



RH4 - Review & Herald Articles (2/25/1895 - 12/18/1894)

February 25, 1890 Need of Earnestness in the Cause of God.

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By Mrs. E. G. White.
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The Lord knocks at the door of your heart, desiring to enter, that he may impart spiritual riches to your soul. He would anoint the blind eyes, that they may discover the holy character of God in his law, and understand the love of Christ, which is indeed gold tried in the fire. There are old, yet new truths still to be added to the treasures of our knowledge. We do not understand or exercise faith as we should. Christ has made rich promises in regard to bestowing the Holy Spirit upon his church, and yet how little these promises are appreciated! We are not called to worship and serve God by the use of the means employed in former years. God requires higher service now than ever before. He requires the improvement of the heavenly gifts. He has brought us into a position where we need higher and better things than have ever been needed before. The slumbering Church must be aroused, awakened out of its spiritual lethargy, to a realization of the important duties which have been left undone. The people have not entered into the holy place, where Jesus has gone to make an atonement for his children. We need the Holy Spirit in order to understand the truths for this time; but there is spiritual drought in the churches, and we have accustomed ourselves to be easily satisfied with our standing before God. We say that we are rich and increased with goods and have need of nothing, while we are poor, and wretched, and miserable, and blind, and naked. [<RH, February 25, 1890 par. 1>](#)

It is essential that we study the Scriptures far more earnestly than we do. With fervent prayer we should earnestly and thoroughly examine the pillars of our faith, to see that we have no false support. God will not bless men in indolence, nor in zealous, stubborn opposition to the light he gives to his people. Many who have come to the faith have received the truths from the lips of teachers, and have not sought a knowledge of the truth themselves. They are content with mere surface evidence. They have not obtained increased light by diligent investigation of the Scriptures, and are not quick to discern the temptations and delusions of Satan. Some are described in the words of Malachi: "Ye are departed out of the way; ye have caused many to stumble at the law; ye have corrupted the covenant of Levi, saith the Lord of hosts." [<RH, February 25, 1890 par. 2>](#)

Those who claim to keep and teach the holy law of God, and are continually transgressing that law, are stumbling-blocks not only to sinners, but also to believers in the truth. They oppose they know not what, because, unfortunately, they are leavened with the spirit of opposition. The loose, lax way in which many regard the law of Jehovah and the gift of his Son, is an insult to God. The only way in which we can correct this wide-spread evil, is to closely examine every one who would become a teacher of the word. Those upon whom this responsibility rests, should acquaint themselves with his history since he has professed to believe the truth. His Christian experience and his knowledge of the Scriptures, the way in which he holds the present truth, should all be understood. There has been too little done in examining ministers, and for this very reason churches have had the labors of unconverted, inefficient men, who have lulled the members to sleep, instead of awakening them to greater zeal and earnestness in the cause of God. [<RH, February 25, 1890 par. 3>](#)

The truth has been represented as a "treasure hid in a field; the which when a man hath found, he hideth, and for joy thereof goeth and selleth all that he hath, and buyeth that field." The man who had bought the field would plow every part of it to make himself possessor of the treasure. Thus it is with the word of God. It is filled with precious things; it is a field containing the unsearchable riches of Christ. Yet many who teach the truth have no ambition to become Bible students, and do not work the mine that contains the precious jewels of truth. They get a runway of a few discourses which they think will make them pass as preachers, but it is impossible for them to bring from the treasure-house of God's word, things new and old. They are not thoroughly furnished for every good work, and are unable to preach the unsearchable riches of Christ. [<RH, February 25, 1890 par. 4>](#)

Let our prayers ascend to God for his converting, transforming grace. Meetings should be held in every church for

solemn prayer and earnest searching of the word to know what is truth. Take the promises of God, and ask God in living faith for the outpouring of his Holy Spirit. When the Holy Spirit is shed upon us, marrow and fatness will be drawn from the word of God. Ministers will not handle it carelessly, but prayerfully, reverently, as the guide-book of heaven. They will see the altar upon which they are to present their bodies a living sacrifice, holy, and acceptable to God, which is their reasonable service. When self-denial becomes a part of our religion, we shall understand and do the will of God; for our eyes will be anointed with eye-salve so that we shall behold wonderful things out of his law. We shall see the path of obedience as the only path of safety. God holds his people responsible in proportion as the light of truth is brought to their understanding. The claims of his law are just and reasonable, and through the grace of Christ he expects us to fulfill his requirements. The demands of his law must be fully met. Men must advance in the path of duty from light to a greater light, for light unimproved becomes darkness, and a means of treasuring up wrath for themselves against the day of wrath. <RH, February 25, 1890 par. 5>

Every member of the church is responsible for the talents intrusted to him; and in order to meet his responsibilities he needs to be instructed diligently, patiently, and with the spirit of Christ. This work devolves largely on the minister, but often his work is so slightly done that it cannot be acceptable to God or accomplish his purpose. Talent must be trained that the very highest service may be rendered by individual members of the church. When the churches become living, working churches, the Holy Spirit will be given in answer to their sincere request. Then the truth of God's word will be regarded with new interest, and will be explored as if it were a revelation just from the courts above. Every declaration of inspiration concerning Christ will take hold of the inmost soul of those who love him. Envy, jealousy, evil surmising, will cease. The Bible will be regarded as a charter from heaven. Its study will absorb the mind, and its truths will feast the soul. The promises of God now repeated as if the soul had never tasted of his love, will then glow upon the altar of the heart, and fall in burning words from the lips of the messengers of God. They will then plead with souls with an earnestness that cannot be repulsed. Then the windows of heaven will be open for the showers of the latter rain. The followers of Christ will be united in love. <RH, February 25, 1890 par. 6>

The only way the truth can be presented to the world, in its pure and holy character, is for those who claim to believe it, to be exponents of its power. The Bible requires the sons and daughters of God to stand on an elevated platform; for God calls upon them to represent Christ to the world. As they represent Christ, they represent the Father. Unity of believers testifies of their oneness with Christ, and this unity is required by the accumulated light which now shines upon the pathway of the children of God. It is not the want of knowledge, or of spiritual understanding, that will separate us from the divine presence, and witness against us in the last day, but the truth that has reached the understanding, the light that has shone upon the soul and has not been appreciated, will judge and condemn us before God. My brethren, if we were blind, we would not sin, but we have been privileged to look upon great light. The treasures of truth and knowledge have been bestowed upon us without limit, and we are guilty in proportion to our failure to live up to the truth that has been placed within our reach. The character and work of many of the professed followers of Christ will not bear the test of God's holy law. The Spirit of God is not in their worship, and the worship is not acceptable to God. There is no excuse for their present coldness. They have the riches of the truth, and make a boast of their knowledge, but they are content to make no advancement. Many plead that their fathers believed certain things, that they loved God and were favored by him, and therefore we shall be favored in taking a like position. But we cannot stand where our fathers stood. We cannot be accepted of God in rendering the same service that our fathers rendered. In order to have our life-work blessed of God, we must be as faithful, as zealous, in our time as they were in theirs; we must improve our light as they improved theirs, and do as they would have done if the increased light shining upon us had shone upon them. <RH, February 25, 1890 par. 7>

We should not open the sacred volume with a light and trifling spirit. We should study God's word with humility, with hope, with prayerful hearts, grateful that such a treasