor, will meet the approval of Heaven; and God himself will connect with these efforts, and put his seal upon them. This work may appear to us very feeble, and we may never in this life understand the results of such labor; but God knows all about it, and we must sow continually beside all waters, not knowing which will prosper, this or that. <RH, November 6, 1888 par. 7>

We find by interested inquiry that there are churches in different places that are ready to die. If they were ready to die to self and sin; if covetousness and love of pleasure were let die, it would not be so bad; if they were ready to die in this sense, they would be led to bring all their powers into exercise for the Master; but it is a spiritual death that pervades our churches. Are there not those who feel the importance of teaching the members of the church, and trying to get workers for the cause of God? Who will see the importance of putting to the stretch every power and talent that God has given them? Our sisters can work for the women at their homes, and thus do a good work for the Master. Our brethren can reach the men. If those who have a little time, will give courteous attention and well-directed effort, they can help men to become elevated, and in the place of smoking the cigar and enjoying themselves at the saloon, they may be led to Christ, who has died for all. <RH, November 6, 1888 par. 8>

I remember when the converting power of God came upon me in my childhood. I wanted every one else to have the blessing that I enjoyed, and I could not rest till I had told them of the love I had for Jesus. I visited my young companions at their homes, and told them my experience,--how precious the Saviour was to me, and how I wanted to serve him, and that I wanted them to love Jesus and serve him also. I would talk of the preciousness of Christ, and ask them if they would kneel down and pray with me. Some would kneel, and some would continue to sit in their chairs; but before we arose, all would be on their knees, and we would often continue in prayer for hours, till the last one would say, "I believe that Jesus has forgiven my sins." Sometimes the sun would begin to make its appearance in the heavens before I would give up the struggle. There is great power in presenting the love of Jesus. <RH, November 6, 1888 par. 9>

When we go into a house to visit families, we should not begin to talk of frivolous things, but come right to the point, and say, "I want you to love Jesus, for he has first loved you." You can talk of the Christian's hope, and the reward that is presented to the obedient; and as has been suggested, make it a part of your work to take with you publications, and ask the people to read. When they see that you are sincere, they will not despise your efforts. It is possible to reach the hardest heart. It is the simplicity, sincerity, and humility that you manifest which will help you to reach the souls for whom Christ has died; therefore let us not be negligent in this work. <RH, November 6, 1888 par. 10>

The plan now under consideration, I believe to be one that God will be pleased with. The churches that are weak and ready to die, need some one who has the ability to set things in operation, and to help devise means and lay proper plans for putting life into their work. But who will do this work? There are many who have ability, and who want to be Christians, who should be set to work in the meetings and out of the meetings. First one should be called upon and then another, to give Bible readings, to pray, or speak, and the Spirit of God will work with your efforts; and as strangers come into your gatherings, they will be impressed, and you can reach the people--not by your own ability, but by the Spirit of God working with your efforts, though of course we want all the ability and power that God has given us, brought into use. We should not be novices forever, but should study how to conduct ourselves properly at all times and all places. We should carry Christian politeness with us in all our work. We must be hewn and squared and fitted, that we may do the work of God in humility, and that the sharp corners which may be in our characters may not be prominent. <RH, November 6, 1888 par. 11>

Much depends upon the manner in which you meet those with whom you visit. We should have a cheerfulness in our work. You can take hold of the hand in such a way as at once to gain the confidence, or in a cold, unimpressive manner, as though you were an iceberg, and had no interest in the person. Such a manner will repulse them, and you will find no warmth of feeling. We should not act as though it were a condescension to come in contact with the poor. They are as good by nature as we, and we must talk to them as though we considered them so. The joy which comes into the homes of the poor is often very limited, and why not carry rays of light to shine in upon them and fill their hearts? What we need is the tender sympathy of Jesus Christ; then we can win our way into the hardest heart. We should clothe ourselves in plain, simple attire, so that none will feel that they are not our equals, and that we do not consider them worth saving. <RH, November 6, 1888 par. 12>

The minister should not feel that it is his duty to do all the talking and all the laboring and all the praying; but he

should make it a part of his work to educate workers in every church. Let different ones take turns in leading the meetings, and in giving Bible readings, and in so doing you will be calling into use the talents which God has given you, and at the same time educating workers. I read of a man who had a company of workmen over whom he placed an overseer, whose duty it was to see that the work was done to the best advantage. One day he came along to where his overseer, in charge of twelve men, was digging a trench. He found the overseer down in the trench digging away, with the sweat dropping from his brow; but the twelve men were above, watching him in his labor. The overseer was called up and asked what he was doing there. "I ordered you," said the man, "to keep twelve men at work; why have you not done this? There you are, doing the work of one man, while twelve are idle. Here are your wages." <RH, November 6, 1888 par. 13>

Now God has made some of us overseers of the flock, and he does not want us to do all the work ourselves, but he wants us to educate others in different branches of the work, that all the talents may be discerned and appropriated. Our ministers often do the labor instead of educating others to share the responsibility in the cause. The work of the minister should be the work of a teacher. This part of the work has been sadly neglected, and the result is that much is left undone that might have been accomplished, if talents had been wisely brought into the work. Some, through inexperience, will make mistakes, but should kindly be shown how they can do their work better. And thus you can be educating, until you have men and women of experience in the cause of God, who can carry responsibilities, and who will be prepared for the good work that is suffering so much for the want of laborers. We need men who can bear responsibility, and the best way for them to gain the experience they need, is to engage with heart and mind in the work. <RH, November 6, 1888 par. 14>

If we work for others, an experience will be gained about which we can talk when we assemble together. We shall not have a dark, gloomy testimony, but we shall speak of life and joy and courage; and instead of talking about our brethren, and thinking of our trials, we shall be thinking of the love of Christ, and studying how to become more efficient workers for him. If this branch of the work could be taken up in every church in our Conferences, we should see in the year to come an advancement, an elevation, a healthfulness, an altogether different atmosphere among our people; and there would not be so much time for gossiping and talking about our neighbors. The time spent in idle tales would witness the conversion of many souls to Christ. Why should we not feel an interest for those around us, when Christ has given us such an evidence of his love? Brethren and sisters, God will not leave us; he will let his converting, sanctifying grace be upon us, if we will move right forward in faith. <RH, November 6, 1888 par. 15>

Brethren and sisters, we want to do more than we have been doing to set things in working order for God. We want to do the work that has been given us to do, in saving souls, that at last we may be welcomed into the joy of our Lord; that we may not only give praises to God and the Lamb for our own salvation, but also that we have been the means of saving some soul through Jesus Christ; and in this way we must work, if we expect to enter into that joy. We cannot know here what the effect of our work has been, but eternity will reveal what we have done for the Master. Shall we not lay plans and devise means to carry forward these principles, to the letter? Then the blessing of the Lord will attend all our labors. <RH, November 6, 1888 par. 16>

### **November 13, 1888 *The Law of God the Standard of Home Government.***

\*[Remarks at Basel, Switzerland, April 7, 1886.]

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**By Mrs. E. G. White.**  
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The work of parents is an important, a solemn work; the duties devolving upon them are great. But if they will study the word of God carefully, they will find in it full instructions, and many precious promises made to them on condition that they will perform their work faithfully and well. It exhorts them to bring up their children "in the nurture and admonition of the Lord," and assures them that if they train up their children in the way they should go, when they are old they will not depart from it. Again, the admonition is given concerning the commands of God, "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." <RH, November 13, 1888 par. 1>

In order to do this work, parents must themselves become acquainted with the word of God. Instead of spending their time in gossip, or in needless ornamentation of their houses or their persons, they will seek diligently to understand the will of God as revealed to them in his word; and instead of speaking vain words and telling idle tales to their children, they will talk with them upon Bible subjects. That book was not designed for scholars alone. It was written in plain,

simple style, to meet the understanding of the common people; and, with proper explanations, a large portion of it can be made intensely interesting and profitable to very small children. <RH, November 13, 1888 par. 2>

Both parents and children should be under the control of God. There should be no oppression of the part of the parents, and no disobedience on the part of the children. Intelligent reason should take the lines of control. If parents in this age of the world meet the mind of God in the training, of their children, a great reformation will be experienced in the character of many. Their habits, their tempers, and their ideas will have to be entirely changed before they can lead their children to obey God. They must first control their own will, and obey the word of God themselves. Instead of scolding, flying into a passion at one time, and then indulging their children at another, those parents who are conscientiously walking in the way of the Lord will seek by precept and example to educate their children in self denial and self-control. They will also feel the responsibility of teaching them the truth. With the word of God spread out before them, the parents will show their children the importance of following the teaching of the Bible, and not departing from it under any consideration. <RH, November 13, 1888 par. 3>

After the death of Moses, Joshua was the leader of Israel. But notwithstanding his national burdens, he did not forget the duties which rested upon him in regard to his own family. He inquires of the people whether they will serve the Lord fully, and keep all of his commandments; and then he declares emphatically, "As for me and my house, we will serve the Lord." This should be the language of every father and mother in our day. <RH, November 13, 1888 par. 4>

Parents have before them the example of Abraham, the father of the faithful. The God of heaven says, "I know him, that he will *command* his children and his household after him, and they shall keep the way of the Lord, to do justice and judgment." There will be no betrayal of the truth on his part; there will be no compromise in the matter. He will keep the law of God, he will teach his children to keep it. He will not allow blind affection, which is the veriest cruelty, to control him, neither will he permit his children to become the ruling power in the household. He will see that allegiance is given to the God of heaven, and that Satan does not gain control over the members of his family. <RH, November 13, 1888 par. 5>

Not until the parents themselves walk in the law of the Lord with perfect hearts, will they be prepared to command their children after them. The Holy One of Israel has made known to us the statutes and laws which are to govern all human intelligences. These precepts, which have been pronounced "holy, and just, and good," are to form the standard of action in the home. There can be no departure from them without sin; for they are the foundation of the Christian religion. One of the plainest of these precepts is that which relates to the observance of the Sabbath. "Six days shalt thou labor, and do all thy work; but the seventh day is the Sabbath of the Lord thy God. In it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy man-servant, nor thy maid servant, nor thy cattle, nor thy stranger that is within thy gates." <RH, November 13, 1888 par. 6>

All through the Bible we find that a careful observance of the Sabbath is repeatedly enjoined. God has plainly stated that those who knowingly break the Sabbath shall not prosper. He who has given man six days wherein to labor to obtain a livelihood, has reserved only one day to himself; and he looks with indignation upon those who appropriate any portion of this time to their own secular business. There are some who carry their business into the hours of the Sabbath to such an extent that they write business letters, and even collect debts, pay bills, and settle accounts upon the Sabbath. But God's eye is upon them, and although they may appear for a time to prosper, he will surely visit them with judgment. He can by a word scatter faster than they can gather. By fire, by flood, by the tempest, or the earthquake, he can cause them to lose all that they have gained by violating the Sabbath. <RH, November 13, 1888 par. 7>

How blind are the Christian world to their own highest interest! They could see, if they would, how the favor of God was removed from his people anciently, and they were left to be overcome by their enemies, and to become a scattered and hated people, because they transgressed his commands, and violated his Sabbath. The Lord has not changed, neither has he removed the sanctity from his rest-day. <RH, November 13, 1888 par. 8>

Some who claim to be giving allegiance to the law of Jehovah have even gone so far in Sabbath desecration as to unite in partnership with those who have no respect for the Sabbath. The professed Sabbath-keeper may cease his own labors on the Sabbath, but his partner continues the work. How must angels look upon this partnership, as the Sabbath observer kneels reverently before God in the house of worship, while those with whom he is united in business continue their labor just the same as on any other day! How does Heaven look upon the noise and confusion, the sound of the mechanic's ax and hammer, which ascends instead of thanksgiving, as if in defiance of his injunctions! Can the Lord regard as guiltless the man who thus unites with transgressors? <RH, November 13, 1888 par. 9>

There is such a thing as holding the truth in unrighteousness,-- professing to believe it while our actions are like those of transgressors. Bible truth will be a power in the true believer's life. It will give directness to all his efforts, and a holy purpose to all his labors. Unbelievers frequently argue that those who profess to believe the Bible do not exemplify its teachings in their business relations with their fellow-men. My soul has often been grieved as I have seen those who advocate the law of God failing to carry out its principles, in the public and private walks of life. <RH,

We have no time now to confer with flesh and blood,--no time to study profits and losses, and to cut the sharp corners of truth, so that they shall not disturb others. The customs of the world should not be imitated by the people of God. What may seem perfectly proper in unbelievers may not be at all right for those who profess to love God and keep his commandments. The question should not be, What is custom? What will others think and say? but rather, What has God said in his word? What will be the effect of my example upon the world and upon the members of my own family? <RH, November 13, 1888 par. 11>

## **December 11, 1888 *The Inestimable Gift.***

We are nearing the close of another year. Christmas and New Year's will soon be here. Let us candidly and carefully review our life during the year that is about to pass, with its burden of history, into eternity, and consider the many tokens we have had of the favor of God in the blessings he has bestowed upon us. The most unspeakable gift which God could bestow upon the world was the gift of his beloved Son. <RH, December 11, 1888 par. 1>

We do not half appreciate the grandeur of the plan of salvation. He who was one with the Father stepped down from the glorious throne in heaven, laid aside his royal robe and crown, and clothed his divinity with humanity, thus bringing himself to the level of man's feeble faculties. "For your sakes he became poor, that ye through his poverty might be rich." Infinite was the sacrifice on the part of the Father; infinite the sacrifice of the Son! The highest gift that Heaven could bestow was given to ransom fallen humanity. O, what divine benevolence! It would have been far easier to crush the world out of existence than to reform it. But Christ declares, "The Son of man is not come to destroy men's lives, but to save them." The Son of God understood the desperate situation, and himself came to our world, that man through him might have eternal life. Son of the Most High though he was, he submitted himself to insult, mockery, and a cruel death because he loved man, and would save him from ruin. But, as if determined to cut themselves off from all communication with Heaven, as if scorning God's mercy and defying Omnipotence, the world whom he came to save, crucified the Lord of glory. Can we, my dear brethren and sisters, behold such love, such infinite sacrifice, unmoved? O, what abundant resources divine power has provided for the fallen race! <RH, December 11, 1888 par. 2>

Let us look to Jesus, and see the amazing love for fallen man of which the cross of Calvary gives evidence. The great sacrifice has been made, and Christ has purchased man at an infinite cost. "Ye are bought with a price," even the precious blood of the Son of God. And now Jesus says, "I have claims upon the human heart; man is the purchase of my blood." Thus he asserts his ownership of the consciences of men; and his Spirit, sent forth into all the world, convicts men of the claim God has to all there is of them, and writes his name upon the heart of every one who accepts that claim. He engages to renovate the soul through the medium of the truth. "This is life eternal, that they might know thee, the true God, and Jesus Christ, whom thou hast sent." All other knowledge is worthless only as Christ dwells in the heart, and is interwoven with the affections. Our Lord designed that his church should reflect to the world the fullness and sufficiency that we find in him. His children derive their enjoyment from a Source higher than the world can comprehend; and as they are constantly receiving of God's bounty in spiritual and temporal gifts, they are to represent to the world the love and beneficence of Christ. <RH, December 11, 1888 par. 3>

The church of Christ is the only object on the earth upon which he bestows his supreme regard; yet it has grown feeble and inefficient through selfishness. While all heaven is astir, dispatching messengers to bear the divine will to every part of the earth, they expect the church of the living God also to be co-laborers with Christ. He engages to come into the midst of his church, and to honor their prayers and decisions by the manifestation of his grace and power. They are members of his mystical body. Christ is their living head, controlling all the members of the body. Jesus himself, in his infinite mercy, is experimenting on human hearts, and by his efforts, effecting spiritual transformations so amazing that angels look on with astonishment and joy. The same unselfish love that characterizes the Master, is seen in human lives and characters, and is qualifying them to bear their part in the decisions of the judgment, and to share in the pleasures of heaven. Christ expects that man will be partaker of his divine nature while in the world, and thus convey a large amount of glory from earth to heaven. In full-souled piety, devotion, and ardor, man is to be one with Christ and one with God. <RH, December 11, 1888 par. 4>

The church of Christ is the repository in which heaven's wealth is stored, to be imparted to others, in the providence of God, as the extension of his work and the upbuilding of his cause shall demand. The rich dowry of grace, the intrusted capital of money, and the possessions in houses and lands, he has intrusted to his stewards upon the earth; and nothing can be more offensive to God, who is constantly bestowing his gifts upon man, than to see him selfishly grasping these gifts, and not rendering back to God either interest or principal. God designs that his stewards shall work



as Christ worked, exerting all their influence to win souls to him, denying self as he denied himself, and practicing strict economy, in order to have means to use in Christ's cause. I have seen that we do not answer the claims of God upon us as we should. We might invest larger treasures in the bank of heaven, to be employed in missionary work. Said Christ, "Ye are the light of the world." God is constantly clothing us with temporal and spiritual blessings as with a garment. Jesus is today in heaven, preparing mansions for those who love him; yea, more than mansions, a kingdom, which is to be ours. But all who shall inherit these blessings must be partakers of the self-denial and self-sacrifice of Christ in the salvation of souls. <RH, December 11, 1888 par. 5>

If men and women and youth could only realize the part that it is their privilege to act in connection with Jesus Christ, they would make far greater effort than they are making now. God forbid that any who are made partakers of the mercy and the grace of Christ, should devote their thoughts and their energies to serving themselves in these precious golden hours of probation. What answer can you give to the Master when he shall call for an account of your stewardship, if you have not been the means of saving souls for Jesus Christ? If your tithes and offerings, and even yourselves, have been withheld from his service; if the precious talents intrusted to your stewardship, either in property, in physical strength, in mental ability, or in all united, are not wisely improved; if they are turned to selfish gratification, you imperil your soul, and dishonor God, your Creator. <RH, December 11, 1888 par. 6>

There are today a large number who are not rendering to God the things that are God's. Opportunities, precious beyond price, of doing good to those around us, are being lost, because our eyes are not single to the glory of God. Satan has his devices to divert the mind to selfish purposes, so that the pressing needs of the cause, both for personal effort and means, shall be lost sight of. Not only your tithes, which belong to God by a special contract between him and his people, but your free-will offerings, are lost to his cause. One dollar now is of more value to the work than ten dollars will be at some future period. The Lord tests his people with prosperity, to see if they will consider souls of more value than money, or houses, or lands. If you cling to the means with which he intrusts you, and do not consider the wants of the cause in its various branches as more important than any temporal gain, you do not give evidence that you appreciate the gift of God's dear Son, whose life was the price of your redemption. Souls are perishing in the very shadow of your own doors, and many of you are too indolent and indifferent to make an effort to bring them to a knowledge of the truth. <RH, December 11, 1888 par. 7>

My soul is stirred within me as the Macedonian cry comes from every direction, from the cities and villages of our own land, from across the Atlantic and the broad Pacific, and from the islands of the sea, "Come over and help us." Brethren and sisters, will you answer the cry? saying: "We will do our best, both in sending you missionaries and money. We will deny ourselves in the embellishment of our houses, in the adornment of our persons, and in appetite. We will give the means intrusted to us into the cause of God, and we will devote ourselves also unreservedly to his work." Your property, your time, your strength, your opportunities all belong to God, and for these talents you must render an account. The wants of the cause are laid before us; the empty treasuries appeal to us most pathetically for help. <RH, December 11, 1888 par. 8>

Work, brethren, work while you have the opportunity; while the day lasts. Work, for "the night cometh, when no man can work." How soon that night may come, it is impossible for you to tell. Now is your opportunity; improve it. Invest every dollar that you can spare, in the bank of heaven. Will you believe the words of Christ? and will you be doers of his word? <RH, December 11, 1888 par. 9>

"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." <RH, December 11, 1888 par. 10>

These are the words of Jesus, who loved you so much that he gave his own life, that you might have a home with him in his kingdom. Did he not know your great need? Did he not in these words present the only safe course for you to follow, if you would gain the crown of glory? Then do not dishonor your Lord by disregarding his positive commands. Do not disobey the injunctions of Him who loved you. <RH, December 11, 1888 par. 11>

There are those who seem determined to invest their means in the world, or tie them up somewhere, lest they return to the Giver in the gifts and offerings which are his due. More than this, they rob God in tithes; and he will not bless them in their selfishly withholding from him his own. O, what an amount of means and time is wasted in the indulgence of pride! God will wait for a time still imparting his blessings; but if men continue to dishonor him by withholding that which is his due, reverses will surely come, in punishment for their base ingratitude. God sees that the more he places in the hands of these men who divorce themselves from him,--men for whom he has done so much,--the more their affections are placed on the earthly treasure, and the less thought and interest they have for the eternal reward. <RH, December 11, 1888 par. 12>

God calls upon those who have possessions in lands and houses, to sell, and to invest the money where it will be supplying the great want in the missionary field. When once they have experienced the real satisfaction that comes

from thus doing, they will keep the channel open, and the means the Lord intrusts to them will be constantly flowing into the treasury, that souls may be converted, and brought into the church. These souls will, in their turn, practice the same self-denial, economy, and simplicity, for Christ's sake that they, too, may bring their offerings to God. Through these talents, wisely invested, still other souls may be converted; and thus the work goes on, showing that the gifts of God are appreciated. The Giver is acknowledged, and glory redounds from earth to heaven in the salvation of souls, through the faithfulness of God's stewards. Although Jesus was the Prince of Life, he did not take his place with the rich and lordly ones of earth, but he honored the lowly, the oppressed, and the suffering, and bestowed upon them the blessings of his love. <RH, December 11, 1888 par. 13>

Christ was the majesty of heaven, yet the world rejected him. Let not his professed followers be guilty of this neglect. Is not the sin of covetousness fearfully denounced in the Holy Scriptures? "For this ye know, that no . . . covetous man, who is an idolater, hath any inheritance in the kingdom of Christ and of God." "The wicked boasteth of his heart's desire, and blesseth the covetous, whom the Lord abhorreth." "Charge them that are rich in this world, that they be not high-minded, nor trust in uncertain riches, but in the living God, who giveth us richly all things to enjoy; that they do good, that they be rich in good works, ready to distribute, willing to communicate; laying up in store for themselves a good foundation against the time to come; that they may lay hold on eternal life." <RH, December 11, 1888 par. 14>

Brethren, are your lands and houses of more value than the precious souls for whom Christ has died? Every church-member should awake, and go to work in the Lord's vineyard. If there are some who cannot give personal effort in missionary work, let them live economically and give of their earnings. Thus they can contribute money to send papers and books to those who have not the light of truth; they can help pay the expenses of students who are fitting for missionary work. Open your hearts in gifts and offerings; bring them to Jesus; lay them at his feet, and he will bless you. The necessities of the cause of God demand a continual flow of liberality. Let those who have been selfishly withholding their means, now bring offerings to the Lord. Be prompt in rendering to God his own. One reason why there is so great a dearth of the Spirit of God, is because so many are robbing God of his just claims. <RH, December 11, 1888 par. 15>

There are poor men and women who are writing to me for advice as to whether they shall sell their homes, and give the proceeds to the cause. They say the appeals for means stir their souls, and they want to do something for the Master who has done everything for them. I would say to such, "It may not be your duty to sell your little homes just now; but go to God for yourselves; the Lord will certainly hear your earnest prayers for wisdom to understand your duty." If there was more seeking God for heavenly wisdom, and less seeking wisdom from men, there would be far greater light from Heaven, and God would bless the humble seeker. But I can say to those to whom God has intrusted goods, who have lands and houses: "Commence your selling, and giving alms. Make no delay. God expects more of you than you have been willing to do." We call upon you who have means, to inquire with earnest prayer: What is the extent of the divine claim upon me and my property? There is work to be done now to make ready a people to stand in the day of the Lord. Means must be invested in the work of saving souls, who, in turn, shall bring their offerings to the treasury, and win souls to the Lord. <RH, December 11, 1888 par. 16>

When we make these earnest appeals in behalf of the cause of God, and present the financial wants of our missions, conscientious souls who believe the truth are deeply stirred. Like the poor widow, whom Christ commended, who gave her two mites into the treasury, they give, in their poverty, to the utmost of their ability. Such often deprive themselves even of the apparent necessities of life; while there are men and women who, possessing houses and lands, cling to their earthly treasure with selfish tenacity, and do not have faith enough in the message and in God to put their means into his work. To these last are especially applicable the words of Christ: "Sell that ye have and give alms." Lay up treasure in heaven. Commit some of your earthly possessions to the bank of heaven. <RH, December 11, 1888 par. 17>

Let us so manifest our faith and our love for God and the souls of men, that Jesus and his angels can look down from heaven upon us as a people, and bless us upon the coming Christmas and New Year's. How unworthy we are of all the priceless gifts and the continued mercies with which the Lord blesses us! How marvelous has been the goodness of God to the children of men! And how can we better testify our gratitude to God than by making thank-offerings to him at this Christmas time? <RH, December 11, 1888 par. 18>

Our children have been educated to expect gifts from parents and friends upon Christmas. Christmas is celebrated to commemorate Christ's birth. If we celebrate it only in seeking to give pleasure to our children and one another, our offerings are diverted from the true object. We should bring our thank offerings to the Lord, laying our gifts at the feet of Him who has opened the treasures of heaven to us. <RH, December 11, 1888 par. 19>

The enemy plans that human minds and hearts shall be diverted from God and his cause, to praise and honor one another. God has been left out of the question, and positively dishonored. Christmas has been made a day of feasting of gluttony, of selfish indulgence. Now let every family consider this matter in all its bearings. Let the parents place it in all its wonderful significance before their children and friends, and say: "This year we will not expend money in

presents upon ourselves, but we will honor and glorify God. We will testify of our gratitude to him who gave his Son to die as our sacrifice, that we might have the gift of eternal life." Let us show that we appreciate this gift, and respond as far as it is in our power, with thank-offerings. Let us celebrate Christmas by remembering God, instead of remembering our friends and relatives with gifts which they do not need. <RH, December 11, 1888 par. 20>

Will not God acknowledge the offerings thus bestowed? Will he not bless the little ones who bring some offering of their own to the Master?--Indeed he will. Is not this a most precious opportunity to educate your children in the work of self-denial for Jesus's sake? Tell the children of the great missionary field, and talk to them of the love of Christ; of the great sacrifice made because he loved us, and wanted us to have a home with him in his kingdom. He came to our world to bless it with his divine presence, to bring peace, and light, and joy; but the world would not receive him, and put the Prince of Life to death. His death was to bring the treasures of heaven within the reach of all who should believe in Jesus. Make this glorious theme plain to your children; and as their young hearts expand with love to God, let them present their little offerings, that they may act their part in sending the precious light of truth to others. Thus the children may become little missionaries for the Master. Their little offerings coming into the treasury like many tiny rivulets, may swell the stream to a river that shall refresh many souls who are thirsting for the truth of God; and even these children may see some souls saved in the kingdom of God as the result of their self-denial. <RH, December 11, 1888 par. 21>

### **December 11, 1888 *David's Gifts to the Temple.***

"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." 1 Chron. 29:14. The time when David was to be gathered to his fathers had almost come; but before his career closed, he turned his attention to the sanctuary to be erected for the Lord. David was not the one chosen of the Lord to build the temple; but he had no jealousy in his heart on this account, and manifested none the less zeal and earnestness in its behalf. He had prepared in abundance the most costly material,--gold, silver, onyx stones, and stones of divers colors, marble, and the most precious woods. And now all this valuable treasure that he had collected must be committed to others; for other hands must build the house for the ark, the symbol of God's presence. <RH, December 11, 1888 par. 1>

David summons the princes of the congregation to receive his legacy in trust, but he has a special appeal to make to the people before he commits to them all this substance for the temple of the Lord. He says, "I have prepared with all my might for the house of my God," and then goes on to enumerate the materials he had gathered. More than this, he says: "I have set my affection to the house of my God, I have of mine own proper good, of gold and silver, which I have given to the house of my God, over and above all that I have prepared for the holy house, even three thousand talents of gold, of the gold of Ophir, and seven thousand talents of refined silver, to overlay the walls of the houses withal." "Who then," he asks of the assembled multitude who had brought their liberal gifts, "who then is willing to consecrate his *service* this day unto the Lord?" <RH, December 11, 1888 par. 2>

"Then the chief of the fathers and princes of the tribes of Israel, and the captains of thousands and of hundreds, with the rulers of the king's work, offered willingly, and gave for the service of the house of God of gold five thousand talents and ten thousand drams, and of silver ten thousand talents, and of brass eighteen thousand talents, and one hundred thousand talents of iron. 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. For we are strangers before thee, and sojourners, as were all our fathers: our days on the earth are as a shadow, and there is none abiding. 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. I know also, my God, that thou triest the heart, and hast pleasure in uprightness. As for me, in the uprightness of mine heart I have willingly offered all these things: and now have I seen with joy thy people, which are present here, to offer willingly unto thee. O

Lord God of Abraham, Isaac, and of Israel, our fathers, keep this forever in the imagination of the thoughts of the heart of thy people, and prepare their heart unto thee: and give unto Solomon my son a perfect heart, to keep thy commandments, thy testimonies, and thy statutes, and to do all these things, and to build the palace, for the which I have made provision. And David said to all the congregation, Now bless the Lord your God. And all the congregation blessed the Lord God of their fathers, and bowed down their heads, and worshipped the Lord, and the king." 1 Chron. 29: 6-20. <RH, December 11, 1888 par. 3>

With deepest interest the king had gathered the rich material for building and beautifying the temple. He had composed the glorious anthems that in after years should echo through its courts. Now his heart was made glad in God, as the chief of the fathers and the princes of Israel so nobly responded to his appeal, and offered themselves to the important work before them. And as they gave their service, they were disposed to do more. They swelled the gifts, giving of their own possessions into the treasury. David had felt deeply his own unworthiness in gathering the material for the house of God, and the expression of loyalty in the ready response of the nobles of his kingdom, as they came forward, with willing hearts dedicating their treasures to Jehovah, and devoting themselves to his service, filled him with joy. But it was God alone who had imparted this disposition to his people. He must be glorified, not man. God must receive the honor and praise due to his name. It was he who had provided the people with the riches of earth, and his Spirit had made them willing to bring their precious things for the temple. It was all of the Lord; if his divine power had not wrought with human effort, moving upon the hearts of the people, the king's efforts would have been in vain, and the temple would never have been erected. <RH, December 11, 1888 par. 4>

All that man receives of God's bounty still belongs to God. Whatever God has bestowed in the valuable and beautiful things of earth, is placed in the hands of men to test them,--to sound the depths of their love for him and their appreciation of his favors. Whether it be the treasures of wealth or of intellect, they are to be laid, a willing offering, at the feet of Jesus; the giver acknowledging, meanwhile, with David, "For all things come of thee, and of thine own have we given thee." <RH, December 11, 1888 par. 5>

It is an honor bestowed upon man that God should intrust to his keeping the riches of earth, and it is done that he may co-operate with God by using these precious gifts in advancing the Lord's work in the earth. None of us can do without the blessing of God, but God can do his work without the aid of man, if he so choose. But this is not his plan; he has given to every man his work, and he trusts men with treasures of wealth or of intellect, as his stewards. Whatever you render to God is, through his mercy and generosity, placed to your account as a faithful steward. But ever bear in mind, "Of thine own have we given thee." <RH, December 11, 1888 par. 6>

This is not a work of merit on man's part. However wonderful the powers and abilities of man, he possesses nothing which God did not give him, and which he cannot withdraw, if these precious tokens of his favor are not appreciated, and rightly applied. Angels of God, with clear, fine perceptions unclouded by sin, recognize the endowments of Heaven as bestowed with the intention that they be returned in such a way as to add to the glory of the great Giver. For one to use these God-given capabilities to procure his own happiness, or to promote his own glory, dishonors the Creator. Brethren and sisters in Christ, God calls for the consecration to his service of every faculty he has given you. He wants you to say, with David: "All things come of thee, and of thine own have we given thee."

E. G. White. <RH, December 11, 1888 par. 7>  
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## **December 11, 1888 *The Approaching Crisis.***

A great crisis awaits the people of God. Very soon our nation will attempt to enforce upon all, the observance of the first day of the week as a sacred day. In doing this, they will not scruple to compel men against the voice of their own conscience to observe the day the nation declares to be the Sabbath. In view of this, there must be, among God's commandment-keeping people, more spirituality and a deeper consecration to God, and a zeal in his work that has never yet been reached, to hold aloft the banner of God's truth. The law of God, the only standard of righteousness, must be prized in proportion as the professed Christian world manifest contempt for it. <RH, December 11, 1888 par. 1>

The law of God should be loved and prized by God's true people now, more than ever before. There is the most urgent necessity of enforcing the words of Christ upon the mind and heart of every believer, both men and women, youth and children: "Search the Scriptures." Examine your Bibles as you have never done before. Unless you arise to a higher, holier attitude in your religious life, you will not be ready for the appearing of our Lord. There are many who are not purifying their souls by obeying the truth. As great light has been given them, God expects proportionate zeal,



devotion, and faithfulness upon the part of his people. But there will be proportionate darkness, unbelief, and blindness as the truth is not appreciated and acted upon. <RH, December 11, 1888 par. 2>

The Lord will not remove from his people every occasion to doubt; but he will give sufficient light and evidence to encourage faith and confidence; and if they walk as Christ, the light of the world, leads the way, they will not step aside into the paths of doubt and unbelief. When declension and danger threaten the church, there will be more praying, more fasting, by the faithful few, and the Lord will answer the prayers offered to him in sincerity, and at the same time he will come forth as an avenger because of the guiltiness of the evil-workers. He will be a protector; for he will "avenge his own elect, which cry day and night unto him, though he bear long with them." <RH, December 11, 1888 par. 3>

It will appear as though Satan is triumphant, and that truth is overborne with falsehood and error; because the people over whom God has spread his shield, and the country which has been an asylum to the conscience-oppressed lovers of God and the defenders of his truth, are placed in desperate jeopardy through its oppressive legislation. Should our nation abjure the principles of Protestantism, to give countenance and sanction to the Sunday law, they will in this act join hands with popery; for it will be nothing else than giving life to the tyranny which has been eagerly waiting and watching its opportunity to spring into active despotism. And now, as this evil is on the point of realization, it is the business of all believers in the Bible to arouse. <RH, December 11, 1888 par. 4>

For years many have sat in calm expectation of this event, and they will not be working out the purposes of God if they comfort themselves with the thought that what is to come will come, and anything that they may do will not prevent it. They should not settle down in an easy, comfortable indolence, thinking that God will shelter his own people in the day of this calamity. This is the time for action, not for indolence and spiritual stupor. Satan is preparing his forces with a power from beneath, and all heaven is in busy activity, ready to work in the interests of those who are awake to the condition of things, and, like faithful sentinels, are doing all they can to arouse the people to avert, if possible, the threatened evil. <RH, December 11, 1888 par. 5>

If our people continue in the listless attitude in which they have been, God cannot pour upon them his Spirit. They are unprepared to co-operate with him. They do not realize the threatened danger, and are not awake to the situation. They should feel now as never before their need of vigilance and well-concerted action. <RH, December 11, 1888 par. 6>

The following quotation from "Testimony, No. 32," pages 208-210, which was published in 1885, shows that our people have not been left without warnings as to the duties and dangers of the times:-- <RH, December 11, 1888 par. 7>

God has revealed what is to take place in the last days, that his people may be prepared to stand against the tempest of opposition and wrath. Those who have been warned of the events before them are not sit in calm expectation of the coming storm, comforting themselves that the Lord will shelter his faithful ones in the day of trouble. We are to be as men waiting for their Lord, not in idle expectancy, but in earnest work, with unwavering faith. It is no time now to allow our minds to be engrossed with things of minor importance. While men are sleeping, Satan is actively arranging matters so that the Lord's people may not have mercy or justice. The Sunday movement is now making its way in darkness. The leaders are concealing the true issue, and many who unite in the movement do not themselves see whither the under-current is tending. Its professions are mild, and apparently Christian; but when it shall speak, it will reveal the spirit of the dragon. It is our duty to do all in our power to avert the threatened danger. We should endeavor to disarm prejudice by placing ourselves in a proper light before the people. We should bring before them the real question at issue, thus interposing the most effectual protest against measures to restrict liberty of conscience. We should search the Scriptures, and be able to give the reason for our faith. Says the prophet, "The wicked shall do wickedly, and none of the wicked shall understand; but the wise shall understand." <RH, December 11, 1888 par. 8>

Those who have access to God through Christ have important work before them. Now is the time to lay hold of the arm of our strength. The prayer of David should be the prayer of pastors and laymen: "It is time for thee, Lord, to work; for they have made void thy law." Let the servants of the Lord weep between the porch and the altar, crying, "Spare thy people, O Lord, and give not thine heritage to reproach." God has always wrought for his people in their greatest extremity, when there seemed the least hope that ruin could be averted. The designs of wicked men, the enemies of the church, are subject to his power and overruling providence. He can move upon the hearts of statesmen; the wrath of the turbulent and disaffected, the haters of God, of his truth and his people, can be turned aside, even as the rivers of water are turned, if he orders it thus. Prayer moves the arm of Omnipotence. He who marshals the stars in order in the heavens, whose word controls the waves of the great deep,--the same infinite Creator will work in behalf of his people if they call upon him in faith. He will restrain the forces of darkness, until the warning is given to the world, and all who will heed it are prepared for the conflict. "The wrath of man shall praise Thee," says the psalmist; "the remainder of wrath shalt Thou restrain." God means that testing truth shall be brought to the front, and become a subject of examination and discussion, even if it is through the contempt placed upon it. The minds of the people must be agitated. Every controversy, every reproach, every slander, will be God's means of provoking inquiry, and awakening

minds that otherwise would slumber. <RH, December 11, 1888 par. 9>

Thus it has been in the past history of God's people. For refusing to worship the great golden image which Nebuchadnezzar had set up, the three Hebrews were cast into the fiery furnace. But God preserved his servants in the midst of the flames, and the attempt to enforce idolatry resulted in bringing the knowledge of the true God before the assembled princes and great men of the vast kingdom of Babylon. So it was when the decree went forth forbidding prayer to any god save the king. As Daniel, according to his custom, made his supplications three times a day to the God of heaven, the attention of the princes and rulers was called to his case. He had an opportunity to speak for himself, to show who is the true God, and to present the reason why he alone should receive worship, and the duty of rendering him praise and homage. And the deliverance of Daniel from the den of lions was another evidence that the Being whom he worshiped was the true and living God. <RH, December 11, 1888 par. 10>

So the imprisonment of Paul brought the gospel before kings, princes, and rulers, who otherwise would not have had this light. The efforts made to retard the progress of truth will serve to extend it. The excellence of truth is more clearly seen from every successive point from which it may be viewed. Error requires disguise and concealment. It clothes itself in angel robes, and every manifestation of its real character lessens its chance of success. <RH, December 11, 1888 par. 11>

The people whom God has made the depositaries of his law are not to permit their light to be hidden. The truth must be proclaimed in the dark places of the earth. Obstacles must be met and surmounted. A great work is to be done, and this work has been intrusted to those who know the truth. They should make mighty intercession with God for help now. The love of Christ must be diffused in their own hearts. The Spirit of Christ must be poured out upon them, and they must be making ready to stand in the judgment. While they are consecrating themselves to God, a convincing power will attend their efforts to present the truth to others, and its light will find access to many hearts. We must sleep no longer on Satan's enchanted ground, but call into requisition all our resources, and avail ourselves of every facility with which Providence has furnished us. The last warning is to be proclaimed "before many people, and nations, and tongues, and kings;" and the promise is given, "Lo, I am with you always, even unto the end of the world." <RH, December 11, 1888 par. 12>

Through fraud and falsehood Satan is now using those who claim to be Christians to divorce the world from God's mercy. They are working in blindness. They do not see that if a Protestant government sacrifices the principles that have made them a free, independent nation, and through legislation brings into the Constitution, principles that will propagate papal falsehood and papal delusion, they are plunging into the Roman horrors of the Dark Ages. But this need not be, just at this point of time, if the church is aroused to her duty and her work. A vast responsibility is devolving upon men and women of prayer throughout the land, to petition that God may sweep back this cloud of evil, and give a few more years of grace to work for the Master. <RH, December 11, 1888 par. 13>

The peculiar work of the third angel has not been seen in its importance. God meant that his people should be far in advance of what they are today. But now, when the time has come for them to spring into action, they have the getting ready to do. When Satan made his advances, it was high time for the watchmen on the walls of Zion to arouse and counteract his efforts to obtain the advantage. It is not in the order of God that light has been kept from our people,—the very present truth which they needed for this time. Not all of our ministers who are giving the third angel's message, really understand what constitutes that message. The National Reform movement has been regarded by some as of so little importance that they have not thought it necessary to give much attention to it, and have even felt that in so doing, they would be giving time to questions distinct from the third angel's message. May the Lord forgive our brethren for thus interpreting the very message for this time. The third angel's message comprehends more than many suppose. What interpretation do they give to the passage which says an angel descended from heaven, and the earth was lightened with his glory? This is not a time when we can be excused for inactivity. If this work, which was so essential, had been taken up by our ministers, there would be today a far different state of things in all our churches. <RH, December 11, 1888 par. 14>

Some in the church will prove to be false brethren; their faith, their love, their patience, their constancy will be tested and tried; and if they are not rooted and grounded in the truth, if they are not filled with the fruits of righteousness which are by Jesus Christ unto the glory and the praise of God, they will become offended at reproofs and warnings, will not humble their souls before God, and will go back and walk no more with those who love the truth. The people need to be aroused in regard to the dangers of the present time. The watchmen are asleep. We are years behind. Let the chief watchmen feel the urgent necessity of taking heed to themselves, lest they lose the opportunities given to them to see the dangers. Let them blow the trumpet, not in a general way, but so that it may give a certain sound, that other watchmen upon the walls of Zion may hear, and in their turn send forth the warning note. <RH, December 11, 1888 par. 15>

Perils now threaten the people of God; and what will they do? Can we not assist in lifting the standard, and in calling to the front those who have a regard for their religious rights and privileges? God calls us to awake; for the end is near.

The prophecies that show us the closing scenes of earth's history, are fast fulfilling. The time is fast approaching when we shall be made to feel the hand of oppression, because we demand our religious rights. Shall we then dishonor God by keeping silent, when his holy commandments are being trampled under foot? <RH, December 11, 1888 par. 16>

We have been looking many years for a Sunday law to be enacted in our land; and now that the movement is right upon us, we ask, What are our people going to do in the matter? Do you realize that the night will soon come, when no man can work? Have you that intensity of zeal, that piety and devotion, which will enable you to stand when opposition is brought upon you? If God has ever spoken by me, the time will come when we shall be brought before councils, and every position of truth which we hold will be severely criticised. The time that we are now allowing to go to waste should be devoted to the charge God has given us, of preparing for the approaching crisis. Much time should be spent in prayer, that our garments of character may be washed and made white in the blood of the Lamb. <RH, December 11, 1888 par. 17>

We should especially seek God for grace and power to be given his people now. God lives; and we do not believe that the time has fully come when he would have our liberties restricted. The prophet saw "four angels standing on the four corners of the earth, holding the four winds of the earth, that the wind should not blow on the earth, nor on the sea, nor on any tree." Another angel ascending from the east, cried to them, saying, "Hurt not the earth, neither the sea, nor the trees, till we have sealed the servants of our God in their foreheads." This points out the work we now have to do, which is to cry to God for the angels to hold the four winds until missionaries shall be sent to all parts of the world, and shall have proclaimed the warning against disobeying the law of Jehovah. But every conceivable thing that the enemy can bring against the people of God, to hinder them in their work, will be employed. The Lord, on the other hand, bids all to be awake and to watch; for it was while men slept, that the enemy sowed tares. E. G. White. <RH, December 11, 1888 par. 18>

## **December 18, 1888 *David's Prayer.***

\*[Delivered at Battle Creek, Mich., Dec. 8, 1888.]

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**By Mrs. E. G. White.**  
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Text: "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." Ps. 119: 126, 127. <RH, December 18, 1888 par. 1>

There was a time during David's reign over the kingdom of Israel, when he saw that special contempt was shown for the law of God. But what influence did this have upon him? Did it have the effect to sweep him into the current, so that he shared the same distrust in the law of Jehovah, and manifested the contempt that was revealed by those around him?--It had an entirely different influence. He saw that the disregard of the law of Jehovah brought moral desolation instead of increased piety, devotion, and love for God. God seemed to be put out of their minds; and the picture presented was not a pleasant one to the king and prophet of God. He beheld the influences that resulted from the transgression of the law of God, and it quickened his zeal, earnestness, and devotion, so that he felt urged to elevate the standard of righteousness, and hold it high amid the people, instead of uniting with them in transgression. <RH, December 18, 1888 par. 2>

If David thus marked the depravity of his time, and attributed it to the neglect of keeping the law of God, may we not interpret the increasing depravity, and the prevalence of iniquity in our world today, to the universal scorn shown for God's law? From generation to generation, from age to age, there has been a growing disrespect and contempt for the law of Jehovah. And when we come to our time, as we near the close of this world's history, there is a depravity existing everywhere, which reveals the fact that the law of God is made void, and that there is not in the minds and hearts of the people a yearning desire that God should reveal himself. "It is time for thee, Lord, to work; for they have made void thy law." <RH, December 18, 1888 par. 3>

What should be the attitude of the people of God at the present time? We see this growing contempt for the law of God revealed everywhere; and the outlook for the future is perilous for those who love that law, for they stand in marked contrast to those who are showing it such contempt. The secular and the Christian world seem to have joined hands in this matter, and all are trampling under foot the law of Jehovah. Why is it that today, as we look around us, we see so few youth whose moral sensibilities can be aroused? We are forced to admit that it is next to impossible to get them to appreciate the claims that high Heaven has upon them. How difficult it is for them to see the sinfulness of sin, and to realize that God has made an infinite sacrifice in giving his Son to come into our world, that man might have

another trial, notwithstanding his transgression of the law. God was, in the beginning, dishonored by the holy pair in Eden, because they held the word of Satan above the word of God. This is the difficulty with the people today. If they would take God's word just as it reads, and have reverence for it, and receive the sacred oracles of God as his voice, there would be a growing regard for the law of Jehovah. <RH, December 18, 1888 par. 4>

God has a law which governs the intellects of all the holy beings in his universe, and this law is designed to govern the inhabitants of this world. Christ died that the human family might be brought back to their allegiance to God. He was their only hope of redemption. He did not suffer and die on Calvary's cross to annul the law, because he would thus be the administrator of sin by perpetuating transgression. If the law of God could have been changed, or one precept of it altered to meet man's fallen condition, then the Son of God need not have come into our world and died. But because the law of God was changeless in its character; because not one principle of it, not even a jot or a tittle, could be dishonored and swept away, God consented to let his Son take upon himself the results of man's transgression of that law, thus making it possible for man to be pardoned, and to become obedient to all God's commandments. It is the righteousness and perfection of his Son, who takes upon himself our sins, our defects, our weaknesses, which God accepts; and through faith in the merits of the blood of a crucified and risen Saviour we are prisoners of hope. Christ's righteousness becomes our righteousness, if we sustain a living connection with him. Then we cease to transgress the holy law of God, and become partakers of the divine nature. <RH, December 18, 1888 par. 5>

A time is coming when the law of God is, in a special sense, to be made void in our land. The rulers of our nation will, by legislative enactments, enforce the Sunday law, and thus God's people be brought into great peril. When our nation, in its legislative councils, shall enact laws to bind the consciences of men in regard to their religious privileges, enforcing Sunday observance, and bringing oppressive power to bear against those who keep the seventh-day Sabbath, the law of God will, to all intents and purposes, be made void in our land; and national apostasy will be followed by national ruin. We see that those who are now keeping the commandments of God need to bestir themselves, that they may obtain the special help which God alone can give them. They should work more earnestly to delay as long as possible the threatened calamity. If, in our land of boasted freedom, a Protestant government should sacrifice every principle which enters into its Constitution, and propagate papal falsehood and delusion, well may we plead, "It is time for thee, Lord, to work, for they have made void thy law." Some may think that because it has been revealed in prophecy that our nation shall restrict the consciences of men, it must surely come; and that if we make an effort to preserve our liberty, we shall be acting the part of unfaithful servants, and thus come under the condemnation of God. <RH, December 18, 1888 par. 6>

This peril now threatens the people of God; and what are we going to do? Can we not assist in lifting the standard, and in calling to the front those who have a regard for their religious rights and privileges? God calls upon us to awake. We know the end is near. We know that the prophecies are fast fulfilling which show that we are living in the close of this world's history. <RH, December 18, 1888 par. 7>

John was shown the last work for this time (Rev. 14:9-12), and he saw a people of whom he says, "Here are they that keep the commandments of God, and the faith of Jesus." John tells us what was opened to him in vision: "And the temple of God was opened in heaven, and there was seen in his temple the ark of his testament." This vision represents a people whose attention was called to the sanctuary in heaven. There John saw the ark of God, containing the tables of stone whereon was engraven the law of God; and this people have been seeking to be in harmony with heaven by keeping all God's commandments. There has been great opposition because they have respected the Sabbath of the fourth commandment, which by the secular and religious world has been ignored. <RH, December 18, 1888 par. 8>

Now God speaks to us from Sinai's mount: "Remember the Sabbath day to keep it holy; six days shalt thou labor and do all thy work, but the seventh day is the Sabbath of the Lord thy God." It is the only commandment which is prefaced with a "remember," as though God had said, "Do not forget it." He has given to man the Sabbath as a memorial of creation. Man is to obey his command, and as he observes this memorial, the mind will be directed to the living God, who created the heavens and the earth. If man had always remembered to keep holy the Sabbath, there would never have been an atheist or an infidel in our world; but Satan has made an effort to keep God out of the mind, and has worked his plans so as to accomplish this; and having banished God from the memory of man, he puts himself, if possible, in the place of God, and even goes so far as to exalt himself above God, in compelling the consciences of men, which God has never done. <RH, December 18, 1888 par. 9>

We are now keeping the seventh day,--the very day God has told us to keep,--and are here assembled on it for religious worship. The papacy has brought in another day, a common working day, and established it in opposition to the Sabbath of the Lord. This he has done so that men shall not see or understand what are the sacred claims of God resting upon them. Well, what are we to do about it? Are we going to let the enemy make us captives, so that we shall not pay respect and reverence to God's holy day? Notwithstanding the fact that nearly the whole Protestant world have taken this child of the papacy, and cradled and nursed it, and given it prominence, it is our privilege and duty to keep



holy the Sabbath of Jehovah. <RH, December 18, 1888 par. 10>

Prophecy tells us that the man of sin, the papacy, was to change times and laws; and because we are not, with the whole world, accepting a spurious Sabbath for the genuine, persecution will be poured out upon us. And it is fast coming to that point when we shall see the power of the oppressive hand brought against our religious liberty, and have our right disputed to keep the day that God has blessed, and given to the world as a memorial of his creative work. Shall we therefore honor a day which has no foundation in God's word, an institution of the papacy, and trample on the holy day that Jehovah has blessed, and set apart for man? John, looking down to the close of this world's history, saw a class who kept the commandments of God, and had the faith of Jesus. I want to be among that number; I want to be on God's side of the question. <RH, December 18, 1888 par. 11>

We see that efforts are being made to restrict our religious liberties. The Sunday question is now assuming large proportions. An amendment to our Constitution is being urged in Congress, and when it is obtained, oppression must follow. I want to ask, Are you awake to this matter? and do you realize that the night cometh, when no man can work? Have you had that intensity of zeal, and that piety and devotion, which will enable you to stand when oppression is brought upon you? It does not seem possible to us now that any should have to stand alone; but if God has ever spoken by me, the time will come when we shall be brought before councils and before thousands for his name's sake, and each one will have to give the reason of his faith. Then will come the severest criticism upon every position that has been taken for the truth. We need, then, to study the word of God, that we may know why we believe the doctrines we advocate. We must critically search the living oracles of Jehovah. <RH, December 18, 1888 par. 12>

The means we are devoting to our comfort here, the time that we allow to go to waste, ought to be devoted to the charge that God has given us: "Search the Scriptures;" and much time should be spent in prayer to God, that our garments, the robes of character, the inmost adornment, may be washed in the blood of the Lamb. But this cannot be, unless we keep the commandments of God in verity and truth; and unless we are awake to the times in which we are living, we shall be unfaithful servants. Obedience to the law of God will give protection from his wrath. We need now to pray for strength from heaven, to press back this movement that is being made in our country, and we should do everything on our part to preserve our liberties, and our right to worship God according to the dictates of our own conscience. <RH, December 18, 1888 par. 13>

Has the Protestant world stopped to look back at the suffering caused by popery in attempting to bind men's reason, so that they should not worship God as seemed right to them? Can they not see how the Roman Church has exercised her revengeful and cruel power? Those who would not bow to her mandates had to endure the prison and the stake, torture and death. And when those were swept away who would not bow their conscience to any but the God of heaven, others would spring up to fill the ranks, and lift the standard of religious liberty and right. And now this nation,--the greatest nation of earth,--under whose government we are blessed with every religious and temporal advantage; which has been the recipient of unrivaled mercies; which Providence has watched over and shielded; by which the standard of liberty and religious freedom has been lifted,--will it follow the course of the papacy, and make void God's law? And shall we sit with folded hands, and do nothing in this crisis? Shall we let this Religious Amendment movement come in, and shut us away from our privileges and rights, because we keep the commandments of God? God help us to arouse from the stupor that has hung over us for years! There are more souls to be saved, and a far greater work to be done in warning our world, than has yet been accomplished. We should seek God, especially that his grace and his power may be revealed in behalf of his people. We believe that God lives. We do not think the time specified in prophecy, when our liberties should be restricted, has fully come. <RH, December 18, 1888 par. 14>

Rev. 7:1, says: "And after these things I saw four angels standing on the four corners of the earth, holding the four winds of the earth, that the wind should not blow on the earth, nor on the sea, nor on any tree." It seems that the breaking loose of the four winds is about to take place. Verses 2, 3: "And I saw another angel ascending from the east, having the seal of the living God; and he cried with a loud voice to the four angels to whom it was given to hurt the earth and the sea, saying, Hurt not the earth, neither the sea, nor the trees, till we have sealed the servants of our God in their foreheads." <RH, December 18, 1888 par. 15>

Here was a work to be done before the angels should let go the four winds; and if we shall awake to what is transpiring right around us, we must admit that we are not ready for the contest and the perplexities which are to be brought upon us, after the decree shall go forth. We are to cry to the God of heaven in earnest, united prayer, for the angels to hold the four winds till missionaries shall be sent to all parts of the world, till we have proclaimed the warning against disobedience to the law of Jehovah, and against worshiping the beast and his image. The claims of God's law must be made known to the inhabitants of the earth. This is our work; but every conceivable thing that the enemy can do will be done to hinder the people of God from awaking. <RH, December 18, 1888 par. 16>

The Lord bids us to watch; for we read that while men slept, the enemy sowed tares in the field. The work of these

National Reformers has been done in a deceptive, underhanded way, to sweep in the whole Christian world, if possible; and if they shall carry this move to its result, and we are brought into straitened places, what are we to do? I beg of you, in the name of Jesus Christ of Nazareth, to awake out of sleep. God always co-operates with man in the carrying out of divine plans. Christ came to our world for the purpose of bringing to man moral power to combine with his human efforts, and that he might place divine strength within the reach of weak humanity. Every time that Jesus overcame the temptations of the enemy in behalf of man, he elevated man in the scale of moral value with God. But it is impossible to discern between the human and the divine without the enlightenment of the Spirit of God. It is next to impossible for human beings to separate the sacred from the common,--the divine from the human,--notwithstanding discerning power is in our midst. <RH, December 18, 1888 par. 17>

God is working for his people, that they may not be left in darkness. He would have us anoint our eyes with eye-salve, that we may discern between the workings of the powers of darkness and the movings of the Spirit of God. We must not give our attention to unimportant things; we need to become acquainted with the Scriptures as we have never done before. They are the rock upon which we are to stand, for everything that is revealed is for us and for our children. We can study the Bible, and understand the fulfillment of prophecy, and everything that has to do with the law of God, and Christ's sacrifice in connection with the law of God; and we can, as did Paul, go from house to house, teaching repentance toward God, and faith toward our Lord Jesus Christ. Why repentance toward God?--Because the sinner has broken God's law, and he must repent and come back to obedience of it. He is to show to the world that there is a moral law which is the great standard of righteousness, and that Satan would break it down, if possible, and have man erect a standard of his own. God's word is sure standing fast forever; and as we look into that mirror, we see the defects of our characters. Will any stand before God's mirror, and because it shows them their defects, say that it is not true? We should not, as soon as our defects are pointed out, go away and forget what manner of persons we are; we must plead the blood of a crucified and risen Saviour by living faith, that pardon may be written opposite our names. We must wash our robes of character, and make them white in the blood of the Lamb. <RH, December 18, 1888 par. 18>

When Christ went away, he gave to every man his work. This rests upon every one of us. If God should speak to you, he would say as he did to Elijah, "What doest thou here?" God did not tell you to leave your small churches, to come and settle down in this large church, where your gift is swallowed up. I ask, "Is there no missionary work for you to engage in?" May the God of heaven stir up your minds and hearts. This work does not rest alone with the ministers; but every man is to search the Scriptures for himself, that he may give a reason of the hope that is within him with meekness and fear. Even though you have no great breadth of intellect, you can tell the simple story of the cross. There is a field before you in the home, in the neighborhood, in the city, and in the church; and it is this very work that God wants you to do. The people of God should arise and put on the armor. When all do this, we shall not see such congregations as we see here today. There are scores of you who could take your Bibles, and, without inquiring if it will be easy, bear reproaches for his name, that you may obtain eternal life. When the Lord shall come and ask, "What improvement have you made of your talent? have you put it out to usury that it might increase more and more?" what will you answer the Master, if you have sat at ease, and done nothing to win souls to Christ? <RH, December 18, 1888 par. 19>

We each have a duty to perform. The light of Heaven has revealed to us that every one who would take upon himself this work, would have the blessing of God, and thus the light of truth be reflected across the pathway of others. "What doest thou here, Elijah?" Who sent you here, that you might come into this large church, to be a burden instead of a shining light, as you should be? A living church is a working church. Here you sit under the light of Heaven, and give out no rays of light to those who are in darkness; and yet you seem to be content, and do not appreciate your blessings, because you are not awake. <RH, December 18, 1888 par. 20>

We need not go to foreign lands to become missionaries. All around us are fields white already to the harvest. Do not be inactive now. God calls upon you in Battle Creek who are dying of spiritual sloth, to go out into the highways and hedges, and labor so earnestly and interestedly that you will compel men to come to the light of truth. Let there be a moving out of Battle Creek, even though it be at a sacrifice. Go where you may be a blessing to others. Go where you can be a help in some weak church. Shake off your spiritual lethargy. Work with all your powers to save perishing souls; and the heavenly benediction will fall upon you; and you will finally hear the words, "Well done, thou good and faithful servant, enter thou into the joy of thy Lord." <RH, December 18, 1888 par. 21>

You do not appreciate or practice the truth of God. When you go to work for the Master in earnest, we shall not hear so many complaining, "Oh, I wish I knew whether I were a Christian or not." When you do the works of a Christian, you will have the witness that your ways please God. You must not be dependent upon a happy flight of feeling in your service to God. That is not the evidence that decides whether you are a Christian or not. The religion of Jesus Christ is a living principle within us, and every power and every faculty must be in subjection to the will of God. We are not our own; we are bought with a price. Christ says we are laborers together with God. But how many souls are you laboring

to bring to the Master? There is a great and important work to be done to prepare a people to stand in the day of the Lord; and may God help us to do this work to his acceptance. <RH, December 18, 1888 par. 22>

We read in Isa. 8:12, 13: "Say ye not, A confederacy, to all them to whom this people shall say, A confederacy; neither fear ye their fear, nor be afraid. Sanctify the Lord of hosts himself; let him be your fear, and let him be your dread." What is the burden of the work required of the people of God at this time? Is there nothing for you to do? Has the Master given your no part to act in his vineyard?--Yes, all have a work to do. "Bind up the testimony, seal the law among my disciples." This is the work to be done by the people of God. "And I will wait upon the Lord that hideth his face from the house of Jacob, and I will look for him. Behold, I and the children whom the Lord hath given me [converts to the truth] are for signs and for wonders in Israel, from the Lord of hosts which dwelleth in Mount Zion. And when they shall say unto you, Seek unto them that have familiar spirits, and unto wizards that peep and that mutter, should not a people seek unto their God? for the living to the dead? 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, December 18, 1888 par. 23>

A correct understanding of "what saith the Scriptures" in regard to the state of the dead is essential for this time. God's word declares that the dead know not anything, their hatred and love have alike perished. We must come to the sure word of prophecy for our authority. Unless we are intelligent in the Scriptures, may we not, when this mighty miracle-working power of Satan is manifested in our world, be deceived and call it the workings of God; for the word of God declares that, if it were possible, the very elect should be deceived. Unless we are rooted and grounded in the truth, we shall be swept away by Satan's delusive snares. We must cling to our Bibles. If Satan can make you believe that there are things in the word of God that are not inspired, he will then be prepared to ensnare your soul. We shall have no assurance, no certainty, at the very time we need to know what is truth. Our feet should be shod with the preparation of the gospel, and the truth of God should be our shield and buckler. We must know for ourselves that we have the truth of God. Therefore let no one entertain the question whether this or that portion of the word of God is inspired. Go to work; gird on the armor of Christ's righteousness. <RH, December 18, 1888 par. 24>

Satan came as an angel of light in the wilderness of temptation to deceive Christ; and he does not come to man in a hideous form, as he is sometimes represented, but as an angel of light. He will come personating Jesus Christ, working mighty miracles; and men will fall down and worship him as Jesus Christ. We shall be commanded to worship this being, whom the world will glorify as Christ. What shall we do?--Tell them that Christ has warned us against just such a foe, who is man's worst enemy, yet who claims to be God; and that when Christ shall make his appearance, it will be with power and great glory, accompanied by ten thousand times ten thousand angels and thousands of thousands; and that when he shall come, we shall know his voice. <RH, December 18, 1888 par. 25>

If you are walking humbly with God, you will understand the truth, and the preparation necessary to be made for this time. "The secret things belong unto the Lord our God, but the things which are revealed belong unto us and to our children forever." If you believe this, and walk out by faith, you will be saved in the kingdom of glory. We should not try to know the "whys" and "wherefores" of everything, but be content to know the simplicity of godliness. Jesus Christ has laid the plan of salvation, and opened the way before us, clear and distinct, that even the simplest who desire the truth, may find it. Special forces of darkness are at work to encircle us, and to take away our liberty of conscience. The mouths of those who have not kept pace with the work are closed, and they do not know what to say; but we who have been waiting and watching for the appearing of our Saviour, are not taken by surprise. <RH, December 18, 1888 par. 26>

Are there not men and women in this congregation who have a work to do for the Master? Are there not those here who should go into new places and work as missionaries? We need missionaries at home; and we need missionaries who will go out into new fields, and see what they can do. Trade upon your one talent or two talents. Although your talents may be limited, God will accept them. Why bury them in the earth? Go to work, and do your best, and God will give you some fruit for your labor. O, I would rather come to the Master with garnered sheaves than to have treasures of gold and of silver. Give me souls as the fruit of my labor; and I will not ask for convenience or ease in this world. Are there not men and women here whom God will call to give an account for the ability he has lent them? There are souls for whom you are to work; there are youth with whom you are to plead. There is work to be done in the temperance line; and here you sit, from Sabbath to Sabbath, listening to the truth, while souls are perishing around you. Why not let the light which God has given you shine on the pathway of others? I beg you to consider this matter seriously. <RH, December 18, 1888 par. 27>

Get ready for the week of prayer by humbling your hearts before God. Though you have yet no sheaves to bring to the Master, you can go to work even at the eleventh hour, and God will help you. Be in earnest; pray and work, and work and pray; and then act as though success depended upon your efforts. Do to the best of your ability, and God will co-operate with you. You ought to work with all the powers of your being. Awake! awake! I pray you. "Arise from the dead, and Christ shall give thee light." Go out and do your little, and he will increase your capabilities, and you may

keep growing in grace, and in the love of the truth. The more you use your talents, the more they will increase. We are drawing near the close of probation. We should put our talents out to the exchangers, that when the Master comes, he may receive our talents as his own; but he will return to us again both principal and interest. May the God of heaven place your feet upon the eternal Rock. I beg of you to be followers of Jesus Christ, and to bring many sheaves to the Master. <RH, December 18, 1888 par. 28>

## December 18, 1888 *The "American Sentinel" and Its Mission.*

For three years now, warnings have been sounding forth to the world through the columns of the *Sentinel* and other publications, but these danger signals have not influenced our people as they should have done. God intends that his people shall heed whatever he sends them. Had those who claim to believe the truth, used the *Sentinel* as it was their privilege to do, and been united in recommending it, and in raising their voices to give the trumpet a certain sound in every Conference and in every church, as God would have them do; had the attention of our people been called to this work, which was so essential to be done for this time; had they appreciated the light which God permitted to shine upon them in warnings, in counsels, and in the delineation of facts transpiring in our world--we should not now, as a people, be so far behind in making preparations for the work. The rebuke of God is upon us because of our neglect of solemn responsibilities. The testimonies given by God have not been heeded by those who professed to believe them; and as the result, his blessings have been withdrawn. When Satan has gained control of the mind, words of warning have no effect. <RH, December 18, 1888 par. 1>

Much might have been done with the *Sentinel*, if counter-influences had not been at work to hinder it. Even though nothing may be said against it, actions reveal the indifference that is felt in regard to it. When light is presented to the people of God, it is their duty, not only to receive it, but to pass it along, adding their influence in its favor, that its full force may be felt in the church and the world. The *Sentinel* is like a trumpet giving a certain sound; and all our people should read it carefully, and then send it to some relative or friend, thus putting to the best use the light that God has given them. <RH, December 18, 1888 par. 2>

There have been surprising indifference and inactivity in this time of peril. Truth, present truth, is what the people need; and if the startling transactions taking place in our country today, in regard to the Religious Amendment, had been realized by our people in every church; had they seen the plain, decided fulfillment of prophecy, and aroused to the demands of the crisis, they would not now be under such stupor and deathlike slumber. But as long as the watchmen do not give the trumpet a certain sound, the people are not alarmed, and are not on the lookout for danger. <RH, December 18, 1888 par. 3>

God employs various agencies in preparing his people to stand in the great crisis. He speaks by his word and by his ministers. He arouses the watchmen, and sends them forth with messages of warning, of reproof, and of instruction, that the people may be enlightened. The *Sentinel* has been, in God's order, one of the voices sounding the alarm, that the people might hear, and realize their danger, and do the work required at the present time. O for a religious awakening! The angels of God are going from church to church, doing their duty; and Jesus Christ is knocking at the doors of your hearts for entrance. But the means that God has devised to awaken the church to a sense of their spiritual destitution, have not been regarded. The voice of the True Witness has been heard in reproof, but has not been obeyed. Men have chosen to follow their own way, instead of God's way, because self was not crucified in them. Thus the light has had but little effect upon hearts and minds. "Be zealous, and repent." <RH, December 18, 1888 par. 4>

Will the people of God now arouse from their carnal lethargy? Will they make the most of present blessings and warnings, and let nothing come between their souls and the light God would have shine upon them? Let every worker for God comprehend the situation, and place the *Sentinel* before our churches, explaining its contents, and urging home the warnings and facts it contains. May the Lord help all to redeem the time. Let not unsanctified feelings lead any one to resist the appeals of the Spirit of God. <RH, December 18, 1888 par. 5>

The word of God is not silent in regard to this momentous time, and it will be understood by all who do not resist his Spirit by determining not to hear, not to receive, not to obey. The Lord's messages of light have been before us for years, but there have been influences working indirectly to make of none effect the warnings coming through the *Sentinel* and the "Testimonies," and through other instrumentalities which the Lord sends to his people. Stand not in the way of this light; let it not be disregarded or set aside as unworthy of attention or credence. <RH, December 18, 1888 par. 6>

If you wait for light to come in a way that will please every one, you will wait in vain. If you wait for louder calls or better opportunities, the light will be withdrawn, and you will be left in darkness. Grasp every ray of light that God sends. Men who neglect to heed the calls of the Spirit and word of God, because obedience involves a cross, will lose



their souls. They will see when the books are opened, and every man's work, and the motives that prompted him, are scrutinized by the Judge of all the earth, what losses they have sustained. We should ever cherish the fear of the Lord, and realize that, individually, we are standing before the Lord of hosts, and no thought, no word, no act in connection with the work of God should savor of selfishness, or of indifference.

E. G. White. <RH, December 18, 1888 par. 7>

## December 18, 1888 Our Duties and Obligations.

A great work is to be done in a short time. There is power in the present truth; but Satan is working in every conceivable way to keep the light away from the people. The controversy between Christ and Satan is not yet ended. The latter is constantly seeking to establish his own power and authority. If he can entangle minds, he will do it. If he can lead them to depend on human beings instead of upon the living God, he is well pleased. The deceptions of Satan are manifold, but the Lord will be our helper if we seek him earnestly. <RH, December 18, 1888 par. 1>

The perils of the last days are upon us. We have been asleep, and our lamps are going out. We now need a thorough consecration, a deeper devotion, to the work. The Lord has shown me the corruption existing even among Seventh day Adventists. Satan, the originator of every evil, is Christ's personal enemy. If our eyes could be opened, we should see him working with his specious devices upon the minds of men whom we think are secure from his temptations, and who feel themselves secure. Are we prepared for the trials that await us? When the lying wonders of Satan shall be manifested, will not many souls be ensnared? Let us arouse and do our duty. We must individually draw near to God, repent of our sins, our lukewarmness, our selfishness, and give back into the Lord's treasury the goods he has lent us in trust. Faith in God and in the teachings of Christ our Saviour will be revealed, if it is in the heart. <RH, December 18, 1888 par. 2>

The Laodicean message is applicable to the people of God at this time. They are saying, "I am rich, and increased with goods, and have need of nothing;" and they know not that they are "wretched, and miserable, and poor, and blind, and naked." Christ, the True Witness declares, "I know thy works, that thou art neither cold nor hot; 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." How is it, brethren? Have you not been giving up to self-indulgence, rather than growing into greater self denial? Have you not backslidden upon health reform? Has the light which God has been pleased to give his people been cherished? Have not life and health been sacrificed through the indulgence of appetite and carnal lusts? Will my brethren consider this matter carefully, and see if they have closely followed the self-denying Saviour? <RH, December 18, 1888 par. 3>

There has been a great departure from God in this matter. There has been a loss of zeal for the truth, and the light contained in the "Testimonies" has been disregarded. May the Lord help you, my brethren, to come into a position where the animal powers will not predominate over the moral and the spiritual. May your eyes not be blinded by self-indulgence, so that you cannot discern between the sacred and the common. God forbid that the precious truth should be held in unrighteousness, and that you should dishonor God and the truth by a corrupt and unconsecrated life. Study your true position before God. At this time, when the prayers of faith should be going up to God, you are not ready to lift up holy hands, without wrath and doubting. Have you not a work to do, to seek the Lord with humiliation of soul, with fasting and prayer? Is it not time, high time, for you to awake out of sleep, and shake off this carnal security? "Seek ye the Lord while he may be found, call ye upon him while he is near." This privilege will not always be granted us, therefore we should make diligent use of our present opportunities. "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." Then make no delay. The gracious promise is yours today. Set your heart and house in order. God sees the defects in your character, and he desires that you should see them, and feel your great need of the help which he alone can give. <RH, December 18, 1888 par. 4>

O backsliding Israel, return unto the Lord with full purpose of heart, confess your sins, and make humble supplications to God. It will not be possible for you to stand in the day of trial that is just before us, with your present sins resting upon you. You may understand the truth theoretically, but this will not save you. It must be impressed upon your heart by the power and Spirit of God. Unless truth is enthroned in the soul, unless the thoughts and the purposes, the aims, and the whole object of life, are brought into the service of Jesus Christ, under the control of his Spirit, there cannot be a transformation from darkness to light. Even ministers who proclaim the truth are only blind leaders of the blind,--clouds without water, carried about with every wind,--unless they have the principles of the truth deep down in the soul; trees are they "whose fruit withereth, without fruit, twice dead, plucked up by the roots." <RH, December 18, 1888 par. 5>

Eternity demands of you individually a solid experience, such as will stand the test; and it is in this probationary

period that you must obtain thorough transformation of character. Pure and undefiled religion is to be brought into the sanctuary of the soul. Each has a work to do, and no friend or minister can do it for him; each must repent for himself, and confess his sins to God. Make thorough work of it. Believe for yourself; have the grace of God in your heart for yourself. God will have his true, faithful witnesses in every walk of life, testifying to the power of his grace. They may be humble, but they will be living in the sunshine of God's countenance, with the Bible as their guide. <RH, December 18, 1888 par. 6>

See, O see, where your duties have been neglected, and where you have given an example to both believers and unbelievers which would lead them away from God, away from righteousness and the spirit of the truth. Jesus would have men come to him, trust in him, rely upon him, and have their experience founded upon him alone. Light and counsel have been sought of human beings who were as much in the dark and as far from living in the favor of God as were those who looked to them for aid, and therefore could not give the help sought. The result has been just what might have been expected,--counsel tainted with human weakness and defects. God has been dishonored, and souls have been robbed of that grace and light which Jesus is ever ready to impart to all who would seek his face. We have been interweaving with our experiences more and more of human appliances and human aids, and have sought less and less divine counsel, until our work is marked with grave defects, and is destitute of divine power. <RH, December 18, 1888 par. 7>

Another grievous sin existing in our midst, is self-sufficiency,--Pharisaism,--feeling that we are righteous, and all our acts are meritorious, when we are far from cherishing the right spirit toward God or toward our brethren. It is a spirit of wanting to be first. Self-esteem has been cherished, and you have had a spirit of criticism toward others because you were not first. Envy, jealousy, suspicion, fault-finding, and false witnessing have existed. There are unconsecrated hearts among you, who turn everything said or done, even under the special direction of God, in a wrong way. The power of Satan's temptations is strong upon these, and they view things in a perverted light. They please the enemy by their criticisms, and by making a man an offender for a word. In many of these cases that are criticised there is no actual sin; the suspicion is the result of the condition of the mind that entertains it. If one crosses their path, they have no unity or fellowship with him. They feel disgusted with all he may say or do. Those who have confidence in them share their feelings and sentiments. A spirit of retaliation is secretly at work; yet those who are thus creating disaffection and disunion, and planting the seeds of jealousy, all the while claim to be firm believers in the truth. Such do not practice the spirit of the truth. The leaven of their evil surmisings permeates the company where it exists, and God is dishonored, the principles of truth are degraded, and the Christian experience is marred and dwarfed. <RH, December 18, 1888 par. 8>

Now, is it not high time to change this order of things, and seek true repentance. This unsanctified element has weakened the church, and given a large place to the Devil. Is not this something to repent of, something to bring us to the foot of the cross in deepest humiliation, until Jesus shall be found of us, and be chosen as our guide, our counselor, our Alpha and Omega? He is the Rock that is higher than we. He is our sun and our shield. He is our life, our wisdom. It is through his righteousness that we are saved, and his truth, as an abiding principle in the soul, sanctifies the man. But there is hope for the erring; it is not too late for wrongs to be righted. <RH, December 18, 1888 par. 9>

The psalmist inquires, "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." Then should we not fear to be found sowing seeds of distrust, of jealousy, and of envy? Shall we not be afraid to transgress the word of God? <RH, December 18, 1888 par. 10>

"And grieve not the Holy Spirit of God, whereby ye are sealed unto the day of redemption. Let all bitterness, and wrath, and anger, and clamor, and evil speaking, be put away from you, with all malice. And be ye kind one to another, tender hearted, forgiving one another, even as God for Christ's sake hath forgiven you" What an appeal is this! and we should heed it if we expect the forgiveness of God for our sins. We must have the mind of Christ, and forgive just as freely the sins of others. <RH, December 18, 1888 par. 11>

The gospel of Christ is to be wrought into our every-day experience. The mind must be in a state to appreciate the divine claims of the gospel. It must be girded about, and disciplined to habits of self-control and obedience. If we open our Bibles with a spirit out of harmony with its sacred principles, we shall not be likely to bring from our research the spirit which it should impart. The true Bible reader finds that the teachings of the living oracles cast "down imaginations, and every high thing that exalteth itself against the knowledge of God, and bring into captivity every thought to the obedience of Christ." Satan has great power over the soul, to drag it down to a low level. Those who really want to learn of Christ will have to empty the soul of all its proud imaginings, that there may be room to enthrone him there. Clothed in the robes of humility, we must take our places as children at his feet, to learn of his meekness and lowliness. <RH, December 18, 1888 par. 12>

Will you not, my brethren, examine yourselves, to see if there are not humble confessions to be made of evil

surmising,--watching for evil, thinking evil, and talking evil,--for if these things are cherished, God cannot bless you. All this must be put out of the heart. "Confess your faults one to another, and pray one for another, that ye may be healed. The effectual fervent prayer of a righteous man availeth much." "Brethren, if any of you do err from the truth, and one convert him, let him know that he which converteth the sinner from the error of his way, shall save a soul from death, and shall hide a multitude of sins. <RH, December 18, 1888 par. 13>

"But as he which hath called you is holy, so be ye holy in all manner of conversation; because it is written, Be ye holy, for I am holy." "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." "Who is a wise man and endued with knowledge among you? Let him show out a good conversation his works, with meekness of wisdom. But if ye have bitter envyings and strife in your hearts, glory not, and lie not against the truth. This wisdom descendeth not from above, but is earthly, sensual, devilish; for where envying and strife is, there is confusion and every evil work. But the wisdom that is from above is first pure, then peaceable, gentle, and easy to be entreated, full of mercy and good fruits, without partiality, and without hypocrisy. And the fruit of righteousness is sown in peace of them that make peace." Let our people humble themselves with deep heart-searching, putting away from their families, and away from the churches, those things which have grieved the Spirit of God away from their hearts. <RH, December 18, 1888 par. 14>

Then, again, let us consider prayerfully the subject of our possessions. How many are withholding from God his due? And how many, on the other hand, are letting the means which the Lord has lent them in trust, flow into the various channels of Christian liberality? Are not many moneyed men saying today, "By my wisdom have I gotten me this wealth?" Who gave you the intellect and ability to get wealth? You should consider that you are the Lord's property that you are dependent upon him for all your wisdom, and your ability to gain wealth. Then when the wants of home and foreign missions are presented, you will respond liberally, saying, "it is only of thine own that we have given thee." All the riches, even of the most wealthy, are not sufficient to hide the smallest sin from God. Neither riches or intellect will be accepted as a ransom for the transgressor. Repentance, true humility, a broken heart, and a contrite spirit, alone will be acceptable to God. <RH, December 18, 1888 par. 15>

There are many in our churches who should bring large offerings, and not content themselves with presenting a feeble pittance to Him who has done so much for them. Immeasurable blessings are falling upon them, but how little they return to the Giver! Let those who are indeed pilgrims and strangers upon the earth, now send their treasures before them to the heavenly country, in the much needed gifts to the Lord's treasury. Let the grace of Christ open your hearts to give valuable offerings to God on this Christmas and New Year's. Has not the Lord made you channels of light to the world? Our missionary efforts must not be limited by lack of means. The calls for help in new fields should arouse us to do something, and to do it now. Shall we let home and foreign missions suffer through selfishness and covetousness? It is possible to confess Christ with our lips, while in works we deny him. <RH, December 18, 1888 par. 16>

There are brethren who have little of this world's goods, yet are ever ready with their donations. These poor men, believing the truth, and acting out their faith, may be looked upon by the more wealthy as deficient in worldly wisdom, and of no special worth; yet God calls them rich, because as fast as money comes into their hands, they send it before them to the bank of heaven, where it is placed to their account. Such are precious in the sight of the Lord. Although they are not increasing in earthly possessions, they are laying up an incorruptible treasure in heaven. They show a wisdom as far superior to that manifested by the worldly-wise, acquisitive ones, as the divine and God like is superior to the earthly. It is moral worth that God values. A God fearing, Christian man, free from selfishness and avarice, possessing meekness and humility, is more precious in the sight of God than the gold of Ophir. Wealthy men will be tested more closely than they have ever yet been tested. If they endure the test, overcoming the blemishes of their characters, and as faithful stewards, obey the injunctions of Christ to render to the Lord his own, then they show that they have a sense of the high claims of God upon them. But if they fail to do this, and invest the heaven lent treasures in earthly things, they are robbing God. <RH, December 18, 1888 par. 17>

There are missionaries to be sent out to all nations, kindreds, tongues, and peoples. God calls for men and women to come to the front, and enlist in the various branches of the work. Awake, and see what can be done right around you for the Master. Error and sin are prevailing to an alarming extent close by you. Lay aside all romantic imaginings and castlebuilding. The Master calls you to meet the stern realities of the time in which we live. Christ says, "Without me, ye can do nothing." Begin in your own neighborhood, and strive judiciously to inculcate ideas of the truth, so that the contrast between truth and error may be seen. Sow gospel truth all around you, for each truth practiced and taught is a power which will live and accomplish a work as far-reaching as eternity. Be yourself a thorough Bible Christian. The great need of the time is an intelligent acquaintance with the Bible. <RH, December 18, 1888 par. 18>

Will my brethren now arouse to do their work? The signs reveal to us that "the night cometh, in which no man can work." The time is coming in which you can neither buy nor sell. That will be a serious time for the people of God.

Now you can sell and give alms. Now you can send your treasure before you into heaven, and God calls for your means to advance his cause. Let this Christmas-time and the entering in of a new year testify to the zeal of God's people. There has been a withholding from God of tithes and offerings. The question is asked, "Will a man rob God?" And the answer comes, "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." Wonderful statement, and how true! Shall we humble our souls before God, and confess our sin in robbing him? Shall we be zealous and repent? Shall we redeem the failures of the past? "Bring ye all the tithes into the store-house, 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." Shall we obey God, and bring in all our tithes and offerings, that there may be meat to supply the demands of souls hungering for the bread of life? God invites you to prove him now, as the old year draws to its close, and let the new year find us with God's treasures replenished. Let us literally prove the Lord, by bringing all the tithes and offerings into his store house, and let us repent of our robbery toward him. He tells us that he will open the windows of heaven, and pour us out a blessing, that there shall not be room enough to receive it. He pledges his word, "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" Thus his word is our assurance that he will so bless us that we shall have still larger tithes and offerings to bestow. "Return unto me, and I will return unto you, saith the Lord of hosts." [<RH, December 18, 1888 par. 19>](#)

Brethren, will you comply with the conditions? Will you offer willingly, gladly, and abundantly? The foreign missions call for means from America. Shall they call in vain? Home missions are in great need of money; they have been established in faith, in different parts of the field. Shall they be left to languish and die? Shall we not arouse? God help his people to do their very best. [<RH, December 18, 1888 par. 20>](#)

O, what gracious, full, complete assurances are given us, if we will only do what God requires us to do! Take hold of this matter as though you believed the Lord would do just as he has promised. Let us venture something upon God's word. In their zeal to be rich, many run great risks; eternal considerations are overlooked, and noble principles are sacrificed; yet they may lose all in the game. But in complying with the heavenly invitations we have no such risk to run. We must take God at his word, and in simplicity of faith walk out upon the promise, and give the Lord his own. It is perilous for you to rob God; for he says that all who do this are cursed with a curse. God designs that humanity shall cooperate with divinity in saving souls for Jesus Christ. What a privilege! Jesus denied himself for our sakes. The salvation of man cost a great price, even the life of the Lord of glory, which he freely gave to lift man from degradation, and to exalt him to be joint heir with himself to the eternal inheritance. [<RH, December 18, 1888 par. 21>](#)

May the Lord impress upon each heart the importance of work we are engaged in. Let us return to the Lord. Let us heed the advice of the true Merchant-man, "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 eye salve, that thou mayest see. As many as I love, I rebuke and chasten; be zealous, therefore, and repent. Behold, I stand at the door, and knock; if any man hear my voice, and open the door, I will come in him, and will sup with him, and he with me. 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. He that hath an ear, let him hear what the Spirit saith unto the churches."

Ellen G. White. [<RH, December 18, 1888 par. 22>](#)

## **January 1, 1889 The Present Crisis.**

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**By Mrs. E. G. White.**  
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We feel deeply over the present state of the church whose members have long possessed a knowledge of those events which are to transpire near the close of time in fulfillment of prophetic history. Christ is coming in power and great glory, and the dead are to be "judged out of those things which are written in the books, according to their works." The One who has stood as our intercessor; who hears all penitential prayers and confessions; who is represented with a rainbow, the symbol of grace and love, encircling his head, is soon to cease his work in the heavenly sanctuary. Grace and mercy will then descend from the throne, and justice will take their place. He for whom his people have looked will assume his right,--the office of Supreme Judge. "The Father . . . hath committed all judgment unto the Son. . . . And he hath given him authority to execute judgment also, because he is the Son of man." It was he, says Peter, who was ordained to "judge the quick [the living] and the dead." "He hath appointed a day, in the which he will judge the world



in righteousness by that man whom he hath ordained." <RH, January 1, 1889 par. 1>

The faith and patience of those who have waited long, have been sorely tried. "Hope deferred has made the heart sick;" and the cry has come up before God, "Lord, how long?" But now the signs are fulfilling,--nation rising against nation, startling calamities by land and by sea, famine, pestilence, fearful storms, sweeping floods, and great conflagrations. All these testify that we are approaching the grand consummation. The cry going up to God from the waiting ones, will not be in vain. The response will come, "It is done." "He which is filthy, let him be filthy still; . . . he that is holy, let him be holy still." Can the church contemplate this hour with calm indifference? <RH, January 1, 1889 par. 2>

The crisis is now upon us. The battle is to be waged between the Christianity of the Bible and the Christianity of human tradition. Is there not a criminal neglect in our present sleepy condition? There must be a decided advance movement among us. We must show to the world that we recognize, in the events that are now taking place in connection with the National Reform movement, the fulfillment of prophecy. That which we have, for the last thirty or forty years, proclaimed would come, is now here; and the trumpet of every watchman upon the walls of Zion should raise the alarm. <RH, January 1, 1889 par. 3>

Prophecy represents Protestantism as having lamb-like horns, but speaking like a dragon. Already we are beginning to hear the voice of the dragon. There is a satanic force propelling the Sunday movement, but it is concealed. Even the men who are engaged in the work, are themselves blinded to the results which will follow their movement. Let not the commandment-keeping people of God be silent at this time, as though we gracefully accepted the situation. There is the prospect before us, of waging a continuous war, at the risk of imprisonment, of losing property and even life itself, to defend the law of God, which is being made void by the laws of men. This Bible text will be quoted to us, "Let every soul be subject unto the higher powers. . . . The powers that be are ordained of God." <RH, January 1, 1889 par. 4>

When the disciples preached Christ and him crucified, after his resurrection, the authorities commanded them not to speak any more nor to teach in the name of Jesus. "But Peter and John answered and said unto them, Whether it be right in the sight of God to hearken unto you more than unto God, judge ye. For we cannot but speak the things we have seen and heard." They continued to preach Jesus and him crucified, and afterward raised from the dead. The sick were healed, and thousands were added to the church. "Then the high priest rose up, and all that were with him (which is the sect of the Sadducees), and were filled with indignation, and laid their hands on the apostles, and put them in the common prison." <RH, January 1, 1889 par. 5>

But the God of heaven the mighty Ruler of the universe, took this matter into his own hands; for men were warring against his work. He showed them plainly that there is a ruler above man, whose authority must be respected. The Lord sent his angel by night to open the prison doors; and he brought forth these men whom God had commissioned to do his work. Thus we see that these rulers were not in harmony with God's word. Had they taken him into their counsel, they would not have commanded the disciples to do contrary to his will. The rulers said, "Speak not at all, nor teach in the name of Jesus;" but the heavenly messenger sent by God, said, "Go, stand and speak in the temple to the people all the words of this life." <RH, January 1, 1889 par. 6>

Those who shall seek to compel men to observe an institution of the papacy, and trample upon God's authority, are doing a work similar to that of the scribes, Pharisees, and Sadducees in the days of the apostles. When the laws of earthly rulers are brought into opposition to the laws of the Supreme Ruler of the universe, then those who are God's loyal subjects will be true to him. <RH, January 1, 1889 par. 7>

The National Reform movement, that the world and the church have linked hands to bring about, will manifest the same oppression, haughtiness, arrogance, and intolerance which have prevailed in past ages. The powers of human councils then assumed the prerogatives of Deity, crushing under their despotic will, liberty of conscience and the right of individual responsibility; and imprisonment, exile, and death followed for all who opposed their dictates. <RH, January 1, 1889 par. 8>

Many will plead that there is no prospect that popery will ever be revived. If it shall regain its lost ascendancy, it will be by Protestantism's giving it the right hand of fellowship. If it shall be legislated into power by the concessions of time-serving men, the fires of persecution will be rekindled against those who will not sacrifice conscience and the truth for the errors of the papacy. Once let the minds of the Christian world be turned away from God; let his law be dishonored and his holy day trampled upon, and they will be ready to take any step where Satan may lead the way. <RH, January 1, 1889 par. 9>

Some urge that the Catholic religion is not what it once was; that the principles to which Protestants could not concede, and indignantly rose up to war against, were held by Catholics in the days of their ignorance and barbarism. They say that the present high mental development of the people would never allow them to adopt the plan of action carried out in the past,--compelling the conscience upon religious subjects. But there is nothing in the Scriptures to assure us against the reinstatement of popery. Protestants today are a self-sufficient, world-loving people; but they must have some religion, and prefer that consisting of forms and outward display, rather than the simplicity of the true

religion of Jesus Christ. They are too wise in their own conceit to seek God for counsel and direction,--to open the Guide Book which points them to the only way that leads to heaven. They close their hearts to Jesus in his humiliation, self-denial, and self-sacrifice, and open the door to the delusions of Satan. <RH, January 1, 1889 par. 10>

While the Protestant world is, by her attitude, making concessions to Rome, we should arouse to comprehend the situation, and view the contest before us in its true bearings. While men have slept, Satan has been stealthily sowing the tares. Let the watchmen now lift up their voice like a trumpet, and give the message which is present truth for this time. Let them know where we are in prophetic history, that the spirit of true Protestantism may awaken all the world to a sense of the value of the privileges of religious liberty so long enjoyed. <RH, January 1, 1889 par. 11>

This nation has been highly favored of God. It has been the great center of religious light and liberty. O, do not sleep now, and in your inactivity feel that you are doing the will of God! The experience of God's commandment-keeping people now should correspond with the events that are crowding upon us. <RH, January 1, 1889 par. 12>

It should be the business of all the righteous in the land, as they see signs of the approach of peril, to arouse to action, and not sit in calm expectation of ruin, comforting themselves with the belief that this work must go on, because prophecy has foretold it, and that the Lord will shelter his people in the day of trial. Effectual, fervent prayers should be ascending to Heaven, that this calamity may be deferred; for we are not ready to meet it. <RH, January 1, 1889 par. 13>

Every passing hour now is one of activity in the heavenly courts, to make ready a people upon the earth to act a part in the great scenes that are soon to open upon us. These transient moments, that seem of so little value to us, are weighty with eternal interests. They are molding the destiny of souls for everlasting life or everlasting death. The words we utter today in the ears of the people, the works we are doing, the spirit of the message we are bearing, will be to human souls the savor of life unto life or of death unto death. We must be washing our robes of character in the blood of the Lamb. If we would be saints above, we must first be saints below. <RH, January 1, 1889 par. 14>

We have lost much time in inaction, because we have not realized the time in which we are living. This we deplore, and would humble our souls before God, pleading with him for pardon for sleeping at our post of duty, and allowing the enemy to gain the advantage over us. Many have chosen to do nothing, when they should have been diligent to repulse the enemy. Let your services now be dedicated to God. Gird on the armor for vigorous work, saying, "Here am I, Lord, send me." <RH, January 1, 1889 par. 15>

It is essential that we be much in prayer to God, that his voice and his power may be manifested in behalf of his people, and that the angels may hold the four winds until the truth is more fully proclaimed, and the servants of God are sealed in their foreheads. God is not pleased with the attitude of his people. Satan is taking the world captive, and the sentinels for God and the truth are letting him do it. "Watch then, stand fast in the faith, quit you like men, be strong." Arouse, and come to the front. Be stanch to defend your religious liberty. <RH, January 1, 1889 par. 16>

Many of our people are registered in the books of heaven as slothful servants. They have buried their talents of money and capability in the world, and the work they should have done has been left undone. Some to whom the Lord has intrusted means, have been ease-lovers, and have not done their duty in the fear and love of God. Many have left the smaller churches, to unite with larger ones, where they carry no burden of responsibility, and are only in the way. Such lose their spirituality and vital force, because they do comparatively nothing for the truth. What account will these have to give to the Master when he shall say, "Give account of thy stewardship"? <RH, January 1, 1889 par. 17>

We are not ready for this great issue to which the enforcement of the Sunday law will bring us. Let the members of our churches become missionaries for the Master; let them not linger in ease and indifference; but let them go forth to work for God. Their spiritual muscles have been nearly palsied with inaction. Go without the camp, bearing the reproach for Christ and the truth. Work today in the Lord's vineyard. Go out into the highways and hedges, and stir up the people to investigate the truth. Woe to all who profess to walk in the light, yet who are at ease in Zion. They absorb the God-given rays of righteousness, but do not diffuse the light to others. The parable of the faithless servant who hid his Lord's money, condemns them, and they are classed among those who refuse to be co-laborers with Jesus Christ, selfishly caring for their own ease, and leaving those for whom Christ has died, to perish without the knowledge of the truth which God has graciously given to them. Those who have been the receivers of spiritual light, may become the receptacles of darkness, to whom the words of Christ are applicable, "If therefore the light which is in thee be darkness, how great is that darkness!" <RH, January 1, 1889 par. 18>

"But ye, brethren, are not in darkness, that that day should overtake you as a thief." May this statement be true of God's people, to whom he has committed the sacred trust of the knowledge of his law. "Yourselves know perfectly that the day of the Lord so cometh as a thief in the night; for when they shall say, Peace and safety, then sudden destruction cometh upon them." Just when many who have had light and evidence are saying, "Where is the promise of his coming?" and declaring that all things continue as they were from the beginning, the terrible realities of the day of God will burst upon them. Marvelous beyond expression is the blindness of the people of this generation. <RH, January 1, 1889 par. 19>

Every true child of God should now be inquiring, "What wouldst thou have me to do? Brethren, for Christ's sake, do something, and do it now. Satanic influences are all around us, to be met and resisted. The tares are mingled with the wheat, error with truth, coldness with zeal, darkness with light. There must be a returning to our first love. We must battle nobly with tribulation and danger, in the midst of trials, tests, and provings of God. We must be rich in faith and good works. The message to the Laodicean church is applicable to those who have been made the repository of rich truth. This church is distinguished in prophecy by its great profession of advanced light; yet it was filled with spiritual pride and lukewarmness in religion. They had a religious theory, but were greatly lacking in moral power and holiness. They are pronounced wretched, poor, blind, and naked. O that our people would realize the danger, and heed the counsel of the True Witness, "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." <RH, January 1, 1889 par. 20>

Will we now, who have such great light, make some sacrifice for Jesus, who for our sakes became poor, that we through his poverty might be made rich? We must arouse, and through piety and earnest work for the Master, partake of his spirit of love for souls, of faith in God, that he may work with us, by us, and through us. <RH, January 1, 1889 par. 21>

## January 8, 1889 God's Demands Upon His Servants.

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By Mrs. E. G. White.  
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Water is necessary to life, and Christ uses it as an emblem of salvation. Let God withhold water from our earth, even for a little time, and what a state of wretchedness would result. A wild cry of indescribable woe would come from the suffering inhabitants. How much more terrible would be the result, if the light of truth, which is essential to the health and life of the soul, were withheld! Many in this world of mortality are perishing for the water of life. The loss of the natural life is not so lamentable; but the loss of that life which is eternal, which measures with the life of God, is terrible to contemplate; this is an eternal loss. Then why is there so great indifference? Why are those who have a knowledge of Jesus Christ resting at ease? <RH, January 8, 1889 par. 1>

"Verily, verily, I say unto you, He that believeth on me hath everlasting life. I am that bread of life. Your fathers did eat manna in the wilderness, and are dead. This is the bread which cometh down from heaven, that a man may eat thereof, and not die. I am the living bread which came down from heaven; if a man eat of this bread, he shall live forever; and the bread that I will give is my flesh, which I will give for the life of the world." "Verily, verily, I say unto you, Except ye eat the flesh of the Son of man, and drink his blood, ye have no life in you. Whoso eateth my flesh, and drinketh my blood, hath eternal life; and I will raise him up at the last day. For my flesh is meat indeed, and my blood is drink indeed. He that eateth my flesh, and drinketh my blood, dwelleth in me, and I in him. As the living Father hath sent me, and I live by the Father; so he that eateth me, even he shall live by me." "Many therefore of his disciples, when they had heard this, said, This is an hard saying; who can hear it? When Jesus knew in himself that his disciples murmured at it, he said unto them. Doth this offend you? What and if ye shall see the Son of man ascend up where he was before?" Now mark the explanation of this statement clothed in such mystery: "It is the Spirit that quickeneth; the flesh profiteth nothing; the words that I speak unto you, they are spirit, and they are life." <RH, January 8, 1889 par. 2>

May these words be carefully pondered, for they are of deep import. First, we can have no living connection with Christ unless we eat his flesh and drink his blood. We are to come into as close relationship to Christ as the branches bear to the vine; for as the sap, flowing through the parent stalk, is taken up by the branches, and nourishes them, so every word that proceeds from God gives life to the child of God. "The words that I speak unto you, they are spirit, and they are life." All who are doers of the word will be one with Christ, and will walk with God, as did Enoch. <RH, January 8, 1889 par. 3>

Christ has identified his interests with those of suffering humanity; and he has shown how much he estimates the worth of the soul, in that he left all the glory and honor he had enjoyed in heaven, and for our sakes became poor, that we through his poverty might be made rich. He came to our world to suffer reproach, mockery, rejection, and crucifixion, that he might bring salvation within the reach of all,—the rich and the poor, the high and the low. What, I ask you, are we who have been so highly favored by the Son of God, doing toward accomplishing the work left us to do,—that of bringing the light to others, that they may have eternal life? What are we doing to save our fellow-men? The Saviour declares, "He that believeth on the Son hath everlasting life; and he that believeth not the Son shall not see life; but the wrath of God abideth on him." <RH, January 8, 1889 par. 4>

Without Christ the soul is "dead in trespasses and sins," and unless it shall become one with Christ, and be quickened

by the grace of God, it must be lost. It is important for each individual to know that he is abiding in Christ. If we are indeed in Christ, we shall have a deep, settled purpose to do all that is in our power to reveal the truth to those who are far off, and to those who are near. Christ says to his followers, "Ye are the light of the world." Having a knowledge of the truth ourselves, we must practice its principles, or it will be only a curse to sink us deeper in perdition. We must not only be prayerful, and anxious to know what is right, but we must love to do the right. <RH, January 8, 1889 par. 5>

God is life, and love, and light. The gospel of truth, emanating from God, must be appropriated by his followers, as the branch appropriates the nourishment in the sap flowing from the true vine. The mind and heart will then be, not only enlightened, but cleansed and purified. All who are abiding in Christ will do the work of Christ. The earnest invitation comes down along the lines to our time, "Whosoever will, let him take of the water of life freely;" and it embraces all,--young and old, rich and poor, learned and ignorant, bond and free. <RH, January 8, 1889 par. 6>

What are we doing to proclaim Christ to the world? What sacrifices are we making to second his efforts? Who is putting forth every effort to bring the light of truth to others, that they may be enriched by its imperishable treasure? Millions of human beings are perishing for the water of life; and what excuse will many have to give in the judgment for their love of ease and amusement, and for indulging in self-gratification? They put forth no personal effort, neither do they give of the money which the Lord has intrusted to their keeping for the very purpose of blessing their fellow-men and bringing salvation to the doors of those who are ignorant of truth and righteousness. A free gospel, and yet bound away from hungering souls for want of money and self-denying, self-sacrificing workers! The Rock of salvation was smitten for you to drink. For Christ's sake, drink, and he will be in you a well of water, springing up into everlasting life. If you drink, and your soul is refreshed, you will want others to drink, that they may be refreshed. Your hearts will be softened, your souls invigorated. <RH, January 8, 1889 par. 7>

The world and the churches are breaking God's law, and the warning must be given, "If any man worship the beast and his image, and receive his mark in his forehead or in his hand, the same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of his indignation." With such a curse hanging over the transgressors of God's holy Sabbath, should we not show greater earnestness, greater zeal? Why are we so indifferent, so selfish, so engrossed in temporal interests? Is our interest separated from Jesus? Has the truth become too pointed, too close in its application to our souls; and like the disciples of Christ who were offended, have we turned away to the beggarly elements of the world? We spend money for selfish purposes, and gratify our own desires, while souls are dying without a knowledge of Jesus and the truth. How long shall this continue? <RH, January 8, 1889 par. 8>

All should have a living faith,--a faith which works by love, and purifies the soul. Men and women are ready to do anything to indulge self, but how little are they willing to do for Jesus, and for their fellow-men who are perishing for the want of the truth! Claim not to be a member of the royal family unless you can show your holy pedigree,--that you are eating Christ's flesh and drinking his blood, and are a partaker of the divine nature. Let us see what Jesus, our Redeemer, has said: "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. 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. Wherefore, if God so clothed the grass of the field, which today is, and tomorrow is cast into the oven, shall he not much more clothe you, O ye of little faith? Therefore take no thought, saying, What shall we eat? or, What shall we drink? or, Wherewithal shall we be clothed? (for after all these things do the Gentiles seek); for your Heavenly Father knoweth that ye have need of all these things. But seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you." <RH, January 8, 1889 par. 9>

"Sell that ye have, and give alms; provide yourselves bags which wax not old, a treasure in the heavens that faileth not, where no thief approacheth, neither moth corrupteth; 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. Blessed are those servants, whom the Lord when he cometh shall find watching; verily I say unto you, that he shall gird himself, and make them to sit down to meat, and will come forth and serve them. And if he shall come in the second watch, or come in the third watch, and find them so, blessed be those servants. And this know, that if the good man of the house had known what hour the thief would come, he would have watched, and not have suffered his house to be broken through. Be ye therefore ready also; for the Son of man cometh at an hour when ye think not." <RH, January 8, 1889 par. 10>

Has not the time come when we should begin to cut down our possessions? May God help you who can do something



now to make an investment in the bank of heaven. We do not ask a loan, but a free-will offering,--a return to the Master of his own goods which he has lent you. If you love God supremely, and your neighbor as yourself, we believe you will give tangible proofs of the same in free-will offerings for our mission work. There are souls to be saved, and may you be co-workers with Jesus Christ in saving these souls for whom Christ has given his life. The Lord will bless you in the good fruit you may bear to his glory. May the same Holy Spirit which inspired the Bible take possession of your hearts, leading you to love his word, which is Spirit and life. May it open your eyes to discover the things of the Spirit of God. The reason there is so much dwarfed religion today is because people have not brought practical self-denial and self-sacrifice into their lives. We must needs be stimulated by calling to mind the life of the martyrs and holy men of God, who appreciated the truth above gold, silver, and earthly possessions, and even above life itself. They had vigorous faith and piety, unbending principle, for they were eating daily of Christ's flesh, and drinking his blood. They read the word of God; they meditated upon it, and believed it. They obeyed that word, and were therefore practical Christians. Such will hear, "Well done, good and faithful servant," from the lips of the Master. Our nourishment must be drawn from the Bible, and such sustenance will be as enduring as eternity. <RH, January 8, 1889 par. 11>

## **February 12, 1889 Revival Work in the Battle Creek Church.**

The revival services held during the week of prayer and since that time have accomplished a good work in the Battle Creek church. Elds. A. T. Jones, J. O. Corliss, and others took an active part in conducting the meetings. The principal topic dwelt upon was justification by faith, and this truth came as meat in due season to the people of God. The living oracles of God were presented in new and precious light. The Holy Spirit, working through human agencies, revealed the deep significance of long-known truths relating to the new and startling movements in the development of the Religious Amendment to the Constitution. This made the meetings of more than usual interest as the application of prophecy was plainly made to our own time. The Lord worked with the efforts of his servants, and made his work effective. <RH, February 12, 1889 par. 1>

Through all Scripture, in both the Old and the New Testaments, Christ himself speaks; for he is the Word of God; and he who communicates his word is only the instrument of his power. There must be the co-operation of the divine with the human, or the ministry of the word will be powerless. Said Christ, "Without me, ye can do nothing." The truth as it is in Jesus, accompanied by divine energy, has been brought before the people, and we have reason to praise God that it has been with marked effect upon the church. The work of deep heart-searching has been gradually going forward. Many have sought the Lord with confession of sins and contrition of soul, and have been blessed and made joyful by the God of their salvation. Those who have hitherto been almost destitute of faith have discerned its simplicity, and have been enabled to lay hold of the promises of God. They could truly say, with the prophet, "The hand of our God is upon all them . . . that seek him;- but his power and his wrath is against all them that forsake him. So we fasted and besought our God for this, and he was entreated of us." The prophet trusted not in man, but in God alone, and he received help. So it has been with the church. Their offerings were accepted, their faith was directed to Christ, our Righteousness, and the glory of the only begotten of the Father, full of grace and truth, has been revealed to their souls. Personal efforts have been made to reach those who were backslidden and enshrouded in darkness. But while many have found light and peace, there are still others in this large church who need a deep work of grace wrought in their hearts. <RH, February 12, 1889 par. 2>

Meetings were held in the College which were intensely interesting. The Spirit of the Lord wrought upon hearts, and there was a precious work done in the conversion of souls. There has been no excitement felt or manifested. The work has been accomplished by the deep movings of the Spirit of God, and men have moved intelligently and in faith. The manner in which God works is always determined by the necessities of the case. The Spirit of the Lord, with its still, small voice, invites sinners to come to Christ, saying, "Turn ye, turn ye, for why will ye die?" "Come unto me all ye that labor and are heavy-laden, and I will give you rest." Divine wisdom suggests ways and means of reaching the conscience and the understanding. Precious facts in the history of revealed truth and in Christian experience were presented, and decisions were fully made on the Lord's side. Sinners were led to behold the Lamb of God who taketh away the sins of the world. The Christian life, which had before seemed to them undesirable and full of inconsistencies, now appeared in its true light, in remarkable symmetry and beauty. He who had been to them as a root out of dry ground, without form or comeliness, became "the chiefest among ten thousand," and the one altogether lovely. <RH, February 12, 1889 par. 3>

All heaven is interested in the salvation of souls. As one after another of these students of Battle Creek College,

hitherto ignorant of the truth and of the saving grace of God, espoused the cause of Christ, what joy was there in the heavenly courts! As they gave expression to their hope in Christ, it was not surprising that joy and gratitude to God were expressed by the workers. <RH, February 12, 1889 par. 4>

Meetings were held in the morning at half-past five in the Sanitarium Hospital. I had much freedom in speaking to the workers from the various departments of the Sanitarium. From morning to morning, the social meetings increased in interest, and many precious testimonies were borne, expressing the joy that souls had found in believing in Jesus. There were many whose minds had been clouded with doubt, but the light received from the explanation of Scripture encouraged their faith, while the truth was revealed to their minds and hearts in a light in which they had never before seen it. They also had clearer views of the mercy, goodness, and love of God, and realized something of how dishonoring to their Maker was their unbelief. These meetings were protracted for the period of three weeks, and we deeply regretted that they could not have been longer continued. <RH, February 12, 1889 par. 5>

The constant and diligent work which must be faithfully performed in the Sanitarium, makes it difficult to give extended time to meetings. The attendance and treatment of invalids require constant vigilance. But I thank the Lord for the moral and religious influence that is felt in the Sanitarium. I thank God for the good work done in the Sabbath-school, the missionary meetings, and in the regular religious services for patients and helpers. Those who bear weighty responsibilities acted an interested part in the services. There are many who become interested in the truth at the institution, and many are here converted to God. Here is a broad missionary field, and a most thorough missionary work can be accomplished by wise and well-directed effort. If all who have a knowledge of the truth will daily put on the Lord Jesus Christ, and by a well-ordered life and godly conversation correctly represent what they claim to believe, a work may be accomplished in the salvation of souls that will make Heaven rejoice. God forbid that any one connected with this institution should be actuated in the smallest degree by selfish, worldly motives. The gospel of Christ will admit of no compromise. In the Sanitarium the people of God are brought into close connection with the people of the world; but the Lord requires his people to keep themselves unspotted from the world. He wants them to shine as lights in the midst of men. The Lord, in his providence, will yet cause the truth of his word to shine in the courts of kings, even going forth from this institution. The principles of divine truth are to be revealed in such a way as to affect the philosophy and the customs of men, both in society and in family life, and have a molding influence on individual character. To be the light of the world means more than many suppose. The receivers of the word of God are the active instruments in diffusing light to others. Those who go forth with a knowledge of how to treat the sick, and of the principles of temperance, in eating, drinking, and dressing, many not only do a work to relieve physical suffering, but also lead souls to the Great Physician for healing. This is what Christ meant when he said, "Ye are the light of the world." The broad commission of revealing Christ to the world is given to every Christian, and none are to refuse to shine. <RH, February 12, 1889 par. 6>

Meetings were held with the workers of the publishing-house from twelve to one o'clock daily. I had the privilege of speaking to the workers here, as the Lord gave me utterance, and these seasons were refreshing to my soul. Some time was devoted to social meeting. Many good testimonies were borne, and it made my heart glad to see those who had been connected with the publishing work for a period of thirty years, rejoice as young converts rejoice in their first love. They expressed their gladness and gratitude of heart for the sermons that had been preached by Bro. A. T. Jones; they saw the truth, goodness, mercy, and love of God as they never before had seen it. They humbled their hearts, confessed their sins, and removed everything that had separated their souls from God, and the Lord had put a new song into their mouth, even praises unto his name. It was manifest that a renovation had taken place; for they expressed their determination of soul to work earnestly to counteract the evil influence they had exerted in the past. There were many who testified that they were free in the Lord,--not free from temptations; for they had these to contend with every day,--but they believed that their sins were forgiven. O, how we long to have every soul come out into the liberty of the sons of God! Will any of these who have tasted of the Bread of Life every loathe the manna that has been so sweet to their souls at these meetings? Thank God that every one may have the privilege of gathering according to his wants. Jesus dispenses his gifts liberally. May the good work begun in the Battle Creek church be carried onward and upward till every soul shall be consecrated, purified, refined, and fitted for the society of heavenly angels!

Mrs. E. G. White. <RH, February 12, 1889 par. 7>  
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**February 19, 1889 Where Are the Nine?**

A decided advancement in spirituality, piety, charity, and activity, has been made as the result of the special meetings in the Battle Creek church. Discourses were preached on the sin of robbing God in tithes and offerings. The prophet exclaims, "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 store-house, 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." [<RH, February 19, 1889 par. 1>](#)

Many confessed that they had not paid tithes for years; and we know that God cannot bless those who are robbing him, and that the church must suffer in consequence of the sins of its individual members. There are a large number of names on our church books; and if all would be prompt in paying an honest tithe to the Lord, which is his portion, the treasury would not lack for means. From all countries and tongues and peoples is heard the Macedonian cry, "Come over and help us." There are openings for the truth in every land. Those who are not of our faith are calling for the living preacher. Our publications are doing a good work, but the people say, "We want the living speaker to teach us the truth more fully." The mission field is as broad as the world, and yet the work is bound by those who are not giving to the Lord his own portion, designed to be used in just this kind of work. The withholding of means that is due to God places barriers in the way of accomplishing work that should be done by those who have been enlightened by the truth. As the sin of robbing God was presented, the people received clearer views of their duty and privilege in this matter. One brother said that for two years he had not paid his tithes, and he was in despair; but as he confessed his sin, he began to gather hope. "What shall I do?" he asked. I said, "Give your note to the treasurer of the church; that will be business-like." He thought that was a rather strange request; but he sat down, and began to write, "For value received, I promise to pay--" He looked up, as if to say, Is that the proper form in which to write out a note to the Lord? "Yes," he continued, "for value received. Have I not been receiving the blessings of God day after day? Have not the angels guarded me? Has not the Lord blessed me with all spiritual and temporal blessings? For value received, I promise to pay the sum of \$571.50 to the church treasurer." After doing all he could do on his part, he was a happy man. In a few days he took up his note, and paid his tithe into the treasury. He had also made a Christmas donation of \$125. Another brother gave a note for \$1,000, expecting to meet it in a few weeks; and another gave a note for \$300. [<RH, February 19, 1889 par. 2>](#)

Robbing God involves the most serious consequences. The soul is placed in peril when this is done; for the blessing of God is withdrawn. About \$2,000 was raised to restore tithes and offerings that have been withheld in the past. It has been proposed that these long-withheld tithes and offerings be devoted to the European missions. Nearly \$6,000, reckoning the Christmas offerings, was thus raised for the foreign mission work. The sympathies of God's people should be aroused in every church throughout our land, and there should be unselfish action to meet the necessities of different mission fields. Men should testify to their interest in the cause of God by giving of their substance. If such an interest were manifested, the bond of Christian brotherhood would exist and increase in strength between all the members of Christ's family. This work of faithfully bringing in all the tithes, that there may be meat in the house of God, would supply laborers for both home and foreign fields. Although books and publications upon present truth are pouring out their treasures of knowledge to all parts of the world, yet missionary posts must be established at different points. The living preacher must proclaim the words of life and salvation. There are open fields inviting workers to enter. The harvest is ripe, and the earnest Macedonian cry for laborers is heard from every part of the world. We have no great men to send; but there are many single-hearted sons and daughters of God who will take hold of the work at any place, and God will give them wisdom, if they are meek and lowly followers of Jesus. [<RH, February 19, 1889 par. 3>](#)

The Lord came very near to his people on the Sabbath of Jan. 5. The blessing of the Lord rested upon me in a large measure as I spoke to the people. I know that the hearers were enlightened by the Spirit of God. We all felt the softening, subduing influence of his grace upon our hearts. It remains to be seen if those who have been blessed of God in the bestowal of the richness of his grace, will be like the nine lepers who were not found giving glory to God. Will the number be in proportion as of one to ten, of those who will return to praise and glorify his name? How much more joy would there be in heaven if with pen and voice of grateful acknowledgment the proportion might be reversed! How much more rejoicing would there be in heaven if all those who have received the marked evidences of God's compassionate love would respond with thanksgiving, making it evident that they have not received the grace of God in vain! [<RH, February 19, 1889 par. 4>](#)

A certain old soldier of the cross of Christ, who had trained his heart to praise God, had always a testimony full of

rejoicing and thanksgiving. His store of grace was increased as he rendered thanks to God. So it may be with us all. How readily do we express our sorrow, pouring into sympathizing ears our griefs and woes! How easily do we gather the clouds of darkness and discouragement about our souls, and shadow the pathway of others by mourning and complaining! Why should we not change this habit, and let offerings of gratitude flow forth from a full fountain of love to God? Why should we not have hearts to appreciate the goodness and loving-kindness of our Heavenly Father? How does God look upon those who have no acknowledgment to make of the visitation of his grace; who reflect no glory to the beneficent Giver of all good? <RH, February 19, 1889 par. 5>

Have we not fasted and prayed and afflicted our souls over the backslidden condition of the church? Has the Lord heard your prayers in Battle Creek? Has the light and glory of God arisen upon you? Then arise and shine, showing forth the praises of Him who hath called you out of darkness into his marvelous light. If you are grateful, if Christ has removed your sins as a thick cloud, raise your voice in thanksgiving, and tell of his goodness, and let other churches be encouraged by the good news of the work among us. We have so long educated our souls to sigh and complain and groan and murmur, that we feel little obligation to magnify the Lord of hosts when he gives us the light and freedom of his Spirit. <RH, February 19, 1889 par. 6>

A large congregation assembled in the Tabernacle on the occasion referred to, and the results of the good work that had been in progress were made manifest. The gospel of Christ was not only heard, but the hearers of the word became doers also. There were one hundred and eighty-five willing testimonies borne in this meeting, and many said it was the best social meeting they had ever attended in the Tabernacle. There was a general conviction of the sin of unbelief, and of the sin of neglecting to improve the talents that God had given to his people. <RH, February 19, 1889 par. 7>

Christ has said, "Ye shall be witnesses unto me." You are to hold forth the word of life, to let your light so shine before men that they, seeing your good works, may glorify your Father who is in heaven. The confession of the church, the declaration of the evidences of God's truth, love, faithfulness, and power, are chosen agencies of heaven to reveal Christ's pardoning love to the world. The testimonies of the people of God, when impressed by his Spirit, convict men of the sin of neglecting so great salvation. While men who are converted to God acknowledge his power through patriarchs and prophets, they have a more interesting testimony to bear concerning the miracles of the grace of Christ, the ever-living Saviour, in their present and personal experiences. These precious acknowledgments of the goodness, forbearance, and love of God, when accompanied by a consistent life, carry with them an irresistible power, that results in the salvation of souls. Says the apostle, "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, February 19, 1889 par. 8>

Every important truth received into the heart must find expression in the life. It is in proportion to the reception of the love of Christ that men desire to proclaim its power to others; and the very act of proclaiming it, deepens and intensifies its value to their own souls. Those whose souls are full of the love of Christ, are full of eagerness to make disclosures of the comfort, hope, and peace that pervade their hearts. They feel as did Paul when he said, "Unto me, which am less than the least of all saints, is this grace given, that I should preach among the Gentiles the unsearchable riches of Christ; and to make all men see what is the fellowship of the mystery, which from the beginning of the world hath been hid in God, who created all things by Jesus Christ: to the intent that now unto the principalities and powers in heavenly places might be known to the church, the manifold wisdom of God, according to the eternal purpose which he purposed in Christ Jesus our Lord." <RH, February 19, 1889 par. 9>

The churches which have been made sensible of the deep movings of the Spirit of God, have reached an important point in their experience. The Lord has manifested his willingness to bless those who will seek him with undivided hearts. The work of salvation cannot go forward without the co-operation of the human and the divine. The conditions of progress are plainly marked out in the word of God. You are to "work out your own salvation with fear and trembling;" and then "it is God that worketh in you, both to will and to do of his own good pleasure." Those who have been made partakers of Christ's love, have been placed under new obligations to God and man, and have been set apart for the work of saving souls. They are to wear Christ's armor, and fight the battles of the Lord. Let every soul who has tasted and seen that the Lord is good, look their duties in the face. They are to confess Christ before the world. They are to bring the great truths which they have received before their fellow-men; for God has made them the depositaries of his light and truth. Jesus came to seek and to save that which was lost, and we are laborers together with him. Christ was the faithful shepherd that was willing to leave the ninety and nine and go into the desert to seek and save the one lost sheep. <RH, February 19, 1889 par. 10>

Though years have rolled into eternity since many first heard the truth, there are those who have never drank of the fountain of living waters, and therefore they cannot intelligently lead others to the fountain. It is for this very class who are feeding on husks, that Jesus feels the tenderest interest and sympathy. Over one sinner that repenteth there is greater joy than over ninety and nine just persons that need no repentance. The work of every church-member in our land is to



seek and to save that which was lost. <RH, February 19, 1889 par. 11>

"Let the lower lights be burning." Let the individual members of the church take up their appointed work of diffusing as well as receiving light. Not one is excusable in being an idler in the Lord's vineyard. Additional light has been received by the Battle Creek church; but in order to retain this light, and to have it increase, it will be essential to recognize your responsibility before God. We cannot mark out a precise, rigid, iron-clad rule which you must follow in your missionary efforts. If you seek wisdom of God, asking in faith, nothing wavering, it shall be given, and given liberally. In working for others, you will be constantly strengthening yourself, and you may become polished instruments in the hands of God for disseminating the truth. <RH, February 19, 1889 par. 12>

## February 26, 1889 In Him Is Light.

\*[Sermon at South Lancaster, Mass., Jan. 19, 1889.]

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By Mrs. E. G. White.  
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I feel grateful to God for his great mercy and love toward us, and I desire to be able to comprehend more and more of the character of our Lord Jesus Christ. When we think of what he has done for us, how can we ever doubt him? How can we resist his pleadings and his goodness? Why is it that we have shown such indifference and coldness as we have in the past? I am so anxious that all should drink in the mercy and the love of Jesus. The more we talk of his love and power, the more we shall have to tell of his tender compassion and truth. <RH, February 26, 1889 par. 1>

All heaven has been looking with intense interest upon those who claim to be God's commandment-keeping people. Here are the people who ought to be able to claim all the rich promises of God; who ought to be going on from glory to glory and from strength to strength; who ought to be in a position to reflect glory to God in the works that they do. Jesus has said, "Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven." <RH, February 26, 1889 par. 2>

We have received the rich blessing of God; but we must not stop here. We are to catch more and more the divine rays of light from heaven. We are to stand just where we can receive the light and reflect it, in its glory, upon the pathway of others. There has never been a time when we could feel more courage and confidence in the work than at the present time. There are many in our world who do not keep the commandments of God, nor make any profession of so doing, and yet they claim all his blessings. They are willing to accept and appropriate his promises, without heeding the conditions upon which they are based. They have no right to the blessings they claim. But why should not those who are keeping his commandments lay hold of the promises that have been given to the children of God? We can see Christ's righteousness in the law. In the cross of Calvary, "mercy and truth are met together; righteousness and peace have kissed each other." This is the blending that there should be in our work. Truth and righteousness must be presented with the love of God as it was manifested in Jesus. What purity will then be seen! What a cleansing of every moral defilement will be shown to be necessary! Then, when this is done, the stubbornness of the will which has kept so many away from the light, as they behold the preciousness of the Redeemer, his mercy and pity, will all be melted away from their souls. Every one of us must fall on the Rock and be broken. Will there be one who will retain his stubbornness? Will there be one who will cling to his self-righteousness? Will there be one who will not catch sight of the preciousness of Christ? Is there a heart here that will not be subdued by the love of Jesus? Will any retain one particle of self-esteem? <RH, February 26, 1889 par. 3>

We need to come still closer to God. After Moses had been assured that his request was answered, and that God would go up with him, he pleaded still for greater blessings. "Show me thy glory," was his prayer. And God listened to that mighty man of faith, and he said, "I will make all my goodness pass before thee; and I will proclaim the name of the Lord before thee; and will be gracious to whom I will be gracious, and will show mercy on whom I will show mercy. . . . And the Lord said, Behold, there is a place by me, and thou shalt stand upon a rock; and it shall come to pass, while my glory passeth by, that I will put thee in a cleft of the rock, and will cover thee with my hand while I pass by." "And the Lord passed by before him, and proclaimed, The Lord, the Lord God, merciful and gracious, long-suffering, and abundant in goodness and truth." <RH, February 26, 1889 par. 4>

Why is it that our hearts have been so insensible to the love of God? Why have we had so hard a judgment of our Heavenly Father? From the light that God has given me, I know that Satan has misrepresented our God in every possible way. He has cast his hellish shadow athwart our pathway, that we might not discern our God as a God of

mercy, compassion, and truth. This is why the iron has entered into our souls. Then we have talked of the darkness that the evil one has cast upon us, and we have bemoaned our condition; and in so doing, we have only spread the shadow over other souls, and that which has injured us was an injury to them. As we have uttered our words of unbelief, others have been enshrouded in darkness and doubt. We cannot afford to do this work. We thus put our kind Heavenly Father in a false light. All this should change. We must gather up the rays of divine truth, and let our light shine upon the darkened pathway of others. Heaven's light shines for those who will follow Christ, the light of the world. He says, "He that followeth me shall not walk in darkness, but shall have the light of life." <RH, February 26, 1889 par. 5>

What kind of recommendation do you give to the world of the religion of Christ, if you go repining and complaining, and filled with sorrow? Those who keep the commandments of God should make it manifest that the truth is sanctifying the soul, refining and purifying the thoughts, and elevating the character and life. Christ has died that the moral image of God might be restored in our souls, and might be reflected to those around us. We need to drink deeper and deeper of the fountain of life. I hope that not a soul will be satisfied without making thorough work for eternity; and from this time on, may it be seen, both by precept and example, that you are representatives of Christ. You may have a living testimony to bear: "Hear what the Lord has done for my soul" The Lord is ready to impart still greater blessings. He permitted all his goodness to pass before Moses; he proclaimed his character to him as a God full of mercy, long-suffering, and gracious--forgiving iniquity, transgression, and sin. Moses was to represent this character to the people of Israel, and we are to do the same. We are to go forth to proclaim the goodness of God, and to make plain his real character before the people. We are to reflect his glory. Have we done this in the past? Have we revealed the character of our Lord by precept and example? Have we not joined in the work of the enemy of souls, and misrepresented our Heavenly Father? Have we not been passing judgment on our brethren, criticising their words and actions? Then the love of God has not been enthroned in our souls. Let us make a decided change. Let us declare the character of God to the people as Moses did to Israel, both in spirit and life. We are to catch the light of his countenance, full of compassion and love, and reflect it to perishing souls. <RH, February 26, 1889 par. 6>

I beseech you to keep reaching out after God, to keep drinking of the fountain of living water. You may be as a tree planted by the rivers of waters, whose leaf does not wither. You may be full of moisture, and may be able to refresh others, and to give them grace and comfort. I love Jesus now; and I want to know more and more of him. I have only begun to know him, but there is an eternity before us in which there will be revealings of his glory, and we shall become better and better acquainted with our divine Lord, and have a more comprehensive knowledge of him. <RH, February 26, 1889 par. 7>

Jesus has said, "Ye are the light of the world" Will we fulfill this statement, and be indeed the light of the world? Or shall we go on in our course of murmuring and complaining, and be the darkness of the world? O, kindle your taper at the divine altar. <RH, February 26, 1889 par. 8>

How was it with the children of Israel in the wilderness?--They were protected on every side; the pillar of cloud by day and of fire by night was over them; but they did not appreciate the blessings they enjoyed. They murmured and complained, and God finally permitted the serpents to bite them, that they might be brought to a realizing sense of his care and protection. It was the power of God that had before kept the venomous serpents of the wilderness from stinging them. When the serpents were permitted to bite them, the command came to Moses to lift up a brazen serpent on a pole, and to tell the people that if they would look upon it, they should live. Suppose that one had said, "O, my wounds are too grievous. I am so full of fever and suffering that I cannot raise my eyes. Wait till I am a little better." Could he get better without following the directions?--No, he would only grow worse and worse, and die. The only remedy was to fasten his eyes on the brazen serpent. The instruction was, "Look and live," and every soul who did this was healed. <RH, February 26, 1889 par. 9>

"As Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up." And every sin-sick soul, bitten and deceived by the serpent, may "look and live." How many delay to look! They think they must make themselves a little better before they can come to Jesus. But we cannot do this. Our only hope is to look and live. We have abundant reason to praise God that we have not perished by the way, and that he is so ready now to heal us of all our wounds. "Wash you, make you clean." The fountain has been provided. May God help you to "look and live!" <RH, February 26, 1889 par. 10>

## **March 5, 1889 Meetings at South Lancaster, Mass.**

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By Mrs. E. G. White.  
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Special meetings began at South Lancaster on Friday, Jan. 11. We were glad to find the church well filled with those who had come to receive benefit from the meetings. There were many persons present whom we had never met before, and their presence testified to the power of God to convert souls, and to turn men's feet into the path of his commandments. Delegates were present from Maine, Connecticut, Massachusetts, and other States. We realized that there was a work to be done in setting things in order, which man's best efforts could not accomplish without the aid of God. Our hearts were drawn out in earnest supplication to God that he would work in our behalf. We had a message of present truth for the people; and if they would place themselves in the channel of light, they would be prepared to do a work for others similar to the work that should be done for them. <RH, March 5, 1889 par. 1>

On Sabbath afternoon I had freedom in presenting to the people the necessity of obeying the law of God. It is not enough to say that we believe. We must have that genuine faith which works by love, and purifies the soul. God has given us a perfect standard of righteousness in his law. "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." This comprehends the whole duty of man to his God and to his neighbor. We owe to God our life, and all that makes life desirable, and when we refuse to render obedience to him, we rob and defraud our own souls. No man can choose his own way without deep ingratitude to God; in so doing he renders to God enmity for love. <RH, March 5, 1889 par. 2>

We felt burdened for those who had been bearing the message of truth to others, lest they should close their hearts to some of the precious rays of heaven's light that God has sent them. Jesus rejoiced when his followers received his messages of truth. At one time he raised his eyes to heaven, and said, "I thank thee, O Father, Lord of heaven and earth, because thou hast hid these things from the wise and prudent, and hast revealed them unto babes." The precious Saviour, who brought life and immortality to light, rejoiced that the plan of salvation could be understood by those who were humble in spirit, although the proud and self-sufficient could not comprehend its mystery. The worldly-wise cannot see the beauty of that truth which Christ constantly opens to the understanding of those who have a willing, childlike desire to be loyal to God. To the humble the truth is the power of God unto salvation. <RH, March 5, 1889 par. 3>

On Sabbath afternoon, many hearts were touched, and many souls were fed on the bread that cometh down from heaven. After the discourse we enjoyed a precious social meeting. The Lord came very near, and convicted souls of their great need of his grace and love. We felt the necessity of presenting Christ as a Saviour who was not afar off, but nigh at hand. When the Spirit of God begins to work upon the hearts of men, the fruit is seen in confession of sin, and restitution for wrongs. All through the meetings, as the people sought to draw nearer to God, they brought forth works meet for repentance by confessing one to another where they had wronged each other by word or act. Wild, clamorous cries and exercises are no evidence that the Spirit of God is at work. The Lord manifested himself to Elijah in the still small voice. Says Christ, "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." It is the sinner himself who has barred the door. Will he take down the barriers? Will he unbolt the door? The locks are all on his side of the door, not on the Saviour's side. <RH, March 5, 1889 par. 4>

There were many, even among the ministers, who saw the truth as it is in Jesus in a light in which they had never before viewed it. They saw the Saviour as a sin-pardoning Saviour, and the truth as the sanctifier of the soul. "If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." If we would be partakers with Christ of his glory, we must also be willing to share with him in his humiliation. "Though he were a Son, yet learned he obedience by the things which he suffered." This must be the experience of every true child of God. "Forasmuch then as Christ hath suffered for us in the flesh, arm yourselves likewise with the same mind; for he that hath suffered in the flesh hath ceased from sin." <RH, March 5, 1889 par. 5>

We should not murmur if we are called upon to share the suffering part of religion. There are many who do not feel averse to suffering, but they do not exercise simple, living faith. They say they do not know what it means to take God at his word. They have a religion of outward forms and observances. It is painful to see the unbelief that exists in the hearts of many of God's professed followers. We have the most precious truths ever committed to mortals, and the faith of those who have received these truths should correspond to their greatness and value. There are many who seem to feel that they have a great work to do themselves before they can come to Christ for his salvation. They seem to think that Jesus will come in at the very last of their struggle, and give them help by putting the finishing touch to their life-work. It seems difficult for them to understand that Christ is a complete Saviour, and able to save to the uttermost all that come unto God by him. They lose sight of the fact that Christ himself is "the way, the truth, and the life." When we individually rest upon Christ, with full assurance of faith, trusting alone to the efficacy of his blood to cleanse from all sin, we shall have peace in believing that what God has promised he is able to perform. As Christ represented the Father, so we are to represent Christ to the world. We cannot transfer our obligation to others. God desires to make known to you what is the richness of his glory, that you may preach the mystery of salvation to those around you,-- Christ in you the hope of glory. <RH, March 5, 1889 par. 6>

As our brethren and sisters opened their hearts to the light, they obtained a better knowledge of what constitutes faith. The Lord was very precious; he was ready to strengthen his people. The meetings continued a week beyond their first appointment. The school was dismissed, and all made earnest work of seeking the Lord. Eld. Jones came from Boston, and labored most earnestly for the people, speaking twice and sometimes three times a day. The flock of God were fed with soul-nourishing food. The very message the Lord has sent to the people of this time was presented in the discourses. Meetings were in progress from early morning till night, and the results were highly satisfactory. <RH, March 5, 1889 par. 7>

In the early morning meetings I tried to present the paternal love and care of God for his children. The knowledge of God's love is the most effectual knowledge to obtain, that the character may be ennobled, refined, and elevated. Jesus is to be our pattern. The Lord has lessons of the greatest importance for us to learn. He leads us as children to take views of his goodness, mercy, and love, from the simple, lowly life of our dear Redeemer. Christ ever directed the minds of his disciples to God as to a loving Father. He educated his followers to look upon God with confidence and love. When we are overawed with the greatness and justice of God, we are pointed to Jesus, to his spotless character and his infinite love. There we see the Father revealed in the Son, for God is love. <RH, March 5, 1889 par. 8>

Both students and teachers have shared largely in the blessing of God. The deep movings of the Spirit of God have been felt upon almost every heart. The general testimony was borne by those who attended the meeting that they had obtained an experience beyond anything they had known before. They testified their joy that Christ had forgiven their sins. Their hearts were filled with thanksgiving and praise to God. Sweet peace was in their souls. They loved every one, and felt that they could rest in the love of God. <RH, March 5, 1889 par. 9>

I have never seen a revival work go forward with such thoroughness, and yet remain so free from all undue excitement. There was no urging or inviting. The people were not called forward, but there was a solemn realization that Christ came not to call the righteous, but sinners, to repentance. The honest in heart were ready to confess their sins, and to bring forth fruit to God by repentance and restoration, as far as it lay in their power. We seemed to breathe in the very atmosphere of heaven. Angels were indeed hovering around. Friday evening the social service began at five, and it was not closed until nine. No time was lost; for every one had a living testimony to bear. The meeting would have continued hours longer, if it had been allowed to run this full course; but it was thought best to close it at that time. I was not able to sleep that night until nearly day. The Lord had visited his people. And there was joy in heaven among the angels over the repentant sinners that had come back to the Father. What a beautiful sight it was to the universe to see that as fallen men and women beheld Christ, they were changed, taking the impression of his image upon their souls. <RH, March 5, 1889 par. 10>

There were many who testified that as the searching truths had been presented, they had been convicted in the light of the law as transgressors. They had been trusting in their own righteousness. Now they saw it as filthy rags, in comparison with the righteousness of Christ, which is alone acceptable to God. While they had not been open transgressors, they saw themselves depraved and degraded in heart. They had substituted other gods in the place of their Heavenly Father. They had struggled to refrain from sin, but had trusted in their own strength. We should go to Jesus just as we are, confess our sins, and cast our helpless souls upon our compassionate Redeemer. This subdues the pride of the heart, and is a crucifixion of self. In the parable, the father saw the returning prodigal son. He saw his repentance and contrition of soul, and he had compassion on him, and ran, and fell on his neck and kissed him. The son spoke his penitence, saying, "Father, I have sinned against Heaven, and in thy sight, and am no more worthy to be called thy son. But the father said to his servants, Bring forth the best robe, and put it on him; and put a ring on his hand, and shoes on his feet: and bring hither the fatted calf, and kill it; and let us eat, and be merry; for this my son was dead, and is alive again; he was lost, and is found." The prodigal made a full confession of his sin. He made no excuse for his wrong-doing, and he was forgiven, and re-established in his father's house. <RH, March 5, 1889 par. 11>

We thank the Lord, we rejoice, that it is not too late for wanderers to return, with humble confession, and receive a welcome in the Father's house, --to be clothed with the righteousness of Christ. I thank God for this with a full heart every day. We should be the most ungrateful of his creatures, were we indifferent when he works for the children of men in such a marvelous way. We should be like the heath in the desert, if we did not praise God when good cometh. I know that there has been rejoicing in heaven because of the good work done in South Lancaster; and if the angels rejoice, why should not we who have also witnessed the return of wanderers from darkness into the marvelous light of God's love? <RH, March 5, 1889 par. 12>

To know God is the most wonderful knowledge that men can have. There is much wisdom with worldly men; but with all their wisdom, they behold not the beauty and majesty, the justice and wisdom, the goodness and holiness, of the Creator of all worlds. The Lord walks among men by his providences; but his stately stepplings are not heard, his presence is not discerned, his hand is not recognized. The work of Christ's disciples is to shine as lights, making manifest to the world the character of God. They are to catch the increasing rays of light from the word of God, and



reflect them to men enshrouded in the darkness of misapprehension of God. The servants of Christ must rightly represent the character of God and Christ to men. Says the apostle, "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." <RH, March 5, 1889 par. 13>

## March 12, 1889 The Need of Self-Denial.

\*[Morning talk at South Lancaster, Mass.]

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By Mrs. E. G. White.  
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Brethren and sisters, I have felt burdened, lest the work of confession and repentance would not go as deep and thorough as it should, in order to meet the mind of the Spirit of God. We are to draw to the light, that our errors may be revealed. If we make diligent work of repentance, we may come to God, claiming his promise to cleanse us from all unrighteousness. We want to be in a position where we can have the blessing of God, where we can have strength to overcome the temptations that are suggested to our minds by the evil one, and power to rise above the peculiar weaknesses in our character. There must be a warfare of the spirit against the flesh, and through the grace of Christ we may obtain the victory. The divine power working with our efforts will result in the slaying of the old man, and in the renewing of the mind in the image of Him who created it. The divine image has been almost obliterated. The appetites and the passions have led to selfish and injurious indulgences for their gratification, and the flesh has triumphed over the spirit. <RH, March 12, 1889 par. 1>

We should be as firm as was Daniel in controlling the appetites and the desires of the flesh. We must institute a warfare against every sinful inclination, and submit to the control of the Spirit of God. Every time we yield to temptation it becomes easier to yield the next time. The conscience becomes more and more hardened by our indulgence in evil and our association with it, until we become powerless, and evil practices become habitual. Wrong habits are not formed by occasional indulgence in evil, but they are the result of repeated actions, and become more and more fixed and difficult to overcome. How necessary it is that every soul bring the solid timbers of righteousness into his character-building, so that there will be a fixed determination to do right because it is right. We should be in that condition of mind and heart that, should an accident occur, and death result in a moment, our destiny would be decided for heaven, and not for perdition. The great and all-important question to every soul should be, Am I right with God? <RH, March 12, 1889 par. 2>

The young people of our school want to make a success of their education. Daniel made a success, when he feared God, and such a course will lead others to success; for "the fear of the Lord is the beginning of wisdom." You may be in a position where your influence will tell on the Lord's side. It is your exalted privilege to be a victor over the appetites and passions of the flesh, through the strength of Christ. Enoch walked with God for three hundred years. He was in harmony with the will of heaven. Enoch is a representative of the people who are to be translated from the earth. It is not time for us to make a complete surrender to God? We must be in earnest in seeking his blessing. We must crucify the old man, with the affections and lusts, in order to meet the requirements of God. Those who have been blessed of God did not cease seeking him until they knew they had fulfilled his requirements and stood approved before him. <RH, March 12, 1889 par. 3>

In Oakland, in Battle Creek, and in other places where the deep movings of the Spirit of God have been felt, the people confessed their sins, and made restitution for their wrongs. The servants of God desired to make clean work for eternity. They confessed their jealousies, evil-speaking, murmurings, and uncleanness. They desired to have Jesus dwell in their souls, but he can never abide in hearts that are full of uncleanness. We must brush out the corners with the dust-brush. We must not hide our evils. Of course we should not expose evils to the public that are matters to be confessed to God alone. But while it is a disgrace to sin, it is no disgrace to confess sins. I entreat you, Do not rest until your souls stand free before God. You may have ten-fold more success in influencing others than you have had in the past. <RH, March 12, 1889 par. 4>

It is too late in the day for a superficial work. It is time to arise and shine, for the glory of God has risen upon you. It is too late to play into the hands of the enemy. The plowshare must go deep; the fallow ground must be broken up. We need to have our hearts broken. We need to feel how offensive is sin before God. We are to keep the heart with all diligence; for out of it are the issues of life. <RH, March 12, 1889 par. 5>

How far we come from representing the character of Christ! But we must lay hold of his merits by living faith, and claim him as our Saviour. He died on Calvary to save us. Each should make it a personal work between God and his own soul, as though there were no one in the world but himself. When we exercise personal faith, our hearts will not be as cold as an iron wedge; we shall be able to realize what is meant by the psalmist when he says, "Blessed is the man whose sin is covered." Our God says he will forgive transgressions, and remove them as a thick cloud. <RH, March 12, 1889 par. 6>

One brother has made a confession of discontentment because of his small wages. I wish every family in America could have some idea of the way the poor of Europe are situated. They are very destitute, and yet you hear no murmuring or complaining. I visited a family in Valence, France, where the mother was a widow. Her daughter was an intelligent woman, but as she had failed in one part of an examination, she could not obtain a teacher's certificate, and she was obliged to go from house to house sewing, for twenty cents a day. The mother tied on her little white cap, and took her basket on her arm and a crust of bread for lunch, and started for the gardens to work like a man, and receive but twenty cents a day for her labor. The son was a book-binder, diligent and sober, and he received but three dollars a week. They had only one small room to live in, and had but simple, meager food. Still there was no complaint. When this class of persons heard the truth, the tears trickled down their cheeks, and their faces lighted up with love and gratitude to God. One young man, a musician in France, who had heard and rejoiced in the truth of God, was separated from his friends because of his acceptance of the Bible faith; and although his people are wealthy, he could not obtain money to go to Basle, Switzerland, where he could receive a better knowledge of our methods of missionary work. We were soon to go to Torre Pellice, Italy, and we said, "We will go third-class on the cars." This is the way in which the rough, smoking, working peasants travel; but we said, "By this means we can save enough money to send this young man to Basle." <RH, March 12, 1889 par. 7>

I found a great deal of poverty in Europe, for small wages are paid to the laborers. At the silk-factories, men in high positions get but forty cents per day. We saw in the homes of the peasants loaves of bread piled up on a shelf to dry. Upon inquiry, we found that this was done for economy's sake, for it took less to satisfy their hunger when it was dry and hard, than when fresh. Bro. Geymet, a man who understands several languages, was engaging in missionary work with earnestness and with great self-sacrifice. We took a carriage to ascend the mountain, winding up the path he traveled to carry the truth to those who would hear. We were obliged to leave the carriage as the pathway grew narrow, and a terrible precipice yawned beneath us. Winding up and up, he finally came to a stable, and there the peasants gathered to study the Bible. He had to traverse this perilous path at night, as that was the only time the people could meet him. In the winter these poor peasants of Italy live in the stables, that the heat of the cattle may be utilized for their warmth. Our missionaries there get a little milk and bread, and eat it with gladness of heart. This is the way the truth is carried to the people in the Piedmont Valley. <RH, March 12, 1889 par. 8>

At ten and eleven o'clock at night the workers would have to climb over these terrible paths through the mountains, and for seven miles take their way beside precipice and gorge. We asked, "How do you manage to go in safety over these dangerous places?" They answered, "When we come near the precipices, we crawl on our hands and knees." We asked one brother how much he would take to labor a year in the cause of God. He answered, "One hundred dollars," and then said, "You know we wear out shoes and clothes in traveling over the mountains, and we have our families to support." How many of us with families of five and six would be willing to live on such meager pay for the sake of the cause? <RH, March 12, 1889 par. 9>

My heart ached when I saw how the poor had to get along in this country. We would see the children going along eating their dinner, -a piece of dry bread moistened in the water of the fountain. But they were happy, and thought they had nothing to complain of. Why is it that we think we must have our pie and cake and rich puddings, when these very things only hinder us from becoming sanctified to God? We should seek to bring our expenses within our means. I want to see every laborer fully consecrated to the work. Some of our workers have thought that they must go to the very best hotels. But is this the way to do? How can we indulge ourselves, in the face of all the misery and distress that there is around us? How much money is swept from the treasury of God by the everlasting habit of picture taking! All this needless expense is registered in the books of heaven. Is it not best for us to believe that the eye of God is upon us? Shall we not so run that we may obtain the prize, and become temperate in all things? Those who engaged in the games in Paul's time were temperate. They kept a stern control of their appetites and passions, that they might be in the best condition to run and obtain the prize. And what was it?--Simply a corruptible crown; but we run for an incorruptible crown that fadeth not away. We do not run with uncertainty, knowing not whether we may receive the prize or not; for if we fulfill the conditions, there is no doubt in the matter. Those in the races often fell fainting and dead within a few feet of victory, but it need not be so with us. We are not as those who beat the air. Is it not of the highest consequence that the brain nerve-force should not be weakened by indulgence, as we have to contend with spiritual wickedness in high places? We are to keep the body under, and bring it into subjection, that we may accomplish all that is possible.

The self-denial and self-sacrifice involved in this is essential to our good, that we may reach the high standard that God has set before us. Put yourselves to the task. Put your powers to the stretch, and come out into a position where you can reach the perishing around you. Where is your working-power, your skill, your tact, your means? Does not the cause of God call for the best talents, and the highest use of our faculties? Does it not demand that you obtain a knowledge of your God and Saviour? O, let there be no more complaint! "Bring ye all the tithes into the store-house, 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." Let us follow in the steps of Him who, though he was rich, yet for our sakes became poor, that we through his poverty might be rich. Let us be willing to give ourselves for others, as he has given himself for us. <RH, March 12, 1889 par. 10>

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## March 19, 1889 Is It Well With My Soul?

\*[Morning talk at South Lancaster, Mass., Jan. 13, 1889.]

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By Mrs. E. G. White.  
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We have a most decided work to do to prepare for the judgment. The great question is, "How is it with my soul? Have I followed the light that God has given me?" If you have faith now to grasp the promises of God, you will have faith when greater trials come. The present time is all-important time to us. Now is the time to know that Christ is formed within, the hope and glory. We must abide in Christ. Says the Saviour: "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. If a man abide not in me, he is cast forth as a branch, and is withered; and men gather them, and cast them into the fire, and they are burned." But if we abide in him, we may ask what we will, and it shall be done. <RH, March 19, 1889 par. 1>

I have a twin sister who seems unable to understand the simplicity of faith. She is afflicted with disease; but she might be a stronger woman, if she would lay hold of God in simple faith. I wrote to her, saying, "Ask anything you will, that is within my power to obtain, to make you comfortable, and you shall have it." She believed that I meant what I said. She wrote to me about a wheel-chair of which she had heard, that she thought would be a great blessing to her. One had been selected for her, and she wrote with the greatest confidence that I would purchase it. How is it that she could believe in my word, and yet could not believe in the promises of Jesus? When I write to her, I mean to present the matter in this very light. <RH, March 19, 1889 par. 2>

A sister came to me in Oakland, and said, "Don't you remember that you promised to give me 'Vol. IV.' when it was revised and enlarged?" "Did I?" said I, "and did you really believe I meant to do it?" "Certainly," she replied. "Why did you think so?" I asked, "Is it not strange that you should think I would do that, simply because I promised you?" She looked at me in astonishment. She had been complaining to me of her lack of faith in God. "Now," I said, "how is it that you can trust in a promise of mine, but cannot trust your Heavenly Father's word? How is it that you can have faith in a poor, fallible mortal, and cannot rely upon the unchangeable God? I had forgotten my promise; but God never forgets. Why can't you take him at his word, as you take me at my word?" We honor God when we take him at his word, and walk out by faith, believing that he means just what he says. He has not withheld his best gift. "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?" All heaven was poured out to man in that one gift; and how can we doubt our Heavenly Father? <RH, March 19, 1889 par. 3>

The promises of God are rich and abundant; and why is it that there is so little power and success with the messengers of God?--There is a lack of that faith that claims the promises of his word. Let the ministers go before God, and say, "I will not let thee go, except thou bless me." Let them never rise from their knees until the work is accomplished. There is too much preaching done without the ministering that God desires you to do. The minister should not think that his work is done when he leaves the desk. He should go to individual souls, and labor with them in the Spirit of Christ. O, if you would go to the lost, and let your heart break before them, we should see a work similar to that which was done in 1844. Then you might have seen three or four in the orchard, two or three in a barn, five or six in a chamber, pleading with God for souls. When they came to meeting, their faces were lighted up with the glory of God. <RH, March 19, 1889 par. 4>

We talk altogether too much about the power of Satan. It is true that Satan is a powerful being; but I thank God for a mighty Saviour, who cast the evil one from heaven. We talk of our adversary, we pray about him, we think of him; and

he looms up greater and greater in our imagination. Now why not talk of Jesus? Why not think of his power and his love? Satan is pleased to have us magnify his power. Hold up Jesus, meditate upon him, and by beholding, you will become changed into his image. <RH, March 19, 1889 par. 5>

John saw a Lamb on Mount Zion, and with him 144,000, having his Father's name written in their foreheads. They bore the signet of heaven. They reflected the image of God. They were full of the light and the glory of the Holy One. If we would have the image and superscription of God upon us, we must separate ourselves from all iniquity. We must forsake every evil way, and then we must trust our cases in the hands of Christ. While we are working out our own salvation with fear and trembling, God will work in us to will and to do of his own good pleasure. While you must do your part, yet it is God that must give you aid, and sanctify you. Christ makes us penitent that he may forgive us. We have an idea that we must do some part of the work alone. We have thought that there are two or three steps that we must take without any help or support. But this is not so. The Spirit of God is continually wooing and drawing the soul to right purposes, and into harmony with the law of God. The invitation is given to the helpless, "Ho, every one that thirsteth, come ye to the waters, and he that hath no money; come ye, buy, and eat; yea, come, buy wine and milk, without money and without price." As soon as we separate ourselves from evil, and choose to serve God, we shall respond to this invitation. <RH, March 19, 1889 par. 6>

Not one of us should take the first step in the way of transgression. We must not follow our selfish inclinations. We are to deny ourselves, take up our cross, and follow Jesus. We are to do our very best to sever ourselves from everything that is an offense to God. How can you lift up holy hands without wrath and doubting, if you commit iniquity? When you open the Bible, if you are transgressing the law of God, it will seem that all the threatenings of wrath are for your case. When you rise in meeting to bear your testimony, it will be full of unbelief and darkness. Your testimony will misrepresent your Heavenly Father. It will represent him as unwilling to forgive when you want to return to him, and you will dishonor your Redeemer before the congregation. The Lord has promised, "Ye shall seek me and find me, when ye shall search for me with all your heart." Why can you not take the Lord at his word? Why can you not come with an eye single to the glory of God, and appropriate the rich promises he has made? <RH, March 19, 1889 par. 7>

When I was in Europe, a sister wrote to me in the deepest distress. She was in despair, and she wrote, "Can't you say a word of encouragement to me? Can't you tell me of anything I could do to be relieved of my burden?" The night after I had read her letter, I dreamed that I was in a garden, and a stately personage was conducting me through its paths. I was picking the flowers and enjoying the fragrance, when this sister, who was walking by my side, called my attention to some unsightly thistles that were impeding her way. There she was, mourning and grieving. She was not walking in the pathway, following the guide, but was walking among the briars and thorns. "Oh," she mourned, "is it not a pity that this beautiful garden is spoiled with thorns?" Then the guide turned, and said, "Let the thistles alone, for they will only wound you. Gather the roses, and the lilies, and the pinks;" and now she is doing this. Why not have something pleasant to think about? "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, think on these things." <RH, March 19, 1889 par. 8>

Suppose you had a family of children to whom you gave many pleasant and useful things, and they should pick out something that did not seem without objection to them, and should talk of its defects, and mourn and fret because this one thing did not quite meet their approval; how would you think they were repaying your goodness and kindness to them? Would you feel that your efforts were rewarded as they should be? Would it not grieve your heart to find your children so ungrateful, and so unappreciative of your love toward them? <RH, March 19, 1889 par. 9>

The precious Bible is the garden of God, and his promises are the lilies, and the roses, and the pinks. Why do you not gather the fragrant flowers, and leave the thistles alone? Why do you not dwell on the love of Jesus? Why do you not bring gratitude into your life for all the benefits you have received from your Heavenly Father? The more thankfulness you express, the more you will have to express. The whole universe is looking upon us; and see what efforts God has made for our salvation. He has given his only begotten Son to die for us. He was willing to come to our world, to leave the royal throne, that he might save the fallen race of men. Says the prophet, "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. Surely he hath borne our griefs, and carried our sorrows; yet we did esteem him stricken, smitten of God and afflicted. But 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." He made an infinite sacrifice on Calvary's cross for us. Then why is it that we are always talking of our bruises? Why are we not healed? He died to pardon our sins, and to become our righteousness. When Satan comes to tell you that you are sinner, tell him that you know you are, but that Christ came into the world to save sinners, and that makes him your Saviour. I love him; I believe in him today. <RH, March 19, 1889 par. 10>



Let the soul be uplifted from the lowlands of sin to contemplate the God of all goodness, mercy and love, but who will in no wise clear the guilty. Meet goodness with goodness. Cleanse the soul temple from all defilement, and open it to the blessed Spirit of God. We may be bright and shining lights in the world. Let us search our Bibles, digging into its mines for the precious jewels of truth; and all the time we may bear a brighter and a brighter testimony to the glory of God. We may have a little heaven in our hearts as we journey on toward the heaven above. We may learn the song of victory that is to be sung on Mount Zion. I praise God for his match less love to us. <RH, March 19, 1889 par. 11>

## March 26, 1889 The Open Door.

\*[Sermon at Indianapolis, Ind., Feb. 23, 1889.]

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By Mrs. E. G. White.  
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Text: "Be watchful, and strengthen the things which remain, that are ready to die; for I have not found thy works perfect before God." "He that overcometh, the same shall be clothed in white raiment; and I will not blot out his name out of the book of life, but I will confess his name before my Father, and before his angels. He that hath an ear, let him hear what the Spirit saith unto the churches. And to the angel of the church of Philadelphia write: These things saith he that is holy, he that is true, he that hath the key of David, he that openeth, and no man shutteth; and shutteth, and no man openeth; I know thy works; behold, I set before thee an open door, and no man can shut it; for thou hast a little strength, and hast kept my word, and hast not denied my name." Rev. 3:2, 5-8. <RH, March 26, 1889 par. 1>

Those who shall be overcomers are to be highly exalted before God and before his angels. Christ has promised that he will confess their names before his Father and before the holy angels of heaven. He has given us abundant promises to encourage us to be overcomers. The True Witness has given us the assurance that he has set before us an open door, which no man can shut. Those who are seeking to be faithful to God may be denied many of the privileges of the world; their way may be hedged up and their work hindered by the enemies of truth; but there is no power that can close the door of communication between God and their souls. The Christian himself may close this door by indulgence in sin, or by rejection of heaven's light. He may turn away his ears from hearing the message of truth, and in this way sever the connection between God and his soul. <RH, March 26, 1889 par. 2>

You may have ears, and not hear. You may have eyes, and not see the light, nor receive the illumination that God has provided for you. You may close the door to light as effectually as the Pharisees closed the door to Christ when he taught among them. They would not receive the light and knowledge he brought, because it did not come in the way they had expected it to come. Christ was the light of the world, and if they had received the light he graciously brought to them, it would have resulted in their salvation, but they rejected the Holy One of Israel. Christ said of them that they loved darkness rather than light, because their deeds were evil. For every one that doeth evil hateth the light, neither cometh to the light, lest his deeds should be reprov'd." He said, "Ye will not come to me, that ye might have life." The way was open; but by their own course of action they closed the door, and severed their connection with Christ. We may do the same by rejecting light and truth. <RH, March 26, 1889 par. 3>

Those who are willing to be faithful learners in the school of Christ, willing to put to the stretch every God-given power, that they may seek for truth as for hid treasure, will not only have light themselves, but will be able to impart light to those around them. Christ has said of his people, "Ye are the light of the world." It is our privilege to advance daily in the knowledge of our Lord and Saviour. By studying the life of Christ, and by patterning after his character, we may be changed into the same image. When John heard of the growing power of Jesus, he said, "He must increase, but I must decrease." When Christ abides in the heart, we are able to impart to others the light and peace that have been imparted to us. Every day we have the precious privilege of connecting ourselves with Christ, who has set before us an open door. All heaven is at our command. If we are obedient children of God, we may draw daily supplies of grace. Whatever temptations, trials, or persecutions may come upon us, we need not be discouraged. Neither man nor Satan can close the door which Christ has opened for us. <RH, March 26, 1889 par. 4>

We are to live only one day at a time. We do not have to do the work of a life-time in a few hours. We need not look into the future with anxiety; for God has made it possible for us to be overcomers every day, and he will give needed grace, that we may be conquerors. I am glad we have only a day at a time in which to work. We should not undervalue its responsibilities, and devote it to the service of the enemy. We should not spend it in arraying ourselves in fashionable attire, in decorating our homes as if we were to be permanent dwellers upon the earth. We should employ

its moments in trading with our intrusted talents, in using our ability to glorify God, instead of glorifying ourselves. Our whole study should be how we may win the approbation of God. If we are doing his will, with an eye single to his glory, we shall be able to say, "I know that my Redeemer liveth.' Though heart and flesh should fail, Jesus lives to be my strength and my portion forever." One who is ever faithful and true among those who are changeable and false, will be our stay, and will prosper us in all we undertake. We shall find, as we seek to please God, that there is One who is working for us, even He whose name is "Wonderful, Counselor, The mighty God, The everlasting Father, The Prince of peace." <RH, March 26, 1889 par. 5>

There is no reason for our being discouraged, no reason for talking of our trials and doubts. We have done altogether too much of this, but let us put it away. When we meet our friends, we should not strive to relate our worst experiences. Let us try to keep our minds upon the open door that Christ has set before us. Let us dwell upon the soul-comforting thought that Jesus lives to make intercession for us. It is not Christian-like to talk of your troubles and trials. It does not rightly represent Christ or his service. Angels are listening to hear what kind of report you are going to bear to the world about your heavenly Master. Christ does not cast across your pathway that dark shadow of which you complain. It is Satan who darkens your way with his own shadow, but we must not talk of his darkness. Let your conversation be of Him who liveth to make intercession for you before the Father. When you take the hand of a friend, let praise to God be on your lips and in your heart. This will attract his thoughts to Jesus. If you calmly and trustfully contemplate the promises of God, and by simple, childlike faith claim them as your own, you will find that the darkness will vanish. Search the Scriptures, and light will break upon you. Confess the peculiar sins that you have cherished; repent of them, and put them away. If you profess to be followers of Christ while you have cherished worldliness, pride, and formality, you put your Lord to an open shame. The mighty Conqueror has presented toil and struggle as the price of victory. Those who would win the crown must lift and bear the cross. If we keep before us the cross of Calvary, we shall be able to say with Paul, "I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us." <RH, March 26, 1889 par. 6>

By faith we should keep our eyes on Jesus our High Priest, who ministers in heaven for us. No other light has shone or ever will shine upon fallen men, save that which has been and shall be communicated by the Lamb slain from the foundation of the world. We should ever recount our blessings. We should gather them together and hang them in memory's hall. What kind of picture will you hang there today? Will you clothe it in crape, and frame it in mourning? Oh, no. Jesus is not in Joseph's new tomb. He has risen. He has burst the fetters of the grave. He has led captivity captive, and given gifts unto men. He has given us an evidence of what he will do for those whom Satan has placed in the prison houses of death. At his resurrection he opened the tombs of many righteous, took the captives out of the narrow cells, and led them away in triumph to his kingdom. Those who have fallen asleep in Christ shall not be holden of death. They shall be rescued from the grave, and restored to life. <RH, March 26, 1889 par. 7>

Why should we not think of the glorious things that God has promised to his children? You should not keep your mind fastened on the gloom of the grave. You should not mourn that God does not love you. It is Satan that puts these desponding thoughts into your mind. Jesus loves you. I have tested the love of God for many years. I know it is rich and free. He has suffered trials and afflictions to come upon me to draw me nearer to him. He has said, "Draw nigh to God, and he will draw nigh to you." This is the work we should do at this present time. We should be more in earnest, and by living faith we should claim the promises of God. There is such a thing as proving God. Says the prophet, "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 store-house, 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." <RH, March 26, 1889 par. 8>

The more we bring to God's treasure-house, the more we shall have to bring; for he will open ways before us, increasing our substance. I have found this to be true in my own experience. As God multiplies his gifts to us, we must not grow selfish, and withhold from him our tithes and offerings. We each have a part to act in the work of salvation. We are a portion of the great web of humanity, and we should not selfishly separate ourselves from our brethren. By devoting our means to the cause of God, by exercising our talents in his service, by seeking the salvation of souls, we must identify ourselves as those who are interested in the purchase of Christ's blood. "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." <RH, March 26, 1889 par. 9>

It will be known by the fruits you bear whether or not you are keeping the commandments of God. Those who are obedient children will not seek to see how little they can do and yet be saved; they will desire to obtain an abundant entrance into the kingdom of God. They will not murmur when afflictions come upon them. They will bear them with patience; for they will know that their faith is to be strengthened by the trial. Says the apostle, "That the trial of your

faith, being much more precious than of gold that perisheth, though it be tried with fire, might be found unto praise and honor and glory at the appearing of Jesus Christ; whom having not seen, ye love; in whom, though now ye see him not, yet believing, ye rejoice with joy unspeakable and full of glory." The Lord, speaking by his prophet, says, "I will make a man more precious than fine gold; even a man than the golden wedge of Ophir." Though man is a fallen being, he is to be highly exalted through the merits and righteousness of Christ. God has said it. Will we believe it? Will we submit to his refining, cleansing work in our hearts? or will we pursue such a course that our names will be blotted out of the book of life? <RH, March 26, 1889 par. 10>

There are many who profess to believe in Christ, who have never been converted. God cannot approve of a marred, imperfect character. We cannot excuse ourselves before him for our defects and errors, because he has provided help in his Son. He has given us a loving, pitying, all-powerful Saviour, who is able to give us grace that we may overcome every defect of our characters. If we will only submit to God, he will take our minds, and fashion them after his divine mind. I have never dared to say, "I will do this or that." I have been bought with a price. I am not my own. I have been purchased from the slavery of sin. I must have my name retained in the Lamb's book of life. <RH, March 26, 1889 par. 11>

We read these words in Daniel's prophecy: "And at that time, Michael shall stand up, the great prince which standeth for the children of thy people; and there shall be a time of trouble, such as never was since there was a nation even to that same time; and at that time thy people shall be delivered, every one that shall be found written in the book." I want to be among that number who shall have their names written in the book, who shall be delivered. I want the overcomer's reward. The masterly temptations of Satan will overpower many who now profess to believe the truth. Their unworthy course of action, their denial of Christ, will make it necessary for God to blot their names from the book of life. But O, may it not be so with us! Jesus has said, "Behold, I give unto you power to tread on serpents and scorpions, and over all the power of the enemy; and nothing shall by any means hurt you. Notwithstanding, in this rejoice not, that the spirits are subject unto you; but rather rejoice because your names are written in heaven." <RH, March 26, 1889 par. 12>

## **April 2, 1889 Conditions of Acceptance With God.**

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**By Mrs. E. G. White.**  
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"He that covereth his sins shall not prosper; but whoso confesseth and forsaketh them shall have mercy." If any man has been dishonest, and has wronged his neighbor and his God, there is but one course for him to pursue. He must confess his wrong; he must restore again that he has robbed; he must forsake his evil ways, and have repentance toward God, and faith toward our Lord Jesus Christ. <RH, April 2, 1889 par. 1>

A precious work has been done in California and in Battle Creek. We have heard confessions, we have seen restitution. Men and women with countenances lighted up with the glory of God have come into meeting to bear testimony to the willingness of Jesus to forgive sins and to cleanse from all unrighteousness. They had tasted and found that the Lord was good. God is ready to do a similar work for this people. "If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." <RH, April 2, 1889 par. 2>

Jesus has declared, "Except ye eat the flesh of the Son of man, and drink his blood, ye have no life in you." We are composed of what we eat and drink; and as it is in the physical economy, so it is in the spiritual economy. That which we think upon, and meditate upon, will give tone and strength to our spiritual nature. We are to become partakers of the divine nature, having escaped the corruption that is in the world through lust. Jesus has said, "Whoso eateth of my flesh, and drinketh of my blood, hath eternal life; and I will raise him up at the last day." "Abide in me, and I in you. As the branch cannot bear fruit of itself, except it abide in the vine; no more can ye except ye abide in me. I am the vine, ye are the branches. He that abideth in me, and I in him, the same bringeth forth much fruit; for without me ye can do nothing." We are to be partakers of the root and fatness of the vine. We are to be like Christ, full of benevolence and love. We are to possess the characteristics of God. <RH, April 2, 1889 par. 3>

The Lord declared his character to Moses, when he stood with him in the mount. "And the Lord passed by before him, and proclaimed, The Lord, the Lord God, merciful and gracious, long-suffering, and abundant in goodness and truth, keeping mercy for thousands, forgiving iniquity and transgression and sin, and that will by no means clear the guilty." Moses had prayed that God would reveal himself to him. God had assured him that he had found grace in his sight, but Moses was not satisfied. He still pleaded with God, and said, "Now therefore, I pray thee, if I have found grace in thy sight, show me now thy way, that I may know thee, that I may find grace in thy sight; and consider that this

nation is thy people." How many would have been satisfied with the approval of God, and would have asked no further. And the Lord answered Moses, and said, "My presence shall go with thee, and I will give thee rest." Still the man of faith pressed his request before God. "And he said unto him, If thy presence go not with me, carry us not up hence. For wherein shall it be known here that I and thy people have found grace in thy sight? Is it not in that thou goest with us? So shall we be separated, I and thy people, from all the people that are upon the face of the earth." O that we all felt as did Moses, that we could not go without the presence of the Lord! "And the Lord said unto Moses, I will do this thing also that thou hast spoken: for thou hast found grace in my sight, and I know thee by name." Step after step this mighty man of faith advances. Three times he has obtained the thing he asked of God. But is he satisfied yet? Has God nothing further to bestow? Moses prefers still another request. "And he said, I beseech thee, show me thy glory." Does this seem like presumption? Did God rebuke him for asking so great things at his hand?--No, no. God is not impoverished by giving. Hear what he answered Moses. "And he said, I will make all my goodness pass before thee, and I will proclaim the name of the Lord before thee; and will be gracious to whom I will be gracious, and will show mercy on whom I will show mercy. And he said, Thou canst not see my face; for there shall no man see me, and live. And the Lord said, Behold there is a place by me, and thou shalt stand upon a rock; and it shall come to pass, while my glory passeth by, that I will put thee in a cleft of the rock, and I will cover thee with my hand while I pass by." And Moses saw the goodness of the Lord. He manifested his character to him. He represented himself as a God, full of compassion and tender mercy. And these are the fruits that we shall bear if we are partakers of the divine nature. We are to eat the flesh and drink the blood of the Son of God, or there is no life in us. Jesus explained what he meant when he gave utterance to these words. He said, "It is the Spirit that quickeneth; the flesh profiteth nothing; the words that I speak unto you, they are spirit and they are life." We do not live by every word that proceedeth out of the mouth of God, as we should. We do not give the diligent, prayerful study to the Bible that we should, desiring the sincere milk of the word, that we grow thereby. We do not believe in Christ as we should, or we would not be so far separated from God. What shall we do? How shall we stand in the judgment? We should stand today as we shall wish to stand then. "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, April 2, 1889 par. 4>

Who have been preparing themselves to go and work in his vineyard? God is not pleased with novices. He wants us to make the very best and highest use that is possible of the talents that he has given us. The ability that our Father has bestowed upon us is precious talent to be put out to the exchangers, to gain usury for the Giver. If we are content to be dwarfs and novices, content to let our ability waste from inaction, we are content to rob God. Every young person must feel the necessity of exercising his talents in the work of God. We should seek to mount to the very highest rounds of attainment, and in the fear of God and with trembling, we should work out our own salvation, because we feel the responsibility that rests upon us to reach the high claims that God has on every soul. We fear lest we shall not defeat the enemy of God and man; but while we work with fear and trembling, realizing our own weakness, God will work with us to will and to do of his own good pleasure. As man sees the claims of the law, and brings the truth to bear upon his soul, a power from on high co-operates with his efforts, and he becomes a laborer together with God. <RH, April 2, 1889 par. 5>

There is a measurement of character constantly going on. The angels of God are estimating your moral value, and ascertaining your needs, and bearing your case to God. How earnestly we should strive to meet the mind of the Spirit of God! And O, how thankful we should be that help has been laid upon One who is mighty to save! <RH, April 2, 1889 par. 6>

When Daniel was in Babylon, he was beset with temptations of which we have never dreamed, and he realized that he must keep his body under. He purposed in his heart that he would not drink of the king's wine or eat of his dainties. He knew that in order to come off a victor, he must have clear mental perceptions, that he might discern between right and wrong. While he was working on his part, God worked also, and gave him "knowledge and skill in all learning and wisdom; and Daniel had understanding in all visions and dreams." This is the way God worked for Daniel; and he does not propose to do any differently now. Man must co-operate with God in carrying out the plan of salvation. <RH, April 2, 1889 par. 7>

Do you manifest impatience, and utter hasty words? Are you full of self-esteem? Have you lustful thoughts and practices? Are you doing things directly contrary to the purposes of God? Are you robbing your Heavenly Father by withholding your talents and your heart from him? Why not cease doing this way? Why not make a full surrender to God? He will impart to you his light and peace, and you will taste of his salvation. Do not any longer bring to God a lame, diseased offering. Your powers, mental and physical, are enfeebled by your own course of transgression; but such an offering is not acceptable to heaven. Why not come and be healed of your infirmities, and offer a living sacrifice, holy, and without blemish? Have you been robbing God in tithes and offerings? Here is instruction for you. Says the Lord, "Bring ye all the tithes into the store-house, 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." Why not take the Lord at his word? It is our privilege to experience the joy of Christ. <RH, April 2, 1889 par. 8>

It would be a difficult matter to convince those who have tasted of the rich knowledge of Christ, that he is as a root out of dry ground, without form or comeliness; and he may become to our souls "the chiefest among ten thousand," and the One "altogether lovely." I love him! I love him! I see in Jesus matchless charms. I see in him everything to be desired by the children of men. Let us come to the "Lamb of God, which taketh away the sins of the world." Let us, through his merits and righteousness, obtain a fitting up for heaven. The broken and contrite heart he will not despise. <RH, April 2, 1889 par. 9>

## April 9, 1889 "Go Work Today in My Vineyard."

\*[Sermon at South Lancaster, Mass., Jan. 11, 1889.]

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By Mrs. E. G. White.  
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Text: "But what think ye? A certain man had two sons; and he came to the first and said, Son, go work today in my vineyard. He answered and said, I will not: but afterward he repented, and went. And he came to the second, and said likewise. And he answered and said, I go, sir; and went not. Whether of them twain did the will of his father? They say unto him, The first." Matt. 21:28-31. <RH, April 9, 1889 par. 1>

There is work to be done in the Lord's vineyard, and there are two classes that hear the invitation, "Go work today in my vineyard." One class say, "Yes, we will go." They give an assent to the truth. Apparently, they accept the invitation. They say, "We go, sir;" but they do not go. The other class respond, "We will not go." They do not seem to acknowledge the message, or to show any disposition to obey the command; but afterward they repent, and go out to do the Lord's bidding. There was something in the voice that appealed to their souls, and they hasten to proclaim the truth, and to work in the vineyard. Those who take this position, and repent before God, and turn to do his will, will stand approved before him. <RH, April 9, 1889 par. 2>

In the parable, the son who refused to go represented the Gentile world; and the class who said, "I go, sir," represented the Pharisees. Christ had just cleansed the temple of those who defiled it with forbidden traffic. Divinity had flashed through humanity, and men had seen the glory and power of God manifested before them. The people brought their sick and suffering ones to the courts of the temple, and Jesus had healed them all. As he had traveled toward Jerusalem, the multitude had spread their garments in the way, and had strewn his path with palm branches, and they had proclaimed his praises, singing, "Hosanna to the Son of David!" Though the rejoicing ones had not dared to carry their acclamations to the very gate of the temple fearing the priests and rulers, the children had taken up the song, and were praising God in the temple, and shouting, "Hosanna to the Son of David!" <RH, April 9, 1889 par. 3>

The priests tried to stop them. They declared that these children were defiling the temple, and they turned to Jesus to demand the reason of the manifestation he had called forth. They asked him, "Hearest thou what these say?" And Jesus turned to them with the question, "Have ye never read, Out of the mouths of babes and sucklings thou hast perfected praise?" "And when he was come into the temple, the chief priests and the elders of the people came unto him as he was teaching, and said, By what authority doest thou these things? And who gave thee this authority?" that is, "Who authorized you to take a position against the priests and rulers?" Jesus answered and said unto them, "I also will ask you one thing, which if ye tell me, I in likewise will tell you by what authority I do these things. The baptism of John, whence was it? From heaven or from men? And they reasoned with themselves, saying, If we shall say, From heaven; he will say unto us, Why did ye not believe him; but if we shall say, Of men; we fear the people: for all hold John as a prophet." They had already acknowledged that it was from heaven, and had condemned themselves. Then Jesus spoke the parable of our text. He declared that the publicans and the harlots would be more susceptible to the truth than would they who had received so great light, and had failed to appreciate or improve it. And he added, "For John came unto you in the way of righteousness, and ye believed him not; but the publicans and the harlots believed him; and ye, when ye had seen it, repented not afterward, that ye might believe him." <RH, April 9, 1889 par. 4>

The Gentile world would accept the truth; but those who had so great light and such wonderful privileges, to whom had been granted both temporal and spiritual blessings, refused the message of salvation. They had professed to be the people of God. They had said, "We go, sir;" but they failed of doing their Father's will. We cannot afford to be in this

position of impenitence. The publicans and harlots go into the kingdom before this class. When the invitation of heaven has been brought to your ears, have you said, "Yes, Lord, I believe the truth"; yet by the actions of your life shown that you did not believe? Have you brought it into your heart? Has its transforming power taken hold upon your soul? Has its sanctifying grace been brought into your character? How is it with you? <RH, April 9, 1889 par. 5>

The Lord has a large moral vineyard, and there is plenty for each one to do. As the truth of heavenly origin has come to us, have we given it merely a nominal acceptance? Have we simply been theorists? Have the great benefits and privileges of God's grace and salvation been brought within our reach in vain? Have we walked in the light from Christ that has flashed athwart our pathway? Have we not kept the truth in the outer courts, when it should have been given a place in our very inmost souls? Has it transformed our lives and subdued our characters by its holy influence? Do we claim to be the obedient children of God, and yet find our characters defective in the light of his law? How do our cases stand in the sight of a holy God? He knows every worker, every laborer, every obedient child. The question is, Are we indeed his obedient children? Do we fulfill his commands? or are we transgressors of his holy law? Those who keep his precepts are registered in the Lamb's book of life. <RH, April 9, 1889 par. 6>

Why is the complaint made so frequently that we have defective characters; that we have miserable infirmities that we cannot overcome? Why is there unhappiness in the home? Why are there stinging, bitter words uttered, and unkindness manifested one toward another? Do you not know that "by thy words thou shalt be justified, and by thy words thou shalt be condemned"? If the heart has the treasure of goodness, if Jesus is formed within, the hope of glory, the goodness will proceed from the heart. Open the door of the heart, and let the Saviour in. Clear away the rubbish from the door, and give him full entrance. We see the necessity of faith,--of that faith that works by love, and purifies the soul. We are not to have that kind of faith that will lead us to present our own righteousness, but we must have that faith that appropriates the righteousness of Christ. All our self-exaltation is in vain. We have nothing to recommend us to God. The question is, Are we baptized, heart and soul, into the work of God? We want to know who is obedient. There may be some who say, "We feel humble. We are not proud or exalted." But this may be a natural element in your character. There are some who do not have the lifting up of pride that others have, but they lack in energy and activity. There are others who are active, but they trust in their own works, and expect to be saved on account of their good deeds, and yet they do not weave the meekness and lowliness of Christ into their characters. It is not representing Christ to present your own elements of character to the world. You must not congratulate yourself on the characteristics for which you have had no battle, no conflict. There are many who are naturally benevolent, and they give freely and without effort; but let them not deceive themselves that this benevolence will save them. We must put on Christ. <RH, April 9, 1889 par. 7>

But while we urge upon you meekness and lowliness of heart, let no one imagine that the acquirement of this grace demands that you should be coarse and uncultivated. The religion of Christ never degrades the receiver. It refines and ennobles the character. We should study carefully lest we cultivate some trait of character that is unlike the divine Pattern, and not in harmony with the blessed will of God. Just as soon as there is the diligent study of the Bible that there should be, we shall not fail of noting a marked difference in the characters of the people of God. We shall say from the heart, "The things I once loved, I now hate; and the things I once hated, I now love." <RH, April 9, 1889 par. 8>

As you stand here today, and see the defects of your characters in the light of God's great moral standard, will you not say, "I will redeem the past; I will go to work in the Lord's vineyard"? By living faith will you not grasp the promises of God, and appropriate Christ's righteousness, and find the light of heaven shining in your life? You are to bring Christ into your every thought and action. A defective link in a chain makes it worthless, and a defect in your character will unfit you to enter the kingdom of heaven. You must set everything in order. But you cannot do this great work without divine aid. Are you ready to accept the promises of God, and to make them your own by living faith in his immutable word? You should walk by faith, not by feeling. We do not want a sensational religion; but we want a religion founded on intelligent faith. This faith plants its feet on the eternal rock of God's word. Those who walk by faith are all the time seeking for perfection of character by constant obedience to Christ. The Captain of our salvation has given us his orders, and we are to yield implicit obedience; but if we close the Book that reveals his will, and do not inquire, or search, or seek to understand, how can we fulfill its obligation? We shall be found wanting at last, if we pursue this course. <RH, April 9, 1889 par. 9>

It is the privilege of every one to say, "I will carry out my Captain's orders to the very letter, feeling or no feeling. I will not wait for a happy sensation, for a mysterious impulse. I will say, "What are my orders? What is the line of my duty? What says the Master to me? Is the line of communication open between God and my soul? What is my position before God?" Just as soon as we come into right relations to God, we shall understand our duty and do it; and we shall not think the good things we do, entitle us to salvation. <RH, April 9, 1889 par. 10>

We are coming to a crisis, and I am in terror for our souls. Why is it that we find men leaving the faith? Are we in a position where we shall know what we believe, and shall not be shaken out? That souls leave the truth should not

discourage us in the least, but only make us seek more earnestly for the blessing of God. It is not the education, or the talents, or the position of men, that is to save them. We are to be kept by the power of God through faith unto salvation. How do you stand before God today? The question is not, How will you stand in the day of trouble, or at some future time? but how is it with your soul today? Will you go to work today? We want a personal, individual experience today. Today, we want Christ abiding with us. As Moses lifted up the serpent in the wilderness, so the Son of man has been lifted up, that we might look and live. There is but one plan of salvation. There is but one process by which the soul may be healed of its wounds. Look to the Man of Calvary. <RH, April 9, 1889 par. 11>

## **April 16, 1889 Christ Should Be Our Counselor.**

\*[Sermon at Indianapolis, Ind., Feb. 23, 1889.]

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**By Mrs. E. G. White.**  
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Text: "Thus saith the Lord: Cursed be the man that trusteth in man, and maketh flesh his arm, and whose heart departeth from the Lord." Jer. 17:5. <RH, April 16, 1889 par. 1>

There are many who claim that the Lord is their source of strength; and yet as soon as trials come upon them, instead of seeking the Lord in prayer, they go to some poor, fallible mortal like themselves, for sympathy and counsel. But what are they doing when they pursue this course? They are making flesh their arm; and as certainly as they do this, they will become weak. We should go to God with our perplexities. He is the great, unerring Counselor. When you make mortal man your helper, and pour all your troubles into human ears, you only deprive yourself of strength, for you will receive only such help as humanity can give. <RH, April 16, 1889 par. 2>

Christ has said, "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." Will you come? Will you comply with the conditions? If we would go to Christ, we could no longer remain in darkness. Those whose minds are bound about with despondency, who have no will-power to direct them in the right, who are not thoughtful and care-taking, would receive fresh light and vigor by communication with Christ. If you allow another to do your thinking for you, you will have crippled energies and contracted abilities. There are many whose intellects are dwarfed because they confine them to dwell upon commonplace subjects. You should wrestle with problems of thought that require the exercise of the best powers of your mind. God will sanctify your thought and ennoble your powers and talents, when you devote them to his service. You will find your talents increasing by exercise. You will double them by serving the Master as you should,--in putting them out to the exchangers. God desires you to be apt, skillful workers. The man who is able to put up a house in a workmanlike manner should be able to exercise his faculties in doing skillful work in the cause of God. The Lord requires us to use our talent to the very best of our ability. When we render him our best service, he will not fail to give us wisdom to do a still better service. We have dwarfed and weakened our capabilities by depending upon others to do our thinking. We have been leaning upon broken reeds, but God does not want us to depend upon others. We should depend wholly upon him. Why do you not go to your Heavenly Father, and make known your wants to him? Jesus has said, "If a son shall ask bread of any of you that is a father, will he give him a stone? Or if he ask a fish, will he for a fish give him a serpent? If ye then being evil, know how to give good gifts unto your children, how much more shall your Heavenly Father give the Holy Spirit to them that ask him?" Is not this plain reasoning? Our heavenly Master has chosen words that may be understood by the mind of his simplest child. Why not take this precious promise to hang in the hall of memory? Why not impress upon our minds the things that will be a benefit for us to remember? Why not speak of these precious things in the garden of God's word, instead of talking of our doubts and trials? <RH, April 16, 1889 par. 3>

Suppose you were in a garden where bloomed beautiful roses, and lilies, and pinks; but instead of gathering the beautiful flowers, you should seek for everything objectionable to take away to show to others as a sample of that garden. Would the objectionable things you had gathered properly represent the garden?--By no means. If Christians gather up gloom and sadness to their souls, and murmur and complain, are they representing God and the Christian life as it really is? Christ tells us that if we abide in him, he will abide in us. Are we doing as he has bidden us? Will we gather the roses and the lilies and the pinks, and present to the world the hopeful, bright side of religion? <RH, April 16, 1889 par. 4>

We have purchased the field of truth because of the treasure that is hidden therein. The rich gems of truth do not lie

on the surface. You must dig for them. Take your Bible, and compare passage with passage, and verse with verse, and you will find the precious jewels of truth. You should put the precious gems of light in a beautiful setting, and hang them in memory's hall. Shall we not arise and work diligently in the strength of Jesus for the treasure we have so long neglected? "Arise, shine; for thy light is come, and the glory of the Lord is risen upon thee." <RH, April 16, 1889 par. 5>

It is time that we understood the high claims that God has upon us. Many of us have had a dyspeptic religion. We have fed our souls on dark forebodings and unbelief, and the most indigestible food. An abundance of wholesome spiritual food has been provided in the word of God. Now let us turn over a new leaf in our experience. Let us confess and forsake our sins, and come to Christ for the bread of life. Do not stop to bemoan yourself, but roll your burden into the open sepulcher. Our blessed Lord is a very present help in every time of trouble. We are required to represent our Lord in life and in character. Satan has misrepresented our Lord, and we have unconsciously aided him in his work. The Lord revealed his true character to Moses. The servant of God was pleading with him in the mount, and he said, "I beseech thee, show me thy glory." And the Lord said, "I will make all my goodness pass before thee; and will proclaim the name of the Lord before thee; and will be gracious to whom I will be gracious, and will show mercy on whom I will show mercy." Then the Father proclaimed himself as a God who was merciful and gracious; who would pardon iniquity, transgression, and sin; who was abundant in goodness and truth. Will you not venture upon his promise, and claim him as your God? If you talk darkness, you will have plenty of darkness; if you talk light, you will have an abundance of light. "Blessed is the man that trusteth in the Lord, and whose hope the Lord is. For he shall be as a tree planted by the waters, and that spreadeth out her roots by the river, and shall be green; and shall not be careful in the year of drought, neither shall cease from yielding fruit." This is the condition of the man who trusts in the Lord; but there is another condition into which we may come that is not of this order. The prophet describes the state of him who trusts in man in these words: "Cursed be the man that trusteth in man, and maketh flesh his arm, and whose heart departeth from the Lord. For he shall be like the heath in the desert, and shall not see when good cometh; but shall inhabit the parched places in the wilderness, in a salt land and not inhabited." <RH, April 16, 1889 par. 6>

When we are not connected with God, we are like the heath of the desert, for the natural heart "is deceitful above all things, and desperately wicked; who can know it?" We should pray as did the psalmist, "Purge me with hyssop, and I shall be clean; wash me, and I shall be whiter than snow. Make me to hear joy and gladness; that the bones which thou hast broken may rejoice. Hide thy face from my sins, and blot out all mine iniquities. 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. Deliver me from blood-guiltiness, O God, thou God of my salvation; and my tongue shall sing aloud of thy righteousness." These are words that should be hung in memory's hall. <RH, April 16, 1889 par. 7>

We should place the precious promises of God where we may look upon them whenever Satan casts his darkness upon us. The enemy of God and man would be well pleased to have us dwell upon our darkness and discouragement, so that the religion of Christ would appear a grievous yoke. You should gather rays of light from Jesus every day. You do not know how many sad hearts you will meet; and will you talk only of your discouragements?--No; forget them, and talk of the mercies of God; and the magnifying glass of Satan will be thrust before your eyes in vain. But if you continue to look at the discouraging features of your experience, they will grow more and more forbidding, until you are completely overwhelmed with gloom. Talk courage, talk faith and hope, and you will be all light in the Lord. Keep thinking of the open door that Christ has set before you, that no man can shut. God will close the door to all evil, if you will give him a chance. When the enemy comes in like a flood, the Spirit of the Lord will lift up for you a standard against him. I want to read you a little poem, entitled, "Count the Mercies," which I cut from a paper.

"Count the mercies! count the mercies!

Number all the gifts of love;  
Keep a daily, faithful record  
Of the comforts from above.  
Look at all the lovely green spots  
In life's weary desert way;  
Think how many cooling fountains  
Cheer our fainting hearts each day.  
Count the mercies! count the mercies!  
See them strewn along our way!

"Count the mercies, though the trials



Seem to number more each day,  
Count the trials, too, as mercies,  
Add them to the grand array.  
Trials are God's richest blessings,  
Sent to prompt our upward flight  
As the eaglet's nest--all broken,  
Makes them fly to loftier heights.  
Count the mercies! count the mercies!  
That bring heaven within our sight.

"Let us number all our jewels,  
Let us estimate their worth;  
Let us thank the gracious Giver,  
Strewing blessings o'er the earth;  
Let our hearts o'erflow with gladness.  
Let us tell the wonders o'er,  
Till our multiplying treasures  
Seem a countless, boundless store;  
Then let praises, grateful praises,  
Be our language, evermore." <RH, April 16, 1889 par. 8>

Shall we count the mercies, brethren? Shall we receive the sunlight of heaven on our pathway? "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?" We ought to attain to a richer experience. Take up your neglected work. Take your children with you before the throne of grace, and plead with God that his blessing may rest upon them, until you can present a well-ordered, well-disciplined family before your Heavenly Father, and before the world. Let us cease looking at the failings of others. Let us cease speaking of their evil traits of character. When the Lord told Peter what to do, he turned and asked, "Lord, what shall this man do?" The Lord answered, "What is that to thee? follow thou me." How many are like Peter today? They are interested in the affairs of others, but they neglect their own duty. It is our business to follow Christ and then we can counsel others. What we want is individual religion, personal piety. We want the Holy Spirit of Christ in our families. O that the truths which I have presented to you today may have a lasting influence upon your characters! O that the members of the church may come up to the help of the Lord,--to the help of the Lord against the mighty! If we have wronged one another, if have wronged our God, we should confess our sins to God and to one another; and we have the promise that "if we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." When we remove the rubbish from the door of the heart, the Lord will come in and make his abode with us, and we shall have daily a precious story to tell of the favor, love, and mercy of our Heavenly Father. <RH, April 16, 1889 par. 9>

## **April 23, 1889 The Duty of the Present Hour.**

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**By Mrs. E. G. White.**  
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The present hour, involving our dearest interests, is an hour of momentous importance. Our rights as individuals and churches are brought into question in the agitation on the enforcement of Sunday observance. Conflicting opinions are disturbing the minds of the religious world, and the people are at variance in regard to what should be done in the matter. Events of a startling character are fast thickening, and the anxious inquiry is already arising, "What shall be the end?" <RH, April 23, 1889 par. 1>

Those who keep the law of God look upon their children with indefinable feelings of hope and fear, wondering what part they will act in the great conflict that is just before them. The anxious mother questions, "What stand will they take? What can I do to prepare them to act well their part, so that they will be the recipients of eternal glory?" Great responsibilities rest upon you, mothers. Although you may not stand in national councils, or cast your vote, you may do a great work for God and your country. You may educate your children. You may aid them to develop characters that will not be swayed or influenced to do evil, but will sway and influence others to do right. By your fervent prayers of

faith you can move the arm that moves the world. You can teach your children to pray effectually as they kneel by your side. Let your prayers arise to the throne of God, "Spare thy people, O Lord, and give not thine heritage to reproach, that the heathen should rule over them: wherefore should they say among the people, Where is their God?" <RH, April 23, 1889 par. 2>

God is at work. He doeth wonders, and although he is high and lifted up, prayer can reach his throne. He that is turning and overturning, he that can do marvelous things, will regard the contrite prayer of faith from the humblest of his children. The prayers of Christian mothers are not disregarded by the Father of all, who sent his Son to the earth to ransom a people for himself. He will not turn away your petitions, and leave you and yours to the buffetings of Satan in the great day of final conflict. It is for you to work with simplicity and faithfulness, and God will establish the work of your hands. <RH, April 23, 1889 par. 3>

We have a covert, a stronghold into which we may run and be safe. Our prayers must reach the mercy-seat, where mercy and truth have met together, righteousness and peace have kissed each other. The grace which is sufficient for all, will enable us to rise above the severest trials, and to endure the most trying tests. Never was there a period when so much was at stake as there is now. Never was there a generation upon whom rested such weighty responsibilities as upon this generation; for God has entrusted to the men of this time the last warning message. <RH, April 23, 1889 par. 4>

Parents, ask yourselves the solemn question, "Have we educated our children to yield to paternal authority, and thus trained them to obey God, to love him, to hold his law as the supreme guide of conduct and life? Have we educated them to be missionaries for Christ? to go about doing good? Believing parents, your children will have to fight decisive battles for the Lord in the day of conflict; and while they win victories for the Prince of Peace, they may be gaining triumphs for themselves. But if they have not been brought up in the fear of the Lord; if they have no knowledge of Christ, no connection with heaven, they will have no moral power, and they will yield to earthly potentates who have assumed to exalt themselves above the God of heaven in establishing a spurious sabbath to take the place of the Sabbath of Jehovah. The tender mercies of this power will be displayed in prison cells and dungeons. Already preparations are advancing, and movements are in progress, which will result in making an image to the beast. Events will be brought about in the earth's history that will fulfill the predictions of prophecy for these last days. <RH, April 23, 1889 par. 5>

Decisions will be called for and made; backsliders will either return decidedly to their allegiance to God, or they will be enrolled in the ranks of the enemy: Satan will have control of all who finally refuse to be controlled by the law of God. He will inspire parents to war against their children, and children to war against their parents,—to betray and deliver those of their own household to enemies. Coming events are casting their shadows upon our pathway. Fathers, mothers, I appeal to you to make most earnest efforts now for your children. Give them daily religious instruction. Teach them to love God, and to be true to the principles of right. With lofty, earnest faith, directed by the divine influence of the Holy Spirit, work, work *now*. Do not put it off one day, one hour. Teach your children that the heart must be trained to self-control and self-denial. The motives of the life must be in harmony with the law of God. Never be satisfied to have your children grow up apart from Christ. Never feel at ease while they are cold and indifferent. Cry to God day and night. Pray and work for the salvation of the souls of your children. "The fear of the Lord is the beginning of wisdom." It is the mainspring, the balance wheel of character. Without the fear of the Lord, they will fail of accomplishing the great object of their creation. <RH, April 23, 1889 par. 6>

You may be pleased with the brilliant intellect of your child; but unless it is under the control of a sanctified heart, it will work at cross-purposes with God. Nothing but a high sense of the claims of God upon us can give us the proper stability of character, penetration of mind, and depth of understanding, essential to success, both in this world, and in the world to come. Daily communion with God will refine, ennoble, and elevate the entire being. "The commandment of the Lord is pure, enlightening the eyes," says the psalmist. "The entrance of thy words giveth light; it giveth understanding unto the simple." The basis of all true education is found in the fear of the Lord. A soul that is molded by the truth of God will reveal a well-balanced character, ennobled by the grace of God; and such a character is a spectacle for men and angels. Parental duty has been fearfully neglected; but shall this neglect be continued? Shall we not now repent, and as parents take up our God-given life-work? We have no time to lose. Let us redeem the time because the days are evil. <RH, April 23, 1889 par. 7>

The law of God is made void in the world, and iniquity prevails; but light is shining from the open door of the temple of God. Open your heart, and let the bright beams of the Sun of Righteousness shine into your soul, that you may be softened, subdued, and sanctified. The enemy of all righteousness is on our track. Satan is marshaling his host; and are we individually prepared for the fearful conflict that is just before us? Are we preparing our children for the great crisis? Are we preparing ourselves and our households to understand the position of our adversaries, and their modes of warfare? Are our children forming habits of decision, that they may be firm and unyielding in every matter of principle and duty? I pray that we all may understand the signs of the times, and that we may so prepare ourselves and our

## April 30, 1889 We Should Glorify God.

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By Mrs. E. G. White.  
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Nebuchadnezzar gave himself up to pleasure, and to the glorification of himself. He built a great city, and walked about his palaces, and said, in the pride of his heart. "Is not this great Babylon, that I have built for the house of the kingdom of the might of my power, and for the honor of my majesty?" He did not know that there was a watcher at his side who inscribed his words on the records of heaven. God took away his reason, and he went forth from men to be with the beasts of the field. Why should men glory in their successes? Who gives them success? Who gives the talents with which to attain it? Did God give men talents to glorify themselves? God gives his precious gifts, that they may be used in his service. Every particle of the glory of success belongs to God. It is God's manifold wisdom that is displayed in the works of men, and to him belongs the praise. It is Satan's work to lead men to glorify themselves with their intrusted talents. While men praised the gods of silver and gold, and extolled themselves at Belshazzar's feast, there was a watcher looking on. A bloodless hand traced mysterious characters on the walls of the palace. Belshazzar had not humbled his heart before God, but had lifted up his heart against the God of heaven. And it was written against him, "Thou art weighed in the balances, and art found wanting." <RH, April 30, 1889 par. 1>

We should not permit Satan to put his mold upon our character. We should cherish every ray of light which God permits to shine upon our pathway. How many there are who are like the people of old. They have eyes, but they see not; ears have they, but they hear not. They say, "I don't want to know what you believe. I don't want to read your publications; I am afraid that if I do, I shall be convinced, and converted to your faith." Jesus said of the Jews, "Ye will not come to me, that ye might have life." <RH, April 30, 1889 par. 2>

We should not be in this position. It is a perilous one. We should desire to know what is truth, and be able to give a reason of the hope that is within us, with meekness and fear. We want a pure heart. We want Christ within, a well of water springing up unto everlasting life. We want to be as a tree planted by the rivers of water, whose leaf does not wither. We want to be like a watered garden, and like a spring of water whose waters fail not. Every one of us will be rewarded according to his works. With what kind of material are you building? Is it with wood, hay, and stubble? In the great day of testing, will you lose all your life-work, and your soul as well? It is only gold and silver and precious stones that will abide in the fires of the last day. We should seek to form characters for eternal life, and to bring the very best material into our character-building. <RH, April 30, 1889 par. 3>

What have you been doing with your talents? have you been putting them out to the exchangers? The Lord will call upon you to give an account of his intrusted goods. Will you be able to say, "I have doubled my talent"? We should be light-bearers. When Philip found Jesus, he immediately went to find Nathanael, and when he had found him, he said, "We have found Him of whom Moses in the law, and the prophets, did write, Jesus of Nazareth, the son of Joseph." And Nathanael said, "Can there any good thing come out of Nazareth? Philip saith unto him, Come and see." This is what you should do,--invite others to come, and hear and see for themselves whether your words are true, and your religion genuine. When Jesus saw Nathanael, he said, "Behold an Israelite indeed, in whom is no guile." Nathanael was astonished, and said, "Whence knowest thou me?" And Jesus said, "Before that Philip called thee, when thou wast under the fig-tree, I saw thee." Nathanael exclaimed, "Rabbi, thou art the Son of God; thou art the king of Israel." <RH, April 30, 1889 par. 4>

Here is an example of how we may put our talents out to the exchangers. Philip communicated his knowledge to another, and so brought a soul to Christ. The light given us of Heaven is to be communicated to others in this way. If you have given light to one soul, you have enlightened one hundred, for that one will communicate the light to others, and so it will go on continually increasing. God forbid that I should spend my probationary time in selfish amusement, or in glorifying self. God has given his beloved Son for my soul; and how could He who inhabiteth eternity look upon me, if I should manifest such ingratitude, and neglect to win souls to Christ? In this age how little men think of God! How little the principles of God's law are brought into the life! But God bears long with the children of men. Says the wise man, "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." <RH, April 30, 1889 par. 5>

Jesus says, "Come unto me, all ye that labor and are heavy-laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart; and ye shall find rest unto your souls." It is this aspiring to be

superior to others that brings us unrest of soul; in wearing Christ's yoke, there is peace and rest and happiness. When we are wearing his yoke, we cannot keep silent. We desire that those who are weary and heavy-laden shall come, and find rest unto their souls. Those who do come to Christ find his joy, and his peace is expressed in their very countenances. Christ denied himself for our sake. His divine feet pressed through every difficulty that Satan could place in his way. He trod the path to Calvary, and was crucified on the cross, that you and I might have rest, and peace, and eternal life. <RH, April 30, 1889 par. 6>

There is no reason for our complaining and murmuring over the obstacles that beset our path. Jesus's divine feet have pressed down the cruel thorns of the way before us, that he might make it easier for our feet. He came to banish darkness from your path; and it only exalts the power of Satan when you talk of your discouragement and doubt. It is not God who hedges up your way. If you find the way hard and toilsome, you may be sure you are not in the right way. You are seeking to reach a false standard. Take your burden to Jesus. He waits to connect you with himself. Let your faith take hold of Christ. When trials press your soul, say, "I believe in Jesus." Think of how he made a sacrifice for you at every step. Think of how he laid aside his royal robes, stepped down from his throne, clothed his divinity with humanity, and came to our world to save you. The world was made by him, but the world knew him not. "He came unto his own, and his own received him not." He was "a man of sorrows, and acquainted with grief; and we hid as it were our faces from him. . . . 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." But did he complain? There is no record that he murmured, or lamented his life. <RH, April 30, 1889 par. 7>

Christ came to represent the Father to man. He revealed the nature of God to the world. Satan had misrepresented the Father. He had pictured him as a being full of revenge, who had no forbearance, no mercy, no patience, no love. He clothed him with his own attributes; but Christ came, and took upon him humanity, that he might reveal to humanity the true character of the Father; and we are to represent Christ to the world as Christ represented the Father. <RH, April 30, 1889 par. 8>

Are you representing Christ to your children? Are you teaching them to obey the commandments of God? I educated my children from their babyhood to look upon God as a kind Father. I did not present him as a stern judge, lest they should fear to come into his presence. But how many homes there are in which prayer is not offered, where there is no acknowledgment of God or his goodness! O, let us not have prayerless homes. Let us live so that the shield of Omnipotence may cover the family. I want to be on the Lord's side. I want Jesus to build a barrier around me, so that the temptations of the enemy may not come from the inside but from the outside. <RH, April 30, 1889 par. 9>

Our families should be well disciplined. We should educate our sons to resist temptation, that they may be as was Joseph in Egypt. No stain came upon his character. He did not lose his integrity in Potiphar's house, in the prison cell, or in the palace of the king. When he was in prison, he desired to be a blessing to the inmates. He did not faint in the day of adversity, for he knew that God lived. Why should we not have this same faith in the midst of trial and temptation? We may suffer for a season, but the angel of God will be near to deliver us when the purpose of God is accomplished. We are to represent our Lord; and if we are Christ's, we shall have his spirit. The fruits of the Spirit are love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance. We are to bring the sunshine of Christ's love into our lives and homes. We shall have trials, and we may expect them; but shall we sink down under discouragement and unbelief, and rebel against God? <RH, April 30, 1889 par. 10>

After Satan rebelled in heaven against the law of God, he was cast out. Adam and Eve fell under his temptations, and a warfare has been going on ever since between good and evil on this earth. Christ has passed over every step of the ground where Adam failed, and he has gained the victory in behalf of humanity. We are to be partakers of the sufferings of Christ, and to share his glory. Our trials need not make us unhappy. We need not trust to feeling; for feeling has nothing to do with our religion. The promises of God are "yea and amen in Christ Jesus," and our feelings do not alter the case in heaven. We are to live by faith. <RH, April 30, 1889 par. 11>

When you repent of your sins, Satan will try to make you believe that there is no hope for you; but you can tell him that Christ came to seek and to save that which was lost. Tell him that Christ died for you, and that you claim the merits of his blood in your behalf. There has been a fountain opened for sin and uncleanness, and you may wash your robes and make them white. We are to have our lives hid in Jesus. While we live in the world, we are not to be of the world. By faith we may behold the curtain rolled back, and see the glories of the eternal world. We shall then realize that our trials are "light afflictions which are but for a moment," which work out for us a "far more exceeding and eternal weight of glory, while we look not at the things which are seen, but at the things which are not seen; for the things which are seen are temporal, but the things which are not seen are eternal." <RH, April 30, 1889 par. 12>

The day is coming "when a man shall cast his idols of silver, and his idols of gold, which they made each one for himself to worship, to the moles and to the bats; to go into the clefts of the rocks, and into the tops of the ragged rocks, for fear of the Lord, and for the glory of his majesty." The riches of the world will not avail in the day of wrath; but



faith and obedience will bring the victory. We shall act out all the faith we have. We must educate ourselves to talk faith, and prepare for the future life. What earnest efforts men make to obtain a lawful title to their land. They must have deeds that will stand the test of law. The possessor is never satisfied unless he is confident that there is no flaw in his title. O that men were as earnest to obtain a title to their heavenly possessions that would stand the test of law! The apostle exhorts the follower of Christ to give diligence to make his calling and election sure. There must be no error, no flaw in your claim to immortality. Says the Saviour, "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. These are the words of God; they are not my words. Keep the commandments of God, and you will have a right to the tree of life. <RH, April 30, 1889 par. 13>

Christ "gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works." Will you lift his burden? Will you wear his yoke? He will bear the heaviest part himself. I want to be his child. I love his appearing. I want to praise him with an immortal tongue. I want to belong to the royal family of heaven. Says the apostle, "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." <RH, April 30, 1889 par. 14>

## **May 7, 1889 The Necessity of Connection With Christ.**

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**By Mrs. E. G. White.**  
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Text: "Wherefore I also, after I heard of your faith in the Lord Jesus and love unto all the saints, cease not to give thanks for you, making mention of you in my prayers; that the God of our Lord Jesus Christ, the Father of glory, may give unto you the spirit of wisdom and revelation in the knowledge of him: the eyes of your understanding being enlightened; that ye may know what is the hope of his calling, and what the riches of the glory of his inheritance in the saints, and what is the exceeding greatness of his power to usward who believe, according to the working of his mighty power." Eph. 1:15-19. <RH, May 7, 1889 par. 1>

In these words the importance of our having a connection with Christ, the source of all wisdom, is presented before us. We must have living faith in him, and trust him implicitly, so that we may reach the heights of wisdom and perfection that God would have us. If we come short of attaining this, we cannot be the light that God designed we should be in the world. Jesus alone can impart to us the light which it is essential for us to have. We should be more diligent students in the school of Christ than we now are. We should study the word of God more earnestly, that we may know the way, the truth, and the life. The best Christians are those who continually grow in grace, and in the knowledge of our Lord Jesus Christ. <RH, May 7, 1889 par. 2>

If we are content to take a low level in the Christian life, the truth will never become wrought into a deep experience; we shall not be fruit-bearing branches; we shall not honor God. Kind words, kind looks, kind deeds, and thoughtful consideration of others,--these are the fruits that grow on the Christian tree. Jesus is our example, and we must form our characters after his. By beholding his purity and perfection, we shall be changed into the same image. If Christ is dwelling in us, we shall reveal him in all our actions, and we shall see new charms in him every day. It is impossible to tell what work God will do for us and through us, if we will only consent to become channels of light. <RH, May 7, 1889 par. 3>

There are many who claim to be Christians who have defective characters, and erroneous views of the Christian life. They are not a light in the world. But let us seek by faith to attain unto a blameless life, that our Christian character may be made manifest to all. Our conversation must be holy and without murmuring. If we think we are having a hard time, let us remember the Author and Finisher of our faith. There were a few that were not ashamed to confess Christ when he was on earth. He said that many of the chief rulers believed on him, but they would not confess him, for fear of being put out of the synagogue. "They loved the praise of men more than the praise of God." <RH, May 7, 1889 par. 4>

We must have a higher sense of the work and claims of God upon us than did the Pharisees. It is for our present and eternal interests to make friends with Jesus. We need him in every trial and perplexity of life. We should have living faith in him,--faith to trust him as a little child trusts its earthly parents. He invites us to come to him. Let us tell him all about our troubles and our sins, and he will know just what to do in our case. We have a great High Priest to whom we may come boldly; we have a Mediator in the heavens. "For there is one God, and one mediator between God and men, the man Christ Jesus: who gave himself a ransom for all, to be testified in due time." 1 Tim. 2:5, 6. <RH, May 7, 1889 par. 5>

The mission of Christ to this earth was to direct erring human beings to God, to lead them to seek for holiness of

character, to lead them to pray to Him that is mighty in counsel. Confess your sins to God, and he will never betray your trust. Although we are sinners, he will pardon abundantly. "If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." He marks our contrition of soul; and our sins will go beforehand to judgment; and when the times of refreshing shall come, they will be blotted out by the blood of the Lamb, and our names will be retained in the Lamb's book of life. "Blessed is he whose transgression is forgiven, whose sin is covered. Blessed is the man unto whom the Lord imputeth not iniquity." Neither learning nor riches can bring us into favor with God. Moral worth alone is esteemed of value in his sight. <RH, May 7, 1889 par. 6>

I do not covet rich farms nor costly palaces, I care not for gold or silver; but I prize the blessing of God. I have had a glimpse of the glories of heaven, and I would that every one of you could see what I have seen, that you might have a proper estimate of the eternal weight of glory that is to be the reward of the faithful. We need a more intimate knowledge of Christ. We should sit at his feet, and learn of him the precious lessons of meekness and lowliness of heart. The more we know of him, the more we shall want to know. As we behold and dwell upon his love, we shall see matchless charms in his character. He was perfect in all things, in soul, in spirit, in word, and in deed. He was all that the law required; but what the law demanded of Christ, it demands of all humanity. We must be Christ-like, and give an example to the world that is worthy of imitation. In this way we shall honor God. And the Lord says, "Them that honor me, I will honor." <RH, May 7, 1889 par. 7>

Daniel honored God in the courts of Babylon. He was surrounded by temptations to indulge appetite. Luxury was on every side, but he would not suffer himself to be enticed to selfish gratification. Those who were accounted honorable in the kingdom were self-indulgent. They gratified appetite and passion, and king commanded that Daniel should follow their example; but the servant of God purposed in his heart that he would be true and loyal to his Master. Says the Scripture, "Daniel 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; therefore he requested of the prince of the eunuchs that he might not defile himself." He would not yield the principles of his religion, and God gave him knowledge and skill in all learning and wisdom. The youth of today, if they will stand fast and unwavering to the truth, will receive heavenly wisdom, and God will pour upon them his richest blessing. We desire to see our people growing in grace, and in the knowledge of our Saviour Jesus Christ. He loves you, and longs to bless you, and to increase your faith and your knowledge of himself. But in order that he may do this for you, you must live for God. There are many who are becoming anxious to understand the claims of God's law, and you must do your best to be a light and an example to them. Do not depend on the ministers to do all the work in your church and neighborhood. The pastors must seek the lost sheep, and you must help them; and while the ministers are called to labor in other parts of the vineyard, the people of God must have light in themselves, speaking to each other in psalms and hymns and spiritual songs, singing with grace in our hearts and making melody unto the Lord. While you should respect the ministers highly for their work's sake, you must not trust them as your saviours, but build yourselves up in the most holy faith. When you assemble in the house of God, tell your experiences, and you will grow stronger. While you speak in meeting, you are gaining an education that will enable you to labor for others. What a precious privilege it is to bring souls to Christ. It is the greatest work that mortals can do, for in so doing they are co-laborers with God. But of ourselves we can do nothing. If we try to work in our own strength, we shall fail completely. Jesus came to our world to bring divine power to combine with human effort. When God unites his power with man's effort, the work is brought to perfection. God wants to do great things for his people; and if we only have faith in him, he will work for us mightily. <RH, May 7, 1889 par. 8>

## **May 28, 1889 Let Us Go Without the Camp.**

\*[Sermon at Potterville, Mich., Nov. 23, 1888.]

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**By Mrs. E. G. White.**  
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Text: "Let us go forth therefore unto him without the camp, bearing his reproach. For here have we no continuing city, but we seek one to come. By him therefore let us offer the sacrifice of praise to God continually, that is, the fruit of our lips, giving thanks to his name. But to do good and to communicate forget not; for with such sacrifices God is well pleased." Heb. 13:13-16. <RH, May 28, 1889 par. 1>

We should continually keep before us the sacrifice that was made by our Saviour, lest we should think that we are making wonderful sacrifices in our Christian life. He made an infinite sacrifice that we might have eternal life. The

Father made a sacrifice the greatness of which no man can comprehend. The angels of heaven were amazed when the Father consented to give his only Son for a fallen race. When we can approach to an appreciation of the sacrifice made by the Father and the Son, we shall have a better appreciation of the value of souls. We should not study our own ease, since Christ has died for us, but we should be willing to deny self, to go without the camp, bearing his reproach. <RH, May 28, 1889 par. 2>

Christ resigned his high position as commander of the hosts of heaven. He laid aside his royal robes and his kingly crown, clothed his divinity with humanity, and came to this world, all seared and marred with the curse, to become a man of sorrows, and acquainted with grief. In view of his sufferings for us, shall we be found mourning because of difficulty and hardship? Shall we in the sight of the universe be found ungrateful, with no response to the love that Christ has manifested for us? Christ has stooped that he might lift fallen man. He has purposed to elevate, and ennoble, and refine us, that we may reflect heaven's love in the world. <RH, May 28, 1889 par. 3>

It is our privilege to obtain clearer and more distinct views of the goodness and mercy of God; and why do we remain in a cold and spiritless condition? Why do we seem to be incapable of manifesting tender love and sympathy for one another? Why do we not speak forth the praises of Him who has given his life that we might have salvation? Let us offer to him continually the sacrifices of praise. Satan is always ready to discourage. He will help those whom he has discouraged to gather still more doubt and unbelief to their souls. He will make you believe that you are having a very hard time in the service of Christ, when it is not so at all. He will encourage you to think that your feelings and fancies are facts, that God is a hard master, and he will lead you, by your attitude of despondency, to misrepresent to the world the character of God, and the nature of his service. We should fix our eye upon Jesus our Saviour. We should be continually growing up into Christ our living head. We want more knowledge, more grace. New affections should be planted in our hearts to expel the old affections. Divine power must substitute high and holy motives for those that were selfish and unholy. We must follow on to know the Lord. We should educate the mind to dwell on heavenly things. We should accustom the heart to dwell in a frame of gratitude and praise. The more we praise God, the more we shall have to praise him for, and our hearts will become attuned to his praise. <RH, May 28, 1889 par. 4>

We have altogether too much familiar intercourse with Satan. We argue with him. We enter right into conversation with him, and treat him as a guest, coming into agreement with him. It is in this way that he presents the faults of our brethren to us, and magnifies them until we can see nothing good in their characters. Some imagine that they have a wonderful zeal for God, that they are inspired to set things in order, that they have a spirit of discernment, when it is really an inspiration that Satan has imparted to them. They are possessed of a cold, unsympathetic, unforgiving, critical spirit, that is not of God at all. <RH, May 28, 1889 par. 5>

We should look tenderly upon our brethren, who are encompassed with human infirmities as we are. When your brother does wrong, you have directions from your Master as to what you should do. You should go right to him in meekness and love, and make him feel that you regard him as precious in the sight of God. God holds you responsible for the treatment of your brother. If you are unkind, unforgiving, God cannot forgive you. You should be more pitiful and tender toward the erring. You should have hearts from which will flow compassion and love toward others. You should not only seek out those whom your taste would lead you to prefer, those who echo your opinions and sentiments, but you should also go to those who really need Christ-like pity and forbearance. Did Christ turn away from those who were defiled with sin, who came to him for pardon? <RH, May 28, 1889 par. 6>

At one time Jesus sat in Simon's house, and a woman who was a sinner came in with an alabaster box of very precious ointment, and she broke her box and poured out the ointment on the head of Jesus. Simon criticised Jesus because he did not rebuke the woman. He thought, "This man, if he were a prophet, would have known who and what manner of woman this is that toucheth him; for she is a sinner." Jesus turned to Simon, and said, "Simon, I have somewhat to say unto thee. And he saith, Master, say on. There was a certain creditor which had two debtors: the one owned five hundred pence, and other fifty. And when they had nothing to pay, he frankly forgave them both. Tell me therefore, which of them will love him most? Simon answered and said, I suppose that he to whom he forgave most, and he said unto him, Thou hast rightly judged." Those who have lived in rebellion against God, when they do repent and turn to the Lord, are most fervent in their love. They give better service to God than those who have grown cold in his service, who have for years professed to be his children and loyal to his law. A wonderful change takes place in a truly converted soul. The old imperfections that made them uncourteous and forbidding are not manifested. They love Jesus, and those for whom he died. How do you know when you turn away from those who do not seem desirable, but that you are turning away from those for whom Jesus is seeking? Perhaps, at the very moment that you turn from them, they are in the greatest need of your tenderness and compassion. There is too much of this critical spirit, of standing back in indifference to the welfare of others. We need Christian love. We need to learn meekness and lowliness of heart in the school of Christ. We should be filled with the spirit of the message of warning and mercy which we are to bear to a dying world. We have only begun to drink of the fountain of life. As we follow on to know the Lord, increasing light

will shine upon us, and our path will grow brighter and brighter unto the perfect day. <RH, May 28, 1889 par. 7>

We should study more earnestly the character of our Saviour. We should imitate the lovely Pattern that God has given us. We should dwell upon the matchless charms of Jesus until there will be nothing satisfying in this perishing world. We should desire to reflect his image in kindness, in courtesy, in gentleness, and love, then "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." In a little while every one who is a child of God will have his seal placed upon him. O that it may be placed upon our foreheads! Who can endure the thought of being passed by when the angel goes forth to seal the servants of God in their foreheads? <RH, May 28, 1889 par. 8>

If Christ can plead for us in the heavenly sanctuary, if our works are wrought in him, if we have brought his grace and truth into our character-building, we shall be recognized by the Lord as the subjects of his kingdom. If we are the children of God, we shall love one another as Christ has loved us. This cold sternness that makes us unapproachable is not of Christ, but of Satan. Jesus said, "By this shall all men know that ye are my disciples, if ye have love one to another." Those who open the door of the heart that Jesus may come in, will be filled with love and gratitude. They will not desire to shut up the light God has given them. They will gather up the rays of divine glory, and flash them athwart the pathway of others. <RH, May 28, 1889 par. 9>

We should plead with God for his blessings, as Moses pleaded with him in the mount. We have no time to wait. Our Lord is coming, and it is time to set our house in order. There is a great work to be done, and if you go to your neighbor with your heart all warm and glowing with love, do you not think that you can find the key to unlock your neighbor's heart? The trouble with our work has been that we have been content to present a cold theory of the truth. We have not let our hearts melt down before those with whom we work. O that the Lord might quicken our understanding, and give us a realization of the time in which we are living! Many have walked in the sparks of their own kindling, but we should plead with God as did Moses, advancing step by step until we can say, "Show me thy glory." Moses was in earnest in the matter, and the Lord put him in a cleft in the rock, and let his goodness pass before him. Have you thought of that? He let his goodness pass before him. O my brethren, what will not the Lord do for us, if we will but seek him with all the heart? <RH, May 28, 1889 par. 10>

How can we presume to try to help others, unless we have obtained help ourselves? Jesus has said, "Except ye eat the flesh of the Son of man, and drink his blood, ye have no life in you. . . . For my flesh is meat indeed, and my blood is drink indeed. . . . It is the Spirit that quickeneth; the flesh profiteth nothing: the words that I speak unto you, they are spirit, and they are life." We must be one with *him*. We must love those for whom he gave his life. "If any man have not the Spirit of Christ, he is none of his." All heaven is interested for our salvation. Will we be interested for our own salvation? Let us cast away every doubt, everything that would shroud our souls in darkness. We know that the world is filled with iniquity, but shall we think and talk of that only? Shall we look here and there for defects and evils? Shall we look critically at the characters of our brethren? O let us think of the goodness of God! Let us tell of his power, sing of his love. Let us commit our souls unto God as unto a faithful Creator, and stop worrying and fretting. God will help us to live above the things of this life, and give us an abundance of good things to think about and to talk about. Let us come into the presence of Christ. He is cleansing the heavenly sanctuary. Let us enter there by faith. Provision has been made for our cleansing. A fountain has been opened for sin and uncleanness. Ask in faith for the grace of God, and you will not ask in vain. <RH, May 28, 1889 par. 11>

Shall we wait till we feel that we are cleansed before we believe it?--No; Christ has promised that "if we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." It will not hurt your dignity to confess your sins. Away with this false dignity,. Fall on the Rock and be broken, and then Christ will give you the true and heavenly dignity. <RH, May 28, 1889 par. 12>

There are sins and mistakes and errors to be confessed. The record has been made in the books of heaven, but when confession is made from contrite hearts, the words of the apostle are fulfilled, "If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." God requires repentance and confession, and restitution will always follow genuine repentance. If you have prevaricated, if you have borne false witness, if you have misjudged and misinterpreted your brother, if you have misstated his words, ridiculed him, if you have injured his influence in any way, go right to the persons with whom you have conversed about him, with whom you have united in this work, and take all your injurious misstatements back. Confess the wrong that you have done your brother; for your sin will stand charged against you in the books of record until you do all that lies in your power to correct the evil your words have wrought. When you have done all that God requires of you, pardon will be written against your name. <RH, May 28, 1889 par. 13>



## June 4, 1889 Constant Attainment Essential to Christian Life.

\*[Sermon at Potterville, Mich., Nov. 24, 1888]

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By Mrs. E. G. White.  
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Text: "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." Col. 1:25-29. <RH, June 4, 1889 par. 1>

In this scripture, instruction is given as to the position of those who are seeking to open the word of God to others. This work cannot be done negligently. It cannot be undertaken in mere human strength. The work of the ministry has been carried forward altogether too much in our own human wisdom. We have seemed to think that an understanding of the theory of the truth was sufficient for the work. When we have talked to the people, we have gone over the ground to them, and explained all the lines of truth, and yet we have not brought into it the divine power of the truth to transform the life and character. When the work of God is done mechanically, it cannot be effective in converting souls. Though we have the truth, though our position be so well taken that our enemies cannot controvert it, this is not all that is necessary. There must be a power with our work beyond the mere knowledge of the theory of the truth. We must have divine energy to accompany our human effort. <RH, June 4, 1889 par. 2>

Paul speaks of the riches of the glory of the mystery that is to be made known to the Gentiles. There are many mysteries in the word of God that we do not comprehend, and many of us are content to stop our investigation when we have just began to receive a little knowledge concerning Christ. When there begins to be a little unfolding of the divine purposes to the mind, and we begin to obtain a slight knowledge of the character of God, we become satisfied, and think that we have received about all the light that there is for us in the word of God. But the truth of God is infinite. With painstaking effort, we should work in the mines of truth, discovering the precious jewels that have been hidden. It is the minister's privilege to have a constant supply of fresh truth for the people. He should be in such a position that he can bring from the treasure-house of God not the same thing over and over, but new beauty and new truth. <RH, June 4, 1889 par. 3>

The Spirit of God will rest upon the diligent searcher for truth. He who desires the truth in his heart, who longs for the working of its power upon the life and character, will be sure to have it. Says the Saviour, "Blessed are they which do hunger and thirst after righteousness; for they shall be filled." When ministers themselves taste and see that the Lord is good, when their minds are filled with thoughts of heaven, then the eternal realities of the unseen world will open to their understanding, and they will be able to present the truth of God, and it will make an impression upon human minds. <RH, June 4, 1889 par. 4>

Those who seek for more and still more of the Spirit of God, will not be disappointed. They will hold daily communion with God, and divine power will surely attend their efforts as they present the truth. As certainly as the truth is presented in the Spirit of Christ, it will reach the hearts of the people. Brethren, we should not go into the desk unless we have previously devoted some time to wrestling with God in prayer. We should not be satisfied to use the set discourses that we have preached over and over for the last ten, fifteen, or twenty years. We should draw fresh, new matter from the store-house of God's word. We are desirous that the angels of God may stand by our side when we are in the sacred desk, that God may impress the mind; that there may be glorious unfoldings of the truth; that it may be presented in the demonstration of the Spirit; that it may be meat in due season to the flock of God. It is the special grace of God that makes the sermon effectual. The minister's words will have very little influence upon the people, unless divine enlightenment accompanies them to the hearts of the hearers. We need much more of the Spirit of God than we have had in the past. Brethren, how long are you going to continue to labor without receiving the holy unction from on high? <RH, June 4, 1889 par. 5>

If you search the Scriptures with a meek and teachable spirit, your efforts will be richly rewarded. "The natural man receiveth not of the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned." The Bible should be studied with prayer. We should pray as did David, "Open thou mine eyes, that I may behold wondrous things out of thy law." No man can have insight into the word of God without the illumination of the Holy Spirit. If we will but come into the right position before God, his light will shine upon us in

rich, clear rays. This was the experience of the early disciples. The Scriptures declare that "when the day of Pentecost was fully come, they were all with one accord in one place. And suddenly there came a sound from heaven as a rushing, mighty wind, and it filled all the house where they were sitting. And there appeared unto them cloven tongues like as of fire, and it sat upon each of them. And they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance." God is willing to give us a similar blessing, when we seek for it as earnestly. <RH, June 4, 1889 par. 6>

The Lord did not lock the reservoir of heaven after pouring his Spirit upon the early disciples. We, also, may receive of the fullness of his blessing. Heaven is full of the treasures of his grace, and those who come to God in faith may claim all that he has promised. If we do not have his power it is because of our spiritual lethargy, our indifference, our indolence. Let us come out of this formality and deadness. <RH, June 4, 1889 par. 7>

There is a great work to be done for this time, and we do not half realize what the Lord is willing to do for his people. We talk about the first angel's message, and the second angel's message, and we think we have some understanding of the third angel's message; but we should not be satisfied with our present knowledge. Our petitions, mingled with faith and contrition, should go up to God, for an understanding of the mysteries that God would make known to his saints. We should have a realization that unless taught by the Holy Spirit, we shall not rightly comprehend the Bible; for it is a sealed book even to the learned, who are wise in their own conceit. Jesus meant just what he said when he directed his disciples to "*search* the Scriptures." Searching means to compare scripture with scripture, and spiritual things with spiritual. We should not be satisfied with a superficial knowledge. We should search for the hidden treasure concealed beneath the surface, as the merchant-man seeks for goodly pearls. Light, great light, will reward the diligent searcher for truth. <RH, June 4, 1889 par. 8>

There are many who have not taxed their mental powers, and who have no experience in putting to the stretch their utmost ability to find out what is truth. It is not possible that the Holy Spirit shall fall upon you unless you feel your need, and are more desirous for its descent than you now are. You should realize that you are living upon the very borders of the eternal world, that Christ is coming very soon, and that all heaven is interested in the work that is in progress in fitting up a people for his coming. If ever there was a people that needed to heed the counsel of the True Witness to the Laodicean church to be zealous and to repent before God, it is the people who have had opened up before them the stupendous truths for this time, and who have not lived up to their high privileges and responsibilities. We have lost much in not living up to the light of the solemn truths which we profess to believe. <RH, June 4, 1889 par. 9>

Isaiah had a wonderful view of God's glory. He saw the manifestation of God's power, and after beholding his majesty, a message came to him to go and do a certain work. He felt wholly unworthy for the work. What made him esteem himself unworthy? Did he think himself unworthy before he had a view of God's glory?-- No; he imagined himself in a righteous state before God; but when the glory of the Lord of hosts was revealed to him, when he beheld the inexpressible majesty of God, he said, "I am undone; because I am a man of unclean lips, and I dwell in the midst of a people of unclean lips; for mine eyes have seen the King, the Lord of hosts. Then flew one of the seraphim unto me, having a living coal in his hands, which he had taken with the tongs from off the altar, and he laid it upon my mouth, and said, Lo, this hath touched thy lips; and thine iniquity is taken away, and thy sin purged." This is the work that as individuals we need to have done for us. We want the living coal from off the altar placed upon our lips. We want to hear the word spoken, "Thine iniquity is taken away, and thy sin purged." <RH, June 4, 1889 par. 10>

If you are content to think and to preach in one narrow channel, you will not advance in understanding, nor know the depth and grandeur of the truth. If you desire to understand the mysteries of God, you must search the Scriptures. There is nothing that will develop the intellect like wrestling with the great problems of truth revealed in God's word. You may keep your mind in constant meditation and prayer, even when your hands are busy. The truth of God is a treasure that is of more value than everything else in the world. Its priceless value is illustrated by the parable of Christ, concerning the man who found a treasure in a field, and he went and bought that field, that he might plow every part of it, and search out all the treasure that it contained. The blessed Bible, the field that contains the treasure, the garden of God, is open to you. Search the Scriptures; dig in the mines of truth until the precious jewels that have been hidden there for ages shall be brought out, and you can present them to the people. <RH, June 4, 1889 par. 11>

In the time of the Saviour, the Jews had so covered over the precious jewels of truth with the rubbish of tradition and fable, that it was impossible to distinguish the true from the false. The Saviour came to clear away the rubbish of superstition and long-cherished errors, and to set the jewels of God's word in the frame-work of truth. What would the Saviour do if he should come to us now as he did to the Jews? He would have to do a similar work in clearing away the rubbish of tradition and ceremony. The Jews were greatly disturbed when he did this work. They had lost sight of the original truth of God, but Christ brought it again to view. It is our work to free the precious truths of God from superstition and error. What a work is committed to us in the gospel! An angel's pen could not portray all the glory of

the revealed plan of redemption. The Bible tells how Christ bore our sins, and carried our sorrows. Here is revealed how mercy and truth have met together at the cross of Calvary, how righteousness and peace have kissed each other, how the righteousness of Christ may be imparted to fallen man. There infinite wisdom, infinite justice, infinite mercy, and infinite love were displayed. Depths, heights, lengths, and breadths of love and wisdom, all passing knowledge, are made known in the plan of salvation. <RH, June 4, 1889 par. 12>

When the scribes and Pharisees saw that Christ did not reverence their forms and traditions, they accused him of contempt for the law and the prophets. But Christ did not show the least contempt for the old truths. Because he did not work in the same narrow forms that they did, they said, "He is come to destroy the law." But there fell upon their astonished ears the words of Christ, "Think not that I am come to destroy the law, or the prophets; I am not come to destroy, but to fulfill. For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in nowise pass from the law, till all be fulfilled." Christ was the originator of the law; and the blindness of the Pharisees is an illustration of how people who claim great light and knowledge can misunderstand and misrepresent the work of God. Glorious truths have been buried out of sight, and have been made lusterless and unattractive by error and superstition. Jesus reveals the light of God, and brings forth the beautiful radiance of the truth in all its divine glory. The minds of the honest are filled with admiration. Their hearts are attracted in holy affections toward him who brought forth the jewels of truth and displayed them to their understanding. <RH, June 4, 1889 par. 13>

The Jews understood some portion of the truth, and taught some part of the word of God; but they did not comprehend the far-reaching nature of the law of God. Christ swept away the rubbish of tradition, and displayed the real kernel and heart of the purposes of God. When he did this, they became exasperated beyond control. They circulated false reports from one town to another that Christ was destroying the work of God. But while Jesus did away with the old forms, he re-instated the old truths, placing them in the framework of truth. He matched and joined them together, making a complete and symmetrical system of truth. This was the work our Saviour did; and now what shall we do? Shall we not work in harmony with Christ? Shall we be ruled by hearsay? Shall we let our own imaginings hide from us the light of God? We are to read attentively, to hear understandingly, and to teach others also the things we have learned. We must be constantly hungering for the bread of life, constantly seeking for the living water and the snow of Lebanon, that we may be able to lead the people to the living, cooling waters of the Fountain of truth. <RH, June 4, 1889 par. 14>

## **June 11, 1889 Man's Failure to Comprehend Divinity in Humanity.**

\*[Sermon at Potterville, Mich., Nov. 29, 1888.]

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By Mrs. E. G. White.  
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When Christ was upon earth, it was difficult for those with whom he daily associated to realize that he was divine. It was difficult for the members of his own family to comprehend the fact that he was the Son of God. It seemed hard for them to realize that divinity wore the garb of humanity. Again and again he was obliged to declare his position as the Son of God. They were so dull of perception that they could not distinguish the divine from the human. Although they believed that his works were of a miraculous character, they could not fully understand their nature, and he had to state his authority and his position. <RH, June 11, 1889 par. 1>

Christ assumed humanity in order that he might reach mankind where they were. He came and worked in the form of man for the sake of rescuing a fallen race. He left us an example of what tenderness, what kindness, what love should be manifested in efforts to save souls from ruin. We are to imitate Christ. The people should be able to discern the Spirit of Christ in his followers; and when the Spirit of God works with your efforts, you will not work in vain. The people will see that God works in you, and they will be moved by his Spirit to accept the truths that you present before them. The preacher should do something more than simply to please the taste, and convince the intellect. His words should reach the hearts of his hearers. And when men and women are led to accept the truth through the instrumentality of man, they should not give honor to the man, but they should realize that his efforts have been successful because divine power has accompanied his work, and give the glory to God. It is the truth that he has presented to them that should receive their acceptance and favor. There are many who place themselves in a similar position to that of the Jews in the time of Christ, and they will not hear the word of truth, because their minds are filled with prejudice; but those who refuse heaven's light will be rejected of God just as his ancient people were when they refused to receive the teachings of Christ. God is no respecter of persons. He sent his truth to all, and he expects men to receive it, and to

diffuse its light to others. This is the work that God would have us do. <RH, June 11, 1889 par. 2>

Let us connect with Christ, and then we shall have a power that the world cannot give, or take away. Said the apostle, speaking of the gospel, "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." God would make known to his saints what is the glory of the mystery of Christ. There are depths and heights of unsearchable riches in the truth of God. Why should ministers make the truth powerless before the people because they themselves lack spiritual life and devotion, because they are not connected with God? Are you not commanded to warn every man, and teach every man in all wisdom? Are you sharpening your powers, brethren, by bringing them in contact with difficult problems in the word of God? Says the apostle, "The wisdom that is from above is first pure, then peaceable, gentle, and easy to be entreated, full of mercy and good fruits, without partiality, and without hypocrisy. And the fruit of righteousness is sown in peace of them that make peace." When the ministers receive wisdom from above, the power of God will accompany their efforts. Why should we not present the truth in such a way that it may wield its divine influence upon the people? Why do you bring yourself with your coldness between the people and the truth, and so keep the truth from doing its work upon their hearts? Why do you go to the people with your heart as cold as an iron wedge, and expect to win souls to Christ? You want your lips touched with the living coal from off the heavenly altar. The influence of the truth is elevating and ennobling. The divine must combine with the human if you would make your way amid the moral darkness and the spiritual stagnation of the world. Let every one go to work. Search the Scriptures, plead as did Moses, "If thy presence go not with me, carry us not up hence." When the request of Moses was granted, did he settle down in content, and seek no further blessing?--No. He still pleaded with God until his faith reached the point where he could say, "I beseech thee, show me thy glory." Do you think Moses was presumptuous, and should have been rebuked? God did not rebuke him. The feet of Moses were upon hallowed ground, and when he pleaded with God for a view of his glory, the Lord said, "I will make all my goodness pass before thee, and I will proclaim the name of the Lord before thee; and will be gracious to whom I will be gracious, and will show mercy on whom I will show mercy. And he said, Thou canst not see my face: for there shall no man see me, and live. And the Lord said, Behold, there is a place by me, and thou shalt stand upon a rock: and it shall come to pass, while my glory passeth by, that I will put thee in a cleft of the rock, and will cover thee with my hand while I pass by." <RH, June 11, 1889 par. 3>

The goodness and glory of the Lord were to pass before mortal man; and if you plead with the Lord for his help, plead with him for a view of his glory, the blessing of the Lord will come upon you. When you come to speak before the people, your heart will be filled with love, filled with warmth and divine moisture. When this love is in your heart, the truth will strike its way through coldness and worldliness to the very hearts of the people. It will make its way through all pride and formality, and will leaven the soul with its power until Jesus will be enthroned in the heart. <RH, June 11, 1889 par. 4>

When Christ abides with you, and you abide with him, you will have something more to say than you have said in the years that are past. You will have a message that will cut through the fleshly tables of the heart, a message that will divide between the joints and marrow, and discern the thoughts and intents of the heart. If we would have wisdom and knowledge to enable us to go through the time of trouble that is before us, we must be gathering it now by daily exercise of faith. We do not desire that you should be anxious about the time of trouble, but we want you to take up your work right where it is, and do it faithfully day by day. There are souls in your own church and neighborhood that need help. Those who show promise of becoming efficient laborers in the Lord's moral vineyard, should be sent to our College, that they may fit themselves to carry this message of truth to the people. All around us there is talent that should be utilized in the cause of God. Christ did not go to the schools of learning, and take men of high attainment to do his work, for he could not use them. They had an understanding of forms and ceremonies, but that was about all. Jesus called the unlearned fishermen to his work; but before he sent them forth, he took them into his school, and taught them himself, that they might be fitted for winning souls for eternal life. Brethren and sisters, are you doing your work right in your own homes? Do you realize that the night is coming, in which no man can work? <RH, June 11, 1889 par. 5>

The apostle did his work with thoroughness. He wrote of the character of his work in presenting Christ, and said, "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." The power of God should go with the truth, and the Lord is just as willing to impart that power to you as he was to impart it to the apostle Paul. He wants you to be in a position where you may work for your fellow-men. He wants the ministers to use much of the time that they spend in sermonizing, in earnest effort for the salvation of souls. <RH, June 11, 1889 par. 6>

Go forth bearing precious seed. All lightness and trifling must be put aside in this solemn work. Go forth weeping, with your heart subdued and contrite, and doubtless you will come again with rejoicing, bringing your sheaves with you. You may have glorious success. You may be a co-worker with Christ. Do not be exclusive. Do not seek out a few



with whom you delight to associate, and leave all others to take care of themselves. Suppose you do see weakness in one, and folly in another, do not stand aloof from them, and only associate with those who, you think, are about perfect. The very souls you despise, need your love and sympathy. Do not leave a weak soul to struggle alone, to wrestle with the passions of his own heart without your help and prayers, but consider yourself, lest you also be tempted. If you do this, God will not leave you to your own weakness. You may have sins greater in his sight than the sins of those you condemn. Do not stand off, and say, "I am holier than thou." Christ has thrown his divine arm around the human race. He has brought his divine power to man that he might encourage the poor, sin-sick, discouraged soul to reach up for a higher life. O, we need more of Christ's spirit and much less of self. We need the converting power of God upon our hearts daily. We need the mellowing spirit of Christ to subdue and soften our souls. The only way for those to do who feel that they are whole, is to fall upon the Rock and be broken. Christ can put his mold upon you, if you will empty your heart of its selfishness. <RH, June 11, 1889 par. 7>

Jesus has given us instruction as to what we should do. He says, "Verily, verily, I say unto you, except ye eat the flesh of the Son of man, and drink his blood, ye have no life in you." What do these words mean? They mean that our lives must be fashioned after the pattern of Christ's life. We must reach perfection of character, or we can never inherit the kingdom of heaven. There is a work for each one of us to do in God's great moral vineyard. Christ has given to every man his work. How many become so interested in the work of some other person, that they neglect their own work altogether! You are to do *your* work. God does not expect that the man with one talent, will do as much as the man who has five talents. Let every soul see to it that his work is done to the very best of his ability. If you grow fearful in doing the Lord's work, just stop where you are, and ask God to show you his goodness, for you have lost sight of his mercy and faithfulness. You have become separated from Christ. You have gone so far away from him, that you can scarcely hear the sound of his voice, and cannot distinguish the words of comfort that come from his lips. <RH, June 11, 1889 par. 8>

As soon as you gain a clear view of the power and goodness of Christ, your murmuring will cease. You will not pick at the faults of others. It is Phariseeism that leads men to exalt themselves by depreciating their brethren. An experience that some of us had some years ago at Battle Creek comes to my mind. There were several ministers who were very much disturbed because we kept the Sabbath and worked on Sunday. They went to the officers of the law, and said, "We have a petition to place before you. We want you to arrest these people who are keeping Saturday, and working on Sunday." The officer said, "I have heard that these people are quiet, law-abiding, honest, and religious people, and I see no occasion for interfering with them." Then the minister showed him a petition that pleaded for a law to prohibit Sabbath-keepers from working on Sunday. The officer took the paper, and tore it to pieces, and said, "Get out, you bigots!" Brethren, I fear that there are bigots among us. Stop picking flaws in the character of others, and attend to your own work. When persons come to you with miserable tales of the mistakes and misdoings of others, do not listen to them. Say to yourself, "Is it my work to go and help settle this matter? If it is, God help me." But if it is not your work, let it alone. <RH, June 11, 1889 par. 9>

We should live by faith on the Son of God, as the Son lived by faith in the Father. Says Christ, "As the living Father hath sent me, and I live by the Father; so he that eateth me, even he shall live by me." Are you doing it, brethren? We read again, "This is the bread that came down from heaven; not as your fathers did eat manna, and are dead; he that eateth of this bread shall live forever. . . . Many therefore of his disciples, when they had heard this, said, This is an hard saying; who can hear it? When Jesus knew in himself that his disciples murmured at it, he said unto them, Doth this offend you? What and if ye shall see the Son of man ascend up where he was before?" They could not distinguish the divine nature under the garb of humanity. They could not realize the divine character of the work of the Son of God. Just so it is with the work today. There are many who cannot distinguish the divine from the common. And why?-- Because they have separated their souls from God. God has given us his precious word, and on our knees we should study it, until his light shall break upon us, and we have a message that we cannot withhold from others. <RH, June 11, 1889 par. 10>

Who is on the Lord's side? He is reaching out with his long human arm enfolding suffering humanity, while with his divine arm, he is grasping the throne of the Infinite. God help us, brethren, that we may understand the goodness, the mercy, the compassion, and the love of our Saviour. Let us make haste to get out of our Phariseeism. Let us seek God with all our hearts. Ministering brethren, are you prepared to go out, and awake the people to their solemn responsibilities? Are you ready to go forth as David went forth? He inquired of the Lord if he should battle with the Philistines, and the Lord told him that when he heard the sound of a going in the tops of the mulberry trees, he should go out to battle, for he would be with him to smite the hosts of the Philistines. So it should be with you. When you feel the Spirit of God, when you see the opening of his providence, you should go forth; for the power of God will be with you. May the Lord help you and me so to bear the message that it shall be a savor of life unto life, and not of death unto death. <RH, June 11, 1889 par. 11>

## June 18, 1889 The Necessity of Dying to Self.

\*[Sermon at South Lancaster, Mass., Jan. 14, 1889.]

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By Mrs. E. G. White.  
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I feel very grateful to God that we can have his blessing; that we do not have to go on amid the trials and perplexities of this life, to meet the opposition of the world, in merely human strength. God's commandment-keeping people are described by the prophet as "men wondered at." We are to be a people distinct from the world. The eyes of the world are upon us, and we are observed by many of whom we have no knowledge. There are those who know something of the doctrines we claim to believe, and they are noting the effect of our faith upon our characters. They are waiting to see what kind of influence we exert, and how we carry ourselves before a faithless world. The angels of heaven are looking upon us. "We are made a spectacle unto the world, and to angels, and to men." <RH, June 18, 1889 par. 1>

From the light which God has given me, I know that the Lord would do far more for us as a people if we would walk in humility before him. Every one of God's people will be tested and proved, and we want you to be in a position where you will bear the proving of God, and not be found wanting when your moral worth is weighed in the balances of the sanctuary. We want you to be constantly moving onward and upward; but that which hinders your progress in a large degree is your self-esteem, the high opinion that you entertain of your own ability. If there was ever a place where self needed to die, it is here. Let us see the death struggle. Let us hear the dying groans. Self-exaltation ever separates the soul from God, no matter in whom it is found, whether in those in responsible positions or in those who are in some less important place. Whatever has been done to attract the attention to self, has detracted from the glory that should have been rendered to God, and has brought leanness to your souls. It is through this avenue of self-esteem and self-sufficiency that Satan will seek to ensnare the people of God. <RH, June 18, 1889 par. 2>

The Lord has very important lessons for us to learn; and if we have not a meek and teachable spirit, we shall not be where we can learn the lessons he desires to teach us. We shall think we are wise when we are not. We shall think that we know the whole story, when we have need to study the a-b-c's of the lesson. God will prove us again and again, until we overcome our besetments or are wholly given over to our rebellion and stubbornness. There is danger, when the Lord deals with us thus, that we shall rise up against him, and set ourselves determinedly not to submit to his will. We are living in solemn times. We are looking forward to the judgment, and onward to eternity, and it is fitting for us to walk in great humiliation of soul before God. <RH, June 18, 1889 par. 3>

There have been those who have risen up against the testimonies that God has sent them. They have been willing to acknowledge that the testimony given to others was all right, and that the truth was pointed out in the cases of their brethren; but when their own errors were laid bare, and their own faults pointed out, they have declared that it could not be so. They have wrapped the garments of their self-righteousness around them, and have said, "That does not mean me." A spirit of Phariseism has been coming in upon the people who claim to believe the truth for these last days. They are self-satisfied. They have said, "We have the truth. There is no more light for the people of God." But we are not safe when we take a position that we will not accept anything else than that upon which we have settled as truth. We should take the Bible, and investigate it closely for ourselves. We should dig in the mine of God's word for truth. "Light is sown for the righteous, and gladness for the upright in heart." Some have asked me if I thought there was any more light for the people of God. Our minds have become so narrow that we do not seem to understand that the Lord has a mighty work to do for us. Increasing light is to shine upon us; for "the path of the just is as the shining light, that shineth more and more unto the perfect day." <RH, June 18, 1889 par. 4>

Truth is eternal, and conflict with error will only make manifest its strength. We should never refuse to examine the Scriptures with those who, we have reason to believe, desire to know what is truth as much as we do. Suppose a brother held a view that differed from yours, and he should come to you, proposing that you sit down with him and make an investigation of that point in the Scriptures; should you rise up, filled with prejudice, and condemn his ideas, while refusing to give him a candid hearing? The only right way would be to sit down as Christians, and investigate the position presented, in the light of God's word, which will reveal truth and unmask error. To ridicule his ideas would not weaken his position in the least if it were false, or strengthen your position if it were true. If the pillar of our faith will not stand the test of investigation, it is time that we knew it. There must be no spirit of Phariseism cherished among us. When Christ came to his own, his own received him not; and it is a matter of solemn interest to us that we should not pursue a similar course in refusing light from heaven. <RH, June 18, 1889 par. 5>

We must study the truth for ourselves. No living man should be relied upon to think for us. No matter who it is, or in

what position he may be placed, we are not to look upon any man as a perfect criterion for us. We are to counsel together, and to be subject to one another; but at the same time we are to exercise the ability God has given us to learn what is truth. Each one of us must look to God for divine enlightenment. We must individually develop a character that will stand the test in the day of God. We must not become set in our ideas, and think that no one should interfere with our opinions. <RH, June 18, 1889 par. 6>

Since my return from Europe, I have been pained to notice how men ask counsel of men, instead of seeking wisdom of God. We should make God our support. Those who bear responsibilities in our different institutions should go to him for wisdom. How much we need men of thinking, care-taking minds! But we lack these men. If every young man would seek for the truth as for hid treasures, if he would be meek and lowly, if he would be a learner in the school of Christ, we should not at this time be so destitute of talent. There would be scores that would be ready to take their places in the front of the battle, to bear burdens and share responsibilities. God wants men to develop characters to meet the demands of the time. This will be accomplished when the youth put their cases into his hands as they should. <RH, June 18, 1889 par. 7>

We should have that love and compassion that will lead us to guard one another's interests. We should not become impatient because others hold views that we do not indorse, or have traits of character that are unlike our own. How glad we should be that we are not all fashioned after the same pattern. This would cause difficulty; for there is a great work to be done, and it will take men of varied minds and experiences to reach the different persons in society. We must have the help of God wherever we go. The servant of Christ must be looking to him continually for orders. Christ must be first, and last, and best in everything. Does God want you to grow in grace and knowledge?--Yes; he certainly does. He does not want you to make any man your criterion. He would not have you marked with the defects of any man's character. You are to be continually looking to Jesus, the author and finisher of your faith. When you do this, you will have a testimony fresh from heaven, full of dew and moisture. The light of heaven will be reflected in your very countenance, and will be revealed in your character. <RH, June 18, 1889 par. 8>

"Let us go forth therefore unto him without the camp, bearing his reproach. . . . By him therefore, let us offer the sacrifice of praise to God continually, that is, the fruit of our lips giving thanks to his name. But to do good and to communicate forget not; for with such sacrifices God is well pleased." I am anxious that we may obtain a living, choice experience in the things of God. Do the shepherds of the flock expect that God will work with them? From the light that God has given me, I know that there might have been twenty-fold more accomplished than has been accomplished, if the workers had sought God for strength and support instead of depending so much upon man. There is need of men of faith for this time, not simply to be preachers, but to be ministers to the people of God. We want men that walk with God daily, that have a living connection with Heaven. The Lord cannot work with those who are self-sufficient, and who exalt themselves. Self must be hid in Jesus. If we would see the deep movings of the Spirit of God, we must have the truth as it is in Jesus. The efficiency of a discourse depends on the application of the truth to the heart by the Spirit of God. When Elijah sought God in the mountains, a devouring fire swept by; but God was not in the flame. A tempest rose, the thunder rolled, and the lightnings flashed; but God was not in all this. Then there came a still small voice, and the prophet covered his head before the presence of the Lord. It is the still, small voice of the Spirit of God that has the power to convict and convert men's souls. <RH, June 18, 1889 par. 9>

It is our work to reveal to the people the character of our Heavenly Father, and we ought never to make a display of self. Our strength is in working together with God. If we labor as Christ labored, we shall have the shield of Omnipotence to shelter us, and power will attend all we do. As we sailed from Europe, I noticed how the prow of the vessel plowed into the deep, and for miles and miles you could see the wake of its course. There was power and weight in its movements. We should not glide along without causing a ripple; we should carry a weight of influence with us, and speak as those who have authority. We must be connected with the God of power. "Humble yourselves therefore under the mighty hand of God, that he may exalt you in due time." As we carry the truth to the people, we should have a solemn sense of our responsibility, that we may not make a display of our talents and intelligence; but that the truth may cut its way to the very soul as an arrow from the Almighty. <RH, June 18, 1889 par. 10>

O that all the messengers might teach the people, both by precept and example, what it means to hide self in Jesus! There is no need of our working in our own finite wisdom, no need of going a warfare at our own charges. "If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not: and it shall be given him. But let him ask in faith, nothing wavering." It is your privilege to go to God with your request, as children go to their parents. Ask his grace. Do not think of going into the desk without a deep, solemn conviction of the responsibility of your work. <RH, June 18, 1889 par. 11>

A minister after preaching a discourse which fully convicted one of his hearers of the Bible truth, was accosted with the question, "Do you really believe what you have preached?" "Certainly," he answered. "But is it really so?" said the anxious questioner. "Certainly," said the minister, as he reached for his Bible. Then the man broke out, "O, if this is the

truth, what shall *we* do? What shall *we* do?" "What shall *we* do," thought the minister. "*We*?" Why, was not he a minister? What could the man mean? But the question forced its way to his very soul. He went away alone to plead with God as what he should do. He had the solemn realities of eternity to present to a dying world. For three Sundays his place in the desk was vacant. He was seeking an answer to the solemn question, "What shall *we* do?" <RH, June 18, 1889 par. 12>

When this minister returned to his charge, he had an unction from the Holy One. He had realized that in his preaching he made little impression, and he had felt the terrible weight of souls upon him, and now he came to his desk, but not alone. There was a great work to be done, but he realized that he was not to do the work alone. He knew that there was a power behind him. It was God that was to do the work. God was to be magnified, and lifted up before the people. He presented the Saviour and his matchless love. There was a revelation of the Son of God, and a revival began that spread through the church and to the surrounding regions. <RH, June 18, 1889 par. 13>

O that we might here see of the salvation of God! O that the shepherds of the flock and the workers might have intercourse and communion with God! How little we know of God! Those who minister in sacred things cannot afford to go into the desk unless they know God. The disciples were to tarry at Jerusalem until they were endowed with power from on high, and cannot we afford to tarry before God until we are ready for our work? Jesus has promised, "Lo, I am with you alway, even unto the end of the world." O if he were with us, we would not be without sheaves to bear to the Master. What is the reason that men labor month after month and year after year, and bear no fruit? It is because they do not have Jesus with them. <RH, June 18, 1889 par. 14>

When we went to Potterville, Mich., Bro. Van Horn said, "I am so glad this meeting is not like the meetings we had in the past. There seems to be so much more weight to the truth. There is not so much levity and jesting. The people seem to have a realization of the solemn importance of the truth." Why should we not have a solemn realization of the truth at this time? What place have we for jesting and levity right here on the borders of the eternal world? We are to live to the glory of God. There are angels measuring the temple of God and those who worship therein; but how much there is of self. It is self, all self. <RH, June 18, 1889 par. 15>

When Nebuchadnezzar glorified himself, and did not give praise to God, he was made an example before the world of how God regards this spirit of self-exaltation. As he walked in the palace of his kingdom, he said, "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?" But there was an unseen watcher that marked his spirit and recorded his words, and a voice fell from heaven, saying, "O king Nebuchadnezzar, to thee it is spoken: The kingdom is departed from thee. And they shall drive thee from men, and thy dwelling shall be with the beasts of the field. They shall make thee to eat grass as oxen, and seven times shall pass over thee, until thou know that the Most High ruleth in the kingdom of men, and giveth it to whomsoever he will." <RH, June 18, 1889 par. 16>

Let not the messengers return to their fields of labor, until they can go in humility of spirit, with the power of the grace of Christ in their hearts, and with a deep experience in the things of God. We must be clothed with humility as with a garment. We must act our part. Let us do it here and now. Let us have the power of God manifested among us. Let us have the shout of the King in the camp. When we have humbled our hearts before God, his grace will be poured upon us, and we shall bear a clean-cut testimony that will cleave its way to the hearts of men. O that Zion might arise! O that she might respond to the message, "Rise, and shine; for thy light is come, and the glory of the Lord is risen upon thee!" <RH, June 18, 1889 par. 17>

## June 25, 1889 The Strength of God's People.

\*[Morning talk at Chicago, Ill., April 5, 1889.]

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By Mrs. E. G. White.  
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I believe that the Lord is willing to let his blessing rest upon us. I know that he is waiting to be gracious to us. The reason why we do not have more light is that we do not follow Jesus; for he says, "He that followeth me shall not walk in darkness, but shall have the light of life." He has invited us to follow him; but to follow him means something more than a profession of religion. We are not following him when we make only surface work in the Christian life. We want to follow him in everything, in self-denial, in self-sacrifice, in humiliation, in meekness, and in love. We must learn to manifest love and compassion toward those with whom we come in contact. We should have a far-reaching influence; we should not be self-centered. <RH, June 25, 1889 par. 1>



The professed people of God follow their own inclinations to a far greater extent than they follow in the lowly steps of the Man of Calvary. Our will should be in harmony with the will of Christ as his will is in harmony with the will of his Father. We are to be one with Christ as he is one with the Father. And if we come into this position, the promise is that the Father will love us as he loves the Son. How is it that this can be so? It can be so because we have appropriated the righteousness of Christ by living faith. It is because we are one with him, and our souls are all light in the Lord. Our minds and hearts may be so filled with his love that we shall count affliction as all joy, because we shall know that the trial of our faith is more precious than gold, and that these trials will be found unto glory and joy at the appearing of Jesus. We do not see the glory of trials now, but we shall understand it when Christ comes; and every trial that has been borne with patience will be rewarded. <RH, June 25, 1889 par. 2>

The Lord is shedding abundance of light upon us, and he expects us to walk in it. Will we seek to redeem the neglect of light in the past, by a faithful improvement of our privileges now? Will we come up to the high standard that has been set before us? We have dwelt too long in the lowlands of earth. There have been too many Christless sermons preached. The discourses of many ministers have been simply words that have not touched anywhere. They have not encouraged Christians, or convicted sinners, or led backsliders away from their transgressions. They have been devoid of the power of God. <RH, June 25, 1889 par. 3>

We should seek to make the most of our opportunities at this meeting. We should confess our sins, clear the rubbish from the door of the heart, and open the soul for the presence of Jesus. Let each one take these words of instruction to his own heart. Do not act as did Peter when the Lord pointed out his duty, and turn and ask what some one else should do. Let us attend to our own work, and do our duty, and not be so anxious to know what may be some other person's duty. The Lord turned to Peter, and said, "What is that to thee? Follow thou me." We are to look to Christ. There is perfection in him. We can be cleansed from every spot and stain through the merit of his blood. His righteousness may be imputed unto us. <RH, June 25, 1889 par. 4>

If we look to man, we shall see mistakes of life and defects of character. We shall see the same human frailties in others that there are in ourselves. But we are to look to the Pattern, to follow Christ, and to make straight paths for our feet, lest the lame be turned out of the way. <RH, June 25, 1889 par. 5>

Do not be afraid to confess your sins and to clear the King's highway. Jesus is not far away. He is at your right hand to help you. The promise is, "If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." When you confess your sins, it is your privilege to believe this promise, but not because you have a happy flight of feeling. Feeling is not faith. Faith is just as distinct from feeling as the east is from the west. You are to believe that God will accept you when you fulfill his conditions, believing his word because he has spoken it. You must rely upon the word of God; and unless you have faith that can rest upon the word of God, you cannot make a success of the Christian life. Ministers cannot preach effectively without it. They must have a sense of the solemn responsibility that rests upon them. <RH, June 25, 1889 par. 6>

We are to hold up the Man of Calvary, to flash his light to those who are sitting in darkness. You should not yield to discouragement. You should not think that there are none who care to serve God, or obey the truth. Elijah became disheartened as he saw how Israel had departed from the Lord, and he thought that he was the only one left who loved the cause of Jehovah. But the Lord told him that there were seven thousand men who had not bowed the knee to Baal. There are many in the world who are longing to understand in regard to Christ and his love. There are many who are in despair as they hear the terrible doctrine of eternal punishment, and they need your help. If they were in your position, with the light flashing all around their pathway, they would go to others who are in despair and sorrow; for they would appreciate their need of help. If you will try to seek out these suffering souls, the angels of God will attend you; and you need not fear to go where they will go. Ministers, you should have the angels with you in the sacred desk; and when you do, you will be a power for God. Your words may be as nails fastened in a sure place. You need not try to be eloquent, or to preach learned discourses. David charged Solomon to show himself a man, to keep the charge of the Lord, to walk in his ways, to keep his statutes and commandments, judgments and testimonies. He did not charge him to be a great statesman or hero, but to be a man before the Lord. To be a man before the Lord is to be kind and sympathetic. It is to be compassionate and Christlike. We need men who can be called men before God,--men who are in the image of Christ,--men with human hearts, full of tenderness and love. <RH, June 25, 1889 par. 7>

The converting power of God is needed right among us. We should make a complete surrender to God, that he may fashion us according to his will. We should seek him earnestly, and not permit anything to divert the mind, until we know that we are indeed the children of Heaven. Why not make up your mind that you will not retain anything that separates the soul from God? Say, "Here is my heart. I open the door. Come in, Lord Jesus, come in. I am thine, and thou art mine." If you will do this, he has promised that he will put a new song in your mouth, even praise unto your God. <RH, June 25, 1889 par. 8>

You are to reflect glory to God, and through his grace live day by day a life that will be pleasing before Heaven. The light of Christ is to illuminate your pathway. If you fulfill his conditions, he says, "Thy righteousness shall go before thee; the glory of the Lord shall be thy rearward." If the glory of the Lord is your rearward, will you not leave a marked wake after your course? Will you not have sheaves to bring to the Master? <RH, June 25, 1889 par. 9>

Put away all doubt. Dismiss your fears, obtain the experience that Paul had when he exclaimed, "I am crucified with Christ; nevertheless I live; yet not I, but Christ liveth in me; and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me." Surrender everything to Christ, and let your life be hid with Christ in God. Then you will be a power for good. One shall chase a thousand, and two put ten thousand to flight. <RH, June 25, 1889 par. 10>

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## July 2, 1889 The Secret of Unity.

\*[Sermon at Chicago, Ill., April 4, 1889.]

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By Mrs. E. G. White.  
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Before his crucifixion, Jesus lifted up his eyes to heaven, and prayed for his disciples. He said, "I pray for them: I pray not for the world, but for them which thou hast given me; for they are thine. And all mine are thine, and thine are mine; and I am glorified in them. And now I am no more in the world, but these are in the world, and I come to thee. Holy Father, keep through thine own name those whom thou hast given me, that they may be one, as we are. . . . 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, July 2, 1889 par. 1>

Christ declared he sanctified himself, that we also might be sanctified. He took upon himself our nature, and became a faultless pattern for men. He made no mistake, that we also might become victors, and enter into his kingdom as overcomers. He prayed that we might be sanctified through the truth. What is truth? He declared, "Thy word is truth." His disciples were to be sanctified through obedience to the truth. He says, "Neither pray I for these alone, but for them also which shall believe on me through their word." That prayer was for us; we have believed in the testimony of the disciples of Christ. He prays that his disciples may be one, even as he and the Father are one; and this unity of believers is to be as testimony to the world that he has sent us, and that we bear the evidence of his grace. <RH, July 2, 1889 par. 2>

We are to be brought into a sacred nearness with the world's Redeemer. We are to be one with Christ, as he is one with the Father. What a wonderful change the people of God experience in coming into unity with the Son of God! We are to have our tastes, inclinations, ambitions, and passions all subdued, and brought into harmony with the mind and spirit of Christ. This is the very work that the Lord is willing to do for those who believe in him. Our life and deportment are to have a molding power in the world. The spirit of Christ is to have a controlling influence over the life of his followers, so that they will speak and act like Jesus. Christ says, "The glory which thou gavest me I have given them." <RH, July 2, 1889 par. 3>

The mighty cleaver of truth has taken a people out of the world, and the rough, coarse material is to be hewed and squared and polished for the heavenly building. Those who profess to follow Christ should not be in the same condition in which they were before they made this profession. The grace of Christ is to work a wonderful transformation in the life and character of its receiver; and if we are truly the disciples of Christ, the world will see that divine power has done something for us; for while we are in the world, we shall not be of it. We are to bring our life up to the great moral standard of God. The moral law is to judge us in the last day. How unbecoming it is for us to criticise others, when God must work so great a work upon us before we can be fitted for the kingdom of heaven! Is there any of the glory of Christ in suspicion and evil surmising, in criticism and condemnation of our brethren? We should pray for those who are in error. We should present before them the perfection of Christ, but we should not accuse and condemn our brethren and friends. <RH, July 2, 1889 par. 4>

There are many who seem to think that roughness and coarseness are a mark of humility; but this is a mistake. The truth of God elevates the mind, refines the taste, sanctifies the judgment, and fashions the life according to the divine Pattern. We are to be partakers of the divine nature. We are to be like the great Teacher. He came to this earth, marred and seared by the curse, that he might lift up fallen men, and elevate them so that he could give them a seat upon his throne. Bible religion will have a sanctifying influence upon character, and will prepare its receiver for association with

Jesus, the angels of God, and redeemed saints. We must be fitting up so that we shall behold the King in his beauty.

<RH, July 2, 1889 par. 5>

Why should we not have a deeper and deeper experience every day? He must be a dull scholar who does not become more and more assimilated to the divine image, if he is brought into association with Christ from day to day. Why should there not be a growing intelligence in prayer? If a person seeks God in his closet, and pleads for help, telling the Lord his situation, he will not plead in vain. Christ told the Father of the darkness that would press upon his followers, and we may take his words, and present them to God. We are not to preach a sermon to the Lord when we engage in prayer; for God knows our need. We must be petitioners. We must plead for help for our own souls, and for the souls of others. We should lay hold of the throne of grace with that earnestness that says, "I will not let thee go, except thou bless me." <RH, July 2, 1889 par. 6>

We should not think that the Lord will not regard our petitions. I have heard persons say that they could not get an evidence that the Lord heard their prayers. Where did they look for evidence? The evidence is in the word of God. They have said, "O, if I could only have a vision, or a dream, then I would know that the Lord regarded my request." But would that make it any more sure than does his word? One man said he had waited for forty years for a manifestation of God's favor before he could believe that his Heavenly Father looked with mercy upon him. He wanted some marvelous revelation that would come like a shock of electricity, and thrill his entire being; but he did not get it. We are to believe that God accepts us when we fulfill his conditions, simply because he has said that he would. <RH, July 2, 1889 par. 7>

We should place ourselves on the Lord's side; and when we have done this, then with childlike confidence we should believe that the God of heaven looks with favor upon us. We cannot lean on any earthly support. The Lord God of Israel must become our helper. Have you kindled your taper at the divine altar? Have you opened the door of your heart, that Jesus might come in? You should put your powers to the stretch in the service of God, and live with an eye single to his glory. <RH, July 2, 1889 par. 8>

Satan will try to cast his shadow athwart your pathway, and he will seek to misrepresent the character of God, and the nature of his promises to your mind, but you must lay hold of the mighty One. There is no help for you in self, for you are only weakness. Your strength is in having faith in God, that he may work with your efforts. If you trust implicitly in him, you will know that his going forth is prepared as the morning. <RH, July 2, 1889 par. 9>

The Lord desires that we should become intelligent in divine things, that we may offer up prayers of faith. He desires us to grow in grace, and in the knowledge of his will, that there may be unity with his people. And what an influence there is for good when brethren are in harmony; and what an influence it has for evil when there are strife and dissension among those who profess to believe the truth of God! We should have self-control. We should be disciplined. Parents should educate their children to self-control, that there may be harmony in the home. It is from your conduct at your home that we shall be able to judge in a large measure whether or not you are in a real Christian. Does the peace of Christ abide in your home? Are you educating yourselves and your children for the heavenly courts? Are you, as a household, knit together in love? If we have unity in the church, we must first have it in the home; for it is from the home that the church is formed, and the tempers and dispositions displayed in the family circle are the tempers and dispositions found in the church. A well-ordered family is a powerful influence for good in the world. If we walk in the light, and train our children in the fear of the Lord, we shall reflect the light of the glory of God which shines in the face of Jesus Christ. You may never know on earth how many have responded to the light that you shed by your godly example and influence, but it will be made plain in the day of reward. <RH, July 2, 1889 par. 10>

Joseph was sold into Egypt. He was put into prison. The enemy strove to overwhelm him in darkness. It seemed as though every ray of hope was extinguished; but his faith took hold on God, and it was rewarded. God brought him out of his dungeon, and made him a light to the world. Our faith is too weak; it does not reach out, and take hold of the promises of God in times of darkness. We need more sympathy and love. There is too much Phariseeism among us. We must cultivate love. We must talk of Jesus and his love, and our hearts will be softened, and subdued under divine influences. There is too much of the spirit that feels, "I am holier than thou." Many are like the Pharisee that stood praying in the temple, and said, "God, I thank thee, that I am not as other men are." The publican who smote upon his breast, and would not so much as lift up his eyes to heaven, but cried, "God be merciful to me a sinner," stood higher before God than did the self-righteous Pharisee. We should seek to understand our own need. We must have the righteousness of Christ to cover us. If we have left the snow of Lebanon, and forsaken the living streams, let us return, and drink at the fountain of life. <RH, July 2, 1889 par. 11>

When we are filled with enmity toward the law of God, we may know that there is something wrong with us; and we should examine our hearts, and prove ourselves whether we are in the faith. We must keep the law of God as the apple of our eye; for his law governs the whole universe. I am thankful that we have a standard with which to compare our character. How shall I know that I am following in the light of Heaven? I may know because God has given us a test

for doctrine. Says the prophet, "To the law and to the testimony; if they speak not according to this word, it is because there is no light in them." It is our privilege to know what is truth, and that no error is of the truth. <RH, July 2, 1889 par. 12>

There are many who set up a standard of their own, and they trample upon the law of Jehovah. What we believe, influences our life and molds our character; and every one carries with him an atmosphere that is either a savor of life unto life or of death unto death. We are not safe a moment without that living faith that grasps the promises of God. <RH, July 2, 1889 par. 13>

There will be those who will come in at the eleventh hour, and they will receive an equal reward with those who have long known the truth. And why is this?--It is because they used all their talents to the utmost of their ability, and brought all their powers to bear on the work of advancing the light of the truth. When the truth was brought to their attention, they accepted it with joy, and God could trust them with a large measure of light and power. A great work is to be done in the earth, and while men sleep, Satan sows his tares. We must awake! Jesus is ready to work mightily in our behalf. <RH, July 2, 1889 par. 14>

We are anxious to hear that you are walking in the light. We want you to testify to the power of the saving grace of Christ. "With the heart man believeth unto righteousness; and with the mouth confession is made unto salvation." We must rely wholly upon Christ. It will do you no good merely to talk of the righteousness of Christ; you must appropriate it by living faith. You should cultivate faith until faith is the language of your soul. May God help us to walk in the light as he is in the light. <RH, July 2, 1889 par. 15>

## July 16, 1889 Compassion for the Erring.

\*[Morning talk at Chicago, April 7, 1889.]

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**By Mr. E. G. White.**  
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"I say unto you, that likewise joy shall be in heaven over one sinner that repenteth, more than over ninety and nine just persons, which need no repentance." In this chapter (Luke 15) Jesus speaks several parables to illustrate the joy that is felt over the recovery of that which was lost. He tells how the woman who had lost one of her ten pieces of silver, sought diligently until she found it, and then called in her neighbors to rejoice with her because she had found that which had been lost. He spoke the parable of the prodigal son, to show us how God regards those who have strayed away, and have returned again to him. He said, "A certain man had two sons; and the younger of them said to his father, Father, give me the portion of goods that falleth to me. And he divided unto them his living. And not many days after the younger son gathered all together, and took his journey into a far country, and there wasted his substance with riotous living. And when he had spent all, there arose a mighty famine in that land; and he began to be in want. And he went and joined himself to a citizen of the country; and he sent him into his fields to feed swine. And he would fain have filled his belly with the husks that the swine did eat; and no man gave unto him. And when he came to himself,"--when reason assumed the throne, and he began to consider what he had been doing,--"he said, How many hired servants of my father's have bread enough and to spare, and I perish with hunger! I will arise and go to my father, and will say unto him, Father, I have sinned against heaven, and before thee, and am no more worthy to be called thy son; make me as one of thy hired servants. And he arose, and came to his father. But when he was yet a great way off, his father saw him and had compassion, and ran, and fell on his neck, and kissed him. And the son said unto him, Father, I have sinned against heaven, and in thy sight, and am no more worthy to be called thy son. But the father said to his servants, Bring forth the best robe, and put it on him; and put a ring on his hand, and shoes on his feet; and bring hither the fatted calf, and kill it; and let us eat, and be merry: for this my son was dead, and is alive again; he was lost, and is found." <RH, July 16, 1889 par. 1>

We read that the elder son took exception to the way in which the prodigal was received. The elder son had had every spiritual and temporal advantage. He represented that class that do not go to great excesses of vice, and because of this they are filled with self-righteousness. This son is represented as being grieved that he had not received some marked attention because of his good works, and he was envious that his wayward brother should be so welcomed by his father. <RH, July 16, 1889 par. 2>

The prodigal's soul had been stirred to the very depths by remorse and repentance, and why should not those who have been partakers of light, give the repenting sinner the right help at the right time? At one time, Jesus asked Simon who would love his benefactor most, the one to whom a small debt was forgiven, or the one to whom a large debt was forgiven. Simon answered that the one who had been forgiven most, would love most. Those who have been in despair



over their course of action, manifest corresponding gratitude and love in return, when they receive the pardoning love of God. I have received letters at different times from persons who were in despair over their sins. One and another would say, "I fear I am past all help. Let me hear from you as soon as possible. Is there any hope for me?" To these poor souls I have written, "Hope in God. The Father has bread enough and to spare. Arise, and go to your Father. He will meet you a great way off. He will give you his love and compassion." <RH, July 16, 1889 par. 3>

These poor prodigals need encouragement. Words of sympathy and love are worth more to them than gold and silver. Why are there so many who stand off from their brethren? Peter came to Jesus, and asked, "Lord, how oft shall my brother sin against me, and I forgive him? till seven times? Jesus saith unto him, I say not unto thee, Until seven times: but, Until seventy times seven." And he said again, "If ye forgive not men their trespasses, neither will your Father forgive your trespasses." You should let your hearts break, and let the iron melt out of your souls. Let us be pitiful and courteous. Let us have the spirit of Christ. He left his royal throne, clothed his divinity with humanity, and came to this earth, all marred and seared by the curse, to meet man's adversary, and deliver us from the bondage of sin and death.

<RH, July 16, 1889 par. 4>

Satan claimed us as his subjects, and all heaven looked down upon the earth to see how men would welcome their Deliverer. But they did not know the Prince of life. He went into the wilderness, and met and baffled the evil one, and redeemed Adam's disgraceful failure. He was tested on the points of appetite, ambition, and love of the world, but he did not waver. He met the foe with, "It is written." Satan offered Christ the world if he would bow down and acknowledge him his superior; but he said, "Get thee hence, Satan: for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve." <RH, July 16, 1889 par. 5>

After the temptation, it seemed as if the Son of God would die on the field of conflict; but the angels ministered unto him, and he was revived. He became our surety and substitute, and he can be "touched with the feeling of our infirmities," for he "was in all points tempted like as we are, yet without sin." How is it that men can make their hearts like adamant, and not be moved by the love of Christ? Through the merit of Christ's blood, every one can be a conqueror. Jesus has brought moral power to combine with human effort, whereby we may obtain the victory. Christ is our helper, and he invites us to take hold of his strength, and we shall make peace with him. In our conscious weakness we are to lay hold of his merit, and we may become triumphant through the grace of the Man of Nazareth. <RH, July 16, 1889 par. 6>

Christ hath conquered death, and led captivity captive. Men had looked upon death as a terrible thing; they had looked to the future with foreboding; but the resurrection of Christ from the dead, changed the aspect of death. Christ has passed through the tomb; and when he arose from the dead, he led a multitude of captives from the grave, and they appeared unto many. His resurrection demonstrated his power over death. The dead in Christ shall rise again to a glorious immortality. He will come again, and receive his followers unto himself, that where he is, they may be also.

<RH, July 16, 1889 par. 7>

Christ came to represent the Father to the world. He was the originator of truth; but when he came, he found that the gems of truth had been obscured by tradition and heresy. He came to sweep away false doctrine, and to place the gems of truth in the new setting of the gospel. We are to search the Scriptures, and dig in the mines of truth. It is the word of God that the mystery of the gospel is revealed; and God has there made known to us his matchless love. Why do we not yield everything to him? Why do we not bring in a report of gratitude and love? Why do we not go to those who are in despair, not to act the part of oppressor, but to lift up their souls, to point them to the cross of Calvary until they catch glimpses of Jesus, and lay hold on the Christian's hope? Exceeding great and precious promises have been left to us, whereby we may become partakers of the divine nature, having escaped the corruptions that are in the world through lust. I am anxious that you should behold Jesus. It has made my heart ache to hear your mournful testimonies. Jesus is not in Joseph's new tomb. We have a living Saviour, one who ever liveth to make intercession for us. He can give you power to correctly represent him to the world. <RH, July 16, 1889 par. 8>

Jesus represents himself as a merchantman, walking to and fro before our doors, and crying, "Buy of me gold, and white raiment, and eye-salve." Will we take his merchandise? We have a whole Saviour, who is able to save unto the uttermost all that come unto God by him. I want to be like him; I want to be with him through the ceaseless ages of eternity. Immortality and an eternal weight of glory will be given to those who have their lives hid with Christ in God.

<RH, July 16, 1889 par. 9>

When Jesus told Peter what he desired him to do, Peter turned to John and asked, "Lord, and what shall this man do?" Jesus answered, "What is that to thee? follow thou me." We are to look to Christ, and follow him regardless of what others do. We shall find perfection in him, and we shall be charmed with the matchless beauty of his character. You will see mistakes in the lives of others, and defects in their characters. Humanity is encompassed with infirmity. You must look well to your own feet, and make straight paths, lest others stumble over your inconsistencies, and the lame be turned out of the way. Christ is our example, and he who follows him will be rewarded at the appearing of Jesus. They will be rewarded because they have endured trial and sorrow for his sake. <RH, July 16, 1889 par. 10>

We have had abundant light at these meetings, and we must walk in it. We must seek to redeem the neglect of the past. We must come up from the lowlands of earth. We must not preach any more Christless sermons, or any longer live Christless lives. We have been backsliders from God, but we must make a surrender of everything this very morning. Throw open the door of your heart, and invite Jesus to come in. If we will only come into the right position before God, we shall receive his blessing. The Father will love us as he loves his Son. How can this be? It can be because we are one with Christ,--because we have appropriated his righteousness, and we are accepted in the Beloved. We can be glad in the Lord even when we are in trial and sorrow; for we know that the trial of our faith is more precious than gold. <RH, July 16, 1889 par. 11>

I believe the Lord is waiting to let his blessing rest upon us. We need to follow Jesus. It means more than mere surface work to be a Christian. We must deny self, take up our cross, and follow in the footsteps of the Redeemer. We should have love for one another, and our influence may be far-reaching for good. We must be one with Christ, as he is one with the Father. <RH, July 16, 1889 par. 12>

## July 23, 1889 Camp-Meeting at Ottawa, Kansas.

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By Mrs. E. G. White.  
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We left Battle Creek, Mich., May 6, 1889, to attend the camp-meeting at Ottawa, Kan. After a pleasant and profitable visit with our friends at the Chicago mission, and a lay-over of five hours at Lawrence, Kan., we arrived at Forest Park, Ottawa, at eight o'clock, Tuesday evening. The worker's meeting had been in progress several days. Through the kindness of Bro. and sister Rousseau, who gave up their nicely furnished tent for our accommodation, we were pleasantly situated throughout the meeting. <RH, July 23, 1889 par. 1>

The atmosphere was oppressive, and my heart was in so weak a condition that it was difficult for me to speak to the people. My continual prayer to God was, "Give me physical strength, mental clearness, and spiritual power, that through thy grace I may be a blessing to the people." The words, "Look unto me, and be ye saved all the ends of the earth," were very precious to me. I felt that I needed to be saved, to be healed physically, to be strengthened mentally, to be invigorated spiritually, that I might help those who were assembled to worship God. <RH, July 23, 1889 par. 2>

There are powerful agencies continually at work to oppose those who are sent with messages of warning, reproof, or encouragement to the people of God, to strengthen the things that remain, that are ready to die. Satan is continually seeking to defeat the purpose of God, and he has his agents, who are blinded to the results of their evil course, by which he works to accomplish his designs. <RH, July 23, 1889 par. 3>

There is danger that our brethren and sisters will become careless, and will be blinded to their spiritual needs, so that they will not be on their guard at these general meetings; and when they should grow strong by accepting light, they will become weak by refusing it, because they neglect to watch and pray. Wherever the people of God are assembled, Satan and his angels are found to exercise their power through human agencies. If the evil one can find one soul open to his suggestions, he presses his advantage. When earthly tendencies control the mind, the spiritual nature is benumbed, and men, "seeing see not; and hearing they hear not, neither do they understand." The natural current of the thought is not spiritual, and it is difficult for those whose minds are open to suspicion, evil surmisings, envy, and unbelief, to receive the truth, or to be impressed with the message of God. <RH, July 23, 1889 par. 4>

Satan finds ample opportunity to sow tares in the soil that is all prepared for the seed. If he can secure for his agents those who know the truth, through them he can come to others who have assembled to worship God, and the seeds of unbelief cherished in one mind, will find an entrance into the minds of many others. But although Satan may work diligently, we need not be discouraged; for the Captain of the Lord's host has said, "All power is given unto me in heaven and in earth;" "Lo, I am with you always, even unto the end of the world;" "Be of good cheer, I have overcome the world." <RH, July 23, 1889 par. 5>

When the Lord gives us a work to do, if we do it in his fear, it will be wholly acceptable to God. Not one jot or tittle of his promises will fail to those who act their part with fidelity, who live by every word that proceedeth out of the mouth of God. We are to believe and obey the commandments of God. I have to fight many battles with the powers of darkness, that I may not yield to infirmities, and give up aggressive warfare for the cause of truth. I praise God that I have been enabled to look to Jesus, and go forward in my work when my feelings were opposed to the effort; and I bear testimony to the glory of God that his promises have not been like sliding sand to my feet, but as solid rock and a sure foundation. None of his words have failed. <RH, July 23, 1889 par. 6>

I was never more certain that the Lord strengthened me, than at the Kansan meeting. Brn. A. T. and D. T. Jones, and others, had wrought perseveringly to impress the people with the truth, but it seemed difficult for the people to realize the necessity of exercising living faith. In a vision of the night, my work was laid open before me, and though weak and faint and trembling, I attempted to follow the directions given. No one but myself can know how difficult it was for me to engage in the work when my heart was in so feeble a condition. But the comforting assurance came to me, "Fear not, I am with thee. I have a message which must come to this people." And strength was given me to every effort. At times I was greatly depressed in spirit, and on leaving my tent I would struggle with weakness; but as I stood before the people, strength, freedom, and power from God rested upon me, and I could say with assurance, "I know whom I have believed." I knew that God alone could accomplish the work that was necessary to be done at this meeting. Christ has said, "Without me, ye can do nothing." How vain are the wisdom and help of man! <RH, July 23, 1889 par. 7>

I greatly feared that the work so essential to be done for the people assembled, would not be accomplished. The prince of darkness exerts his power in every conceivable manner to keep the moral sensibilities of our people paralyzed, that he may hold them under his control to support his cause. He watches every opportunity to work upon human minds, that he may influence them to serve his interest. He seeks to hold men in spiritual blindness, that they may not discern the voice of the True Shepherd. <RH, July 23, 1889 par. 8>

At the Kansas meeting my prayer to God was, that the power of the enemy might be broken, and that the people who had been in darkness might open their hearts and minds to the message that God should send them, that they might see the truth, new to many minds, as old truth in new frame-work. The understanding of the people of God has been blinded; for Satan has misrepresented the character of God. Our good and gracious Lord has been presented before the people clothed in the attributes of Satan, and men and women who have been seeking for truth, have so long regarded God in a false light that it is difficult to dispel the cloud that obscures his glory from their view. Many have been living in an atmosphere of doubt, and it seems almost impossible for them to lay hold on the hope set before them in the gospel of Christ. <RH, July 23, 1889 par. 9>

On Friday evening a heavy thunder-storm, with sharp lightnings, swept over the camp. We expected that this commotion in the atmosphere would purify the air; and as I listened to the roll of the thunder, my soul earnestly desired that the power of God might be displayed among the people, that the moral atmosphere also might be purified. On Sabbath, truths were presented that were new to the majority of the congregation. Things new and old were brought forth from the treasure-house of God's word. Truths were revealed which the people were scarcely able to comprehend and appropriate. Light flashed from the oracles of God in relation to the law and the gospel, in relation to the fact that Christ is our righteousness, which seemed to souls who were hungry for truth, as light too precious to be received. But the labors of the Sabbath were not in vain. On Sunday morning there was decided evidence that the Spirit of God was working great changes in the moral and spiritual condition of those assembled. There was a surrendering of the mind and heart to God, and precious testimonies were borne by those who had long been in darkness. One brother spoke of the struggle that he had experienced before he could receive the good news that Christ is our righteousness. The conflict was severe, but the Lord was at work with him, and his mind was changed, and his strength renewed. The Lord presented the truth before him in clear lines, revealing the fact that Christ alone is the source of all hope and salvation. "In him was life; and the life was the light of men. . . . And the Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth." <RH, July 23, 1889 par. 10>

One of our young ministering brethren said that he had enjoyed more of the blessing and love of God during that meeting than in all his life before. Another stated that the trials, perplexities, and conflicts which he had endured in his mind had been of such a character that he had been tempted to give up everything. He had felt that there was no hope for him, unless he could obtain more of the grace of Christ; but through the influence of the meetings he had experienced a change of heart, and had a better knowledge of salvation through faith in Christ. He saw that it was his privilege to be justified by faith; he had peace with God, and with tears confessed what relief and blessing had come to his soul. At every social meeting, many testimonies were borne as to the peace, comfort, and joy the people had found in receiving light. <RH, July 23, 1889 par. 11>

We thank the Lord with all the heart that we have precious light to present before the people, and we rejoice that we have a message for this time which is present truth. The tidings that Christ is our righteousness has brought relief to many, many souls, and God says to his people, "Go forward." The message to the Laodicean church is applicable to our condition. How plainly is pictured the position of those who think they have all the truth, who take pride in their knowledge of the word of God, while its sanctifying power has not been felt in their lives. The fervor of the love of God is wanting in their hearts, but it is this very fervor of love that makes God's people the light of the world. The True Witness says of a cold, lifeless, Christless church, "I know thy works, that thou art neither cold nor hot: I would thou wert cold or hot. So then because thou art lukewarm, and neither cold nor hot, I will spue thee out of my mouth." Mark

the following words: "Because thou sayest, I am rich, and increased with goods, and have need of nothing; and *knowest not* that thou art wretched, and miserable, and poor, and blind, and naked." Here is represented a people who pride themselves in their possession of spiritual knowledge and advantages. But they have not responded to the unmerited blessings that God has bestowed upon them. They have been full of rebellion, ingratitude, and forgetfulness of God; and still he has dealt with them as a loving, forgiving father deals with an ungrateful, wayward son. They have resisted his grace, abused his privileges, slighted his opportunities, and have been satisfied to sink down in contentment, in lamentable ingratitude, hollow formalism, and hypocritical insincerity. With Pharisaic pride they have vaunted themselves till it has been said of them, "Thou sayest, I am rich and increased with goods, and have need of nothing." <RH, July 23, 1889 par. 12>

Has not the Lord Jesus sent message after message of rebuke, of warning, of entreaty to these self-satisfied ones? Have not his counsels been despised and rejected? Have not his delegated messengers been treated with scorn, and their words been received as idle tales? Christ sees that which man does not see. He sees the sins which, if not repented of, will exhaust the patience of a long-suffering God. Christ cannot take up the names of those who are satisfied in their own self-sufficiency. He cannot importune in behalf of a people who feel no need of his help, who claim to know and possess everything. <RH, July 23, 1889 par. 13>

The great Redeemer represents himself as a heavenly merchantman, laden with riches, calling from house to house, presenting his priceless goods, and saying, "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. As many as I love, I rebuke and chasten; be zealous therefore, and repent. Behold, I stand at the door and knock; if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me." <RH, July 23, 1889 par. 14>

Let us consider our condition before God; let us heed the counsel of the True Witness. Let none of us be filled with prejudice, as were the Jews, that light may not come into our hearts. Let it not be necessary for Christ to say of us as he did of them, "Ye will not come to me, that ye might have life." <RH, July 23, 1889 par. 15>

In every meeting since the General Conference, souls have eagerly accepted the precious message of the righteousness of Christ. We thank God that there are souls who realize that they are in need of something which they do not possess,—gold of faith and love, white raiment of Christ's righteousness, eye-salve of spiritual discernment. If you possess these precious gifts, the temple of the human soul will not be like a desecrated shrine. Brethren and sisters, I call upon you in the name of Jesus Christ of Nazareth, to work where God works. Now is the day of gracious opportunity and privilege. Let not one be a traitor to holy, sacred trusts, as were the Jews. Resist not grace, abuse not privileges, smother not in your human pride the convictions of the Spirit of God. Despise not warnings, settle not down in hardness of heart, in confirmed impenitence, as did Pharaoh, the rebellious king of Egypt. Let every one listen to the voice of the True Shepherd, and not only hear but obey, and it will be well with your soul. <RH, July 23, 1889 par. 16>

## **July 30, 1889 Experience en Route From Battle Creek to Williamsport.**

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**By Mrs. E. G. White.**  
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Long before the camp-meeting at Williamsport, I had promised the brethren of Pennsylvania that if the Lord would give me strength, I would attend their camp-meeting of this season. During the State meeting at Des Moines, Iowa, last fall, the Lord gave me a message for the people, and their hearts were stirred to respond to the light. By a standing vote, an invitation was extended to me to be in attendance at the camp-meeting in Iowa. I told the people that if I was on this side of the Rocky Mountains, and the Lord so directed me, I would gladly respond to their invitation. But when the appointments for camp-meetings were made known through the Review, I saw that the meetings in Iowa and Pennsylvania had been appointed for the same time. I was perplexed as to my duty, and prayed that the Lord would direct me. After laying the matter before the ministering brethren, in the hope that some change might be made, and finding no change possible, I finally decided to attend the meeting at Williamsport. <RH, July 30, 1889 par. 1>

I should have been spared a long and wearisome journey, had I attended the Iowa meeting instead of the meeting at Williamsport; but after writing to responsible men in Iowa, and receiving no response as to the condition of things there, my duty seemed clear to go to Pennsylvania, especially since letters from the brethren there came in week after week, urging that I should not disappoint their expectation. The Williamsport meeting was to take place almost immediately after the Kansas camp-meeting, where I had been laboring for three weeks. I needed rest as I returned to



Battle Creek, but this was not for me then; for fresh burdens of a difficult nature were laid upon me. <RH, July 30, 1889 par. 2>

Thursday night, May 30, we left Battle Creek on our way to Williamsport. Our train was an hour and a half behind time. On account of continuous rains, the cars were obliged to move slowly, and in the morning we found that we were three hours behind time, and could not make connections with the train for Elmira, New York. We were detained at Buffalo five hours, and when we reached Elmira, we were informed that it was impossible to go on toward Williamsport, because bridges had been swept away, and the roads had been made impassable by washouts. We were advised to remain at Elmira, where we could obtain better accommodation, than farther on in our journey. We stepped from the cars, thinking to remain there. My secretary and myself were alone, but upon a few moments' consideration, we again boarded the train; for we determined to go as far as possible toward our destination, hoping that reports were exaggerated as to the condition of the road. We met Bro. Teft and family on their way to the meeting. About a mile and a half before reaching Canton, the train was stopped by a serious washout. We were switched off on a side track, where we remained all day Sabbath, although we had expected to reach Williamsport on Friday, at 5 P. M. <RH, July 30, 1889 par. 3>

I could not remain in the sleeper except at the risk of my life; for the air was very oppressive, and the window could not be opened on account of the rain. We were made comfortable, however, in the passenger car. The passengers on the sleeper employed the time in card-playing and smoking; but, providentially, we were left to enjoy the peace of the Sabbath day, as no others were in the car except those who observed God's commandments. Although we were anxious, we were enabled to stay our minds upon the Lord. <RH, July 30, 1889 par. 4>

As we were detained, and could not safely occupy the sleeper, we thought that we ladies, three in number, might have the privilege of making our toilet in the toilet-room of the sleeper; but upon making known our desire, the conductor of the sleeper curtly informed us that it was against the rules, and could not be permitted. This man did not seem in the least disposed to do anything to alleviate the difficulties of our situation. But we are glad to state that this is the first instance we have met in our extensive travels, of such a lack of courtesy. Previous to this instance, we have always found those who were placed in positions of trust on the cars, ready to aid passengers placed in disagreeable circumstances. Conductors have displayed tact, manifested the spirit of gentlemen, and sought to make the unavoidable as pleasant as possible. The conductor of the day coaches was very kind and accommodating, and his courteous way was in marked contrast to the surly, disagreeable manner of the conductor of the sleeper. <RH, July 30, 1889 par. 5>

While we waited at this place, the construction train passed us, and twenty men were soon busily employed in repairing the track that had been swept away by the rising of the creek. At evening we were informed that the road was temporarily repaired, and that we could go on to Canton. We moved very slowly over the newly-made road, but found that it was impossible to proceed farther than Canton by rail, as the deluge had swept everything before it. <RH, July 30, 1889 par. 6>

We could send no information to our friends as to our whereabouts or condition; for communication was cut off in all directions. We knew that they would be anxious concerning us, and sent a dispatch from Buffalo to Williamsport to the effect that we would reach that place about midnight, but we had no certainty that it would reach its destination. We made an effort to get a telegram to Williamsport by way of New York, but learned that the wires were down, and no connection could be made. <RH, July 30, 1889 par. 7>

Sixteen miles from Canton, ten lives were lost, and between Canton and Williamsport eighteen bridges had been carried away. Many houses and two large mills had been swept down the valley in the devastating flood. We could see the workmen engaged in repairing the road at Canton. An embankment had been washed away, and from many feet deep a trellis work had been raised to support the train across the gulch; but we were told that it would be many weeks before the road could be repaired to Williamsport. A bridge over the river at Canton, connecting one part of the town with the other, had been swept away, and what had been before a harmless looking creek was then a mad torrent. A man, seeing that a barn near the bank of this stream was doomed to destruction, ventured into it again and again to save the property from ruin; and although warned of his danger, he entered it once too often. The flood swept the barn away, and the man was drowned. His lifeless body was recovered from the wreck five hours afterward. While we were viewing the scene of the wreck, he was lying in his coffin. Our hearts were made sad by the thought of the insecurity of human life. <RH, July 30, 1889 par. 8>

Those who claimed to be judges, declared that it would be weeks before the railroad would be sufficiently repaired for the running of trains upon it. All the passengers for Williamsport, except our party, decided to go back to Elmira. But we were determined to take no backward steps until we felt assured that it was all we could do. We learned afterward that the road between Canton and Elmira had become impassable. The passengers who thought to return to Elmira were obliged to remain on the track until Monday. <RH, July 30, 1889 par. 9>

We secured rooms at the hotel in Canton, and felt that we had much for which to be thankful; for our lives had been

preserved through many perils. After the Sabbath, we tried to make arrangements to go by team to Williamsport, and the landlord agreed to take us on Monday, providing he found the roads passable. It was about forty miles from Canton to Williamsport. Sunday morning he told us he had decided that it would be folly to attempt the journey until the roads were reconstructed. It was reported that in many places the road was so washed out that only deep gullies were left, and in other places it was filled up with the *debris* of the flood. All the bridges, both small and great, were gone. Bro. Rockwell, of Roaring Branch, having learned of our situation, came with teams to take us to his home, ten miles from Canton. At Roaring Branch there is a church of our people, and as the brethren and sisters had been kept from going to the meeting at Williamsport because of the flood, they desired that I should speak to them on Tuesday night. We were especially glad to meet those of like precious faith under these circumstances. <RH, July 30, 1889 par. 10>

The roads were not as bad as we had anticipated, although the marks of destruction were seen on every side. At Ralston two large mills had been carried away, with other buildings, and many lives were lost. The rails of the track were twisted out of shape in a singular manner. <RH, July 30, 1889 par. 11>

We met a young man who was journeying to Williamsport on foot, and he told us that he thought if we should take the mountain road we could get through. The valley road, he said, was wholly impassable. This seemed like a daring enterprise, but we decided to undertake it, and on Tuesday morning, with a good team, carriage, and two men, we started on our way. Along the way men were diligently at work repairing the breaches, and erecting bridges. The road was in a bad condition, but not impassable, and we decided to go as far as possible. When we should come to an insurmountable obstacle, we would return to Roaring Branch, but not before. We have passed over more perilous roads in Colorado, but never over a worse road than that from Canton to Williamsport. My heart was drawn out in prayer to God that his angels might go before us, and that his protecting care might be over us. <RH, July 30, 1889 par. 12>

We were obliged to cross streams where bridges had been swept away, and to go through many difficult places; but my secretary and myself always found a way of passage by using a plank, and the men managed the horses skillfully as we came down the steep embankments in the mountain road. We found it was even as the keeper of the hotel had said,--in many places where once had been a good road there were only gullies, while in other places the road was filled up with rocks, not equally distributed, but in great heaps, as though they had been dumped in wagon loads along the way. We were obliged to walk miles on this journey, and it seemed marvelous that I could endure to travel as I did. Both of my ankles were broken years ago, and ever since they have been weak. Before leaving Battle Creek for Kansas, I sprained one of my ankles, and was confined to crutches for some time; but in this emergency I felt no weakness or inconvenience, and traveled safely over the rough, sliding rocks. <RH, July 30, 1889 par. 13>

At one place in the road our passage was barred by a large fallen tree, and in attempting to drive over it, we broke the double-tree of our carriage; but as we had brought tools and straps for such emergencies, we supplied its place with a limb of a tree, and drove on. Another large tree, partially fallen, filled our road with overhanging branches, and we had to stop to cut them away. The third fallen tree could neither be surmounted nor cut away, and we were obliged to make a road around it. With skillful driving, we made our way through the woods. <RH, July 30, 1889 par. 14>

When we were miles away from any dwelling-place, it began to rain. The thunder rolled, and the lightning flashed; but for seventeen miles we had to pass on without catching even a glimpse of a habitable place. We had serious fears that we should have to remain in the woods all night, as it would be dangerous to drive on in the darkness. But just as twilight we came in sight of the little village Trout Run, in a basin-like valley. We were sad to see that it was filled with ruin and desolation. We found shelter in a hotel kept by a German, who informed us that he could give us rooms and bed, but little provision, as he could not obtain supplies. This, however, did not trouble us, as we had food enough. Nothing in the way of fire-wood could be found that was not soaked with rain, but a fire was kindled with some cigar boxes. We could not get sufficient heat to dry our damp clothing. Although we were uncomfortable, our hearts were filled with gratitude that no harm had befallen either ourselves or our horses. <RH, July 30, 1889 par. 15>

At Trout Run we were told that it would not be possible to go any farther. We could obtain a small boat with which to cross the stream; but there was no provision for getting the horses over. We proposed that a raft be made on which to transport our carriage. <RH, July 30, 1889 par. 16>

While preparations for crossing were in progress, we went out to look upon the desolated village. Those who have never witnessed such a scene, can hardly appreciate the effect of the flood and the rain. The storm had made terrible work. Fence-boards, logs, old cupboards, rubbish and *debris* of all kinds, had been swept into the valley by the flood. Bridges had been carried away, roads had been washed out, rails had been torn up and twisted and piled in grotesque heaps. One residence was pointed out to me as once the most beautiful place in the village; but the rich, well-cultivated acres were buried under uprooted and broken trees, and the grain-field on which I stood, was covered with about three feet of sand. The devastation witnessed in this place is beyond my power to describe. <RH, July 30, 1889 par. 17>

At the end of three hours the raft was completed, and a boat was provided. A rope was attached to the raft on which

the carriage was placed, and it was towed over by the men, who had rowed to the other side of the stream. As the first horse swam across, I was filled with anxiety; for at times the waves covered him. When he came to the bank, he struggled so that he freed himself from the rope that guided him, and as the bank was very steep, and even shelved over, because it was washed out below by the force of the waves, it seemed very difficult to get a footing. After several ineffectual attempts, he succeeded in making the ascent of the bank. The other horse was larger and less nervous, and as an experienced horseman swam him across, he had less difficulty in gaining the bank. When the noble animal emerged from the river, I found myself praising God aloud, and weeping like a child. We were rowed across in a boat, and were soon seated in our conveyance, and again on our journey toward Williamsport. <RH, July 30, 1889 par. 18>

The marks of devastation and destruction apparent on every hand, forcibly called to mind scenes in connection with the second coming of Christ. How rapidly the signs of his coming are fulfilling before our eyes, and yet how few will be warned of the fast-hastening destruction! How few will humble their souls, repent of their sins, have faith in Christ, and be saved in the everlasting kingdom! <RH, July 30, 1889 par. 19>

As I looked on every side, and saw the evidences of fulfilling prophecies, I felt more determined than ever to watch and pray, and to listen more carefully for the voice of Christ, our leader. I felt determined to understand more perfectly divine truth, to go forward and onward, catching every ray of God's increasing light, that I might reprove, encourage, inspire to faith and hope and love, and be a light to all for whom I labor with voice and pen. How swiftly the hours of this our day are passing away! Christ says to us, "If thou hadst known, even thou, at least in this *thy day*, the things which belong unto thy peace!" "If thou hadst known, even thou,"--he is addressing us in these words. He is pleading with his people, whose minds are darkened in rejecting his grace. While they claim to be rich and increased with goods, and in need of nothing, they do not know that they are wretched, and poor, and miserable, and blind, and naked. It is time for the people of God to awake. It is time to come to the heavenly Merchantman, and buy gold tried in the fire, and white raiment that we may be clothed, that the shame of our nakedness may not appear; to obtain the heavenly anointing, that we may discern the providences of God, and be prepared for the coming of the King of kings. <RH, July 30, 1889 par. 20>

We arrived at Williamsport at three o'clock Wednesday afternoon. The experience and anxiety through which I passed on this journey, greatly exhausted me in mind and body; but we were grateful that we had suffered no serious trouble, and that the Lord had preserved us from the perils in the land, and prospered us on our way. <RH, July 30, 1889 par. 21>

## August 6, 1889 A Lively Hope.

\*[Sermon at Chicago, April 6, 1889.]

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By Mrs. E. G. White.  
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"Blessed be the God and Father of our Lord Jesus Christ, which according to his abundant mercy hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead." Is there any reason why this lively hope should not give us as much confidence and joy at this time, as it gave the disciples in the early church? Christ is not inclosed in Joseph's new tomb. He is risen, and has ascended up on high, and we are to act out our faith, that the world may see that we have a lively hope, and may know that we have a Friend at the heavenly court. <RH, August 6, 1889 par. 1>

We are begotten again unto a lively hope, and to an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for us. Our hope is not without foundation; our inheritance is not corruptible. It is not the subject of imagination, but it is reserved in heaven for us "who are kept by the power of God through faith unto salvation ready to be revealed in the last time. Wherein ye greatly rejoice, though now for a season, if need be, ye are in heaviness through manifold temptations: that the trial of your faith, being much more precious than of gold that perisheth, though it be tried with fire, might be found unto praise and honor and glory at the appearing of Jesus Christ." <RH, August 6, 1889 par. 2>

In seasons of temptations we seem to lose sight of the fact that God tests us that our faith may be tried, and be found unto praise and honor and glory at the appearing of Jesus. The Lord places us in different positions to develop us. If we have defects of character of which we are not aware, he gives us discipline that will bring those defects to our knowledge, that we may overcome them. It is his providence that brings us into varying circumstances. In each new position, we meet a different class of temptations. How many times, when we are placed in some trying situation, we think, "This is a wonderful mistake. How I wish I had stayed where I was before." But why is it that you are not

satisfied?--It is because your circumstances have served to bring new defects in your character to your notice; but nothing is revealed but that which was in you. What should you do when you are tried by the providences of the Lord? --You should rise to the emergency of the case, and overcome your defects of character. <RH, August 6, 1889 par. 3>

It is coming in contact with difficulties that will give you spiritual muscle and sinew. You will become strong in Christ if you endure the testing process, and the proving of God. But if you find fault with your situation, and with everybody around you, you will only grow weaker. I have seen people who were always finding fault with everything and everybody around them, but the fault was in themselves. They had need to fall upon the Rock and be broken. They felt whole in their own self-righteousness. The trials that come upon us, come to prove us. The enemy of our souls is working against us continually, but our defects of character will be made manifest to us, and when they are made plain, instead of finding fault with others, let us say, "I will arise and go to my Father." <RH, August 6, 1889 par. 4>

When we begin to realize that we are sinners, and fall on the Rock to be broken, the Everlasting arms are placed about us, and we are brought close to the heart of Jesus. Then we shall be charmed with his loveliness, and disgusted with our own righteousness. We need to come close to the foot of the cross. The more we humble ourselves there, the more exalted will God's love appear. The grace and righteousness of Christ will not avail for him who feels whole, for him who thinks he is reasonably good, and is contented with his condition. There is no room for Christ in the heart of such a person; for he does not realize his need of divine light and aid. <RH, August 6, 1889 par. 5>

Jesus says, "Blessed are the poor in spirit; for theirs is the kingdom of heaven." There is fullness of grace in God, and we may have his Spirit and power in large measure. Do not feed on the husks of self-righteousness, but go to the Lord. He has the best robe to put upon you, and his arms are open to receive you. Christ will say, "Take away the filthy garments, and clothe him with a change of raiment." <RH, August 6, 1889 par. 6>

The prophet Zechariah presents a scene before us that reveals the condition of the sinner, and shows the resistance of Satan against the work that Christ would do for his repenting children. The prophet says, "And he showed me Joshua the high priest standing before the angel of the Lord, and Satan standing at his right hand to resist him. And the Lord said unto Satan, The Lord rebuke thee, O Satan; even the Lord that hath chosen Jerusalem rebuke thee: is not this a brand plucked out of the fire? Now Joshua was clothed with filthy garments, and stood before the angel. And he answered and spake unto those that stood before him, saying, Take away the filthy garments from him. And unto him he said, Behold, I have caused thine iniquity to pass from thee, and I will clothe thee with change of raiment. And I said, Let them set a fair miter upon his head. So they set a fair miter upon his head, and clothed him with garments. And the angel of the Lord stood by. And the angel of the Lord protested unto Joshua, saying, Thus saith the Lord of hosts; If thou wilt walk in my ways, and if thou wilt keep my charge, then thou shalt also judge my house, and shalt also keep my courts, and I will give thee places to walk among these that stand by." <RH, August 6, 1889 par. 7>

Satan hates those who have taken hold of the strength of Christ, but those who have made a full surrender are reconciled to God, and he will be their defense. He promises that they shall have places to walk among these that stand by. Who are these that stand by?--They are the angels of God that are sent to minister to those who shall be heirs of salvation. We shall never know what dangers, seen and unseen, we have been delivered from through the interposition of the angels, until we shall see in the light of eternity the providences of God. Then we shall better understand what God has done for us all the days of our life. We shall know then that the whole heavenly family watched to see our course of action from day to day. You should remember when trials come, that you are a spectacle to angels and to men, and that every time you fail to bear the proving of the Lord, you are lessening your spiritual strength. You should hold your peace from complaining, and take your burden to Jesus, and lay your whole soul open before him. Do not carry it to a third person. Do not lay your burden upon humanity. Say, "I will not gratify the enemy by murmuring. I will lay my care at the feet of Jesus. I will tell it to him in faith." If you do this, you will receive help from above; you will realize the fulfillment of the promise, "He is on my right hand that I should not be moved." "Lo, I am with you always, even unto the end of the world." "If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you." <RH, August 6, 1889 par. 8>

Do you believe that Jesus is your Saviour? There are many who have merely a nominal faith; but you should have that faith that was displayed by the suffering woman who said, "If I may touch but his clothes, I shall be whole." Jesus knew of her desire, and her faith called him forth to help her. He would give her the opportunity she wished. When he was on his way to the ruler's house to heal his child, he passed through the town where this suffering woman lived. She came to where he was; but the multitude thronged him, and it seemed impossible for her to reach him. She pressed her way through, and reached forth her hand, and touched his garment, and her faith was rewarded; she felt she was healed. "Jesus said, Who touched me?" The disciples were astonished that he should ask such a question, and they said, "Master, the multitude throng thee and press thee, and sayest thou, Who touched me? And Jesus said, Somebody hath touched me; for I perceived that virtue is gone out of me." He knew the touch of faith. "And when the woman saw that



she was not hid, she came trembling, and falling down before him, she declared unto him before all the people for what cause she had touched him, and how she was healed immediately. And he said unto her, Daughter, be of good comfort; thy faith hath made thee whole; go in peace." <RH, August 6, 1889 par. 9>

Jesus is willing that we should come to him today. He is willing that we should touch him with the touch of faith, and receive virtue from him. We should have more health today, if, instead of running to the physicians, we would come to Christ for the balm of Gilead, and apply it to our souls. <RH, August 6, 1889 par. 10>

"While he yet spake, there cometh one from the ruler of the synagogue's house, saying to him, Thy daughter is dead; trouble not the Master. But when Jesus heard it, he answered him, saying, Fear not; believe only, and she shall be made whole." When he came to the ruler's house, he found the mourners weeping and bemoaning her, but he said, "Weep not; she is not dead, but sleepeth. And they laughed him to scorn." They had been impatient that he had not come before, and now they thought it was too late. God tries our faith. He says, "My thoughts are not your thoughts, neither are your ways my ways." Jesus took the maid by the hand, and said unto her, "Maid, arise. And her spirit came again, and she arose straightway, and he commanded to give her meat." We should not doubt the power of our Lord, but commit the keeping of our souls to him as unto a faithful Creator. <RH, August 6, 1889 par. 11>

There is a great work to be done in the Lord's moral vineyard; but in all the different branches of the work our faith will be tried. Who will endure the test? Who will hold the beginning of their confidence steadfast unto the end? There are many of the professed people of God who scarcely know the voice of the True Shepherd. We may have a rich experience in the things of God. We may have an experience similar to that of the prophet Isaiah. He was to go forth with the message of God, and the Lord revealed his glory to him. When he saw the Majesty of heaven, he felt wholly unworthy and unfit for the work, and he cried out, "Woe is me! for I am undone; because I am a man of unclean lips, and I dwell in the midst of a people of unclean lips; for mine eyes have seen the King, the Lord of hosts. Then flew one of the seraphim unto me, having a live coal in his hand, which he had taken with the tongs from off the altar, and he laid it upon my mouth, and said, Lo, this hath touched thy lips; and thine iniquity is taken away, and thy sin purged." Then he was ready to give the message, and when the Lord asked, "Whom shall I send, and who will go for us?" he could respond, "Here am I; send me." <RH, August 6, 1889 par. 12>

O, that we could understand the solemnity of the message intrusted to us! Frivolity would cease. We should feel as did the prophet, and cry out, "I am undone." But as soon as the live coal from off the altar touched our lips, instead of complaining and talking of our gloom, we should rejoice that we were begotten again unto a lively hope, and called into the service of the King, the Lord of hosts. <RH, August 6, 1889 par. 13>

## **August 13, 1889 Camp-Meeting at Williamsport, Pa.**

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**By Mrs. E. G. White.**  
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As we rode through the outskirts of the city of Williamsport, we found evidences that the flood had preceded us in its work of devastation. One field of thirty acres was covered with rich tapestry, with carpets of all colors and qualities, which has been spread out to dry in the sunshine. Lines hanging full of all kinds of dry goods, were stretched in the yards. In front of churches were sofas, chairs, and other articles of furniture that had been damaged by the water. All along the streets, sidewalks had been washed away, save where the precaution had been taken to tie them to the houses. Front steps were gone, and boxes, logs, and rubbish of all kinds, were heaped up in the gardens and yards. The stores throughout the city seemed to have suffered great loss because of the deluge, and boxes of coffee, beans, pea-nuts, candies, crackers, apothecary goods, and the contents of jewelers' shops were piled up on the streets, waiting for removal. The perishable goods were already in a state of fermentation, and seemed likely to breathe pestilence by their decay. <RH, August 13, 1889 par. 1>

We were told that the camp-ground had been flooded, and that the tents had been taken down. When we arrived at the place, we found that a number of tents were pitched on a rise of ground beyond the original camp-ground, and that the campers were all safe. We were glad indeed to meet our friends, and they received us with joy. A few hours after reaching the camp, the telegram we had sent from Buffalo by way of New York, arrived. The same day telegrams came from Des Moines, Iowa, urging me to attend the camp-meeting there; but this was impossible. The Lord had a work for me to do at Williamsport. I had much freedom in speaking to the brethren and sisters there assembled. They did not seem to possess a spirit of unbelief and of resistance to the message the Lord has sent them. I felt that it was a great privilege to speak to those whose hearts were not barricaded with prejudice and evil surmising. My soul went out in

grateful praise that, weary and exhausted as I was, I did not have to carry upon my heart the extra burden of seeing brethren and sisters whom I loved, unimpressed and in resistance of the light of God had graciously permitted to shine upon them. <RH, August 13, 1889 par. 2>

I did not have to set my face as a flint, and press and urge upon them that which I knew to be truth. The message was eagerly welcomed; and although I had to speak words of reproof and warning, as well as words of encouragement, all were heartily received by my hearers. Says the True Witness, "As many as I love, I rebuke and chasten: be zealous therefore, and repent. 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." Those who will give heed to the light that God sends them, will never be left to grope their way in darkness. <RH, August 13, 1889 par. 3>

Our meetings were well attended, and in the early morning meeting, so many were desirous of bearing testimony, that it was difficult to close the meeting at the appointed time. Since coming from California to labor on this side of the Rocky Mountains, I have realized as never before the love of my Saviour. The good hand of God has sustained me in bearing a decided testimony to the churches. The Lord has worked for his people, and they have received the light with joy as meat in due season. Their souls have craved spiritual food, and they have been supplied. There has been in the churches a great lack of the meekness of Christ, a great lack of that wisdom which is from above, which is first pure, then peaceable, gentle, and easy to be entreated, without partiality and without hypocrisy, full of mercy and good fruits. <RH, August 13, 1889 par. 4>

The churches in Pennsylvania have been passing through discouragements, and some of their members have apostatized. But as the precious message of present truth was spoken to the people by Brn. Jones and Waggoner, the people saw new beauty in the third angel's message, and they were greatly encouraged. They testified to the fact they had never before attended meetings where they had received so much instruction and such precious light. They were now determined to return to their homes and to their churches to impart to their friends and neighbors the light they had received. They felt that they now understood better how to win souls to Christ. <RH, August 13, 1889 par. 5>

The churches are lukewarm. They have listened to doctrinal discourses, but they have not been instructed concerning the simple art of believing. In every meeting which we attend, we find many who do not understand the simplicity of faith. They do not know what constitutes genuine faith, and they miss a rich experience simply because they do not take God at his word. They need to have Christ set forth before them. They need to have courage and hope and faith presented to them. They ask for bread, and shall they receive a stone? Shall the youth in our ranks say, "No man careth for my soul"? Shall we not give light to the souls that are groping in darkness? Shall we not seek to save them from perdition, and build them up in the most holy faith, ever keeping before them the righteousness of Christ? <RH, August 13, 1889 par. 6>

God requires more of those who believe the truth than they have yet given him. Our high and holy calling demands that we accomplish all that it is possible to accomplish by pure living, by fervent prayer, and by faithful dealing with souls. In this way alone can we be accounted loyal to Christ who was crucified for every son and daughter of Adam. Learning and eloquence cannot be depended upon to do the great work that must be done; but if the ability of the speakers is wholly consecrated to God, it will be made a power for good. There are great things in store for those who put their trust in God. <RH, August 13, 1889 par. 7>

As we looked upon the desolation of Williamsport, we thought of the time when the world was deluged by the flood. In our imagination we could behold dimly the scenes of the terrible destruction in the days of Noah. We thought of the burning of wicked Sodom, when the earth was defiled under its inhabitants, and we remembered that we were living in a time similar to the time preceding the judgments which fell upon the old world. The Spirit of God is now withdrawing from the people of the earth. Men, wrapped up in prosperity, seeking and getting gain, have placed their affections upon earthly things. Few have recognized the long-suffering mercy of God. Few have realized or acknowledged his protecting care. Few have appreciated his goodness and love, although he has kept them from dire disaster and death. As in the days that were before the flood, there has been a strange forgetfulness of God. The blessings that God has given to draw men to himself, have been perverted, and made the means of forgetting him. The special directions given from the pillar of cloud to the people in regard to presenting gifts and offerings, and a faithful tithe of all they possess, have been almost wholly ignored. Says the Scripture, "Bring ye all the tithes into the store-house, 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." <RH, August 13, 1889 par. 8>

Men have not had God in their thoughts; they have followed the imagination of their own hearts, and that continually, as did the inhabitants of the old world. The Lord sent a message of warning by his servant Noah, but the people who saw no evidences of the impending evil, laughed his message to scorn. In the world today there is a similar indifference to the warnings of the messengers of God. Reproof and entreaty alike fall upon deaf ears. One turns to another, and asks concerning the solemn messenger, "Does he not speak in parables?" Is not spiritual darkness covering the earth,

and gross darkness the people? Do not men stand in defiance of the Most High? <RH, August 13, 1889 par. 9>

The terrible destruction of life and property at Johnstown and Williamsport, the terrible calamities by land and sea, by flood and fire, cyclone and accident, call for most serious reflection. In the calamity at Johnstown, thousands perished without warning. But we are not to think that because of these judgments, Johnstown and other places visited with calamity, were more deserving of punishment than are other cities and villages. There are those who profess to have advanced light on the Scriptures, who profess to believe that the end of all things is at hand. Have these who make such high profession been faithful in presenting the light to the people? Have they been laborers together with Christ? There are those who are living under the very shadow of our institutions, who are sinning against greater light than were the people of Johnstown, and who are, therefore, becoming more guilty than the veriest sinner who has not had such privileges, and they will more certainly fall under the wrath of God's retributive judgments. With most serious reflection we should search our own hearts, and humble our souls before God. <RH, August 13, 1889 par. 10>

At a time of calamity there were many in Jerusalem who thought that those who perished were the special subjects of the wrath of God. Says the Scripture, "There were present at that season some that told him of the Galileans, whose blood Pilate had mingled with their sacrifices. And Jesus answering said unto them, Suppose ye that these Galileans were sinners above all the Galileans, because they suffered such things? I tell you, Nay: but except ye repent, ye shall all likewise perish. Or those eighteen upon whom the tower in Siloam fell, and slew them, think ye that they were sinners above all men that dwelt in Jerusalem? I tell you, Nay: but except ye repent, ye shall all likewise perish." <RH, August 13, 1889 par. 11>

"Then began he to upbraid the cities wherein most of his mighty works were done, because they repented not: Woe unto thee, Chorazin! Woe unto thee, Bethsaida! for if the mighty works which were done in you, had been done in Tyre and Sidon, they would have repented long ago in sackcloth and ashes. But I say unto you, It shall be more tolerable for Tyre and Sidon at the day of judgment, than for you. And thou, Capernaum, which art exalted unto heaven, shalt be brought down to hell: for if the mighty works, which have been done in thee, had been done in Sodom, it would have remained until this day. But I say unto you, That it shall be more tolerable for the land of Sodom in the day of judgment, than for thee." <RH, August 13, 1889 par. 12>

Our responsibility and accountability are in proportion to the light that we have had--in proportion to the privileges and opportunities that have been given us. The Lord requires that far greater personal effort shall be put forth by the members of our churches. Souls have been neglected, towns and villages and cities have not heard the truth for this time, because wise missionary efforts have not been made. Irreligion and vice prevail on every hand, most earnest work must be done to come close to souls. This time demands that advance moves be made, that resolute, persevering faith be exercised, that a patient, self-denying, long-suffering spirit be manifested by every member of our churches, and that each one who professes to follow Christ shall become a worker in his moral vineyard. The God-fearing members of the church can do more good by devoted, personal effort than our ministers can accomplish when they feel no burden to labor from house to house. Our ordained ministers must do what they can, but it must not be expected that one man can do the work of all. The Master has appointed unto every man his work. There are visits to be made, there is praying to be done, there is sympathy to be imparted; and the piety--the heart and hand--of the whole church is to be employed, if the work is to be accomplished. You can sit down with your friends, and in a pleasant, social way, talk of the precious Bible faith. <RH, August 13, 1889 par. 13>

At this important moment of earth's history, there are mighty influences at work; for the enemy of God and man is seeking through many classes to thwart the purposes of God. All who profess to believe that the Lord is soon coming, should reveal their faith by corresponding works. It is well to raise money for home and foreign missionary work; but the time demands more than this. Work must be done that money cannot buy. Light must shine forth in vigorous effort, diligent zeal must be manifested to set the truth before the people by personal work. But the most enthusiastic zeal will accomplish nothing without the co-operation of God. Divine power must combine with human effort, and heart must meet heart as you intercede for the souls of men who are out of Christ. Deep, fervent piety at home, in the church, and in the neighborhood, will bring souls to behold wondrous things out of the law, and to see the glorious truth of Christ our righteousness. <RH, August 13, 1889 par. 14>

There are grand truths, long hidden under the rubbish of error, that are to be revealed to the people. The doctrine of justification by faith has been lost sight of by many who have professed to believe the third angel's message. The Holiness people have gone to great extremes on this point. With great zeal they have taught, "Only believe in Christ, and be saved; but away with the law of God." This is not the teaching of the word of God. There is no foundation for such a faith. This is not precious gem of truth that God has given to his people for this time. This doctrine misleads honest souls. The light from the word of God reveals the fact that the law must be proclaimed. Christ must be lifted up, because he is a Saviour who forgiveth transgression, iniquity, and sin, but will by no means clear the guilty and unrepentant soul. <RH, August 13, 1889 par. 15>

God has raised up men to meet the necessity of this time who will cry aloud and spare not, who will lift up their voice like a trumpet, and show my people their transgressions and the house of Jacob their sins. Their work is not only to proclaim the law, but to preach the truth for this time,--the Lord our righteousness. The curse of Meroz will be upon those who do not now come up to the help of the Lord against the mighty. Well may the question be asked in the spirit of Elijah. "How long halt ye between two opinions? If the Lord be God, follow him; but if Baal, then follow him." <RH, August 13, 1889 par. 16>

All heaven is interested in the work that is going on upon the earth. But there are those who see no necessity for a special work at this time. While God is working to arouse the people, they seek to turn aside the message of warning, reproof, and entreaty. Their influence tends to quiet the fears of the people, and to prevent them from awaking to the solemnity of this time. Those who are doing this, are giving the trumpet no certain sound. They ought to be awake to the situation, but they have become ensnared by the enemy. If they do not change their course, they will be recorded on the books of heaven as stewards who are unfaithful in the sacred trusts committed to them, and the same reward will be apportioned to them as to those who are at enmity and in open rebellion against God. <RH, August 13, 1889 par. 17>

Those who have the truth open before them for this time, bear a solemn responsibility. They must proclaim repentance toward God, and faith toward our Lord Jesus Christ. They must dwell upon the cross of Christ, and call the attention of every soul to the Lamb of God which taketh away the sin of the world. Christ in his self-denial, Christ in his humiliation, Christ in his purity, his holiness, Christ in his matchless love,--this is the theme that needs to be brought out in every discourse. I have been shown that there must be a great awakening among the people of God. Many are unconverted whose names are on the church books. Let these words be repeated by men who are consecrated to the work: "God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." Let the sinner grasp this message as the word of God. Let him repeat it as he comes in penitence and faith to Christ. Let him say, "I am sinful and polluted, but the wrath of God rested upon his divine Son. He suffered humiliation and death, and exhausted the curse that belonged to me. I come, I believe. I claim thy sure promise, 'Whosoever believeth in him should not perish, but have everlasting life.' Will such a plea, made in contrition of soul, be turned away?--No, never. <RH, August 13, 1889 par. 18>

If God has given his only begotten Son to die, the just for the unjust, he wants every voice to proclaim it; for this is the truth that is to work counter to the lies of Satan. Christ's death for man shows that his compassion and love are without a parallel. Christ's resurrection proves that he has power over death and the grave. He is willing and able to save to the uttermost all that come unto God by him. <RH, August 13, 1889 par. 19>

## **August 27, 1889 The Test of Doctrine.**

\*[Morning talk at Chicago, April 9, 1889.]

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**By Mrs. E. G. White.**  
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I feel thankful that it is the privilege of every one to do as we have just sung, "Tear every idol from Thy throne, and worship only Thee." I am thankful that it is not too late for wrongs to be righted; it is not too late to examine our own hearts, and prove ourselves, whether we are in the faith or not; it is not too late to assure ourselves that Christ is abiding in our heart by faith. If we compare ourselves with the great moral standard, we shall understand what are our defects of character. But whatever our defects and short-comings, we should not be discouraged. We must see our sins, and put them away; for Christ cannot abide in a divided heart. <RH, August 27, 1889 par. 1>

Our greatest sins which separate our souls from God are unbelief and hardness of heart. Why is it that we are so unbelieving and unimpressible? The reason for it is, we are filled with self-confidence. We feel self-sufficient. If we receive some token of God's blessing, we take it as a guarantee that we are all right; and when reproof comes, we say, "I know that God has accepted me, for he has blessed me, and I will not accept this reproof." What a terrible condition we would be in if the Lord did not bless us! We must study Christ, the Pattern of character that God has given us. If we have a garment to cut, we study the pattern. And in the Christian life, we must give up our own ideas and plans, and go according to the Pattern. But instead of this, we work away from the Pattern. We should not be full of self-conceit. We must say as did John, "He must increase, but I must decrease." <RH, August 27, 1889 par. 2>

The more you study and copy the Pattern, the less confidence you will have in self. How the enemy has brought his own spirit into our work! We do not love one another, as Christ has enjoined upon us, because we do not love Christ. If



your track is crossed in any way, if any one differs in opinion from you, then in place of feeling humility of mind, in place of carrying your burden to Christ, and asking him for wisdom and light to know what is truth, you draw from him, and are tempted to present your brother's views in a false light, that they shall not have influence. We know that this manner of spirit is not of God, no matter by whom it is manifested. When you see your case as it stands before God, you will have different ideas in regard to your own defects of character than you now have. When views are presented that do not seem in harmony with your own, it should drive you to study your Bible, and investigate it to see if you yourself hold the right position on the subject. That another holds a different opinion, should not stir up the very worst traits of your nature. You should love your brother, and say, "I am willing to investigate your views. Let us come right to the word of God, and prove by the law and the testimony what is truth." <RH, August 27, 1889 par. 3>

We should feel the necessity of searching the Scriptures for ourselves. We should study God's word until we know that our foundation is on the solid rock. We should dig for the gems of truth. We are to test every man's doctrine by the law and the testimony; for, says the prophet, "if they speak not according to this word, it is because there is no light in them." John says, "He that saith, I know him, and keepeth not his commandments, is a liar, and the truth is not in him." Those who claim to have light from God, and yet turn away their ear from hearing the law, are under great deception. Those who understandingly reject the fourth commandment are in darkness. Says James, "For whosoever shall keep the whole law, and yet offend in one point, he is guilty of all." It is vain for us to think that we are prepared for the finishing touch of immortality, while we live in willful transgression of any of God's holy precepts. <RH, August 27, 1889 par. 4>

Suppose a brother should come to us, and present some matter to us in a different light from that in which we had ever looked at it before, should we come together with those who agree with us, to make sarcastic remarks, to ridicule his position, and to form a confederacy to misrepresent his arguments and ideas? Should we manifest a bitter spirit toward him, while neglecting to seek wisdom of God in earnest prayer,--while failing to seek counsel of Heaven? Would you think you were keeping the commandments of God while pursuing such a course toward your brother? Would you be in a condition to recognize the bright beams of heaven's light should it be flashed upon your pathway? Would your heart be ready to receive divine illumination?--No; you would not recognize the light. All this spirit of bigotry and intolerance must be taken away, and the meekness and lowliness of Christ must take its place before the Spirit of God can impress your minds with divine truth. We should come right down to the root of the matter presented, and should not be in a position where we shall have no love for our brother because his ideas differ from our views. If you do take this position, you say by your attitude that you consider your own opinion perfection, and your brother's erroneous. <RH, August 27, 1889 par. 5>

When a doctrine is presented that does not meet our minds, we should go to the word of God, flee to the Lord in prayer, and give no place to the enemy to come in with suspicion and prejudice. We should never permit that spirit to be manifested that arraigned the priests and rulers against the Redeemer of the world. They complained that he disturbed the people, and they wished he would let them alone; for he caused perplexity and dissension. The Lord sends light among us to prove of what manner of spirit we are. We are not to deceive ourselves. In 1844 when anything came to our attention that we did not understand, we knelt down, and asked God to help us to take the right position, and then we could come to a right understanding and see eye to eye. There was no dissension, no enmity, no evil-surmising, no misjudging of our brethren. If we only understood the evil of this spirit of intolerance, how we would shun it! We join ourselves to the enemy of God and man when we accuse our brethren, for Satan was an accuser of the brethren. We bear false witness when we add a little to our brother's words, and give them a false coloring; and in the sight of God we are not doers, but transgressors of the law. We are not on the Lord's side; we are on the side of him who hurts, destroys, and tears down the cause of truth. We should pray for one another, instead of drawing apart. <RH, August 27, 1889 par. 6>

He who keeps the word of truth abides in Christ; in him is the love of God perfected. We should be ready to accept light from God from whatever source it may come, instead of rejecting it because it does not come through the channel from which we expected it. When Jesus opened the word of God at Nazareth, and read Isaiah's prophecy of his work and mission, and declared that it was fulfilled in their hearing, they began to doubt and question. They said, "Is not this the carpenter's son? is not his mother called Mary? and his brethren, James, and Joses, and Simon, and Judas? and his sisters, are they not all with us? Whence then hath this man all these things? And they were offended in him." They did not expect light from him, and they rejected the message of God. When he who had been born blind, received his sight, and came to the Pharisees and told them of Jesus, they said, "Thou wast altogether born in sins, and dost thou teach us? And they cast him out." They settled themselves in unbelief, in rejection of Christ, though they professed to believe in God. <RH, August 27, 1889 par. 7>

God has commanded us to love one another. If you see defects in a brother, do not say, "I have lost all confidence in him." Have you any right to speak in that way of another? The Scripture commands us to build one another up in the

most holy faith. We are to be holy in all manner of conversation. Are your minds broad enough to take in all the circumstances, perplexities, and trials of the brother you condemn? <RH, August 27, 1889 par. 8>

There are many whose religion consists in criticising habits of dress and manners. They want to bring every one to their own measure. They desire to lengthen out those who seem too short for their standard, and to cut down others who seem too long. They have lost the love of God out of their hearts; but they think they have a spirit of discernment. They think it is their prerogative to criticise, and pronounce judgment; but they should repent of their error, and turn away from their sins. Peter asked of the Lord concerning John, "Lord, and what shall this man do?" Jesus answered, "What is that to thee? follow thou me." We are to follow the Example. A flood of light shines upon us, and all jealousy should be put away; for jealousy is cruel as the grave. Purge out the old leaven; for a little leaven leaveneth the whole lump. Let us love one another. Let us have harmony and union throughout our ranks. Let us have our hearts sanctified to God. Let us look upon the light that abides for us in Jesus. Let us remember how forbearing and patient he was with the erring children of men. We should be in a wretched state if the God of heaven were like one of us, and treated us as we are inclined to treat one another. Thank the Lord that his thoughts are not our thoughts, nor his ways our ways. He is full of compassion and love, long-suffering, and abundant in tender mercy. If we have the love of Jesus, we shall love those for whom he has died. <RH, August 27, 1889 par. 9>

## September 3, 1889 Camp-Meeting at Rome, N.Y.

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By Mrs. E. G. White.  
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We left Williamsport, Pa., June 12 for Rome, N.Y. We were glad to leave the flooded district. As I looked at the ruins from the car windows, and as I read the harrowing details of the destruction of human life at Johnstown, I could but think of the greater disasters that are yet to come upon the world. As the restraining power of the Holy Spirit shall be withdrawn, because of the impenitence and ingratitude of men, terrible things will be witnessed in the earth. <RH, September 3, 1889 par. 1>

The diligent Bible student knows that the end of all things is at hand. Those who look to the word of God for instruction, have light to see the binding claims of the law of God. They see that the love of God underlies every precept, and that obedience to these precepts will keep man from working his own unhappiness and ruin. The paternal character of God is revealed in his holy law, proving him to be full of mercy, goodness, and truth. God has manifested unparalleled love in giving his beloved Son to die for fallen man; but men have not appreciated this love, and have refused the gift of salvation. How patiently God has borne with sinners, and will still bear with them till the measure of ingratitude and iniquity is full, and the world is ripe for judgment and wrath. <RH, September 3, 1889 par. 2>

As I looked upon the destruction around me, I determined to be more earnest in warning the people, and in presenting the claims of God's law upon them. Have those who have had great light and great privileges made corresponding improvement? Have they become pure, faithful, and humble before God? The Lord calls for the improvement of every talent he has given, and he will accept the efforts of his servants to become channels of light to others. <RH, September 3, 1889 par. 3>

There were many delays on our journey, but we finally reached Rome Wednesday forenoon. We were heartily welcomed by our friends in New York, and were soon comfortably situated in a tent prepared for us. I felt worn and exhausted, but I esteemed it a privilege to speak to the people who were assembled. I was compelled to use crutches because of again turning my ankle. The pain was so severe that my heart was affected, and has not even yet fully recovered from the shock. <RH, September 3, 1889 par. 4>

I was unable to attend the Sabbath services; but I was glad to learn that our brethren had an excellent meeting. The Spirit of the Lord moved upon the hearts of those assembled, and quite a number came forward for prayers. On Sunday afternoon I spoke from the words, "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." Man will have something with which to occupy his thoughts. The soul cannot be empty. We either love and serve God, or we love and serve mammon. The affections of men cannot be broken from earthly objects unless something of higher value is presented to attract the mind. The enduring treasure and glory of heavenly things must be opened before men, and love of the nobler things of God will win the love of men from the inferior things of earth. <RH, September 3, 1889 par. 5>

As I spoke to the people, the Lord raised me above my infirmities. In my intense interest for souls, I forgot that I was

lame and in need of support. On Monday I had special freedom in addressing the people. <RH, September 3, 1889 par. 6>

I have felt anxious that the grace of Christ should come to our brethren in the New York Conference. Our people in this Conference have had much to discourage them; but the Lord sent them special messages of mercy and encouragement. If our brethren will let the light which they have received shine in the various churches of which they are members, it will be diffused, and their own hearts will be more decidedly enlightened; but if they neglect to communicate the light, they will be left in darkness. The Lord would have his church arise and shine; for the brightness of the light of God has shone upon his people in the message of present truth. If all will heed the precious words given them from the Great Teacher through his delegated servants, there will be an awakening throughout our ranks, and spiritual vigor will be imparted to the church. We should all desire to know the truth as it is in Jesus. There are good things in store for those who love God, and all who fervently desire his blessing, will receive light and truth as meat in due season. <RH, September 3, 1889 par. 7>

I felt anxious that the light of heaven might shine upon the people of God in this Conference, that they might zealously repent of their sins, and realize in themselves the fulfillment of the truth uttered by Christ: "The words that I speak unto you, they are spirit, and they are life." The affections of the heart must be changed by the life and power of the word of God, and those who profess the name of Christ must live by every word that proceedeth out of the mouth of God. We felt thankful to our Heavenly Father that his message of hope and courage and faith could come before our brethren and sisters in New York, and we deeply regretted that there were not many others present to share the important instruction that was given. <RH, September 3, 1889 par. 8>

It was a pleasure to meet precious souls with whom we have been acquainted for thirty or forty years. Age is telling upon them; but we rejoice that they still hold aloft the banner of Prince Emmanuel. As the servants of the Lord brought forth things new and old from the treasure-house of his word, hope came to the hearts of these old soldiers in the truth. They knew that the message was what they needed, and felt that it came from God. The feeling of many hearts might be expressed in the words of the apostle: "Blessed be the God and Father of our Lord Jesus Christ, which according to his abundant mercy hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead, to an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you, who are kept by the power of God through faith unto salvation ready to be revealed in the last time." <RH, September 3, 1889 par. 9>

The present message--justification by faith--is a message from God; it bears the divine credentials, for its fruit is unto holiness. Some who greatly need the precious truth that was presented before them, we fear did not receive its benefit. They did not open the door of their hearts to welcome Jesus as a heavenly guest, and they have suffered great loss. There is indeed a narrow way in which we must walk; the cross is presented at every step. We must learn to live by faith; then the darkest hours will be brightened by the blessed beams of the Sun of Righteousness. <RH, September 3, 1889 par. 10>

We are not safe if we neglect to search the Scriptures daily for light and knowledge. Earthly blessings cannot be obtained without toil, and can we expect that spiritual and heavenly blessings will come without earnest effort on our part? The mines of truth are to be worked. Says the psalmist, "The entrance of thy words giveth light; it giveth understanding unto the simple." The word of God must not be kept apart from our life. It must be entertained in the mind, welcomed in the heart, and be cherished, loved, and obeyed. We need also much more knowledge; we need to be enlightened in regard to the plan of salvation. There is not one in one hundred who understands for himself the Bible truth on this subject that is so necessary to our present and eternal welfare. When light begins to shine forth to make clear the plan of redemption to the people, the enemy works with all diligence that the light may be shut away from the hearts of men. If we come to the word of God with a teachable, humble spirit, the rubbish of error will be swept away, and gems of truth, long hidden from our eyes, will be discovered. <RH, September 3, 1889 par. 11>

There is great need that Christ should be preached as the only hope and salvation. When the doctrine of justification by faith was presented at the Rome meeting, it came to many as water comes to the thirsty traveler. The thought that the righteousness of Christ is imputed to us, not because of any merit on our part, but as a free gift from God, seemed a precious thought. <RH, September 3, 1889 par. 12>

The enemy of man and God is not willing that this truth should be clearly presented; for he knows that if the people receive it fully, his power will be broken. If he can control minds so that doubt and unbelief and darkness shall compose the experience of those who claim to be the children of God, he can overcome them with temptation. That simple faith that takes God at his word should be encouraged. God's people must have that faith which will lay hold of divine power; "for by grace are ye saved through faith; and that not of yourselves: it is the gift of God." Not all will receive the light, forsake their sins, and believe the words of eternal life, and without drawing back, go on from one truth to another, until guided into all truth. Those who believe that God for Christ's sake has forgiven their sins, should not, through temptation, fail to press on to fight the good fight of faith. Their faith should grow stronger until their Christian life, as well as their words, shall declare, "The blood of Jesus Christ cleanseth me from all sin." <RH, September

Many are in a lukewarm condition, because they do not live by faith, increasing in the knowledge of the truth, going on from light to greater light. Such have need to be greatly alarmed lest that which the Lord has placed within their reach at infinite cost, should be taken away, and given to others who will prize the gift and use it for his glory. There is need of fear and trembling, watchfulness and prayer, lest there be in any of us an evil heart of unbelief in departing from the living God. If the light that God has given us is held in indifference, if it is not appreciated, it will not increase, but will become darkness. <RH, September 3, 1889 par. 14>

Our only safety is in continually looking to Jesus. By living faith we must appropriate the precious promises; for every promise and command, necessary for our salvation, must become a part of us, that we may become one with Christ. <RH, September 3, 1889 par. 15>

In the days of Christ, there were many who beheld his mighty works, listened to his divine instruction, were impressed, and almost persuaded; but they did not profit by their privileges, for confession was not made unto salvation. The impressions did not last because they did not act out their convictions, and those who had been almost persuaded, were not reckoned on the side of Christ. It is perilous to the soul to hesitate, question, and criticise divine light. Satan will present his temptations until the light will appear as darkness, and many will reject the very truth that would have proved the saving of their souls. Those who walk in its rays will find it growing brighter and brighter unto the perfect day. <RH, September 3, 1889 par. 16>

Every ray of light that Heaven sends is essential for our salvation. We are living in the last days, and the Lord does not mean to leave us in darkness and uncertainty. There are great blessings in store for those who keep the commandments of God, not in name merely, but in sincerity and truth. It has been necessary to exalt the great standard of righteousness, but in doing this, many have neglected to preach the faith of Jesus. If we would have the spirit and power of the third angel's message, we must present the law and the gospel together, for they go hand in hand. As a power from beneath is stirring up the children of disobedience to make void the law of God, and to trample upon the faith of Christ as our righteousness, a power from above is moving upon the hearts of those who are loyal to exalt the law, and to lift up Jesus as a complete Saviour. Unless divine power is brought into the experience of the people of God, false theories and erroneous ideas will take minds captive, Christ and his righteousness will be dropped out of the experience of many, and their faith will be without power or life. Such will not have a daily, living experience of the love of God in the heart, and if they do not zealously repent, they will be among those who are represented by the Laodiceans, who will be spewed out of the mouth of God. <RH, September 3, 1889 par. 17>

The Lord can do little for his people, because of their limited faith. The ministers have not presented Christ in his fullness to the people, either in the churches or in new fields, and the people have not an intelligent faith. They have not been instructed as they should have been, that Christ is unto them both salvation and righteousness. The love that Christ manifested in taking human nature, in bearing insult, reproach, and the rejection of men, in suffering crucifixion on the cross, should be presented in every discourse. It is Satan's studied purpose to keep souls from believing in Christ as their only hope; for the blood of Christ that cleanseth from all sin is only efficacious in behalf of those who believe in its merit, and who present it before the Father as did Abel in his offering. <RH, September 3, 1889 par. 18>

The offering of Cain was an offense to God, because it was a Christless offering. The burden of our message is not only the commandments of God, but the faith of Jesus. A bright light shines upon our pathway today, and it leads to increased faith in Jesus. We must receive every ray of light, and walk in it, that it may not be our condemnation in the judgment. Our duties and obligations become more important as we obtain more distinct views of truth. Light makes manifest, and reproves the errors that were concealed in darkness; and as light comes, the life and character of men must change correspondingly to be in harmony with it. Sins that were once sins of ignorance because of the blindness of the mind, can no more be indulged in without incurring guilt. When light, searched out carefully and prayerfully, is flashed upon the mind from the living oracles, individuals and churches are placed under greater responsibility than before. As increased light is given, men must be reformed, elevated, and refined by it, or they will be more perverse and stubborn than before the light came. <RH, September 3, 1889 par. 19>

Our present position is interesting and perilous. The danger of refusing light from heaven should make us watchful unto prayer, lest we should any of us have an evil heart of unbelief. When the Lamb of God was crucified on Calvary, the death knell of Satan was sounded; and if the enemy of truth and righteousness can obliterate from the mind the thought that it is necessary to depend upon the righteousness of Christ for salvation, he will do it. If Satan can succeed in leading man to place value upon his own works as works of merit and righteousness, he knows that he can overcome him by his temptations, and make him his victim and prey. Lift up Jesus before the people. Strike the door-posts with the blood of Calvary's Lamb, and you are safe. <RH, September 3, 1889 par. 20>



## September 10, 1889 Tithes and Offerings.

\*[We have the privilege of presenting this matter to the readers of the Review from advance sheets of Sister White's forth-coming work, "Patriarchs and Prophets."]

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By Mrs. E. G. White.  
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In the Hebrew economy, one-tenth of the income of the people was set apart to support the public worship of God. Thus Moses declared to Israel: "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." "And concerning the tithe of the herd, or of the flock, . . . the tenth shall be holy unto the Lord." <RH, September 10, 1889 par. 1>

But the tithing system did not originate with the Hebrews. From the earliest times the Lord claimed a tithe as his, and this claim was recognized and honored. Abraham paid tithes to Melchisedec, the priest of the most high God. Jacob, when at Bethel, an exile and wanderer, promised the Lord, "Of all that thou shalt give me I will surely give the tenth unto thee." As the Israelites were about to be established as a nation, the law of tithing was re-affirmed, as one of the divinely ordained statutes upon obedience to which their prosperity depended. <RH, September 10, 1889 par. 2>

The system of tithes and offerings was intended to impress the minds of men with a great truth,--that God is the source of every blessing to his creatures, and that to him man's gratitude is due for the good gifts of his providence. <RH, September 10, 1889 par. 3>

"He giveth to all life and breath and all things." He declares, "Every beast of the forest is mine, and the cattle upon a thousand hills." "The silver is mine, and the gold is mine." And it is God who gives men power to get wealth. As an acknowledgment that all things came from him, the Lord directed that a portion of his bounty should be returned to him, in gifts and offerings to sustain his worship. <RH, September 10, 1889 par. 4>

"The tithe . . . is the Lord's." Here the same form of expression is employed as in the law of the Sabbath. "The seventh day is the Sabbath of the Lord thy God." God reserved to himself a specified portion of man's time and of his means, and no man could, without guilt, appropriate either for his own interests. <RH, September 10, 1889 par. 5>

The tithe was to be exclusively devoted to the use of the Levites, the tribe that had been set apart for the service of the sanctuary. But this was by no means the limit of the contributions for religious purposes. The tabernacle, as afterward the temple, was erected wholly by free-will offerings; and to provide for necessary repairs, and other expenses, Moses directed that as often as the people were numbered, each should contribute a half shekel for "the service of the tabernacle." In the time of Nehemiah a contribution was brought yearly for this purpose. From time to time, sin-offerings and thank-offerings were brought to God. These were presented in great numbers at the annual feasts. And the most liberal provision was made for the poor. <RH, September 10, 1889 par. 6>

Even before the tithe could be reserved, there had been an acknowledgment of the claims of God. The first that ripened of every product of the land, was consecrated to him. The first of the wool when the sheep were shorn, of the grain when the wheat was threshed, the first of the oil and the wine, was set apart for God. So also were the first-born of all animals; and a redemption price was paid for the first-born son. The first-fruits were to be presented before the Lord at the sanctuary, and were then devoted to the use of the priests. <RH, September 10, 1889 par. 7>

Thus the people were constantly reminded that God was the true proprietor of their fields, their flocks, and their herds; that he sent them sunshine and rain for their seed-time and harvest, and that everything they possessed was of his creation, and he had made them stewards of his goods. <RH, September 10, 1889 par. 8>

As the men of Israel, laden with the first-fruits of field and orchard and vineyard, gathered at the tabernacle, there was made a public acknowledgment of God's goodness. When the priest accepted the gift, the offerer, speaking as in the presence of Jehovah, said, "A Syrian ready to perish was my father;" and he described the sojourn in Egypt, and the affliction from which God had delivered Israel "with an outstretched arm, and with great terribleness, and with signs, and with wonders." And he said, "He hath brought us into this place, and hath given us this land, even a land that floweth with milk and honey. And now, behold, I have brought the first-fruits of the land which thou, Jehovah, hast given me." <RH, September 10, 1889 par. 9>

The contributions required of the Hebrews for religious and charitable purposes, amounted to fully one-fourth of their income. So heavy a tax upon the resources of the people might be expected to reduce them to poverty; but, on the contrary, the faithful observance of these regulations was one of the conditions of their prosperity. God's promise to them on condition of obedience, was: "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. . . . And all nations shall call you blessed:

for ye shall be a delightsome land, saith the Lord of hosts." <RH, September 10, 1889 par. 10>

A striking illustration of the results of selfishly withholding even free-will offerings from the cause of God, was given in the days of the prophet Haggai. After their return from the captivity in Babylon, the Jews undertook to rebuild the temple of the Lord; but meeting determined opposition from their enemies, they discontinued the work; and a severe drought, by which they were reduced to actual want, convinced them that it was impossible to complete the building of the temple. "The time is not come," they said, "the time that the Lord's house should be built." But a message was sent them by the Lord's prophet, "Is it time for you, O ye, to dwell in your ceiled houses, and this house lie waste? Now therefore, thus saith the Lord of hosts: Consider your ways. Ye have sown much, and bring in little; ye eat, but ye have not enough; ye drink, but ye are not filled with drink; ye clothe you, but there is none warm; and he that earneth wages, earneth wages to put it into a bag with holes." And then the reason is given: "Ye looked for much, and, lo, it came to little; and when ye brought it home, I did blow upon it. Why? saith the Lord of hosts. Because of mine house that is waste, and ye run every man unto his own house. Therefore the heaven over you is stayed from dew, and the earth is stayed from her fruit. And I called for a drought upon the land, and upon the mountains, and upon the corn, and upon the new wine, and upon the oil, and upon that which the ground bringeth forth, and upon men, and upon cattle, and upon all the labor of the hands." "When one came to a heap of twenty measures, there were but ten; when one came to the pressfat for to draw out fifty vessels out of the press, there were but twenty. I smote you with blasting, and with mildew, and with hail in all the labors of your hands." <RH, September 10, 1889 par. 11>

Roused by these warnings, the people set themselves to build the house of God. Then the word of the Lord came to them, "Consider now from this day and upward, from the four and twentieth day of the ninth month, even from the day that the foundation of the Lord's temple was laid, . . . from this day will I bless you." <RH, September 10, 1889 par. 12>

Says the wise man, "There is that scattereth, and yet increaseth; and there is that withholdeth more than is meet, but in tendeth to poverty." And the same lesson is taught in the New Testament by the apostle Paul: "He which soweth sparingly, shall reap also sparingly; and he which soweth bountifully, shall reap also bountifully. . . God is able to make all grace abound toward you; that ye, always having all sufficiency in all things, may abound to every good work." <RH, September 10, 1889 par. 13>

God intended that his people Israel should be light-bearers to all the people of the earth. In maintaining his public worship they were bearing a testimony to the existence and sovereignty of the living God. And this worship it was their privilege to sustain, as an expression of their loyalty and their love to him. <RH, September 10, 1889 par. 14>

The Lord has ordained that the diffusion of light and truth in the earth shall be dependent upon the efforts and offerings of those who are partakers of the heavenly gift. He might have made angels the ambassadors of his truth; he might have made known his will, as he proclaimed the law from Sinai, with his own voice; but in his infinite love and wisdom, he called men to become co-laborers with himself by choosing them to do this work. <RH, September 10, 1889 par. 15>

In the days of Israel, the tithes and free-will offerings were needed to maintain the ordinances of divine service. Should the people of God give less in this age? The principle laid down by Christ is, that our offerings to God should be in proportion to the light and privileges enjoyed. "Unto whomsoever much is given, of him shall be much required." Said the Saviour to his disciples, as he sent them forth, "Freely ye have received, freely give." As our blessings and privileges are increased,--above all, as we have before us the unparalleled sacrifice of the glorious Son of God,--should not our gratitude find expression in more abundant gifts to extend to others the message of salvation? The gospel, as it extends and widens, requires greater provision to sustain it than was called for anciently; and this makes the law of tithes and offerings of even more urgent necessity now than under the Hebrew economy. <RH, September 10, 1889 par. 16>

If his people were liberally to sustain his cause by their voluntary gifts, instead of resorting to unchristian and unhallowed methods to fill the treasury, God would be honored, and many more souls would be won to Christ. <RH, September 10, 1889 par. 17>

The plan of Moses to raise means for the building of the tabernacle was highly successful. No urging was necessary. Nor did he employ any of the devices to which churches in our day so often resort. He made no grand feast. He did not invite the people to scenes of gayety, dancing, and general amusement, neither did he institute lotteries, nor anything of this profane order, to obtain means to erect the tabernacle of God. The Lord directed Moses to invite the children of Israel to bring their offerings. He was to accept gifts from every one that gave willingly, from his heart. And the offerings came in so great abundance that Moses bade the people cease bringing, for they had supplied more than could be used. <RH, September 10, 1889 par. 18>

God has made men his stewards. The property which he has placed in their hands is the means that he has provided for the spread of the gospel. To those who prove themselves faithful stewards, he will commit greater trusts. Saith the Lord, "Them that honor me, I will honor." "God loveth a cheerful giver," and when his people, with grateful hearts, bring their gifts and offerings to him, "not grudgingly, or of necessity," his blessing will attend them, as he has

promised. "Bring ye all the tithes into the store-house, 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." <RH, September 10, 1889 par. 19>

## September 17, 1889 Offerings for the Poor.

\*[This article, like that published last week, is from Sister White's forth-coming work, "Patriarchs and Prophets."]

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By Mrs. E. G. White.  
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To promote the assembling of the people for religious service, as well as to provide for the poor, a second tithe of all the increase was required. Concerning the first tithe, the Lord had declared, "I have given the children of Levi *all the tenth* in Israel." But in regard to the second he commanded, "Thou shalt eat before the Lord thy God, in the place which he shall choose to place his name there, the tithe of thy corn, of thy wine, and of thine oil, and the firstlings of thy herds and of thy flocks; that thou mayest learn to fear the Lord thy God always." This tithe, or its equivalent in money, they were for two years to bring to the place where the sanctuary was established. After presenting a thank-offering to God, and a specified portion to the priest, the offerers were to use the remainder for a religious feast, in which the Levite, the stranger, the fatherless, and the widow should participate. Thus provision was made for the thank-offerings and feasts at the yearly festivals, and the people were drawn to the society of the priests and Levites that they might receive instruction and encouragement in the service of God. Every third year, however, this second tithe was to be used at home, in entertaining the Levite and the poor, as Moses said, "That they may eat within thy gates, and be filled." This tithe would provide a fund for the uses of charity and hospitality. <RH, September 17, 1889 par. 1>

And further provision was made for the poor. There is nothing, after their recognition of the claims of God, that more distinguishes the laws given by Moses than the liberal, tender, and hospitable spirit enjoined toward the poor. Although God had promised greatly to bless his people, it was not his design that poverty should be wholly unknown among them. He declared that the poor should never cease out of the land. There would ever be those among his people who would call into exercise their sympathy, tenderness, and benevolence. Then, as now, persons were subject to misfortune, sickness, and loss of property; yet so long as they followed the instruction given by God, there were no beggars among them, neither any who suffered for food. <RH, September 17, 1889 par. 2>

The law of God gave the poor a right to a certain portion of the produce of the soil. When hungry, a man was at liberty to go to his neighbor's field or orchard or vineyard, and eat of the grain or fruit to satisfy his hunger. It was in accordance with this permission that Jesus and his disciples plucked and ate of the standing grain as they passed through the field on the Sabbath day. <RH, September 17, 1889 par. 3>

All the gleanings of harvest-field, orchard, and vineyard, belonged to the poor. "When thou cuttest down thine harvest in thy field," said Moses, "and hast forgot a sheaf in the field, thou shalt not go again to fetch it. . . . When thou beatest thine olive tree, thou shalt not go over the boughs again. . . . When thou gatherest the grapes of thy vineyard, thou shalt not glean it afterward. It shall be for the stranger, for the fatherless, and for the widow. And thou shalt remember that thou wast a bondman in the land of Egypt." <RH, September 17, 1889 par. 4>

Every seventh year, special provision was made for the poor. The sabbatical year, as it was called, began at the end of the harvest. At the seed-time, which followed the ingathering, the people were not to sow. They should not dress the vineyard in the spring, and they must expect neither harvest nor vintage. Of that which the land produced spontaneously, they might eat while fresh, but they were not to lay up any portion of it in their store-houses. The yield of this year was to be free for the stranger, the Fatherless, and the widow, and even for the creatures of the field. <RH, September 17, 1889 par. 5>

But if the land ordinarily produced only enough to supply the wants of the people, how were they to subsist during the year when no crops were gathered? For this the promise of God made ample provision. "I will command my blessing upon you in the sixth year," he said, "and it shall bring forth fruit for three years. And ye shall sow the eighth year, and eat yet of old fruit until the ninth year; until her fruits come in ye shall eat of the old store." <RH, September 17, 1889 par. 6>

The observance of the sabbatical year was to be a benefit to both the land and the people. The soil, lying untilled for one season, would afterward produce more plentifully. The people were released from the pressing labors of the field; and while there were various branches of work that could be followed during this time, all enjoyed greater leisure, which afforded opportunity for the restoration of their physical powers for the exertions of the following years. They

had more time for meditation and prayer, for acquainting themselves with the teachings and requirements of the Lord, and for the instruction of their households. <RH, September 17, 1889 par. 7>

In the sabbatical year the Hebrew slaves were to be set at liberty, and they were not to be sent away portionless. The Lord's direction was, "When thou sendest him out free from thee, thou shalt not let him go away empty. Thou shalt furnish him liberally out of thy flock, and out of thy floor, and out of thy wine-press. Of that wherewith the Lord thy God hath blessed thee thou shalt give unto him." <RH, September 17, 1889 par. 8>

The hire of the laborer was to be promptly paid: "Thou shalt not oppress a hired servant that is poor and needy, whether he be of thy brethren, or of thy strangers that are in thy land. . . . At his day thou shalt give him his hire, neither shall the sun go down upon it; for he is poor, and setteth his heart upon it." <RH, September 17, 1889 par. 9>

Special directions were also given concerning the treatment of fugitives from service: "Thou shalt not deliver unto his master the servant which is escaped from his master unto thee. He shall dwell with thee, even among you, in that place which he shall choose in one of thy gates, where it liketh him best; thou shalt not oppress him." <RH, September 17, 1889 par. 10>

To the poor, the seventh year was a year of release from debt. The Hebrews were enjoined at all times to assist their needy brethren by lending them money without interest. To take usury from a poor man was expressly forbidden: "If thy brother be waxen poor, and fallen in decay with thee, then thou shalt relieve him; yea, though he be a stranger, or a sojourner; that he may live with thee. Take thou no usury of him, or increase: but fear thy God; that thy brother may live with thee. Thou shalt not give him thy money upon usury, nor lend him thy victuals for increase." If the debt remained unpaid until the year of release, the principal itself could not be recovered. The people were expressly warned against withholding from their brethren needed assistance on account of this: "If there be among you a poor man of one of thy brethren, . . . thou shalt not harden thine heart, nor shut thine hand from thy poor brother. . . . 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." "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," "and shalt surely lend him sufficient for his need, in that which he wanteth." <RH, September 17, 1889 par. 11>

None need fear that their liberality would bring them to poverty. Obedience to God's commandments would surely result in prosperity. "Thou shalt lend unto many nations," he said, "but thou shalt not borrow; and thou shalt reign over many nations, but they shall not reign over thee." <RH, September 17, 1889 par. 12>

After seven "sabbaths of years," "seven times seven years," came the great year of release--the jubilee. "Then shalt thou cause the trumpet of the jubilee to sound . . . throughout all your land. And ye shall hallow the fiftieth year, and proclaim liberty throughout all the land unto all the inhabitants thereof; it shall be a jubilee unto you; and ye shall return every man unto his possession, and ye shall return every man unto his family." <RH, September 17, 1889 par. 13>

"On the tenth day of the seventh month, in the day of atonement," the trumpet of the jubilee was sounded. Throughout the land, wherever the Jewish people dwelt, the sound was heard, calling upon all the children of Jacob to welcome the year of release. On the great day of atonement, satisfaction was made for the sins of Israel, and with gladness of heart the people would welcome the jubilee. <RH, September 17, 1889 par. 14>

As in the sabbatical year, the land was not to be sown nor reaped, and all that it produced was to be regarded as the rightful property of the poor. Certain classes of Hebrew slaves--all who did not receive their liberty in the sabbatical year -- were now set free. <RH, September 17, 1889 par. 15>

But that which especially distinguished the year of jubilee was the reversion of all landed property to the family of the original possessor. By the special direction of God, the land had been divided by lot. After the division was made, no one was at liberty to trade his estate. Neither was he to sell his land unless poverty compelled him to do so, and then, whenever he or any of his kindred might desire to redeem it, the purchaser must not refuse to sell it; and if unredeemed, it would revert to its first possessor or his heirs in the year of jubilee. <RH, September 17, 1889 par. 16>

The Lord declared to Israel, "The land shall not be sold forever; for the land is mine; for ye are strangers and sojourners with me." The people were to be impressed with the fact that it was God's land which they were permitted to possess for a time; that he was the rightful owner, the original proprietor, and that he would have special consideration made for the poor and unfortunate. It was to be impressed upon the minds of all that the poor have as much right to a place in God's world, as have the more wealthy. <RH, September 17, 1889 par. 17>

Such were the provisions made by our merciful Creator, to lessen suffering, to bring some ray of hope, to flash some gleam of sunshine, into the life of the destitute and distressed. <RH, September 17, 1889 par. 18>

The Lord would place a check upon the inordinate love of property and power. Great evils would result from the continued accumulation of wealth by one class, and the poverty and degradation of another. Without some restraint, the power of the wealthy would become a monopoly, and the poor, though in every respect fully as worthy in God's sight,



would be regarded and treated as inferior to their more prosperous brethren. The sense of this oppression would arouse the passions of the poorer class. There would be a feeling of despair and desperation which would tend to demoralize society, and open the door to crimes of every description. The regulations that God established, were designed to promote social equality. The provisions of the sabbatical year and the jubilee would, in a great measure, set right that which during the interval had gone wrong in the social and political economy of the nation. <RH, September 17, 1889 par. 19>

These regulations were designed to bless the rich no less than the poor. They would restrain avarice and disposition for self-exaltation, and would cultivate a noble spirit of benevolence; and by fostering good-will and confidence between all classes, they would promote social order, the stability of government. We are all woven together in the great web of humanity, and whatever we can do to benefit and uplift others, will reflect in blessing upon ourselves. The law of mutual dependence runs through all classes of society. The poor are not more dependent upon the rich than are the rich upon the poor. While the one class ask a share in the blessings which God has bestowed upon their wealthier neighbors, the other need the faithful service, the strength of brain and bone and muscle, that are the capital of the poor. <RH, September 17, 1889 par. 20>

Great blessings were promised to Israel on condition of obedience to the Lord's directions. "I will give you rain in due season," he declared, "and the land shall yield her increase, and the trees of the field shall yield their fruit. And your threshing shall reach unto the vintage, and the vintage shall reach unto the sowing time; and ye shall eat your bread to the full, and dwell in your land safely. And I will give peace in the land, and ye shall lie down, and none shall make you afraid; and I will rid evil beasts out of the land, neither shall the sword go through your land. . . . I will walk among you, and will be your God and ye shall be my people. . . . But if ye will not hearken unto me, and will not do all these commandments, . . . but that ye break my covenant, . . . ye shall sow your seed in vain, for your enemies shall eat it. And I will set my face against you, and ye shall be slain before your enemies; they that hate you shall reign over you, and ye shall flee when none pursueth you." <RH, September 17, 1889 par. 21>

There are many who urge with great enthusiasm that all men should have an equal share in the temporal blessings of God, but this was not the purpose of the Creator. A diversity of condition is one of the means by which God designs to prove and develop character. Yet he intends that those who have worldly possessions shall regard themselves merely as stewards of his goods, as intrusted with means to be employed for the benefit of the suffering and the needy. <RH, September 17, 1889 par. 22>

Christ has said that we shall have the poor always with us; and our Saviour unites his interest with that of his suffering people. The heart of our Redeemer sympathizes with the poorest and lowliest of his earthly children. He tells us that they are his representatives on earth. He has placed them among us to awaken in our hearts the love that he feels toward the suffering, and oppressed. Pity and benevolence shown to them are accepted by Christ as if shown to himself. An act of cruelty or neglect toward them is regarded as though done to him. <RH, September 17, 1889 par. 23>

If the law given by God for the benefit of the poor had continued to be carried out, how different would be the present condition of the world, morally, spiritually, and temporally! Selfishness and self-importance would not be manifested as now, but each would cherish a kind regard for the happiness and welfare of others; and such wide-spread destitution as is now seen in many lands, would not exist. <RH, September 17, 1889 par. 24>

The principles which God has enjoined, would prevent the terrible evils that in all ages have resulted from the grinding oppression of the rich toward the poor, and the suspicion and hatred of the poor toward the rich. While they might hinder the amassing of great wealth, and the indulgence of unbounded luxury, they would prevent the consequent ignorance and degradation of tens of thousands whose ill-paid servitude is required to build up these colossal fortunes. They would bring a peaceful solution of those problems that now threaten to fill the world with anarchy and bloodshed. <RH, September 17, 1889 par. 25>

## October 1, 1889 "Christ May Dwell In Your Hearts By Faith."

\*[Sermon at Chicago, April 7, 1889.]

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By Mrs. E. G. White.  
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"For this cause I bow my knees unto the Father of our Lord Jesus Christ, of whom the whole family in heaven and earth is named, that he would grant you, according to the riches of his glory, to be strengthened with might by his Spirit in the inner man; that Christ may dwell in your hearts by faith; that ye, being rooted and grounded in love, may be able to comprehend with all saints what is the breadth, and length, and depth, and height; and to know the love of Christ,

which passeth knowledge, that ye might be filled with all the fullness of God." Eph. 3: 14-19. <RH, October 1, 1889 par. 1>

How can we harmonize our dwarfed spiritual condition with the presentation of our text that describes the fullness of knowledge it is our privilege to possess? How can Heaven look upon us, who have had every spiritual and temporal advantage that we might grow in grace, when we have not improved our opportunities? The apostle did not write these words to tantalize us, to deceive us, or to raise our expectations only to have them disappointed in our experience. He wrote these words to show us what we may and must be, if we would be heirs of the kingdom of God. How can we be laborers together with God, if we have a dwarfed experience? We have a knowledge of the Christian's privilege, and should seek for that deep, spiritual understanding in the things of God that the Lord has desired us to have. <RH, October 1, 1889 par. 2>

Do we really believe the Bible? Do we really believe that we may attain to the knowledge of God that is presented before us in this text? Do we believe every word that proceedeth out of the mouth of God? Do we believe the words that have been spoken by prophets and apostles, by Jesus Christ, who is the author of all light and blessing, and in whom dwelleth all richness and fullness? Do we really believe in God, and in his Son? <RH, October 1, 1889 par. 3>

There are many who have a merely nominal faith, but this faith will not save you. Many believe in Christ because somebody else does, because the minister has told them this or that; but if you rest your faith only on the minister's word, you will be lost. You must not do as did the foolish virgins, who, when the cry came, "Behold, the bridegroom cometh," found no oil in their vessels. When they discovered their lack, they sought those who were wise, and applied to them for oil for their dying lights; but it was too late to supply them. The wise had only enough for their own use, and they told the foolish virgins they must go and buy oil for themselves. We all must buy oil for ourselves. We must not be content with a mere profession. We are to take a stand for the truth by profession, and the principles of truth must become a part of our life. <RH, October 1, 1889 par. 4>

There are many who know nothing of the new birth. They do not know that the truth will test them, and make manifest whether they really are in the truth or not. We should see to it that we are not deceived. We should know that we are really rooted and grounded in the truth. The Lord wants us to have the fullness of his blessing, that we may not be on the side of the questioner and the doubter, but have spiritual discernment, and be able to know the voice of the True Shepherd from the voice of a stranger. We must have an individual experience. Do not flatter yourselves that because you have made a high profession, you are the light of the world. The question is, "Are you the light of the world, or are you the darkness of the world?" <RH, October 1, 1889 par. 5>

All heaven has its expectation of you to whom the precious light has been intrusted. The light has shone upon you in clear, bright rays from the throne of the living God. The question of most vital importance to each one is, "Is it well with my soul?" It is not well with any one unless he has met and responded to the light that Heaven has permitted to shine upon his mind. The light of truth is more precious than anything besides; it is more precious than gold and silver. The most magnificent palaces are nothing in comparison to the truth, and this light is to test us and to make manifest of what spirit we are. <RH, October 1, 1889 par. 6>

In the world before the flood, God tested men with his message of warning. He had blessed them with great wealth; they were rich and increased with goods. Did they appreciate their blessings? Did the bestowal of these great and wonderful gifts fill them with gratitude? Did they prepare themselves for the mansions of heaven which Christ will give to all his faithful children? Were their hearts brought nearer to God?--No; they used the gifts of God to glorify themselves; their riches did not commend them to the favor of God. Riches cannot procure his favor. Riches will make no difference with his judgment of character. <RH, October 1, 1889 par. 7>

Men despise the unfortunate and the poor. They do not appreciate the fact that it is moral worth that makes men of value with God. God estimates character with a different measure from the world. Some men are lifted up with pride when they attain positions of honor. They act as though they were the lords of creation, but a man in the sight of heaven is one who is connected with Christ, who walks in humility of mind, and serves God from the principle of love. God does not need to estimate men by their riches. The cattle upon a thousand hills are his. The beasts of Lebanon would not be sufficient for a burnt-offering. He takes up the isles as a very little thing; everything is manifest and open before the eyes of Him with whom we have to do. He knows who are committing robbery toward him in withholding their means from his cause, or in withholding their tact and ability from his service. He knows who have buried their talents in the earth. There is nothing in the history of our life but he understands, and we are to live with an eye single to his glory. What is man in himself? He is only weakness, and yet he is privileged to know the length and depth and breadth and height of God's love, which passeth knowledge. <RH, October 1, 1889 par. 8>

We cannot explain the great mystery of the plan of redemption. Jesus took upon himself humanity, that he might reach humanity; but we cannot explain how divinity was clothed with humanity. An angel would not have known how to sympathize with fallen man, but Christ came to the world and suffered all our temptations, and carried all our griefs. Are you not glad that he was tempted in all points like as we are, and yet without sin? Our hearts should be filled with

gratitude to him. We should be able to present to God a continual thank-offering for his wonderful love. Jesus can be touched with the feeling of our infirmities. When we are in sorrow and trouble and temptation, we need not think nobody knows, nobody can understand. O, no; Jesus has passed over every step of the ground before you, and he knows all about it. <RH, October 1, 1889 par. 9>

I have heard those who have been in the faith for years, say that they used to be able to endure trial and difficulty, but since the infirmities of age began to press upon them, they had been greatly distressed when brought under discipline. What does this mean? Does it mean that Jesus has ceased to be your Saviour? Does it mean that when you are old and gray-headed, you are privileged to display unholy passion? Think of this. You should use your reasoning powers in this matter, as you do in temporal things. You should deny self, and make your service to God the first business of your life. You must not permit anything to disturb your peace. There is no need of it; there must be a constant growth, a constant progress in the divine life. <RH, October 1, 1889 par. 10>

Christ is the ladder that Jacob saw, whose base rests upon the earth, and whose topmost round reaches into the highest heaven; and round after round, you must mount this ladder until you reach the everlasting kingdom. There is no excuse for becoming more like Satan, more like human nature. God has set before us the height of the Christian's privilege, and it is "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, October 1, 1889 par. 11>

## October 8, 1889 The Need of Advancement.

\*[Morning talk at Minneapolis, Minn., Oct. 18, 1888.]

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By Mrs. E. G. White.  
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I hope that at the beginning of this meeting our hearts may be impressed with the positive statement of our Saviour, "Without me ye can do nothing." We have a great and solemn truth committed to us for these last days, but a mere assent to and belief in this truth will not save us. The principles of the truth must be interwoven with our character and life. We should cherish every ray of light that falls upon our pathway, and live up to the requirements of God. We should grow in spirituality. We are losing a great deal of the blessing we might have at this meeting, because we do not take advance steps in the Christian life, as our duty is presented before us; and this will be an eternal loss. <RH, October 8, 1889 par. 1>

If we had a just appreciation of the importance and greatness of our work, and could see ourselves as we are at this time, we should be filled with wonder that God could use us, unworthy as we are, in the work of bringing souls into the truth. There are many things that we ought to be able to understand, that we do not comprehend because we are so far behind our privileges. Christ said to his disciples, "I have yet many things to say unto you, but ye cannot bear them now." This is our condition. Would they not have been able to understand what he had to say to them, if they had been doers of his word--if they had improved point after point of the truth which he had presented to them? But although they could not then understand, he told them that he would send the Comforter, who would lead them into all truth. We should be in a position where we can comprehend the teaching, leading, and working of the Spirit of Christ. We must not measure God or his truth by our finite understanding, or by our preconceived opinions. <RH, October 8, 1889 par. 2>

There are many who do not realize where they are standing; for they are spiritually blinded. "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?" I trust that none of us will be found to be reprobates. Is Christ abiding in your hearts by faith? Is his Spirit in you? If it is, there will be such a yearning in your soul for the salvation of those for whom Christ has died, that self will sink into insignificance, and Christ alone will be exalted. Brethren and sisters, there is great need at this time of humbling ourselves before God, that the Holy Spirit may come upon us. <RH, October 8, 1889 par. 3>

There are many who are content with a superficial knowledge of the truth. The precious truths for this time are brought out so clearly in our publications, that many are satisfied, and do not search the Scriptures for themselves. They do not meditate upon the statements made, and bring every proposition to the law and to the testimony, to see if their ideas correspond to the word of God. Many do not feel that it is essential for them to compare scripture with scripture, and spiritual things with spiritual; and therefore they do not grow in grace and in the knowledge of the truth, as it is

their privilege to do. They accept the truth, without any deep conviction of sin, and present themselves as laborers in the cause of God when they are unconverted men. One says, "I want to do something in the cause of truth;" another says, "I want to enter the ministry;" and as our brethren are very anxious to get all the laborers they can, they accept these men without considering whether their lives give evidence that they have a saving knowledge of Christ. No one should be accepted as a laborer in the sacred cause of God, until he makes manifest that he has a real, living experience in the things of God. One reason why the church is in a backslidden state is, that so many have come into the truth in this way, and have never known what it is to have the converting power of God upon their souls. <RH, October 8, 1889 par. 4>

There are many ministers who have never been converted. They come to the prayer-meeting and pray the same old, lifeless prayers over and over; they preach the same dry discourses over and over, from week to week, and from month to month. They have nothing new and inspiring to present to their congregations, and it is evident that they are not eating the flesh and drinking the blood of the Son of man, for they have no life in them. They are not partakers of the divine nature; Christ is not abiding in their hearts by faith. <RH, October 8, 1889 par. 5>

Those who profess to be united to Christ, should be laborers together with God. The people of God are to warn the world, and to prepare a people to stand in the day of wrath when the Son of man shall come in the clouds of heaven. The members of the church of Christ should gather up the divine rays of light from Jesus, and reflect them to others, leaving a bright track heavenward in the world. They are to be as the wise virgins, having their lamps trimmed and burning, representing the character of Christ to the world. We are not to be satisfied with anything short of this. We are not to be satisfied with our own righteousness, and content without the deep movings of the Spirit of God. <RH, October 8, 1889 par. 6>

Christ says, "Without me ye can do nothing." It is this marked nothingness, so apparent in the labors of many who profess to be preaching the truth, that alarms us; for we know that this is an evidence that they have not felt the converting power of Christ upon their hearts. You may look from the topmost bough to the lowest branch of their work, and you will find nothing but leaves. God desires us to come up to a higher standard. It is not his will that we should have such a dearth of spirituality. There are some young men that say they have given themselves to the work, who need a genuine experience in the things of God before they are fit to labor in the cause of Christ. Instead of going without the camp, bearing reproach for Christ's sake; instead of seeking the hard places, and trying to bring souls into the truth, these beginners settle themselves in an easy position to visit those who are far advanced in experience. They labor with those who are more capable of teaching them than they are of teaching others. They go from church to church, picking out the easy places, eating and drinking, and suffering others to wait upon them. When you look to see what they have done, there is nothing but leaves. They bring in the report, "I preached here, and I preached there;" but where are the sheaves they have garnered? Where are the souls that have embraced the truth through their efforts? Where is the evidence of their piety and devotion? Those who are bringing the churches up to a higher standard, by earnest efforts as soldiers of Jesus Christ, are doing a good work. <RH, October 8, 1889 par. 7>

Too often the churches have been robbed by the class I have mentioned; for they take their support from the treasury, and bring nothing in return. They are continually drawing out the means that should be devoted to the support of worthy laborers. There should be a thorough investigation of the cases of those who present themselves to labor in the cause. The apostle warns you to "lay hands suddenly on no man." If the life is not what God can accept, the labors will be worthless; but if Christ is abiding in the heart by faith, every wrong will be made right, and those who are soldiers of Christ will be willing to prove it by a well-ordered life. There are many who enter the ministry, and their influence demoralizes the churches; and when they are rejected, they take their dismissal as a personal wrong. They have not Christ in the soul, as a well of water springing up unto everlasting life. <RH, October 8, 1889 par. 8>

I want to exhort those who are in positions of responsibility, to waken to their duty, and not imperil the cause of present truth by engaging inefficient men to do the work of God. We want men who are willing to go into new fields, and to do hard service for the Lord. I remember visiting in Iowa when the country was new, and I saw the farmers breaking the new ground. I noticed that they had heavy teams, and made tremendous efforts to make deep furrows, but the laborers gained strength and muscle by the exercise of their physical powers. It will make our young men strong to go into new fields, and break up the fallow ground of men's hearts. This work will drive them nearer to God. It will help them to see that they are altogether inefficient in themselves. They must be wholly the Lords. They must put away their self-esteem and self-importance, and put on the Lord Jesus Christ. When they do this, they will be willing to go without the camp, and bear the burden as good soldiers of the cross. They will gain efficiency and ability by mastering difficulties and overcoming obstacles. Men are wanted for responsible positions, but they must be men who have given full proof of their ministry in willingness to wear the yoke of Christ. HEAVEN regards this class with approval. <RH, October 8, 1889 par. 9>

I exhort you to have the eye-salve, that you may discern what God would have you do. There are too many Christless



sermons preached. An array of powerless words only confirms the people in their backslidings. May God help us that his Spirit may be made manifest among us. We should not wait until we go home to obtain the blessing of Heaven. The ministers should begin right here with the people to seek God, and to work from the right stand-point. Those who have been long in the work, have been far too content to wait for the showers of the latter rain to revive them. We are the people who, like John, are to prepare the way of the Lord; and if we are prepared for the second coming of Christ, we must work with all diligence to prepare others for Christ's second advent, as did the forerunner of Christ for his first advent, calling men to repentance. The truth of God must be brought into the soul temple, to cleanse and purify it from all defilement. May God help us to search the Scriptures for ourselves, and when we are all filled with the truth of God, it will flow out as water from a living spring. We cannot exhaust the heavenly fountain, and the more we draw, the more we shall delight to draw from the living waters. O may we be converted! We want the minister and the young men to be converted. We want to lift up the standard. Let all the people come up to the high calling of God in Christ Jesus. Let us pray that we may hunger and thirst after righteousness; for Jesus says, "Blessed are they which do hunger and thirst after righteousness: for they shall be filled." <RH, October 8, 1889 par. 10>

## October 22, 1889 Individual Responsibility in the Church.

\*[Sermon in Basel, Switzerland, Feb. 22, 1887.]

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By Mrs. E. G. White.  
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We should each feel a responsibility resting upon us in regard to the prosperity of the church. There should be an individual sense of what constitutes a Christian's duty in the church of God. New churches will be raised up constantly in different cities and villages, and it is necessary that we should know just how to deal with them. It is of the greatest importance that those who are associated together in the capacity of church members, should be learning how to build up the church of Christ in the most holy faith. <RH, October 22, 1889 par. 1>

We cannot expect that ministers will be permanently located in settled charges, as they are located in other denominations; but each church member must individually learn to bear responsibility, and become a worker, making the advance of the cause of truth the first and highest interest of his life. Each one must devote his God-given power to the work of God; for every one has a part to act if the church is to be successfully established and carried on. The ignorance and inexperience of church members in regard to their duty in the church cannot be pleasing to God. The religious life of some is characterized by impulsive movements. They are as likely to be erratic as to be correct. Some are impatient and restless, while others are indolent and indifferent; and there is such a diversity of opinion and action that there is division instead of harmony in the church. <RH, October 22, 1889 par. 2>

If each member of the church felt an interest to bless and benefit the church, he would have a keen anxiety to see it prosper. It is simple mismanagement that demoralizes our churches. It is because the members of the church do not act their part with fidelity, that the cause of truth is not further advanced. Development and discipline are essential if we would see growth and prosperity in every church. There must be concerted action, and the members of the church must move together like a band of well-trained soldiers. The mind requires constant discipline in order to be trained to do acceptable work for Jesus. The mental faculties must be constantly expanded by exercise, that their highest usefulness may be developed. If church members are educated to be silent and useless members, instead of benefiting the church, they will be a hindrance to its advancement and growth. If they are educated to lean upon the minister, they will become only inefficient and demoralized members, and the church will be powerless, instead of active and efficient. <RH, October 22, 1889 par. 3>

God has given to his ministers intellectual ability, and this ability they have sought to bring into the work of God under divine direction. But the fact that God has called the minister to a special work in the cause of Christ, is no reason that all the burden and all the responsibility should be laid upon the minister. God has given reasoning powers to all the members of the church; and he says to the members as well as to the minister. "Ye are the light of the world." The minister must set a godly example before the members of the church. Says Christ, speaking of his disciples, "I sanctify myself, that they also might be sanctified through the truth. Neither pray I for these alone, but for them also which shall believe on me through their word; that they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us: that the world may believe that thou hast sent me." <RH, October 22, 1889 par. 4>

The light of truth is shining upon our pathway, and it is not one light that is shining upon the minister's pathway and

another light upon the pathway of the members of the church, but it is the same light. Every one who professes the name of Christ should be a laborer together with God. We are members one of another, and every member should feel a responsibility to train himself to bless and benefit the church. The members of the church should feel that the house of God is their house, and that they are of the family of heaven. They should so conduct themselves that God will be pleased to abide with them. <RH, October 22, 1889 par. 5>

Those who profess the name of Christ should not neglect to establish, the family altar, where they can seek God daily with all the earnestness with which they would seek him in a religious assembly. They should make the season of family prayer a season of special interest, and in this way they will be obtaining an education that will fit them to become a benefit to the church. You may obtain a knowledge of how to serve God acceptably in the home. You may learn how to pray, you may learn how to believe in God; and those who neglect this means of grace in their families, are not preparing themselves for usefulness in the church. <RH, October 22, 1889 par. 6>

If parents educate their children to have the fear of God before their eyes, if they command their households after them as did Abraham, to keep the way of the Lord, to do justice and judgment, they are educating themselves and their children to bear responsibilities in the cause of Christ. But if they are content to omit the daily season of family prayer, then they are disqualifying themselves and their children to take part in the work of the church. It is of more importance to pray and bear testimony in an intelligent manner, than it is to be intelligent about matters of secular business. In association with the family, we have an excellent opportunity to bring religion into our home, and to present our petitions to the throne of grace. Church members should never feel so pressed with secular business as to neglect family prayer. It is impossible to estimate the loss sustained by such neglect, for from what source can you obtain light to guide your feet in the paths of righteousness, except through the channel of prayer? Where will you obtain the light that you are to reflect to the world, if you do not seek God often and earnestly? God is the source of our help and strength, and we should desire the light and blessing which he has to bestow upon us, that we may reflect the light upon others. <RH, October 22, 1889 par. 7>

We should arouse every energy that God has given us, and should pray without ceasing. We should press our petitions to the throne of grace. We should plead with God to give us the spirit of supplication, that we may seek for those things which he has pledged himself to bestow upon us. If you pray in faith, you will gain a rich experience, because you will be living as in the sight of God; and when you come together on the Sabbath in the capacity of a social or prayer meeting, the angels of God will accompany you, to be round about you in the house of worship. You will not be without a testimony to bear to the glory of God. <RH, October 22, 1889 par. 8>

Says the prophet, "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." You can see from this text that the burden of the social meeting does not rest upon one individual, but upon all. We are to speak one to another. There is nothing that will so completely kill out the true spirit of devotion in social worship as for one to occupy the time to the exclusion of others. When one person takes up twenty or thirty minutes in a long-drawn testimony, it is not for the glory of God, but that self may be exhibited; it is not for the prosperity of him who does it, or for the prosperity of the church. It is death to the meeting. Those who are willing to let some one else do their talking for them, are willing to rob themselves of the blessing that God has for them, and they are failing to obtain the experience which it is necessary for them to have in order that they may grow in grace and in the knowledge of the truth. It is essential that every member of the church should keep himself in working order, so that he can have freedom in speaking his thoughts intelligently to the members of the church. <RH, October 22, 1889 par. 9>

When one person takes up an undue proportion of the time, he is depriving some one else of his privilege to speak in meeting, and is giving an entirely wrong mold to the service. It would be entirely proper for the one who is appointed to lead the meeting; to call upon others frequently to take his place; and let every one who names the name of Christ have a testimony to bear in social meeting. Let it be right to the point, relating personal experience as to what God has done for your soul. No one has a right to take up time that belongs to another, and so deprive a brother of his privilege to bear testimony. This long sermonizing does not benefit any of the hearers. But while one person should not occupy all the time, there should be no waiting one upon another. Those who have an abundance to say out of meeting, should not be found silent in meeting. We have certainly subject matter enough about which to talk. We have the great principles of salvation revealed in the word of God, which concern our eternal welfare, and our very souls should be all aglow with the love of God. We should be ready to speak forth his praises. Christ should abide in our hearts by faith, that we may learn of him, and be laborers together with him. We should unitedly go forth, determined, through the help of God, to bear testimony to his glory in every act of our life. <RH, October 22, 1889 par. 10>

# November 5, 1889 God Warns Men of His Coming Judgments.

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By Mrs. E. G. White.  
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Just before us is a time of trouble such as never was, and those who are weaving the principles of truth into their practical life will soon understand what the wrath of the dragon means. Every soul who loves God will be tested in regard to his sacred law. Christians must stand on the elevated and holy ground which advanced truth has given them. The light shining forth from the Scriptures for these last days, will qualify those who walk in it, to stand before magistrates and rulers, and will enable them to lift up the true standard of religion by their intelligent knowledge of the word of God. The word of God has been neglected, but it is high time to wake to the necessity of diligent and prayerful study of the Scriptures. God would have us study the history of his dealing with men and nations in the past, that we may learn to respect and obey his messages, that we may take heed to his warnings and counsels. <RH, November 5, 1889 par. 1>

God tested the world when he sent, through Noah, a message to the antediluvians. He sent warning after warning that the world would be destroyed by the waters of the flood; but the wise men of the age despised the message, and showed contempt for God's messenger. They had so far separated themselves from God that they trusted to the imaginations of their own hearts, and cared not to know the will of God. But the unbelief of great and intelligent men did not prevent the fulfillment of God's pronounced judgments. The judgments came as God had declared by the word of his prophets that they would come. Only faithful Noah and his family entered into the ark, and were saved when the deluge engulfed the world. The days of Noah are pointed to as an illustration of the unbelief that will prevail at the end of the world. Says the Saviour, "But as the days of Noe where, so shall also the coming of the Son of man be. For as in the days that were before the flood they were eating and drinking, marrying and giving in marriage, until the day that Noe entered into the ark, and knew not until the flood came, and took them all away; so shall also the coming of the Son of man be." <RH, November 5, 1889 par. 2>

If a similar condition of things is to exist in our day, we should be intelligent concerning it, and have sanctified judgment, that we may not take a course like the course of those who perished in the flood. We should be so instructed that we will not follow a multitude to do evil. God has sent reproofs and warnings that men might repent of their transgressions, and forsake the evil of their ways, and so escape his threatened judgments. God has always made a refuge for those who have repented of their sins, believed in his love, and hoped in his mercy. <RH, November 5, 1889 par. 3>

Heavenly messengers visited Sodom, and told Lot of the impending destruction, and he was permitted to warn his relatives and friends, and to invite them to seek the protection of God. Lot earnestly besought them to believe his words. He knew that their destiny for life or death depended upon their decision to obey or reject the warning. But they had corrupted their ways before God, and Lot's message seemed to them but folly and madness. They mocked at his agonized entreaties. He tarried long with them, so loth to give them up to their own unwise decision, that the angels had to take him by force and hurry him out of the city with his wife and daughters. The angel gave the command, "Escape for thy life; look not behind thee." But notwithstanding the warning, Lot's wife, whose heart was in the city devoted to destruction, did not obey, but turned to look behind her, and was changed to a pillar of salt in the way. She did not appreciate the mercy that God had shown her, and was left as an example of warning for future generations. <RH, November 5, 1889 par. 4>

When Christ came to the world, his own nation rejected him. He brought from heaven the message of salvation, hope, freedom, and peace; but men would not accept his good tidings. Christians have condemned the Jewish nation for rejecting the Saviour; but many who profess to be followers of Christ are doing even worse than did the Jews, for they are rejecting greater light in despising the truth for this time. <RH, November 5, 1889 par. 5>

When Jerusalem was to be destroyed, the followers of Christ were warned of its impending doom. Christ had told his disciples what they were to do when certain things should come to pass. He said, "When ye shall see Jerusalem compassed with armies, then know that the desolation thereof is nigh. Then let them which are in Judea flee to the mountains; and let them which are in the midst of it depart out; and let not them that are in the countries enter thereinto. For these be the days of vengeance, that all things which are written may be fulfilled." All who believed in the warning of Christ, escaped from the city, and not one perished when Jerusalem was overthrown. By the destruction of Jerusalem is symbolized the last great judgment of God that is to come upon the world. <RH, November 5, 1889 par. 6>

We are living in the last days, and the generation that is to witness the final destruction has not been left without warning of the hastening judgments of God. Says the apostle, "I saw another angel come down from heaven, having great power; and the earth was lightened with his glory. And he cried mightily with a strong voice, saying, Babylon the great is fallen, is fallen, and is become the habitation of devils, and the hold of every foul spirit, and a cage of every

unclean and hateful bird. . . . And I heard another voice from heaven saying, Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues. For her sins have reached unto heaven, and God hath remembered her iniquities." <RH, November 5, 1889 par. 7>

Through the warning that God has sent to the world, an opportunity is given to all to escape the general ruin that is threatened to fallen Babylon. The whole earth is to be lightened with the glory of this message, and hearts and minds will be prepared by its reception, for the coming of the King of kings. <RH, November 5, 1889 par. 8>

But this gracious message will be as generally rejected by the professed Christian world, as was the message of the Messiah by the Jewish nation. Only a few will receive the testimony of truth, for every influence that Satan can bring to bear against the reception of the truth of God will be employed. In these last days the agency of the evil one will be hidden under a cloak of godliness, so that if it were possible even the very elect would be deceived. The word of God declares that Satan will work "with all power and signs and lying wonders, and with all deceivableness of unrighteousness in them that perish." His miracle-working power will be displayed to its utmost. But none who wish to know the truth need be deceived. God has promised to give to his people the Spirit of truth, to guide them into all truth. <RH, November 5, 1889 par. 9>

There are persons who claim to be guided by the Spirit, and yet they are led contrary to the commandments of God. The spirit by which they are directed is not the Spirit of truth. For the word of God declares, "He that saith, I know him, and keepeth not his commandments, is a liar, and the truth is not in him. But whoso keepeth his word, in him verily is the love of God perfected; hereby know we that we are in him." It is not enough to give a nominal assent to the truth. Its principles must be interwoven with our life and character. And we may well be afraid of those who make exalted professions, but who do not obey the words of God. There is safety alone in taking the Scriptures as our guide of life and action. Says the prophet, "To the law and to the testimony; if they speak not according to this word, it is because there is no light in them." Martin Luther exclaimed, "The Bible, and the Bible alone, is the foundation of our faith." It is the work of the people of God to hold up the Bible as the standard of religion and the foundation of hope. <RH, November 5, 1889 par. 10>

Those who have had living faith in the messages of God for the time in which they have lived, and who have acted out their faith in obedience to his commands, have been accepted of God, and have escaped the judgments that were to fall upon the disobedient and unbelieving. The word came to Noah, "Come thou and all thy house into the ark; for thee have I seen righteous before me." Noah obeyed and was saved. The message came to Lot, "Up, get you out of this place; for the Lord will destroy this city." He placed himself under the guardianship of the heavenly messengers, and was saved. Those who obeyed the warning of Christ in marking the sign of the coming ruin, and in fleeing from Jerusalem, were not involved in her destruction. The message comes in our own time, "Babylon is fallen, is fallen. . . . Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues." Those who obey this message will escape the terrible plagues that will surely be visited upon her. <RH, November 5, 1889 par. 11>

The sins of the world will have reached unto heaven when the law of God is made void; when the Sabbath of the Lord is trampled in the dust, and men are compelled to accept in its stead an institution of the papacy through the strong hand of the law of the land. In exalting an institution of man above the institution ordained of God, they show contempt for the great Lawgiver, and refuse his sign or seal. The question of most vital importance for this time is, "Who is on the Lord's side? Who will unite with the angel in giving the message of truth to the world? Who will receive the light that is to fill the whole earth with its glory?" Those who cherish the light that they have, will receive more. Increasing light will shine about the souls who yield to the softening, subduing grace of Christ; and those who love the light, will be saved from the delusions of Satan. He will strive with intense energy to exhibit, through his miracle-working power, signs and wonders that will seem to eclipse the work that God will do in the earth. And all will be deceived except those whose names are written in the Lamb's book of life. We need light now at every step, lest we be swept away with the error of the wicked. <RH, November 5, 1889 par. 12>

## **November 12, 1889 The Disciples of Christ Are One in Him.**

\*[Sermon at Basel, Switzerland, Feb. 22, 1887.]

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By Mrs. E. G. White.  
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"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." Mal. 3:16, 17. <RH, November 12, 1889 par. 1>

God has given this precious promise to those who speak often one to another, to those that fear the Lord and that think upon his name. The Lord has a book open before him, and as his children gather together to worship him, as they speak one to another to magnify his name, their testimonies are recorded in the imperishable records. <RH, November 12, 1889 par. 2>

We are not to bring complaints and murmuring into our testimony in the social meeting, but we are to talk of the blessed hope, to reflect as much light as possible upon the meeting. The Lord of heaven has represented himself as looking on with interest as the names and testimonies of those who fear and love him are written in his book of remembrance. Those who engage in this order of service, who speak often one to another, are to be gathered in the day when the Lord shall make up his jewels; are to be spared as a man spareth his son that serveth him. <RH, November 12, 1889 par. 3>

Some of the choicest of Heaven's blessings are poured out upon his people when they are assembled together. It was on the day of Pentecost, when the disciples were gathered together, and were confessing their sins and offering up petitions to God, that the blessing of God fell upon them in a most wonderful manner. Says the apostle, "And when the day of Pentecost was fully come, they were all with one accord in one place. And suddenly there came a sound from heaven as of a rushing mighty wind, and it filled all the house where they were sitting. And there appeared unto them cloven tongues like as of fire, and it sat upon each of them. And they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance. . . . And when this was noised abroad, the multitude came together, and were confounded, because that every man heard them speak in his own language." An immense multitude assembled together on the day of Pentecost, and the blessing of God rested upon them all; for they were to carry the light which God had let shine upon them from heaven, to all parts of the earth. The very same Spirit, the very same God that flashed that light upon the people in the early days of Christianity, will pour out his light and truth upon our assemblies when we seek God as earnestly and perseveringly. <RH, November 12, 1889 par. 4>

The light that God has given me I have tried to impart to you through an interpreter, and I have evidence that your hearts have been open to receive the truth that God has sent to you. Before I came to Europe, the situation and condition of different nationalities were presented before me. I was shown that of necessity there must be a different mold given to the spirit and the workings of these different peoples, or there would be developed in each nationality a selfish disposition to build up a separate interest. The very first work that God would have us do is to seek to unite the interests of the brethren of different nationalities, that there may be a blending together of sympathies and forces in the work. Jesus lifted up his eyes to heaven, and prayed to the Father in behalf of his church. He said, "Neither pray I for these alone, but for them also which shall believe on me through their word; that they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us; that the world may know that thou hast sent me." <RH, November 12, 1889 par. 5>

In speaking of plans proposed for the progress of the work in these foreign countries, many have said, "You cannot labor here as you do in America. You must approach the people of different nationalities in a way to meet their peculiar prejudices and opinions." Are these peculiarities fine gold, or are they dross that God would have consumed? The word of God reveals the fact to us that there must be a united phalanx against the enemy. The French have their peculiarities, and the English have theirs, and the Germans theirs; but God has made it manifest that all nations must have the mold of Christ if they would enter the kingdom of heaven. <RH, November 12, 1889 par. 6>

Says the apostle James, "Who is a wise man and endued with knowledge among you? let him show out a good conversation his works with meekness of wisdom. But if ye have bitter envying and strife in your hearts, glory not, and lie not against the truth. This wisdom descendeth not from above, but is earthly, sensual, devilish. For where envying and strife is, there is confusion and every evil work. But the wisdom that is from above is first pure, then peaceable, gentle, and easy to be entreated, full of mercy and good fruits, without partiality, and without hypocrisy. And the fruit of righteousness is sown in peace of them that make peace." And Paul says, "I therefore, the prisoner of the Lord, beseech you that ye walk worthy of the vocation wherewith ye are called, with all lowliness and meekness, with long-suffering, forbearing one another in love; endeavoring to keep the unity of the Spirit in the bond of peace. There is one body, and one Spirit, even as ye are called in one hope of your calling; one Lord, one faith, one baptism, one God and Father of all, who is above all, and through all, and in you all." <RH, November 12, 1889 par. 7>

There is one God, one faith, one baptism. There is one Lord Jesus, who must abide in the soul of every one of these brethren. When the brethren of one nationality separate themselves from the brethren of another nationality, to build up a separate interest, they are doing that which God never designed should be done. The very same truth which sanctifies my heart will sanctify the hearts of brethren of other nations. The fact that my brethren and sisters are obliged to talk another language is no reason that their characters should not be fashioned according to the one true Pattern, Christ

Jesus. In order to be fitted for heaven they need the same discipline that I need. It is because our foreign brethren have thought the work must be carried on to suit the peculiarities and prejudices of the people that the cause of present truth has not advanced as it should have advanced during these years. <RH, November 12, 1889 par. 8>

Some have thought that you must labor for the Germans in a different way from the way in which you work for the French or English; but the Germans need to learn at the foot of the cross the same lessons that the French must learn there. We have but one Saviour, and but one cross of Calvary. We have but one school in which to learn the lesson of humility. Christ has said, "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." It is at the cross of Calvary that we all must meet, and learn meekness and lowliness of heart. <RH, November 12, 1889 par. 9>

My French brethren have many lessons to learn from the great Teacher. Christ says to them, "Take my yoke upon you, lift my burdens." Christ says to the Germans, "Come unto me, and ye shall find rest unto your souls." He says to the English, "Take my yoke, bear my burden, learn of me, and ye shall find rest." The yoke of Christ never galls the neck of the wearer. It is the yoke of our own manufacture that is heavy and unendurable. It is when you are not willing to bear the yoke with Christ that you find the burden grievous. <RH, November 12, 1889 par. 10>

As you learn the lesson of meekness, as you become one with Christ as he is one with the Father, you will draw together. The brethren of different nationalities will have but one interest and hope and work. You will not feel that because the French have habits of thought and action to which you are not accustomed, you must divorce your interests from theirs. The Germans will not feel that because they have some good ideas and customs, they can never learn of others. Every follower of Christ must come to the foot of the cross. I must not say to my French brother, "You stand on that side of the cross, because that is your place," and to my German brother, "You stand on that side, and I will stand on this side because I am English." We must seek for unity and harmony. We should seek for the deep movings of the Spirit of God, that the sweet spirit of Christ may blend heart with heart. When we reach this union, God will let his rich blessing rest upon us as he let it rest upon the disciples on the day of Pentecost, and then we shall be able to go forth to proclaim the message of love and mercy to all nations. We must all drink at the same fountain; for Christ has said, "Except ye eat the flesh of the Son of man, and drink his blood, ye have no life in you." If we all partake of the same nourishment, we shall all have the same testimony to bear. I cannot see that the experience of our German brethren differs from the experience of our French or English brethren. And why should there be a difference in the experience of the children of God? <RH, November 12, 1889 par. 11>

The idea that there must be a difference in the manner of presenting and carrying forward the work in different nations, must be dispelled from our minds. There must be no separate interest. Distinctions must be broken down, that we may all meet together as brethren of the same household. And this unity must exist before the foreign work will have the strength that it is possible for it to have. <RH, November 12, 1889 par. 12>

Our work is to elevate one another as brethren. We are to feel a Christian interest for one another and for every one,--for Germans, French, Italians, English, Scandinavians,--for souls of all nationalities. All who name the name of Christ are to be one in him. Then do not divide the body, but seek to worship God together as brethren. If there is a brother of another nationality in your meeting, take especial interest in him, and invite him to take part in the service. If there is no one who can interpret the stranger's words, this need not deter him from taking part, for God understands all languages, and he will write his testimony and his name in the book of his remembrance. The spirit he manifests will make its impression upon hearts, although the words he utters cannot be comprehended. <RH, November 12, 1889 par. 13>

Brethren and sisters, we must have less of self and more of Jesus. We must lie lower at the foot of the cross, and the more humble our views of self, the more exalted will be our views of Jesus and heaven. We need the power of the living God. We need to become living channels of light. It is not education or intellectual ability that will bring souls into the light of truth. The power to move souls will be found when you practice the lessons that you have learned in the school of Christ. Self must be hid in Jesus. God has rich blessings to bestow upon our German brethren, for the truth is to be opened more fully before them. He has rich blessings for the French brethren, and for all who are seeking to follow in the steps of the Master. And the lessons we learn of Christ must be repeated to others. There will be power in the testimony that is given in simplicity, and Christ has said, "By this shall all men know that ye are my disciples, if ye have love one to another." <RH, November 12, 1889 par. 14>

## **December 3, 1889 The Need of a Deeper Knowledge of God.**

By Mrs. E. G. White.

Enoch walked with God. He was of one mind with God. The prophet asks, "Can two walk together, except they be agreed?" If we are of one mind with God, our will will be swallowed up in God's will, and we shall follow wherever God leads the way. As a loving child places his hand in that of his father, and walks with him in perfect trust whether it is dark or bright, so the sons and daughters of God are to walk with Jesus through joy or sorrow, through sunshine or shadow, in the pathway of life. <RH, December 3, 1889 par. 1>

The Lord has committed to us the sacred, solemn work of presenting testing truth to the world. He has greatly honored us in giving us a part to act in his cause, in permitting us to be co-laborers with him. If we are indeed the delegated servants of the Lord, we should walk in the light, that we may be light-bearers to those who sit in darkness. The followers of Christ are to manifest to the world the characteristics of their Lord. They must not become careless or inattentive to their duty, or indifferent as to their influence; for they were to be representatives of Jesus in the earth. <RH, December 3, 1889 par. 2>

The word of God has served as a mighty cleaver to separate the children of God from the world. As they are taken out of the quarry of the world, they are as rough stones, unfit for a place in the glorious temple of God. But they are brought into the Lord's workshop, to be hewed and squared and polished, that they may become precious, accepted stones. This work of preparation for the heavenly temple is going on continually during probationary time. We are naturally inclined to desire our own way and will, but when the transforming grace of Christ takes hold upon our hearts, the inquiry of our souls is, "Lord, what wilt thou have me to do?" When the Spirit of God works within us, we are led to will and to do of the Lord's good pleasure, and there is obedience in heart and action. There are many professing to be followers of the meek and lowly Jesus, who find difficulty in serving God, because they set up their own proud will against the will of God. They are selfish and world-serving, and want everything to bend to their own desires and opinions. But the language of every soul professing the name of Christ should be, "All that the Lord requires of me, I will do." <RH, December 3, 1889 par. 3>

Those who do not walk in all faith and purity, find the thought of coming into the presence of God a thought of terror. They do not love to think or speak of God. They say in heart and by their actions, "Depart from us, O God; we desire not the knowledge of thy ways." But through faith in Christ, the true Christian knows the mind and will of God. He understands by a living experience something of the length and depth and breadth and height of the love of God that passeth knowledge. The soul that loves God, loves to draw strength from him by constant communion with him. When it becomes the habit of the soul to converse with God, the power of the evil one is broken; for Satan cannot abide near the soul that draws nigh unto God. If Christ is your companion, you will not cherish vain and impure thoughts; you will not indulge in trifling words that will grieve Him who has come to be the sanctifier of your soul. Let every ambassador of Christ cherish pure thoughts, speak refined words, and manifest a courteous behavior toward all with whom he comes in contact. The truth of God never degrades the receiver. The influence of the truth upon him who accepts it, will tend constantly to his elevation. It will not make him coarse and rough in thought, in word, in dress or deportment. Those who are sanctified through the truth, are living recommendation of its power, and representatives of their risen Lord. The religion of Christ will refine the taste, sanctify the judgment, elevate, purify, and ennoble the soul, making the Christian more and more fit for the society of the heavenly angels. <RH, December 3, 1889 par. 4>

Christians are to be God's noblemen, who will never grovel in bondage to the great adversary of souls, but will bind themselves to God, catching inspiration from him whom they love, who is high and lifted up. The soul that loves God, rises above the fog of doubt; he gains a bright, broad, deep, living experience, and becomes meek and Christ-like. His soul is committed to God, hid with Christ in God. He will be able to stand the test of neglect, of abuse and contempt, because his Saviour has suffered all this. He will not become fretful and discouraged when difficulties press him, because Jesus did not fail or become discouraged. Every true Christian will be strong, not in the strength and merit of his good works, but in the righteousness of Christ, which through faith is imputed unto him. It is a great thing to be meek and lowly heart, to be pure and undefiled, as was the Prince of heaven when he walked among men. <RH, December 3, 1889 par. 5>

Those who teach the truth must have a more thorough knowledge of the height and depth and breadth and length of the perfect love of God. Throughout the Christian's experience there will be battles to fight with self; but in all these conflicts the soul may rise in the triumph of victory, and be more than conqueror over the world, the flesh, and the Devil, through the name of the Lord Jesus Christ. We must have a deeper, higher sense of the consecration which God requires of men whom he has chosen as the depositaries of his holy word. They are not to be careless in any of their ways. A most solemn responsibility rests upon them to be examples to the flock of God, and to the world, in faith, in word, in life and character, that they may adorn the doctrine of Christ our Saviour. They are to be strictly pure, to be much in prayer, to be diligent students of the Bible. God has given them mind and reasoning powers, that they may

search diligently for the jewels of his truth, that are to be presented in all their attraction to the imperiled souls of men. You should lay your souls open before God, that you may be filled with heavenly inspiration. You should keep the fountain of the soul pure, that the streams coming forth from it may be untainted with evil. The whole mind and soul should become imbued with the truth, that you may be a living representation of Christ. My brethren, God would have you filled with his Holy Spirit, endowed with power from on high. Labor not to become great men; labor rather to become good and perfect men, showing forth the praises of Him who hath called you out of darkness into his marvelous light. God calls for Calebs and Joshuas, fearless, single-hearted men, who will work with faith and courage.

<RH, December 3, 1889 par. 6>

Every one who is called of God to minister to his people, through the grace of Christ, is to depart from all iniquity, that his words, his life, his character, may point to the Lamb of God that taketh away the sin of the world. The servants of Christ are to have that wisdom which cometh from above, which is "first pure, then peaceable, gentle, and easy to be entreated, full of mercy and good fruits, without partiality, and without hypocrisy." The apostle says, "If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him. But let him ask in faith, nothing wavering."

<RH, December 3, 1889 par. 7>

Ministers do not qualify themselves for their work by thorough and diligent study of the word of God. Unless they do this, they cannot instruct others, and they will fail to present every man perfect in Christ Jesus. Many go over large fields of Bible truth, but they do not seek to understand the practical meaning of the deep utterances of God. The Bible will instruct the Christian how he ought to behave before the world. Young men who desire to give themselves to the work of the ministry, or who have already done so, should put their minds to the task of searching the Scriptures. They should cultivate habits of self-control and simplicity. Like Daniel, they should avoid luxurious living, that their bodies may be in health, and their minds may be unclouded, and God will put his impress upon them as he did upon his servant of old.

<RH, December 3, 1889 par. 8>

God gave Daniel wisdom, for he prayed for it in faith, and then he lived out his own prayers. He avoided everything which would weaken physical or mental power, and then committed his soul and body unto God, to be used for his glory. Let the servants of God fill the mind from the treasure-house of his word, that they may bring forth things new and old to feed the famishing flock of God. God's word is like a mine full of precious ore, and its truths will be the wealth of the mind. "Light is sown for the righteous, and gladness for the upright in heart." The riches of this mine are open to all; its treasures are inexhaustible. Precious gems of truth lie beneath the surface, and every hour's search will be fully repaid. Store the mind with the principles of the gospel of Christ; seek with painstaking effort for the hidden wealth of God's word. All heaven is watching to see what man will do with the precepts and promises of Jehovah.

<RH, December 3, 1889 par. 9>

The ministers who venture to teach the truth when they have only a smattering knowledge of the word of God, insult his Holy Spirit. But he who begins with little knowledge, in a humble way, and tells what he does know, while seeking diligently for further knowledge, will become qualified to do a larger work. The whole heavenly treasure will wait his demand. The more light he gathers to his own soul, the more of the heavenly illumination he will have to impart to others; and thus he will become a channel of light to the world, and Heaven's strength will be given him, that he may resist the powers of darkness, and be more than conqueror through Him who hath loved him. No one can find nourishment and growth unless he feeds on the bread of life. The word of God is our spiritual food; we must hunger for the bread of heaven, and thirst for the waters of life. We must become more heavenly minded. The more we behold the matchless loveliness of Christ, the more we shall desire to become like Him whom our soul loveth. The more we know of Him, the higher will be our ideal of character, and the more will we be elevated in striving to reach the perfect standard.

<RH, December 3, 1889 par. 10>

There is too much Phariseeism among us. Too many are satisfied with themselves, with their forms and ceremonies; but those who are content with their human attainments, are not pleasing in the sight of God; for Jesus is ashamed to call them brethren. They are always purposing to do something great, but they never do it; for they depend upon their own strength, which is only as a broken reed. They have an indistinct view of a higher Christian life, but as time passes, they grow more and more indifferent, and are farther and farther away from its attainment. If these persons would put heart and soul and strength into the work of searching the Scriptures daily, Jesus would become to them sanctification and righteousness. A new power will come to every man who will humbly seek God by living faith. A divine element combines with the human when the soul reaches out after God, and the yearning heart may say, "My soul, wait thou only upon God; for my expectation is from him."

<RH, December 3, 1889 par. 11>

If the ministers who are engaged in the sacred work of God, would seek those things that are above, where Christ sitteth on the right hand of God, they would live a purer, more elevated life; they would know what it means to "look and live." There is no need of the weakness that exists in the ministry today. The message of truth we bear to the world is all-powerful. There is much more embraced in present truth than many dream of. The minds of many are not put to



the task of studying, that they may comprehend the deep things of God; but self and ease and lazy habits must be overcome, if we would draw nigh to God, and have him draw nigh to us. Our minds must be employed to the full, or we shall fail of obtaining the deep, rich experience that God is willing to give us. Every minister should seek to take in the meaning of the words of Christ: "For their sakes I sanctify myself, that they also might be sanctified through the truth." Christ is the minister's example, and the minister should set upon the suggestion of the words of the Saviour, and become an example to the church of God. <RH, December 3, 1889 par. 12>

## **December 17, 1889 The Duty of Paying Tithes and Offerings.**

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**By Mrs. E. G. White.**  
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There are many things which should stir the soul to action at this time. We cannot afford to be sluggards now, my brethren. The Lord has the first claim upon all that we have. The means in our possession has been given to us in trust, and we hold it simply as the stewards of God's bounty. Many have made a mistake in withholding from the Lord that which he has plainly specified as his own. The tithe of all that God has blessed you with, belongs to him; and you have robbed God when you have used it for your own enterprises. The Lord has not left the disposal of the tithe to you, to be given or withheld as your inclination may dictate. He has placed the matter beyond all question, and there has been great neglect on the part of many of God's professed people to fulfill the requirements of his word in regard to tithing.

<RH, December 17, 1889 par. 1>

The prophet asks, "Will a man rob God?" as though such a thing could hardly be possible. And the answer is, "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 store-house, 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,

December 17, 1889 par. 2>

Upon what ground may we claim the full and rich promises of God? We can claim them only when we have fulfilled the conditions prescribed in his word. The Lord is constantly giving. He pours down the rain and the sunshine. He promises to give to his people the privilege of eating of the tree of life, and the hidden manna. He holds forth the crown of life, the white stone with the new name written therein. He says, "Whosoever will, let him take the water of life freely." God makes man his agent. He places bounties in his hands, not to do with as it suits his natural inclinations, but as shall best serve the cause of God and forward the truth in the earth. If man had co-operated with God as he directed, every part of the work of God would have moved on in perfect order; there would be no empty treasury. God has given to man the use of nine-tenths of his income, but one-tenth, with the addition of gifts and offerings, the Lord has reserved for himself. Have you robbed God in tithes and offerings? What treasure have you been laying up in heaven by giving to the Lord his own? Your hands may be loosening their hold on the things of this world, and while life is still granted you, why not take up your neglected duties, and as God's faithful stewards, bestow your means where it will work for the salvation of souls and the glory of your Redeemer? <RH, December 17, 1889 par. 3>

Many have waited to devote their means to God's cause until they were laid on their death-bed. They have willed a certain portion of their property to the work of God; but wills are not safe. They are often broken, and the means does not flow into the channel designed by the donor. It is much better to give your means to God while you are in health and strength. A close, selfish spirit seems to prevent men from giving to God his own. The Lord made a special covenant with men, that if they would regularly set apart the portion designated for the advancement of Christ's kingdom, the Lord would bless them abundantly, so that there would not be room to receive his gifts. But if men withhold that which belongs to God, the Lord plainly declares, "Ye are cursed with a curse." <RH, December 17, 1889 par. 4>

It is the duty of the elders and officers of the church to instruct the people on this important matter, and to set things in order. As laborers together with God, the officers of the church should be sound upon this plainly revealed question. The ministers themselves should be strict to carry out to the letter the injunctions of God's word. Those who hold positions of trust in the church should not be negligent, but they should see that the members are faithful in performing this duty. When Christ took human nature upon him, he bound humanity to him by a tie of love that can never be broken by any power save the choice of man himself. Through Christ we have the gift of eternal life, if we comply with the stated conditions; but if we are united to Christ, we are also united to humanity. God has a tender and impartial care

for all his children. He is mindful of those who are despised and destitute. The Lord has given us the privilege of becoming co-workers with him, that the truth of heavenly origin may be placed within the reach of all, in all countries. Man has been privileged to become an agent to work out, not his own plans, but the plans of Heaven. His ears must be open to hear when God speaks, his heart in a condition to respond to his claims. <RH, December 17, 1889 par. 5>

There have been special occasions at large gatherings, when appeals have been made to the professed followers of Christ, for the cause of God, and hearts have been stirred, and many have made pledges to sustain the work. But many of those who pledged have not dealt honorably with God. They have been negligent, and have failed to redeem their pledges to their Maker. But if man is so indifferent about his promises to God, can he expect that the Lord will fulfill a promise made on conditions that have never been kept? It is best to deal honestly with your fellow-men and with God. You are dependent upon Christ for every favor you enjoy; you are dependent upon him for the future, immortal life; and you cannot afford to be without respect unto the recompense of reward. Those who realize their dependence upon God, will feel that they must be honest with their fellow-men, and, above all, they must be honest with God, from whom come all the blessings of life. The evasion of the positive commands of God concerning tithes and offerings, is registered in the books of heaven as robbery toward him. <RH, December 17, 1889 par. 6>

No man who is dishonest with God or with his fellow-men can truly prosper. The most high God, the possessor of heaven and earth, says, "Thou shalt not have in thy bag divers weights, a great and a small; thou shalt not have in thine house divers measures, a great and a small; but thou shalt have a perfect and just weight, a perfect and just measure shalt thou have: that thy days may be lengthened in the land which the Lord thy God giveth thee. For all that do such things, and all that do unrighteously, are an abomination unto the Lord thy God." Through the prophet Micah, the Lord again expresses his abhorrence of dishonesty: "Are there yet the treasures of wickedness in the house of the wicked, and the scant measure that is abominable? Shall I count them pure with the wicked balances, and with the bag of deceitful weights? For the rich men thereof are full of violence, and the inhabitants thereof have spoken lies, and their tongue is deceitful in their mouth. Therefore also will I make thee sick in smiting thee, in making thee desolate because of thy sins." <RH, December 17, 1889 par. 7>

The Lord has bought us with his own precious blood, and it is because of his mercy and grace that we may hope for the great gift of salvation. And we are enjoined to deal justly, to love mercy, and to walk humbly with our God. Yet the Lord declares, "Ye have robbed me, even this whole nation." When we deal unjustly with our fellow-men or with our God, we despise the authority of God, and ignore the fact that Christ has purchased us with his own life. The world is robbing God upon the wholesale plan. The more he imparts of wealth, the more thoroughly do men claim it as their own, to be used as they shall please. But shall the professed followers of Christ follow the customs of the world? Shall we forfeit peace of conscience, communion with God, and fellowship with our brethren, because we fail to devote to his cause the portion he has claimed as his own? Let those who claim to be Christians, bear in mind that they are trading on the capital intrusted them of God, and that they are required to faithfully follow the directions of the Scriptures in regard to its disposal. If your heart is right with God, you will not embezzle your Lord's goods, and invest them in your own selfish enterprises. If you are faithful servants of Jesus, you will not rob God yourselves, or connive at those who do it. You will not be men-pleasers, world-servers. You will make your Lord's interest your interest. <RH, December 17, 1889 par. 8>

Brethren and sisters, if the Lord has blessed you with means, do not look upon it as your own. Regard it as yours in trust for God, and be true and honest in paying tithes and offerings. When a pledge is made by you, be sure that God expects you to pay as promptly as possible. Do not promise a portion to the Lord, and then appropriate it to your own use, lest your prayers become an abomination unto him. It is the neglect of these plainly revealed duties that brings darkness upon the church. Let the elders and officers of the church follow the direction of the sacred word, and urge upon their members the necessity of faithfulness in the payment of pledges, tithes, and offerings. <RH, December 17, 1889 par. 9>

## **December 17, 1889 Christmas Address to the Young.**

The 25th of December has long been commemorated as the day of Jesus' birth, and in this article it is not my purpose to affirm or question the propriety of celebrating this event on this day, but to dwell upon the childhood and life of our Saviour. It is my purpose to call the attention of the children to the humble manner in which the Redeemer came to the world. All heaven was interested in the great event of Christ's advent to earth. Heavenly messengers came to make known the birth of the long-promised, long-expected Saviour to the humble shepherds who were watching their flocks by night on the plains of Bethlehem. The first manifestation that attracted the notice of the shepherds at the birth of the

Saviour, was a radiant light in the starry heavens, which filled them with wonder and admiration. "And, lo, the angel of the Lord came upon them, and the glory of the Lord shone round about them: and they were sore afraid. And the angel said unto them, Fear not: for, behold, I bring you good tidings of great joy, which shall be to all people. For unto you is born this day in the city of David a Saviour, which 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. And suddenly there was with the angel a multitude of the heavenly host praising God, and saying, Glory to God in the highest, and on earth peace, good will toward men." <RH, December 17, 1889 par. 1>

Dear children, shall not these precious words, coming from the lips of heavenly angels, find a response in our hearts? Shall they not awaken gladness and melody in the soul because Jesus has come to our world to bring back to God those who through sin were estranged from him? If the angels of heaven glorified God, and poured forth their joy in divine melody and sacred song over the plains of Bethlehem, shall our hearts be cold and unimpressible? Shall we with indifference turn from the salvation brought to light through Christ? <RH, December 17, 1889 par. 2>

The astonished shepherds could scarcely comprehend the precious message borne to them by the angels, and when the radiant light had passed away, they said one to another, "Let us now go even unto Bethlehem, and see this thing which is come to pass, which the Lord hath made known unto us. And they came with haste, and found Mary, and Joseph, and the babe lying in a manger. And when they had seen it, they made known abroad the saying which was told them concerning this child." <RH, December 17, 1889 par. 3>

They were filled with joy; they could not keep to themselves the precious knowledge of the advent of the Redeemer, but with glad enthusiasm they told to all whom they met the wonderful things they had seen and heard; and all who heard them, related the wonderful experience of the shepherds to the others, and many wondered and rejoiced, for they believed the words that had been spoken by the heavenly messengers. Glorifying and praising God, the shepherds returned to their flocks on the plains of Bethlehem. <RH, December 17, 1889 par. 4>

All heaven was moved on the occasion of the Saviour's birth. The triumphant song which the shepherds heard was only an echo of the praise resounding round the throne on high. The whole angelic host rejoiced and sung praises because salvation was presented as a free gift to fallen man. After the proclamation song to the shepherds, the heavenly multitude veiled their faces from human sight, the flood of heavenly light passed away, the thrilling song of praise was no longer heard by the shepherds; but the remembrance of that song could never die out of their hearts. O, what reason have we to praise God that this wonderful revelation from heaven was made to humble men! It is not those who occupy high positions, who hold most honored places in the world, who are selected as bearers of God's message of peace and salvation, which is of the greatest interest to fallen men. The Lord has said, "Thou hast hid these things from the wise and prudent, and hast revealed them unto babes." <RH, December 17, 1889 par. 5>

Those who love God should feel deeply interested in the children and youth. To them God can reveal his truth and salvation. Jesus calls the little ones that believe on him the lambs of his flock. He has a special love for and interest in the children. Jesus has said, "Suffer little children, and forbid them not, to come unto me [let no one place any obstruction in the way of the children's coming to me]; for of such is the kingdom of heaven." Jesus has passed through the trials and griefs to which childhood is subject. He knows the sorrows of the young. By his Holy Spirit, he is drawing the hearts of the children to himself, while Satan is working to keep them away from him. The most precious offering that the children can give to Jesus, is the freshness of their childhood. When children seek the Lord with the whole heart, he will be found of them. It is in these early years that the affections are the most ardent, the heart most susceptible of improvement. Everything that is seen and heard makes an impression on the youthful mind. The countenances looked upon, the words uttered, the actions performed, are not the least of the books the young read; for they have a decided influence upon the mind, heart, and character. Then how important it is that the children come to Jesus in their earliest years, and become lambs of his flock! How important it is that the older members of the church, by precept and example, lead them to Jesus, who taketh away the sin of the world, and who can keep them by his divine grace from the ruin it works. The better acquainted they become with Jesus, the more they will love him, and be able to do those things that are pleasing in his sight. God has sanctified childhood in that he gave his only begotten Son to become a child on earth. <RH, December 17, 1889 par. 6>

What matchless love Jesus has manifested for a fallen world! If angels sung because the Saviour was born in Bethlehem, shall not our hearts echo the glad strain, Glory to God in the highest, peace on earth, good will to men? Although we do not know the exact day of Christ's birth, we would honor the sacred event. May the Lord forbid that any one should be so narrow-minded as to over-look the event because there is an uncertainty in regard to the exact time. Let us do what we can to fasten the minds of the children upon those things which are precious to every one who loves Jesus. Let us teach them how Jesus came into the world to bring hope, comfort, peace, and happiness to all. The angels explained the reason of their great joy, saying, "For unto you is born this day in the city of David a Saviour, which is Christ the Lord." Then, children and youth, as you celebrate the coming Christmas, will you not count up the

many things for which you are to be grateful, and will you not present a gratitude offering to Christ, and so reveal that you do appreciate the heavenly Gift? <RH, December 17, 1889 par. 7>

The angels were amazed at the great love of Christ that led him to suffer and die on Calvary to rescue man from the power of Satan. The work of redemption is a marvel to the angels of heaven. Why, then, are we, for whom so great a salvation has been provided, so indifferent, so cold and unloving? Children, you can do errands for Jesus which will be wholly acceptable to him. You can bring your little gifts and offerings to Christ. The wise men who were guided by the star to the place where the young child was, brought offerings of gold and frankincense and myrrh. When they found the Promised One, they worshiped him. Children, you may ask, "What gifts can we bring to Jesus?" You can give him your hearts. What offering is so sacred as the soul temple cleansed from its defilement of sin? Jesus stands knocking at the door of your hearts; will you let him in? He says, "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." Will you let Jesus into your hearts? Will you clear away the rubbish, and throw open the door, and willingly, gladly welcome in your heavenly guest? I shall not need to plead with you to bring you thank-offerings to God if you will but let the Saviour in. You will be so grateful, that you cannot be restrained from laying your gifts at the feet of Jesus. Let the hearts of all respond with exceeding joy for the priceless gift of the Son of God. Mrs. E. G. White. <RH, December 17, 1889 par. 8>

## **December 24, 1889 The Work of Preparing for the New Year.**

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**By Mrs. E. G. White.**  
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Children may become missionaries for Jesus; and are there not youth who will give themselves to their Saviour before the new year comes? You need not wait for a special revival effort to be made; even today you may become soldiers of Christ. If you would be children of God, come to Jesus just as you are, and tell him you want to be his. Tell him that you want to love and obey him, and no longer do those things which are not pleasing in his sight. You are not to wait for any special feeling to know that you are accepted of him. Jesus bids you come to him, look to him, believe in him. He will accept you just as you are; for he can take away your sin, and give you strength to do those things which are pleasing in his sight. He loves you although you are sinful, and it is because he loves you that he is grieved with your wrong-doing. You cannot be happy while living in sin. You can be at peace only by choosing the right way. The psalmist says, "The fear of the Lord is the beginning of wisdom." <RH, December 24, 1889 par. 1>

I need not address you as children and youth who have never been instructed; for you have been taught in the Sabbath-school, you have had brought before you the manner of life that is pleasing to God. We sincerely hope that at home your parents have given you instruction in harmony with the teachings of the heavenly Master. The principles and rules taught by those parents who love and fear God, are not new principles or original rules. They are precious old rules from the Lord of heaven. The experience of parents who love Jesus will be valuable to their children, as it will enable them to apply the principles of God to the daily lives of their little ones. Let children and youth understand that the work of disciplining them is required of their parents by the Lord, and that if children become impatient under this discipline, if they are displeased when they are restrained from evil, they are displeased and impatient with Christ and his commands. <RH, December 24, 1889 par. 2>

Jesus clothed his divinity with humanity that he might have an experience in all that pertains to human life. He did not leave plans for the welfare of youth and children in obscurity and uncertainty. He became a child, and in his life we find an example of what is the proper development of childhood. He was subject to his parents. Then why should children and youth be surprised if their God-fearing parents manifest prayerful solicitude for them, and watch with anxious interest over their course during the period when their characters are forming? Parents realize the perils to which their children are exposed, and they feel the responsibility that rests upon them to teach their children what is the right way both by precept and example. <RH, December 24, 1889 par. 3>

Abraham is an example of what parents should be. The Lord says of him, "I know him, that he will command his children and his household after him, and they shall keep the way of the Lord, to do justice and judgment." The Lord commended Abraham because he cultivated home religion, and used his authority and influence as priest of his household, to promote the fear of the Lord. The God of heaven has spoken to parents concerning the course they should pursue in educating and training their children in the way of the Lord. Parents are not only to instruct, but to restrain and command. The wise man says, "Train up a child in the way he should go: and when is old, he will not depart from it." <RH, December 24, 1889 par. 4>



There are parents who, through indulgence of their children, fail to give them the discipline that the Lord designs they should have. Abraham did not betray the sacred trust committed to him, through overfondness for his children. He followed the directions of Heaven. He knew that he was answerable to God for the manner in which he instructed his children. He was to train them that they might come from the ranks of Satan, and march under the banner of Prince Emmanuel. <RH, December 24, 1889 par. 5>

There are a few days before the old year closes and the new year begins. Will it not be most pleasing to the Lord for parents to give earnest attention to the salvation of their children? Will it not be pleasing to God for the children and youth to unite in this work with their parents, that the entire household, without further delay, may seek the Lord while he may be found, and call upon him while he is nigh? Hear the important words of instruction that the Lord has given: "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." Let parents confess that they have neglected to properly instruct their children, and let children confess that they have broken the fifth commandment. Satan is working upon the minds of the children to lead them in the path of disobedience, that they may follow in evil ways. If he can obtain the control of one child's mind, he can, through that child, gain the control of others, and turn them from the instruction given in God's word, in the Sabbath-school, and from the sacred desk. <RH, December 24, 1889 par. 6>

Children and youth, will you celebrate the new year in a way that will meet the approval of God? Will you give your hearts to Jesus, who gave his own precious life that he might take you from the enemy's ranks, and place you under this own blood-stained banners? Jesus died that you might no longer remain the property of Satan, but become his own dear children. The inspired apostle says, "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, December 24, 1889 par. 7>

Every day that you remain in sin, you are in Satan's ranks; and should you sicken and die without repentance, you would be lost. No one can force you to give your heart to Jesus, no one can compel you to throw off the yoke of Satan. You may choose to do his bidding, to be children of the wicked one; you may rob God of your time, you may refuse to serve him, because the infatuation of sin, the service of Satan, is acceptable to you. But can you afford this? Can you afford to rob God by withholding that which he has purchased for himself? Would you choose to please the Lord's worst enemy? Would you have Christ make all that sacrifice on Calvary's cross for you in vain? Jesus has given every evidence that he loves you, in that he died to make you happy through the treasures of his grace in this life, and to make you happy in the future immortal life. <RH, December 24, 1889 par. 8>

Will parents repent on their backslidings from God? Will they obey the laws of God? His heart of love is drawn out to the needy, to the destitute, and to the perishing. What else but blessing will follow those who are obedient? The parents who administer to their children after the example of Abraham, by the combined influence of authority and affection, will find the favor of God. God has told you, fathers and mothers, that a certain course must be pursued by those for whom Christ has died, and this is the very course you should pursue to meet the approval of God. The Holy One of Israel has laid out before you plain rules for the guidance of all within the home circle. From this high standard of the Lord there can be no departure. The first principles of holiness must be taught to the children both by precept and example. The Lord calls upon fathers and mothers in every family to take hold of this work of educating their children in the fear of the Lord. Lose no time. Sabbath-keeping parents, and even ministers, need to closely examine their children's course of action, and their own course in regard to them; for if these children are growing up without a knowledge of Christ, without conforming to the precepts of God, the parents will be held responsible. These children, by words and works, are communicating the knowledge of evil to other children. Their influence is to lead others to disregard the claims of God. Children and youth need to be daily instructed in the fear of the Lord. Their inclinations and desires are to be restrained, and turned in the right channel of the precious lessons of Jesus. Let parents find out the good way of the Lord themselves, and walk circumspectly in that way; and when perplexity comes, carry it, not to your neighbors, but to God, that you may bring up your children in the nurture and admonition of the Lord. <RH, December 24, 1889 par. 9>

Children who have once given their hearts to God, and have grown indifferent and cold, unthankful and self-indulgent, disobedient to their parents, should seek the Lord anew. Let them come to Jesus just as they are, confess to their parents their sins of disrespect, their disregard of home authority; let them confess to their associates their sinful course in dishonoring their Saviour, and Jesus will receive them again to his favor. Let them acknowledge that they have been acting as children do who have never claimed to love and obey God. This is the very work to be carried on in every household; and if the parents have not encouraged their children in keeping the way of the Lord, if they have allowed temporal matters to engross their attention, and have failed to instruct their children in righteousness, leading them step by step up to God's holy standard; if they have been impatient and full of fault-finding, they cannot expect the Lord to bless them, unless they confess their own neglect of duty, not only to their children, but to those who have

been injured by their unrighteous course of action. <RH, December 24, 1889 par. 10>

We ask, Shall there be earnest work done in the few days left of the old year, in preparing our souls to begin the new year aright? Now is the accepted time; behold, now is the day of salvation. In seeking the Lord you may make a degree of progress that will surprise you, if you only enter upon it sincerely, humbling your hearts before God. <RH, December 24, 1889 par. 11>

Many have discarded home religion. But we have no time to devote to self-serving and unimportant matters. One writer has said, "There are only two kinds of persons who can properly be styled reasonable: those who serve God with all the heart because they know him, and those who seek him with all the heart because they know him not." The truth must be planted in your hearts, and become an abiding principle that controls your life. God is at work. All the angels are doing his bidding in diligently working with parents, that the truth may be imprinted upon the soul. Fathers and mothers must be sanctified through the truth if they would have a sanctifying influence upon their families. God requires Christians to be active and earnest, that the souls of those dearest to them may be saved. Those who work for the souls of their own household, will feel a deep interest for their neighbors and for the youth and children about them. There is plenty of work to be done that involves eternal interests. While the powers of darkness are active, plotting for the suppression of God's truth, and making more dense the darkness that surrounds those who are already in darkness, that they may be zealous, sanguine, and determined in their own evil way, shall not those who know the truth for this time be zealous advocates of it? Shall they not awaken to their God-given privileges? Shall those who are enlightened, who are made the depositaries of heavenly treasures, be cold and indifferent? Why, I ask, do not the works of those who claim to know the truth, correspond to the far-reaching principles of the truth? If death is the wages of sin, as we know it to be, then why not cease to sin? Why not come into sacred nearness to God, and by his grace, repress sin in your family? Why not lay a firm, commanding hand upon your children? Have you the tenderness of Christ? Have you the love of Christ that you can require obedience without mingling impatience with your authority? Will you have power from God and the persuasiveness of Christ in your home rule? Then far more will be done than is now accomplished. <RH, December 24, 1889 par. 12>

Members of the church must awake, and do their part, and God will work mightily in behalf of his commandment-keeping people. Will every family in our several churches think seriously, prayerfully, before the old year closes? Have you old grudges? have you difficulties, envyings, jealousies, heart-burnings? Let Jesus come in the cleanse the soul-temple. Let parents and children make the most of the present opportunity, and set their hearts in order. Where difficulties exist among brethren, let them carry out the injunction of the apostle: "Confess your faults one to another, and pray one for another, that ye may be healed." <RH, December 24, 1889 par. 13>

## **December 24, 1889 An Address in Regard to the Sunday Movement.**

Dear Brethren and Sisters:--

I have been much burdened in regard to movements that are now in progress for the enforcement of Sunday observance. It has been shown to me that Satan has been working earnestly to carry out his designs to restrict religious liberty. Plans of serious import to the people of God are advancing in an underhand manner among the clergymen of various denominations, and the object of this secret maneuvering is to win popular favor for the enforcement of Sunday sacredness. If the people can be led to favor a Sunday law, then the clergy intend to exert their united influence to obtain a religious amendment to the Constitution, and compel the nation to keep Sunday. <RH, December 24, 1889 par. 1>

There are many who, if they understood the spirit and the result of religious legislation, would not do anything to forward in the least the movement for Sunday enforcement. But while Satan has been making a success of his plans, the people of God have failed at their post. God had an earnest work for them to do; for the honor of his law and the religious liberty of the people are at stake. God would have us see and realize the weakness and depravity of men, and put our entire trust in him; "For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places. Wherefore take unto you the whole armor of God, that ye may be able to withstand in the evil day, and having done all, to stand." <RH, December 24, 1889 par. 2>

There are many who are at ease, who are, as it were, asleep. They say, "If prophecy has foretold the enforcement of Sunday observance, the law will surely be enacted;" and having come to this conclusion, they sit down in calm expectation of the event, comforting themselves with the thought that God will protect his people in the day of trouble. But God will not save us if we make no effort to do the work he has committed to our charge. We must be found faithfully guarding the outposts, watching as vigilant soldiers, lest Satan shall gain an advantage which it is our duty to

prevent. We should diligently study the word of God, and pray in faith that God will restrain the powers of darkness; for as yet the message has gone to comparatively few, and the world is to be lightened with its glory. The present truth--the commandments of God and the faith of Jesus--has not yet been sounded as it must be. There are many almost within the shadow of our own doors, for whose salvation no personal effort has ever been made. We are not prepared for the time when our work must close. We must take a firm stand that we will not reverence the first day of the week as the Sabbath, for it is not the day that was blessed and sanctified by Jehovah, and in reverencing Sunday we should place ourselves on the side of the great deceiver. The controversy for the Sabbath will open the subject to the people, and an opportunity will be given that the claims of the genuine Sabbath may be presented. Blindness, disloyalty to God, so prevails that his law is made void, but the psalmist says of such a condition, "It is time for thee, Lord, to work; for they have made void thy law." <RH, December 24, 1889 par. 3>

It is time for God's people to work as never before, because of the increase of wickedness. The God-fearing, commandment-keeping people should be diligent, not only in prayer, but in action; and this will bring the truth before those who have never heard it. The world is overborne with falsehood and iniquity, and those whom God has made the depositaries of his law, and of the pure religion of Jesus, must be determined to let their light shine. If they do nothing to disabuse the minds of the people, and through ignorance of the truth our legislatures should abjure the principles of Protestantism, and give countenance and support to the Roman fallacy, the spurious sabbath, God will hold his people who have had great light, responsible for their lack of diligence and faithfulness. But if the subject of religious legislation is judiciously and intelligently laid before the people, and they see that through Sunday enforcement the Roman apostasy would be re-enacted by the Christian world, and that the tyranny of past ages would be repeated, then whatever comes, we shall have done our duty. <RH, December 24, 1889 par. 4>

The man of sin thinks to change times and laws. He is exalting himself above God, in trying to compel the conscience. But God's people should work with persevering energy to let their light shine upon the people in regard to the law, and thus to withstand the enemies of God and his truth. When the law of God has been made void, and apostasy becomes a national sin, the Lord will work in behalf of his people. Their extremity will be his opportunity. He will manifest his power in behalf of his church. <RH, December 24, 1889 par. 5>

My brethren, you must have Jesus enthroned within, and self must die. We must be baptized with the Holy Spirit, and then we shall not sit down, saying unconcernedly, "What is to be, will be; prophecy must be fulfilled." O awake, I pray you, awake! for you bear the most sacred responsibilities. As faithful watchmen, you should see the sword coming, and give the warning, that men and women may not pursue a course through ignorance that they would avoid if they knew the truth. The Lord has enlightened us in regard to what is coming upon the earth, that we may enlighten others, and we shall not be held guiltless if we are content to sit at ease, with folded hands, and quibble over matters of minor importance. The minds of many have been engrossed with contentions, and they have rejected the light given through the Testimonies, because it did not agree with their own opinions. <RH, December 24, 1889 par. 6>

God does not force any man into his service. Every soul must decide for himself whether or not he will fall on the Rock and be broken. Heaven has been amazed to see the spiritual stupidity that has prevailed. You need individually to open your proud hearts to the Spirit of God. You need to have your intellectual ability sanctified to the service of God. The transforming power of God must be upon you, that your minds may be renewed by the Holy Spirit, that you may have the mind that was in Christ. <RH, December 24, 1889 par. 7>

If the watchmen sleep under an opiate of Satan's and do not recognize the voice of the true Shepherd, and do not take up the warning, I tell you in the fear of God, they will be charged with the blood of souls. The watchmen must be wide awake, men who will not slumber at their post of duty, day nor night. They must give the trumpet a certain sound, that the people may shun the evil, and choose the good. Stupidity and careless indifference cannot be excused. On every side of us there are breakers and hidden rocks which will dash our bark in pieces, and leave us helpless wrecks, unless we make God our refuge and help. Every soul should now be distrustful of self. Our own ways, our own plans and ideas, may not be such as God can approve. We must keep the way of the Lord to do his will, making him our counselor, and then in faith work away from self. <RH, December 24, 1889 par. 8>

Light must come to the people through agents whom God shall choose, who will give the note of warning, that none may be in ignorance of the purposes of God or the devices of Satan. At the great heart of the work, Satan will use his hellish arts to the utmost. He will seek in every possible way to interpose himself between the people and God, and shut away the light that God would have come to his children. It is his design to keep them in ignorance of what shall come upon the earth. All should be prepared to hear the signal trumpet of the watchman, and be ready to pass the word along the walls of Zion, that the people may prepare themselves for the conflict. The people must not be left to stumble their way along in darkness, not knowing what is before them, and unprepared for the great issues that are coming. There is a work to be done for this time in fitting a people to stand in the day of trouble, and all must act their part in this work.

They must be clothed with the righteousness of Christ, and be so fortified by the truth, that the delusions of Satan shall not be accepted by them as genuine manifestations of the power of God. <RH, December 24, 1889 par. 9>

Years have been lost, but will you now awake? Will those in responsible positions take in the situation, or will they by their indifference and inactivity, say to the people, "Peace and safety"? May God help every one to come up to the help of the Lord now. The watchmen have been asleep, but may God grant that they may not sleep the sleep of death. Let all who are standing upon the walls of Zion give the trumpet a certain sound. It is a solemn time for God's people, but if they stand close by the bleeding side of Jesus, he will be their defense. He will open ways that the message of light may come to great men, to authors, and lawmakers. They will have opportunities of which you do not dream, and some of them will boldly advocate the claims of God's downtrodden law. <RH, December 24, 1889 par. 10>

Instead of increased power as we enter the perils of the last days, weakness, dissension, and strife for supremacy, are apparent. But if we had a connection with the God of heaven, we should be mighty in him, and yet we would walk with all lowliness of mind, having self hid in Jesus. But now both spiritual and natural feebleness and death are depriving us of workers. God alone, by his Holy Spirit, can arouse us from the slumber of death. There is now need of earnest working men and women who will seek for the salvation of souls; for Satan as a powerful general has taken the field, and in this last remnant of time he is working through all conceivable methods to close the door against light that God would have come to his people. He is sweeping the whole world into his ranks, and the few who are faithful to God's requirements are the only ones who can ever withstand him, and even these he is trying to overcome. Much upon these things has been shown to me, but I can only present a few ideas to you. Go to God for yourselves, pray for divine enlightenment, that you may know that you do know what is truth, that when the wonderful miracle-working power of Satan shall be displayed, and the enemy shall come as an angel of light, you may distinguish between the genuine work of God and the imitative work of the powers of darkness. Ministers may do a great work for God if Jesus abides in the heart by faith. "Without me," says Christ, "ye can do nothing." I would that I had the power to present before you your sacred, solemn responsibility. <RH, December 24, 1889 par. 11>

It is now too late in the day for men to please and glorify themselves. Ministers of God, it is too late to be contending for the supremacy. The solemn time has come when ministers should be weeping between the porch and the altar, crying, "Spare thy people, O Lord, and give not thine heritage to reproach." It is a day when instead of lifting up their souls in self-sufficiency, ministers and people should be confessing their sins before God and one another. The law of God is made void, and even among those who advocate its binding claims, are some who break its sacred precepts. The Bible will be opened from house to house, and men and women will find access to these homes, and minds will be opened to receive the word of God; and when the crisis comes, many will be prepared to make right decisions even in the face of the formidable difficulties that will be brought about through the deceptive miracles of Satan. Although these will confess the truth and become workers with Christ at the eleventh hour, they will receive equal wages with those who have wrought through the whole day. There will be an army of steadfast believers who will stand as firm as a rock through the last test. But where in that army are those who have been standard-bearers? Where are those whose voices have sounded in proclaiming the truth to the sinning? Some of them are not there. We look for them, but in the time of shaking they have been unable to stand, and have passed over to the enemy's ranks. <RH, December 24, 1889 par. 12>

Brethren and sisters, the Lord wants to impart to us increased light. He desires that we shall have distinct revealings of his glory; that ministers and people shall become strong in his strength. When the angel was about to unfold to Daniel the intensely interesting prophecies to be recorded for us who are to witness their fulfillment, the angel said, "Be strong, yea, be strong." We are to receive the very same glory that was revealed to Daniel, because it is for God's people in these last days, that they may give the trumpet a certain sound. God help us to work unitedly and as we never have worked before, is my prayer. There is need now of faithful Calebs, whose voices will be heard in clear, ringing notes, saying of the immortal inheritance, "Let us go up at once and possess it, for we are well able." We need now the courage of God's faithful servant of old; not one wavering, uncertain note should come from the watchers' trumpets. They must be true to the sacred, solemn work that has been intrusted to them, and lead the flock of God in right pathways.

Mrs. E. G. White. <RH, December 24, 1889 par. 13>

**January 7, 1890 Christ Revealed the Father.**

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By Mrs. E. G. White.  
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"And the Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth." Christ came to the world to reveal the character of the Father, and to redeem the fallen race. The world's Redeemer was equal with God. His authority was as the authority of God. He declared that he had no existence separate from the Father. The authority by which he spoke, and wrought miracles, was expressly his own, yet he assures us that he and the Father are one. John bore witness of Christ, and pointed all men to him as the promised Messiah. When he beheld Jesus before him, he declared, "Behold the Lamb of God, which taketh away the sin of the world. This is he of whom I said, After me cometh a man which is preferred before me; for he was before me." "And of his fullness have we all received, and grace for grace. For the law was given by Moses, but grace and truth came by Jesus Christ. No man hath seen God at any time; the only begotten Son, which is in the bosom of the Father, he hath declared him." <RH, January 7, 1890 par. 1>

As legislator, Jesus exercised the authority of God; his commands and decisions were supported by the Sovereignty of the eternal throne. The glory of the Father was revealed in the Son; Christ made manifest the character of the Father. He was so perfectly connected with God, so completely embraced in his encircling light, that he who had seen the Son, had seen the Father. His voice was as the voice of God. Mark Christ's prayer before his crucifixion: "And now, O Father, glorify thou me with thine own self with the glory which I had with thee before the world was." Again he says, "I am in the Father, and the Father in me." "No man knoweth the Son but the Father; neither knoweth any man the Father save the Son, and he to whomsoever the Son will reveal him." "He that hath seen me hath seen the Father." <RH, January 7, 1890 par. 2>

Christ was misjudged by the Jews, because he did not dwell constantly on the law as written in the tables of stone. He invited men to learn of him, for he was a living representation of the law of God. He was the only one in human garb that could stand among a nation of witnesses, and, looking round upon them, say, "Which of you convinceth me of sin?" He knew that no man could point out any defect in his character or conduct. What power his spotless purity gave to his instructions, what force to his reproofs, what authority to his commands! Truth never languished on his lips, never lost any of its sacredness, because it was illustrated in the divine character of its Advocate. How simple, how clear and definite, were his utterances! Jesus declared his mission before Pilate, saying, "To this end was I born, and for this cause came I into the world, that I should bear witness unto the truth. Every one that is of the truth heareth my voice." <RH, January 7, 1890 par. 3>

When Jesus spoke, it was not with hesitating uncertainty, with repetition of words and familiar figures. The truth came from his lips clothed in new and interesting representations that gave in the freshness of a new revelation. His voice was never pitched to an unnatural key, and his words came with an earnestness and assurance appropriate to their importance and the momentous consequences involved in their reception or rejection. When his doctrines were opposed, he defended them with so great zeal and certainty as to impress his hearers that he would die, if need be, to sustain the authority of his teachings. <RH, January 7, 1890 par. 4>

Jesus was the light of the world. He came forth from God with a message of hope and salvation to the fallen sons of Adam. If men would but receive him as their personal Saviour, he promised to restore to them the image of God, and to redeem all that had been lost through sin. He presented to men the truth, without one thread of interwoven error. When he taught, his words came with authority; for he spoke with positive knowledge of the truth. <RH, January 7, 1890 par. 5>

The teaching of men is wholly different from the teaching of Christ. There is a constant tendency on the part of man, to present his own theories and opinions as matter worthy of attention, even when they have no foundation in truth. Men are very tenacious for their erroneous ideas and idle opinions. They will hold firmly to the traditions of men, and defend them as vigorously as if they were the veritable truth. Jesus declared that every one that was of the truth would hear his voice. <RH, January 7, 1890 par. 6>

How much more power would attend the preaching of the word today, if men dwelt less upon the theories and arguments of men, and far more upon the lessons of Christ, and upon practical godliness. He who had stood in the counsel of God, who had dwelt in his presence, was well acquainted with the origin and elements of truth, and understood its relation and importance to man. He presented to the world the plan of salvation, and unfolded truth of the highest order, even the words of eternal life. <RH, January 7, 1890 par. 7>

Patriarchs, prophets, and apostles spoke as they were moved upon by the Holy Ghost, and they plainly stated that they spoke not by their own power, nor in their own name. They desired that no credit might be ascribed to them, that no one might regard them as the originators of anything whereof they might glory. They were jealous for the honor of God, to whom all praise belongs. They declared that their ability and the messages they brought, were given them as delegates of the power of God. God was their authority and sufficiency. Jesus had imparted a knowledge of God to patriarchs, prophets, and apostles. The revelations of the Old Testament were emphatically the unfoldings of the gospel, the unveiling of the purpose and will of the infinite Father. Through the holy men of old, Christ labored for the salvation of fallen humanity. And when he came to the world it was with the same message of redemption from sin,

and restoration to the favor of God. <RH, January 7, 1890 par. 8>

Christ is the Author of all truth. Every brilliant conception, every thought of wisdom, every capacity and talent of men, is the gift of Christ. He borrowed no new ideas from humanity; for he originated all. But when he came to earth, he found the bright gems of truth which he had intrusted to man, all buried up in superstition and tradition. Truths of most vital importance were placed in the frame-work of error, to serve the purpose of the arch-deceiver. The opinions of men, the most popular sentiments of the people, were glossed over with the appearance of truth, and were presented as the genuine gems of heaven, worthy of attention and reverence. But Christ swept away erroneous theories of every grade. No one save the world's Redeemer had power to present the truth in its primitive purity, divested of the error that Satan had accumulated to hide its heavenly beauty. <RH, January 7, 1890 par. 9>

Some of the truths that Christ spoke were familiar to the people. They had heard them from the lips of priests and rulers, and from men of thought; but for all that, they were distinctively the thoughts of Christ. He had given them to men in trust, to be communicated to the world. On every occasion he proclaimed the particular truth he thought appropriate for the needs of his hearers, whether the ideas had been expressed before or not. <RH, January 7, 1890 par. 10>

The work of Christ was to take the truth of which the people were in want, and separate it from error, and present it free from the superstitions of the world, that the people might accept it on its own intrinsic and eternal merit. He dispersed the mists of doubt, that the truth might be revealed, and shed distinct rays of light into the darkness of men's hearts. He placed the truth in clear contrast with error, that it might appear as truth before the people. But how few appreciate the value of the work that Christ was doing! How few in our day have a just conception of the preciousness of the lessons which he gave to his disciples. <RH, January 7, 1890 par. 11>

He proved himself to be the way, the truth, the life. He sought to attract the minds of men from the passing pleasures of this life to the unseen and eternal realities. Views of heavenly things do not incapacitate men and women for the duties of this life, but rather render them more efficient and faithful. Although the grand realities of the eternal world seem to charm the mind, engross the attention, and enrapture the whole being, yet with spiritual enlightenment there comes a calm, heaven-born diligence, that enables the Christian to take pleasure in the performance of the commonplace duties of life. Our daily cares and responsibilities are tests by which it is manifested whether or not we will be found faithful in little things, that we may be intrusted with greater responsibilities. "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." He who has faithfully employed his talents for his Master, will hear from his lips the words of approbation, "Well done, thou good and faithful servant; thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy Lord." <RH, January 7, 1890 par. 12>

Satan has worked continually to eclipse the glories of the future world, and to attract the whole attention to the things of this life. He has striven so to arrange matters that our thought, our anxiety, our labor might be so fully employed in temporal things, that we should not see or realize the value of eternal realities. The world and its cares have too large a place, while Jesus and heavenly things have altogether too small a share in our thoughts and affections. We should conscientiously discharge all the duties of every-day life, but it is also essential that we should cultivate above everything else, holy affection for our Lord Jesus Christ. The greatest hindrance to our spiritual growth is a neglect to exercise the faith that works by love and purifies the soul. There is much blind unbelief in the promises that have been left on record for our comfort and support. We need a more intelligent knowledge of the Bible, that we may understand what is the revealed will of God. <RH, January 7, 1890 par. 13>

The objects of time and sense engross the mind so fully that we scarcely look heavenward. The spiritual and eternal are so obscured by common, earthly things that we do not appreciate their worth and importance. We do not improve our opportunity to study the word of God as we should. The contemplation of the love of God, manifested in the gift of his Son for the salvation of fallen men, will stir the heart and arouse the powers of the soul as nothing else will. The work of redemption is a marvelous work, it is a mystery in the universe of God. But how indifferent are the objects of such matchless grace! The apostle says, "Herein is love, not that we loved God, but that he loved us, and sent his Son to be the propitiation for our sins." If our senses had not been blunted by sin, and by contemplation of the dark pictures that Satan is constantly presenting before us, a fervent and continuous flow of gratitude would go out from our hearts toward Him who daily loads us with benefits of which we are wholly undeserving. The everlasting song of the redeemed will be praise to Him who hath loved us, and washed us from our sins in his own blood; and if we ever sing that song before the throne of God, we must learn it here. If we meditate upon the love of God, all our habits will indicate that we are preserved in a well-balanced, healthful condition, and our spiritual powers will increase as we exercise them in faith and prayer, and active service for God. We need that living faith that works and by works is made perfect. <RH, January 7, 1890 par. 14>

## January 14, 1890 Serve the Lord With Gladness.

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By Mrs. E. G. White.  
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"Ye shall eat before the Lord your God, and ye shall rejoice in all that ye put your hand unto, ye and your households, wherein the Lord thy God hath blessed thee." Those who honor God by obedience to all his requirements are free to eat and rejoice before the Lord, and he himself, as an unseen guest, will preside at the board. That which is done for the glory of God should be done with cheerfulness, with songs of praise and thanksgiving, not with sadness and gloom. Would that all who profess to be the children of God, who profess to keep his commandments, might bring thankfulness and rejoicing into the service of Christ. Nothing is more grievous to God than for his children to go constantly mourning, covering the altar with tears. He says by the prophet Malachi, "And this have ye done again, covering the altar of the Lord with tears, with weeping, and with crying out, insomuch that he regardeth not the offering any more, or receiveth it with good will at your hand." <RH, January 14, 1890 par. 1>

Our God should be regarded as a tender, merciful father. The service of God should not be looked upon as a heart-saddening, distressing exercise. It should be a pleasure to worship the Lord and to take part in his work. As the people of God meditate upon the plan of salvation, their hearts will be melted in love and gratitude. When they were lost, Christ died to save them; through the gift of the Son of God, provision has been made whereby none need perish, but all may have everlasting life. God would not have his children, for whom so great a salvation has been provided, act as though he were a hard, exacting task-master. He is their best friend, and when they worship him, he expects to be with them to bless and comfort them, and fill their hearts with joy and love. The Lord desires his children to take comfort in his service, and to find more pleasure than hardship in his work. The Lord desires that those who come to worship him shall carry away with them precious thoughts of his care and love that they may be cheered in all the employments of daily life, that they may have grace to deal honestly and faithfully in all things. <RH, January 14, 1890 par. 2>

The children of God are called upon to be representatives of Christ, showing forth the goodness and mercy of the Lord. If they but revealed his goodness from day to day, barriers would be raised around their souls against the temptations of the evil one. If they would keep in remembrance the goodness and love of God, they would be cheerful, but not vain and full of carnal mirth. <RH, January 14, 1890 par. 3>

The Lord would have all his sons and daughters happy, peaceful, and obedient. Jesus says, "My peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid. Ye have heard how I said unto you, I go away, and come again unto you. If ye loved me, ye would rejoice, because I said, I go unto my Father; for my Father is greater than I." "These things have I spoken unto you, that my joy might remain in you, and that your joy might be full." "Hitherto have ye asked nothing in my name: ask, and ye shall receive, that your joy may be full." <RH, January 14, 1890 par. 4>

When we go mourning, we leave the impression upon minds that God is not pleased to have us happy, and in this we bear false witness against our Heavenly Father. Satan is exultant when he can lead the people of God into unbelief and despondency. He delights to see us mistrusting God, doubting his willingness and power to save us. He loves to have us feel that the Lord will do us harm by his providences. O let the attitude of doubt be changed! Christ in the Old Testament is the same as Christ in the New Testament. His commands and promises are identical. When he charged his people of old to rejoice before him, it was for our comfort as well as for theirs. Happiness that is sought only from selfish motives, outside of the path of duty, is ill-balanced, fitful, and transitory, and when it is over, the soul is filled with loneliness and sorrow. But when we engage in the service of God, the heart should be aglow with thanksgiving; for the Christian is not left to walk in uncertain paths, he is not left to vain regrets and disappointments. If we do not have the pleasures of this life, we may still be joyful in looking to the life beyond. Let us never doubt God. He made us, he loves us, and in one rich gift poured out all heaven for us; and "he that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things?" <RH, January 14, 1890 par. 5>

God knows our wants, and has provided for them. The Lord has a treasure-house of supplies for his children, and can give them what they need under all circumstances. Then why do we not trust him? He has made precious promises to his children on condition of faithful obedience to his precepts. There is not a burden but he can remove, no darkness but he can dispel, no weakness but he can change to power, no fears but he can calm, no worthy aspiration but he can guide and justify. <RH, January 14, 1890 par. 6>

We are not to look at ourselves. The more we dwell upon our own imperfections, the less strength we shall have to overcome them. We are to render a cheerful service to God. It is the work of Satan to present the Lord as lacking in

compassion and pity. He misstates the truth in regard to him. He fills the imagination with false theories concerning God; and instead of dwelling upon the truth in regard to the character of our Heavenly Father, we fasten our minds upon the misrepresentations of Satan, and dishonor God by mistrusting him and by murmuring against him. When we act like culprits under sentence of death, we bear false witness against God. The Father gave his only begotten and well-beloved Son to die for us, and in so doing he placed great honor upon humanity; for in Christ the link that was broken through sin was reunited, and man again connected with Heaven. You who doubt the mercy of God, look at the Lamb of God, look at the man of sorrows, who bore your grief and suffered for your sin. He is your friend. He died on the cross because he loved you. He is touched with the feeling of your infirmities, and bears you up before the throne. In view of his unspeakable love, should not hope, love, and gratitude be cherished in your heart? Should not gladness fill your service to God? <RH, January 14, 1890 par. 7>

Satan ever seeks to make the religious life one of gloom. He desires it to appear toilsome and difficult; and when the Christian presents this view of religion in his own life, he is, through his unbelief, seconding the falsehood of Satan. We dishonor God when we think of him only as a judge ready to pass sentence upon us, and forget that he is a loving Father. The whole spiritual life is molded by our conceptions of God; and if we cherish erroneous views of his character, our souls will sustain injury. We should see in God one who yearns toward the children of men, longing to do them good. He gave his only begotten Son that whosoever believeth on him should not perish, but have everlasting life. All through the Scriptures, God is represented as one who calls, woos by his tender love, the hearts of his erring children. No earthly parent could be as patient with the faults and mistakes of their children as is God with those he seeks to save. No one could plead more tenderly with the transgressor. No human lips ever poured out more tender entreaty to the wanderer than does he. O shall we not love God, and show our love by humble obedience? Let us have a care for our thoughts, our experiences, our attitude toward God; for all his promises are but the breathings of unutterable love. <RH, January 14, 1890 par. 8>

## **January 21, 1890 The Need of Complete Consecration.**

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By Mrs. E. G. White.  
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Brethren, the Lord is coming, and we need to bend every energy to the work before us. We must not only give discourses in the desk, but minister out of the desk. We must be a savor of life unto life in our conversation and deportment. Watchmen upon the walls of Zion, God calls upon you to give yourselves wholly to the work. It is impossible for any man to answer the purpose of God unless he gives his whole soul, mind, and being to God, deciding that he will practice what he preaches, showing himself to be a faithful, devout Christian, a partaker with Christ of his sufferings. The servants of God should pray as never before, Lord, "open thou mine eyes, that I may behold wondrous things out of thy law." "Lord, open thou my lips, and my mouth shall show forth thy praise." <RH, January 21, 1890 par. 1>

We lose much by not diligently searching the Scriptures for precious gems of truth. We should study the word of God more earnestly. "Therefore, beloved, seeing ye know these things before, beware lest ye also, being led away by the error of the wicked, fall from your own steadfastness. But grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ." Jesus is measuring the characters of those who profess to be his followers. He is going from congregation to congregation, from church to church, measuring the worshippers. He follows those who claim to be the sons and daughters of God, to take their measurement in business transactions, in trade, in all the affairs of life. His under-shepherds are bearing heavy responsibilities; for by virtue of their office they are to be representatives of Christ, representatives of the sanctifying power of the truth. The under-shepherds may sleep, they may fail to rightly divide the word of truth, they may fail to point the flock to the pastures provided for them. Instead of being a light to the world, they may be walking in darkness. They may stumble upon the dark mountains of unbelief. But the True Shepherd, he that keepeth Israel, shall neither slumber nor sleep. If the candlestick is held by unfaithful men, if it gives a flickering light that grows dim and dies out, there is One who sees, One who declares, "I know thy works." <RH, January 21, 1890 par. 2>

Christ is present at every assembly and at every private interview. He has made his people the depositaries of rare blessings. He has given them gems and treasures richer than gold; and every faithful co-laborer with God is to work the mine of truth and bring the treasures to view. The great Master-worker has an oversight of the whole. He notes those who toil with patience. He sees their faith, their forbearance, their love, their untiring zeal; and it is registered of them in the book of heaven, "Well done, good and faithful servants." They are commended because they have toiled early



and late, and because they cannot bear them which are evil. They have carried out the injunction of the apostle to "reprove, rebuke, exhort with all long-suffering and doctrine." They have administered impartial discipline, laying their hand upon all false teaching, upon false brethren whose works have denied the faith. Amid the scorn of men, suffering worldly loss, they have manifested steadfast integrity. While temptations to worldliness and licentiousness cause the love of many to wax cold, they stand true as the needle to the pole, as faithful workers, as standard-bearers for God, in principle firm as a rock. <RH, January 21, 1890 par. 3>

Shall we forget our holy calling, brethren? Shall the mournful deterioration of piety be seen among us, that caused the rejection of the Jewish nation? Shall we who have had so great light upon Bible truth let a dry, dead formalism take the place of zeal and faith? Is our light to go out in darkness? Are we not to work zealously to counteract the arts of the enemy? We must watch and pray. We must arouse and take in the situation. We are in the day of atonement, and we are to work in harmony with Christ's work of cleansing the sanctuary from the sins of the people. Let no man who desires to be found with the wedding garment on, resist our Lord in his office work. As he is, so will his followers be in this world. We must now set before the people the work which by faith we see our great High-priest accomplishing in the heavenly sanctuary. Those who do not sympathize with Jesus in his work in the heavenly courts, who do not cleanse the soul temple of every defilement, but who engage in some enterprise not in harmony with this work, are joining with the enemy of God and man in leading minds away from the truth and work for this time. <RH, January 21, 1890 par. 4>

The Spirit of truth has a refining, elevating, heavenly influence upon mind and character. We are to study the mind of Christ, and to receive the truth as it is in Jesus. We are to watch and pray, to consult the living oracles of God. When any lust takes possession of the mind in any way or to any degree, and there is a yielding to fleshly desires, we lose the image of Christ in spirit and character. The work in the heavenly sanctuary becomes obscure to the minds of those who are controlled by the temptations of the evil one, and they engage in side issues to gratify their own selfish purposes, and their true moral standing is determined by their works. <RH, January 21, 1890 par. 5>

I appeal to you, my fellow-laborers, to meditate upon the sacred truths imparted unto you. The heavenly Master has intrusted you with the mine of truth, and you are to work out its treasures, to display its gems, and unveil its attractions, not merely when giving a discourse, but in your daily life you are to show the constraining, transforming power of the truth. Every faculty and power of our nature must receive the imprint of Christ's signature. We must become partakers of the divine nature. By beholding, we become changed into his image. <RH, January 21, 1890 par. 6>

What are we doing for Jesus? Are we cooperating with him in his great work above? Are we using every jot of influence we have to cleanse the temple of God from defilement? Let not the ministers act in such a way that they will come under the same condemnation as did the priests and rulers whom Jesus charged with making the house of God a den of thieves. We might better be reduced to penury than gain means that will divorce our interest from the solemn truths for this time. It is Satan's studied effort to make of none effect saving, testing truth through the lives of those who preach the truth to others and who in their daily practices deny what they preach. If we are paralyzed spiritually, we shall not be able to realize that our obligations are in proportion to the light we have received. All the angels of heaven are united in the work of bringing to man the infinite treasures of the better world. Shall we not with grateful hearts show that we appreciate the heavenly gifts, and co-operate with the workers of heaven in bringing every power into captivity to Christ? <RH, January 21, 1890 par. 7>

If we would come into possession of the heavenly inheritance, the glorious, eternal substance, we must be in covenant relation with God, and employ every faculty of our being to win souls to Christ. O, would that I could present this subject in more fitting language, that you might comprehend the matter as it really is! God's people must be a peculiar, holy people, distinct in character and practice from the world, distinguished from all the religionists of the day. They must be patterns in personal piety and good works. There is higher, holier work for us to do than we have yet done. Christ has said, "My kingdom is not of this world." It has no principles that will meet the principles of the world. The Lord has set his Church as a light in the world, to guide the world to heaven. It is to be a part of heaven on the earth, flashing divine light on the pathway of benighted souls. <RH, January 21, 1890 par. 8>

God himself has plucked men as brands from the burning, and through the sanctifying power of his truth, he has trained the children of wrath to be the children of light, that they might cooperate with him in life and character, by precept and example, and reveal his miracle of grace that has filled the angels with astonishment and joy. <RH, January 21, 1890 par. 9>

Satan is working to put his seal and stamp upon the watchmen, that the purposes of God may not be fulfilled in them. He is working that the individual members of the Church shall not be one with Christ as he is one with the Father. But it is the privilege of Christ's followers to partake of the rich and full supplies of his grace, that the world may believe that Christ has indeed sent them. It is a lamentable fact that not all the ministers who preach the truth are converted. Many have ceased to advance in the path of progress, and they do not represent Christ, for they do not copy the Pattern. <RH, January 21, 1890 par. 10>

The Lord cannot glorify his name through ministers who attempt to serve God and mammon. We are not to urge men to invest in mining stock, or in city lots, holding out the inducement that the money invested will be doubled in a short time. Our message for this time is, "Sell that ye have, and give alms; provide yourselves bags which wax not old, a treasure in the heavens that faileth not, where no thief approacheth, neither moth corrupteth. For where your treasure is, there will your heart be also." <RH, January 21, 1890 par. 11>

Just before Israel entered the land of Canaan, Satan sought to seduce the people, and lead them to idolatry, thinking to compass their ruin. He works in the same way in our day. There are young men whom God would accept to become workers together with him, but they have become absorbed in this real-estate craze, and have sold their interest in the truth for the prospect of worldly advantage. There are many who hold themselves away from the service of God, because they desire worldly gain, and Satan uses those who claim to believe the truth, to seduce souls. The tempter comes to men as he came to Jesus, presenting the glory of the world; and when a measure of success attends the ventures of men, they become greedy for more gain, and their spirituality dies; they lose their love for the truth. The immortal inheritance, the love of Jesus, is eclipsed to their vision by the fleeting prospects of the world. <RH, January 21, 1890 par. 12>

## January 28, 1890 The Lord Must Be Our Light.

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By Mrs. E. G. White.  
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"Blessed be the God and Father of our Lord Jesus Christ, which according to his abundant mercy hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead, to an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you, who are kept by the power of God through faith unto salvation ready to be revealed in the last time. Wherein ye greatly rejoice, though now for a season, if need be, ye are in heaviness through manifold temptations: that the trial of your faith, being much more precious than of gold that perisheth, though it be tried with fire, might be found unto praise and honor and glory at the appearing of Jesus Christ whom having not seen, ye love: in whom, though now ye see him not, yet believing, ye rejoice with joy unspeakable and full of glory; receiving the end of your faith, even the salvation of your souls." <RH, January 28, 1890 par. 1>

The word of God is filled with precious consolation for those who walk in simplicity and humility. We may have close relationship with God, and may understand his will concerning us. We should not dishonor God in this world, and be found doing less than our best every day; because if we do less than this, we not only suffer loss ourselves, but we detract from the glory that should be reflected to God in what we might do for humanity. We have a large field in which to labor. We cannot inclose ourselves in the four walls of our dwelling, and think that we are doing all that God requires of us. Our work is to bless others, and it is to be far-reaching in its results. Our hearts must be open to receive the Spirit of God, that we may have a constant witness that our ways please him. By living faith we are to lay hold of the promises that he has given in his word. We are to be the recipients of the treasures of God's grace, we are to drink of the living waters and be refreshed, and then we are to become the channel of the grace of God to others. <RH, January 28, 1890 par. 2>

We should seek earnestly to be in a position where we can appreciate the value of souls, and realize that we are required to do the will of our Heavenly Father. I am not to look to see what somebody else is doing, but I am to see that I am doing my part faithfully. There is a blessed work for each one of us to do, but we cannot do it as we should unless we are in right relation to God. In our imperfection of character, in our great need and helplessness, we must come to the foot of the cross, and as the light shines into our hearts from Calvary, we shall be able to reveal to others the great plan of redemption. The love of God is without a parallel. It is marvelous. And if we are rightly related to God, we shall be the recipients of this love, and we shall let it flow out to others around us. <RH, January 28, 1890 par. 3>

It is not the will of God that we should walk in darkness, that we should go along in a groveling way toward the kingdom of glory. We are not to feel that everything is going to destruction. We have a Father at the helm; and knowing that the hand of infinite power is over God's work, we may have living faith that it will be brought to a triumphant completion. Temptations and trials will come. The apostle says, "Though now for a season, if need be, ye are in heaviness through manifold temptations." Temptations will come in the most unexpected manner to test us, to determine what is our real faith, our real motive, our real principle. There is nothing for which I have more reason to thank my Heavenly Father than for the manifold trials I have experienced. If my course had been all smooth, without difficulty, without trial springing upon me, I might think, perhaps, that I was not a child of God. As long as the enemy lives, he will seek to cast his hateful banner over us; he will seek to eclipse our views of God, of heaven, of

immortality, to becloud our minds, so that we shall not be able to discern spiritual and eternal things. <RH, January 28, 1890 par. 4>

When trials come upon us until it seems that our souls will be overwhelmed with darkness and doubt, the best thing that we can do is to commit our souls unto God as unto a faithful Creator. It is impossible for us to adjust things. In my own case, I know that it is impossible for me to carry all the difficulties and trials that arise in my pathway. So what shall I do?--I will rest in the arms of the infinite One. I will believe that God will keep that which I have committed to him against that day; and if I walk in the light as God gives it to me, difficulties will vanish, and trials will serve a good purpose. Trials have driven me closer to my Heavenly Father, and have made me feel the necessity of earnest prayer. <RH, January 28, 1890 par. 5>

When trials come upon you, you have only one Source of strength. You need not pour your troubles into human ears; for it will do you little good. You may think it will help you, but there is only One who can give you comfort and strength. Jesus has said, "Come unto me, all ye that labor and are heavy laden, and I will give you rest." And how is he to give rest? He says, "Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls." We are to find rest in wearing the yoke of Christ, in bearing his burden. <RH, January 28, 1890 par. 6>

When we feel destitute of the blessing of God, feel there is no spiritual life in us, and we cannot understand why we are in this condition, we should not doubt the Lord, and blame him for our darkness. It is not from God, for he has promised power and fullness of joy. We should search God's word, and see if we have not allowed envy, evil surmising, and hatred to run riot in our hearts, or if we have not done something to mar the soul temple. Christ is in the heavenly sanctuary, and he is there to make an atonement for the people. He is there to present his wounded side and pierced hands to his Father. He is there to plead for his Church that is upon the earth. He is cleansing the sanctuary from the sins of the people. What is our work?--It is our work to be in harmony with the work of Christ. By faith we are to work with him, to be in union with him. <RH, January 28, 1890 par. 7>

All heaven is interested in the work that is going on in this world. A people is to be prepared for the great day of God, which is right upon us; and we cannot afford to let Satan cast his shadow across our pathway, and intercept our view of Jesus and his infinite love. We should draw from Christ the very help we need. And when do we need his help?--It is in times of trial, in times when temptation comes in like flood, when Satan would cast his dark shadow before our souls, that we may not be able to distinguish the sacred from the common. It is then that we need to flee to the Source of our strength. <RH, January 28, 1890 par. 8>

The reason we do not receive more strength is, that we do not respond to the invitation of Christ. You should go right to him in your difficulties and trials, that you may find the comfort and consolation he is ready to bestow. It is because you do not seek the rest which Jesus is waiting to give, that you walk in the valley of the shadow of death. <RH, January 28, 1890 par. 9>

I feel grateful to God that he is my helper in every trial, and that he will be your helper if you desire it. He is no respecter of persons. He is just as willing that you should have his consolation and peace as that I should have it. He invites you to walk in the light as he is in the light. Will you do it? Will you separate your soul from all that is unlike him, from all sin and darkness, and from all associations that lead into darkness? Will you open your heart to the living rays of light that will shine from the face of Jesus into your soul? There is no reason why you should be in a condition of despair and discouragement. Come out of it, brethren; come out of darkness into light. The word of God is open to you, a field of precious promises. It is your privilege to come to the fountain of life which has been opened for you at infinite cost. Will you come? It will be refreshing to your soul. When you drink of its living waters, you will find that you no more have dismal, gloomy days; for the peace of Christ that passeth all understanding will fill your hearts. Jesus says, "He that followeth me shall not walk in darkness, but shall have the light of life." <RH, January 28, 1890 par. 10>

## **February 4, 1890 The Relation of Christ to the Law Is Not Understood.**

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**By Mrs. E. G. White.**  
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We have only glimmering light in regard to the exceeding breadth of the law of God. The law spoken from Sinai is a transcript of God's character. Many who claim to be teachers of the truth have no conception of what they are handling when they are presenting the law to the people, because they have not studied it; they have not put their mental powers to the task of understanding its significance. Their God-given powers are diverted and misapplied, and they come far short of apprehending what is truth. They have a smattering of knowledge, but they do not understand the relation of Christ to the law, and cannot present it in such a way as to unfold the plan of salvation to their hearers; for they do not

let Christ into their hearts, or bring him into their discourses. They do not feel in their souls that they must plow deeper in their search for truth, so that they may declare the whole counsel of God. <RH, February 4, 1890 par. 1>

Christ's relation to the law is but faintly understood, but ignorance will not excuse any man for acting contrary to the principles of the law and the gospel. Many of those who claim to believe the testing truths for these last days, act as though God took no note of their disrespect of, and manifest disobedience to, the principles of his holy law. The law is the expression of his will, and it is through obedience to that law that God proposes to accept the children of men as his sons and daughters. The consequences of transgression reach into eternity, and none of us can afford to be novices in regard to the deep mysteries of salvation. We should understand the relation of Christ to the moral law. <RH, February 4, 1890 par. 2>

Our righteousness is found in obedience to God's law through the merits of Jesus Christ. We cannot afford to offend in one point; for if we do, we are pronounced guilty of all; that is, we are recorded in heaven as transgressors, as disobedient children, unthankful, unholy, who choose the depravity of Satan rather than the purity of Christ. An infinite sacrifice has been made that the moral image of God may be restored to man, through willing obedience to all the commandments of God. Exceeding great is our salvation, for ample provision has been made through the righteousness of Christ, that we may be pure, entire, wanting nothing. <RH, February 4, 1890 par. 3>

The plan of salvation opens before the repenting, believing sinner prospects for eternity which the greatest stretch of his imagination cannot compass. If man will keep God's law through faith in Christ, the treasures of heaven will be at his disposal; but the opposite of this will be the result if we refuse to obey God. Man cannot possibly meet the demands of the law of God in human strength alone. His offerings, his works, will all be tainted with sin. A remedy has been provided in the Saviour, who can give to man the virtue of his merit, and make him co-laborer in the great work of salvation. Christ is righteousness, sanctification, and redemption to those who believe in him, and who follow in his steps. Jesus came to our world to make manifest in his life the character of God. He took upon him our nature, combining humanity with divinity. He set before us a perfect example of holy obedience to God's law, and we are exhorted, "Let this mind be in you, which was also in Christ Jesus: who, being in the form of God, thought it not robbery to be equal with God: but made himself of no reputation, and took upon him the form of a servant, How this humbles human pride! and was made in the likeness of men: and being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross. Wherefore God also has highly exalted him, and given him a name which is above every name: that at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth; and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father." "In whom we have redemption through his blood, even the forgiveness of sins: who is the image of the invisible God, the first-born of every creature: for by him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers: all things were created by him, and for him, and he is before all things, and by him all things consist." <RH, February 4, 1890 par. 4>

The disciple John declares from the Isle of Patmos, "I beheld, and I heard the voice of many angels round about the throne, and the beasts, and the elders: and the number of them was ten thousand times ten thousand, and thousands of thousands; saying with a loud voice, Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honor, and glory, and blessing. And every creature which is in heaven, and on the earth, and under the earth, and such as are in the sea, and all that are in them, heard I saying, Blessing, and honor, and glory, and power, be unto him that sitteth upon the throne, and unto the Lamb forever and ever." He who is worthy of all this honor is our Saviour, the One who only can save us from our sins. <RH, February 4, 1890 par. 5>

We should study the Scriptures more earnestly; for their treasures of wisdom and knowledge do not lie upon the surface for the superficial reader. Although we may know these things and be established in the present truth, yet we do not know them as we ought. The fountain from which we are to drink is an inexhaustible fountain. We may come again and again to the sacred treasure-house of truth, but there is no diminution in its store. An infinite supply waits our demand upon it. Thousands of those who have loved and feared God have drawn from this store-house of truth, and have left to us the treasures they have gathered, but there is more waiting our request. Our course in regard to Bible study is not commendable. We rob ourselves of great blessings by not comparing scripture with scripture. We rob the people of increased light concerning the deep mysteries of godliness. In the study of the Scriptures there is large scope for the employment of every faculty that God has given us. We should dwell on the law and the gospel, showing the relation of Christ to the great standard of righteousness. The mediatorial work of Christ, the grand and holy mysteries of redemption, are not studied or comprehended by the people who claim to have light in advance of every other people on the face of the earth. Were Jesus personally upon earth, he would address a large number who claim to believe present truth, with the words he addressed to the Pharisees: "Ye do err, not knowing the Scriptures, nor the power of God." The most learned of the Jewish scribes did not discern the relation of Christ to the law; they did not comprehend the salvation which was offered. They could not discern the moral excellency of the law at that day, and many today do



not understand the Scriptures or the power of God. In the time of Christ the senses of his hearers were clouded by their own teachings and opinions. They mingled their own preconceived notions with the teachings of Christ, and thus were hindered from comprehending the elevated truths he presented. They were blinded to the correct interpretation of the Old Testament Scriptures, but he opened to his disciples their significance, revealing the spiritual and practical bearing of God's commands on life and character. He promised his disciples that after his ascension to his Father, he would send the Holy Spirit, who should bring all things to their remembrance. Jesus had left truths in their possession the value of which they did not comprehend. After his resurrection they were astonished at the words he uttered; but he said unto them, "These are the words which I spake unto you, while I was yet with you, that all things must be fulfilled, which were written in the law of Moses, and in the prophets, and in the psalms, concerning me. Then opened he their understanding, that they might understand the Scriptures." The disciples were slow of heart to believe all that the Scriptures testified of Christ. <RH, February 4, 1890 par. 6>

As long as we are content with our limited knowledge, we are disqualified to obtain rich views of truth. We cannot comprehend the facts connected with the atonement, and the high and holy character of God's law. The church to whom God has intrusted the treasures of truth needs to be converted. If we are blessed, we can bless others; but if we do not receive the Holy Spirit in our hearts, we cannot give forth light to others. There is a sad lack of genuine conversion among us. We do not put forth personal effort that souls may have a true knowledge of what constitutes repentance, faith and remission of sins. Our ministering brethren make a decided failure of doing their work in a manner directed by the Lord. They fail to present every man perfect in Christ Jesus. They have not gained an experience through personal communion with God, or a true knowledge of what constitutes Christian character; therefore many are baptized who have no fitness for this sacred ordinance, but who are knit to self and the world. They have not seen Christ or received him by faith. <RH, February 4, 1890 par. 7>

Those who begin to study the law of God, and to reach the vital truths connected with the great plan of redemption, will find that they have known but little of the truth as it is in Jesus. Christ revealed in the New Testament, is Christ revealed in the Old Testament. I have been shown that in both the Old and the New Testament are mines of truth that have scarcely been touched. The truths revealed in the Old Testament are the truths of the gospel of Christ. Heavenly veins of truth are lying beneath the surface of Old Testament history. Precious pearls of truth are to be gathered up, which will require not only laborious effort, but spiritual enlightenment. Those to whom Christ has intrusted great light, whom he has surrounded with precious opportunities, are in danger, if they do not walk in this light, of being filled with pride of opinion and with self-exaltation as were the Jews. This class is represented by the message to the Laodicean church. The True Witness says of them, "Because thou sayest, I am rich, and increased with goods, and have need of nothing; and knowest not that thou art wretched, and miserable, and poor, and blind, and naked; 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 eye-salve, that thou mayest see. As many as I love, I rebuke and chasten; be zealous therefore, and repent. 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." We should study closely the meaning of the gold, white raiment, and eye-salve, lest we be found in self-deception, satisfied with what we are, and the attainments we have made. <RH, February 4, 1890 par. 8>

## **February 11, 1890 The Danger of Talking Doubt.**

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**By Mrs. E. G. White.**  
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"Our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory; while we look not at the things which are seen, but at the things which are not seen. For the things which are seen are temporal; but the things which are not seen are eternal." If our minds are fixed upon the things that are eternal, and not on the things of earth, we shall grasp the hand of infinite power, and what can make us sad? What can make us doubt? What can separate our souls from the Lord? Paul says, "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, February 11, 1890 par. 1>

I am thankful that we need not be left a prey to Satan's power. We need not be left to be driven this way and that. We need not be blinded by the delusions of Satan, but may have our eyes anointed so that we may see things as they really are. The children of God should not permit Satan to place himself between them and their God. If you permit him to do

this, he will tell you that your troubles are the most grievous, the sorest troubles that any mortal ever bore. He will place his magnifying glasses before your eyes, and present everything to you in an exaggerated form to overwhelm you with discouragement. You should have your eyes anointed with the heavenly eye-salve. You should take the word of God as the man of your counsel, and humble your doubting soul before God, and with contrition of heart say, "Here I lay my burden down. I cannot bear it. It is too heavy for me. I lay it down at the feet of my compassionate Redeemer."

<RH, February 11, 1890 par. 2>

We must not think that we shall escape trials; for the apostle says, "That the trial of your faith, being much more precious than of gold that perisheth, though it be tried with fire, might be found unto praise and honor and glory at the appearing of Jesus Christ." Gold is tried in the fire, that it may be purified from dross; but faith that is purified by trial, is more precious than refined gold. Then let us look upon trials in a reasonable way. Let us not come through them with murmuring and discontent. Let us not make mistakes in getting out of them. In times of trial we must cling to God and his promises. Some have said to me, "Do you not get discouraged at times when you are under trial?" And I have answered, "Yes, if by discouragement you mean sad or cast down." "Didn't you talk to any one of your feelings?" "No; there is a time for silence, a time to keep the tongue as with a bridle, and I was determined to utter no word of doubt or darkness, to bring no shade of gloom upon those with whom I was associated. I have said to myself, I will bear the Refiner's fire; I shall not be consumed. When I speak, it shall be of light; it shall be of faith and hope in God; it shall be of righteousness, of goodness, of the love of Christ my Saviour; it shall be to direct the minds of others toward heaven and heavenly things, to Christ's work in heaven for us, and our work upon earth for him." <RH, February 11, 1890 par. 3>

Christ is cleansing the temple in heaven from the sins of the people, and we must work in harmony with him upon the earth, cleansing the soul temple from its moral defilement. If we will work thus, we shall find that the sweet influence of God's Spirit will be wrought into our life. Grace and peace and strength will take the place of strife and weakness, and instead of talking of discouragement and gloom, we shall speak of God's light and love and joy. We shall be looking at the things that are not seen, which are not temporal, but eternal. When we engage in this work, the angels of God will draw near to communicate divine power, and combine heavenly strength with human weakness. Then we shall grow into the image of our Lord. We shall be learning how to believe in him, learning how to commit our souls to him, as unto a faithful Creator. The apostle says, "It is God that worketh in you both to will and to do of his good pleasure." And as a result, our mental and spiritual powers increase. As we learn of Christ, we shall understand how to keep our spiritual strength, we shall feed on the word of God, and we shall have the blessed experience described by the apostle in these words: "Whom having not seen, ye love; in whom, though now ye see him not, yet believing, ye rejoice with joy unspeakable and full of glory." <RH, February 11, 1890 par. 4>

The children of God may rejoice in all things and at all times. When troubles and difficulties come, believing in the wise providences of God, you may rejoice. You need not wait for a happy flight of feeling, but by faith you may lay hold of the promises, and lift up a hymn of thanksgiving to God. When Satan tempts you, breathe not a word of doubt or darkness. You may have your choice as to who shall rule your heart and control your mind. If you choose to open the door to the suggestions of the evil one, your mind will be filled with distrust and rebellious questioning. You may talk out your feelings, but every doubt you utter is a seed that will germinate and bear fruit in another's life, and it will be impossible to counteract the influence of your words. You may be able to recover from your season of temptation, and from the snare of Satan, but others that have been swayed by your influence may not be able to escape from the unbelief you have suggested. How important it is that we speak to those around us only those things which will give spiritual strength and enlightenment! Let us seek to lift souls to Jesus, whom having not seen we may love, and be filled with joy unspeakable and full of glory. <RH, February 11, 1890 par. 5>

Memory's hall should be hung with sacred pictures, with views of Jesus, with lessons of his truth, with revealings of his matchless charms. If memory's hall were thus furnished, we would not look upon our lot as intolerable. We would not talk of the faults of others. Our souls would be full of Jesus and his love. We would not desire to dictate to the Lord the way that he should lead. We would love God supremely, and our neighbor as ourselves. When the joy of the Lord is in the soul, you will not be able to repress it; you will want to tell others of the treasure you have found; you will speak of Jesus and his matchless charms. We should devote all to him. Our minds should be educated to dwell upon those things that will glorify God; and if our mental powers are dedicated to God, our talents will improve, and we shall have more and more ability to render to the Master. We shall become channels of light to others. <RH, February 11, 1890 par. 6>

We can have a close connection with God and with our Saviour; and when we are connected with God, we shall be all light in the Lord, for in him is no darkness at all. But if we connect with Satan, we shall have only darkness, for he is the ruler of the darkness of this world. We shall be filled with murmuring and complaining and evil surmising. You will have only the spirit of accusation against your brethren, and your soul will be separated from the Source of your strength. We should be thankful that it is not too late in the day to make wrongs right. We still have the privilege of coming to the Source of light and power. We still may grow up unto the full stature of men and women in Christ Jesus.

But in order to grow in grace and in the knowledge of our Lord Jesus, you must meditate upon his love, you must talk of his power and extol his grace. <RH, February 11, 1890 par. 7>

While I was in England, one day there was a great parade in the streets. It was the Queen's Jubilee. Every one was talking about it. The shop windows were filled with her pictures, and all were extolling the Queen of England. Could we have taken from the shop windows the pictures of the queen, and the signs of her glory, and placed instead expressions of the glory and majesty of Jesus, would not the people have regarded us as religious fanatics? They would have thought that we were carrying religion too far, and that we did not know what we were about. But did not our Master lay aside his royal robes, his crown of glory? Did he not clothe his divinity with humanity, and come to our world to die man's sacrifice? Why should we not talk about it? Why should we not dwell on his matchless love? O that our tongues might lose their paralysis, that we might speak forth his praise! O that the spiritual torpor which has come upon the souls of men, might be removed, that we might discern the glory of God in the face of Jesus Christ! We are to be the representatives of our Lord upon earth. Is it not time to change the order of things? You who have lived only for self, will you not make haste to connect with Christ, the light of the world? He can communicate heaven's light through you to those who sit in darkness. You that have claimed to know the Lord, you who profess to have tasted and seen that the Lord is good, reveal it to those around you. Show forth the praises of Him who has called you out of darkness into his marvelous light. If men can make so much ado over the Queen's Jubilee, if they can manifest so much enthusiasm over a finite being, can we not speak to the glory of the Prince of Life, who is soon to come in majesty to take his weary, worn followers to himself; to unlock the prison bars of death, and set the captives free; to give his loved ones who sleep, a glorious immortality? Why cannot Christ be introduced into our conversation? We are almost home. Let us speak courage to the weary soldiers of the cross. Let us cheer the toiling travelers. Let us tell the pilgrims and strangers of earth that we shall soon reach a better country, even a heavenly. <RH, February 11, 1890 par. 8>

## **February 18, 1890 How to Meet a Controverted Point of Doctrine.**

\*[Morning talk at Battle Creek, Mich., Jan. 29, 1890.]

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**By Mrs. E. G. White.**  
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We want to understand the time in which we live. We do not half understand it. We do not half take it in. My heart trembles in me when I think of what a foe we have to meet, and how poorly we are prepared to meet him. The trials of the children of Israel, and their attitude just before the first coming of Christ, have been presented before me again and again to illustrate the position of the people of God in their experience before the second coming of Christ. How the enemy sought every occasion to take control of the minds of the Jews, and today he is seeking to blind the minds of God's servants, that they may not be able to discern the precious truth. <RH, February 18, 1890 par. 1>

When Christ came to our world, Satan was on the ground, and disputed every inch of advance in his path from the manger to Calvary. Satan had accused God of requiring self-denial of the angels, when he knew nothing of what it meant himself, and when he would not himself make any self-sacrifice for others. This was the accusation that Satan made against God in heaven; and after the evil one was expelled from heaven, he continually charged the Lord with exacting service which he would not render himself. Christ came to the world to meet these false accusations, and to reveal the Father. We cannot conceive of the humiliation he endured in taking our nature upon himself. Not that in itself it was a disgrace to belong to the human race, but he was the Majesty of heaven, the King of glory, and he humbled himself to become a babe and suffer the wants and woes of mortals. He humbled himself not to the highest position, to be a man of riches and power, but though he was rich, yet for our sake he became poor, that we through his poverty might be made rich. He took step after step in humiliation. He was driven from city to city; for men would not receive the Light of the world. They were perfectly satisfied with their position. <RH, February 18, 1890 par. 2>

Christ had given precious gems of truth, but men had bound them up in the rubbish of superstition and error. He had imparted to them the words of life, but they did not live by every word that proceeds out of the mouth of God. He saw that the world could not find the word of God, for it was hidden by the traditions of men. He came to place before the world the relative importance of heaven and earth, and put truth in its own place. Jesus alone could reveal the truth which it was necessary men should know in order that they might obtain salvation. He only could place it in the framework of truth, and it was his work to free it from error and to set it before men in its heavenly light. <RH, February 18, 1890 par. 3>

Satan was roused to oppose him, for had he not put forth every effort since the fall to make light appear darkness, and darkness light? As Christ sought to place truth before the people in its proper relation to their salvation, Satan worked through the Jewish leaders, and inspired them with enmity against the Redeemer of the world. They determined to do all in their power to prevent him from making an impression upon the people. <RH, February 18, 1890 par. 4>

O, how Christ longed, how his heart burned, to open to the priests the greater treasures of the truth! But their minds had been cast in such a mold that it was next to an impossibility to reveal to them the truths relating to his kingdom. The Scriptures had not been read aright. The Jews had been looking for the advent of the Messiah, but they had thought he must come in all the glory that will attend his second appearing. Because he did not come with all the majesty of a king, they utterly refused him. But it was not simply because he did not come in splendor that they refused him. It was because he was the embodiment of purity, and they were impure. He walked the earth a man of spotless integrity. Such a character in the midst of degradation and evil, was out of harmony with their desires, and he was abused and despised. His spotless life flashed light upon the hearts of men, and discovered iniquity to them in its odious character. <RH, February 18, 1890 par. 5>

The Son of God was assaulted at every step by the powers of darkness. After his baptism he was driven of the Spirit into the wilderness, and suffered temptation for forty days. Letters have been coming in to me, affirming that Christ could not have had the same nature as man, for if he had, he would have fallen under similar temptations. If he did not have man's nature, he could not be our example. If he was not a partaker of our nature, he could not have been tempted as man has been. If it were not possible for him to yield to temptation, he could not be our helper. It was a solemn reality that Christ came to fight the battles as man, in man's behalf. His temptation and victory tell us that humanity must copy the Pattern; man must become a partaker of the divine nature. <RH, February 18, 1890 par. 6>

In Christ, divinity and humanity were combined. Divinity was not degraded to humanity; divinity held its place, but humanity by being united to divinity, withstood the fiercest test of temptation in the wilderness. The prince of this world came to Christ after his long fast, when he was an hungered, and suggested to him to command the stones to become bread. But the plan of God, devised for the salvation of man, provided that Christ should know hunger, and poverty, and every phase of man's experience. He withstood the temptation, through the power that man may command. He laid hold on the throne of God, and there is not a man or woman who may not have access to the same help through faith in God. Man may become a partaker of the divine nature; not a soul lives who may not summon the aid of Heaven in temptation and trial. Christ came to reveal the Source of his power, that man might never rely on his unaided human capabilities. <RH, February 18, 1890 par. 7>

Those who would overcome must put to the tax every power of their being. They must agonize on their knees before God for divine power. Christ came to be our example, and to make known to us that we may be partakers of the divine nature. How?--By having escaped the corruptions that are in the world through lust. Satan did not gain the victory over Christ. He did not put his foot upon the soul of the Redeemer. He did not touch the head though he bruised the heel. Christ, by his own example, made it evident that man may stand in integrity. Men may have a power to resist evil--a power that neither earth, nor death, nor hell can master; a power that will place them where they may overcome as Christ overcame. Divinity and humanity may be combined in them. <RH, February 18, 1890 par. 8>

It was the work of Christ to present the truth in the frame-work of the gospel, and to reveal the precepts and principles that he had given to fallen man. Every idea he presented was his own. He needed not to borrow thoughts from any, for he was the originator of all truth. He could present the ideas of prophets and philosophers, and preserve his originality; for all wisdom was his; he was the source, the fountain, of all truth. He was in advance of all, and by his teaching he became the spiritual leader for all ages. <RH, February 18, 1890 par. 9>

It was Christ that spoke through Melchisedec, the priest of the most high God. Melchisedec was not Christ, but he was the voice of God in the world, the representative of the Father. And all through the generations of the past, Christ has spoken; Christ has led his people, and has been the light of the world. When God chose Abraham as a representative of his truth, he took him out of his country, and away from his kindred, and set him apart. He desired to mold him after his own model. He desired to teach him according to his own plan. The mold of the world's teachers was not to be upon him. He was to be taught how to command his children and his household after him, to keep the way of the Lord, to do justice and judgment. This is the work that God would have us do. He would have us understand how to govern our families, how to control our children, how to command our households to keep the way of the Lord. <RH, February 18, 1890 par. 10>

John was called to do a special work; he was to prepare the way of the Lord, to make straight his paths. The Lord did not send him to the school of the prophets and rabbis. He took him away from the assemblies of men to the desert, that he might learn of nature and nature's God. God did not desire him to have the mold of the priests and rulers. He was called to do a special work. The Lord gave him his message. Did he go to the priests and rulers and ask if he might proclaim this message?--No, God put him away from them that he might not be influenced by their spirit and teaching.



He was the voice of one crying in the wilderness, "Prepare ye the way of the Lord, make straight in the desert a highway for our God. Every valley shall be exalted, and every mountain and hill shall be made low: and the crooked shall be made straight, and the rough places plain: and the glory of the Lord shall be revealed, and all flesh shall see it together: for the mouth of the Lord hath spoken it." This is the very message that must be given to our people; we are near the end of time, and the message is, Clear the King's highway; gather out the stones; raise up a standard for the people. The people must be awakened. It is no time now to cry peace and safety. We are exhorted to "cry aloud, spare not, lift up thy voice like a trumpet, and shew my people their transgression, and the house of Jacob their sins." <RH, February 18, 1890 par. 11>

The light of the glory of God shone upon our Representative, and this fact says to us that the glory of God may shine upon us. With his human arm, Jesus encircled the race, and with his divine arm he grasped the throne of the Infinite, connecting man with God, and earth with heaven. <RH, February 18, 1890 par. 12>

The light of the glory of God must fall upon us. We need the holy unction from on high. However intelligent, however learned a man may be, he is not qualified to teach unless he has a firm hold on the God of Israel. He who is connected with Heaven will do the works of Christ. By faith in God he will have power to move upon humanity. He will seek for the lost sheep of the house of Israel. If divine power does not combine with human effort, I would not give a straw for all that the greatest man could do. The Holy Spirit is wanting in our work. Nothing frightens me more than to see the spirit of variance manifested by our brethren. We are on dangerous ground when we cannot meet together like Christians, and courteously examine controverted points. I feel like fleeing from the place lest I receive the mold of those who cannot candidly investigate the doctrines of the Bible. Those who cannot impartially examine the evidences of a position that differs from theirs, are not fit to teach in any department of God's cause. What we need is the baptism of the Holy Spirit. Without this, we are no more fitted to go forth to the world than were the disciples after the crucifixion of their Lord. Jesus knew their destitution, and told them to tarry in Jerusalem until they should be endowed with power from on high. Every teacher must be a learner, that his eyes may be anointed to see the evidences of the advancing truth of God. The beams of the Sun of Righteousness must shine into his own heart if he would impart light to others. <RH, February 18, 1890 par. 13>

No one is able to explain the Scriptures without the aid of the Holy Spirit. But when you take up the word of God with a humble, teachable heart, the angels of God will be by your side to impress you with evidences of the truth. When the Spirit of God rests upon you, there will be no feeling of envy or jealousy in examining another's position; there will be no spirit of accusation and criticism, such as Satan inspired in the hearts of the Jewish leaders against Christ. As Christ said to Nicodemus, so I say to you, "Ye must be born again." "Except a man be born again, he cannot see the kingdom of God." You must have the divine mold before you can discern the sacred claims of the truth. Unless the teacher is a learner in the school of Christ, he is not fitted to teach others. <RH, February 18, 1890 par. 14>

We should come into a position where every difference will be melted away. If I think I have light, I shall do my duty in presenting it. Suppose I consulted others concerning the message the Lord would have me give to the people, the door might be closed so that the light might not reach the ones to whom God had sent it. When Jesus rode into Jerusalem, "the whole multitude of disciples began to rejoice and praise God with a loud voice for all the mighty works that they had seen; saying, Blessed be the King that cometh in the name of the Lord. Peace in heaven, and glory in the highest. And some of the Pharisees from among the multitude said unto him, Master, rebuke thy disciples. And he answered and said unto them, I tell you that, if these should hold their peace, the stones would immediately cry out." <RH, February 18, 1890 par. 15>

The Jews tried to stop the proclamation of the message that had been predicted in the word of God; but prophecy must be fulfilled. The Lord says, "Behold, I send you Elijah the prophet, before the coming of the great and dreadful day of the Lord." Somebody is to come in the spirit and power of Elijah, and when he appears, men may say, "You are too earnest, you do not interpret the Scriptures in the proper way. Let me tell you how to teach your message." <RH, February 18, 1890 par. 16>

There are many who cannot distinguish between the work of God and that of man. I shall tell the truth as God gives it to me, and I say now, If you continue to find fault, to have a spirit of variance, you will never know the truth. Jesus said to his disciples, "I have yet many things to say unto you, but ye cannot bear them now." They were not in a condition to appreciate sacred and eternal things; but Jesus promised to send the Comforter, who would teach them all things, and bring all things to their remembrance, whatsoever he had said unto them. Brethren, we must not put our dependence in man. "Cease ye from man, whose breath is in his nostrils: for wherein is he to be accounted of?" You must hang your helpless souls upon Jesus. It does not become us to drink from the fountain of the valley, when there is a fountain in the mountain. Let us leave the lower streams; let us come to the higher springs. If there is a point of truth that you do not understand, upon which you do not agree, investigate, compare scripture with scripture, sink the shaft of truth down deep into the mine of God's word. You must lay yourselves and your opinions on the altar of God, put away your

preconceived ideas, and let the Spirit of Heaven guide you into all truth. <RH, February 18, 1890 par. 17>

My brother said at one time that he would not hear anything concerning the doctrine we hold, for fear he should be convinced. He would not come to the meetings, or listen to the discourses; but he afterward declared that he saw he was as guilty as if he had heard them. God had given him an opportunity to know the truth, and he would hold him responsible for this opportunity. There are many among us who are prejudiced against the doctrines that are now being discussed. They will not come to hear, they will not calmly investigate, but they put forth their objections in the dark. They are perfectly satisfied with their position. "Thou sayest, I am rich, and increased with goods, and have need of nothing; and knowest not that thou art wretched, and miserable, and poor, and blind, and naked: 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 eye-salve, that thou mayest see. As many as I love, I rebuke and chasten: be zealous therefore, and repent." <RH, February 18, 1890 par. 18>

This scripture applies to those who live under the sound of the message, but who will not come to hear it. How do you know but that the Lord is giving fresh evidences of his truth, placing it in a new setting, that the way of the Lord may be prepared? What plans have you been laying that new light may be infused through the ranks of God's people? What evidence have you that God has not sent light to his children? All self-sufficiency, egotism, and pride of opinion must be put away. We must come to the feet of Jesus, and learn of him who is meek and lowly of heart. Jesus did not teach his disciples as the rabbis taught theirs. Many of the Jews came and listened as Christ revealed the mysteries of salvation, but they came not to learn; they came to criticise, to catch him in some inconsistency, that they might have something with which to prejudice the people. They were content with their knowledge, but the children of God must know the voice of the true Shepherd. Is not this a time when it would be highly proper to fast and pray before God? We are in danger of variance, in danger of taking sides on a controverted point; and should we not seek God in earnestness, with humiliation of soul, that we may know what is truth? <RH, February 18, 1890 par. 19>

Nathanael heard John as he pointed to the Saviour, and said, "Behold the Lamb of God, which taketh away the sin of the world!" Nathanael looked at Jesus, but he was disappointed in the appearance of the world's Redeemer. Could he who bore the marks of toil and poverty, be the Messiah? Jesus was a worker; he had toiled with humble working-men, and Nathanael went away. But he did not form his opinion decidedly as to what the character of Jesus was. He knelt down under a fig-tree, inquiring of God if indeed this man was the Messiah. While he was there, Philip came and said, "We have found him, of whom Moses in the law, and the prophets did write, Jesus of Nazareth, the son of Joseph." But the word "Nazareth" again aroused his unbelief, and he said, "Can there any good thing come out of Nazareth?" He was full of prejudice, but Philip did not seek to combat his prejudice; he simply said, "Come and see." When Nathanael came into the presence of Jesus, Jesus said, "Behold an Israelite indeed, in whom is no guile!" Nathanael was amazed. He said, "Whence knowest thou me? Jesus answered and said unto him, Before that Philip called thee, when thou wast under the fig-tree, I saw thee." <RH, February 18, 1890 par. 20>

Would it not be well for us to go under the fig-tree to plead with God as to what is truth? Would not the eye of God be upon us as it was upon Nathanael? Nathanael believed on the Lord, and exclaimed, "Rabbi, thou art the Son of God; thou art the King of Israel. Jesus answered and said unto him, Because I said unto thee, I saw thee under the fig-tree, believest thou? thou shalt see greater things than these. And he saith unto him, Verily, verily, I say unto you, Hereafter ye shall see heaven open, and the angels of God ascending and descending upon the Son of man." <RH, February 18, 1890 par. 21>

This is what we shall see if we are connected with God. God wants us to depend upon him, and not upon man. He desires us to have a new heart; he would give us revealings of light from the throne of God. We should wrestle with every difficulty, but when some controverted point is presented, are you to go to man to find out his opinion, and then shape your conclusions from his?--No, go to God. Tell him what you want; take your Bible and search as for hidden treasures. <RH, February 18, 1890 par. 22>

We do not go deep enough in our search for truth. Every soul who believes present truth will be brought where he will be required to give a reason of the hope that is in him. The people of God will be called upon to stand before kings, princes, rulers, and great men of the earth, and they must know that they do know what is truth. They must be converted men and women. God can teach you more in one moment by his Holy Spirit than you could learn from the great men of the earth. The universe is looking upon the controversy that is going on upon the earth. At an infinite cost, God has provided for every man an opportunity to know that which will make him wise unto salvation. How eagerly do angels look to see who will avail himself of this opportunity! When a message is presented to God's people, they should not rise up in opposition to it; they should go to the Bible, comparing it with the law and the testimony, and if it does not bear this test, it is not true. God wants our minds to expand. He desires to put his grace upon us. We may have a feast of good things every day; for God can open the whole treasure of heaven to us. We are to be one with Christ as he is one with the Father, and the Father will love us as he loves his Son. We may have the same help that Christ had, we

may have strength for every emergency; for God will be our front guard and our reward. He will shut us in on every side, and when we are brought before rulers, before the authorities of the earth, we need not meditate beforehand of what we shall say. God will teach us in the day of our need. Now may God help us to come to the feet of Jesus and learn of him, before we seek to become teachers of others. <RH, February 18, 1890 par. 23>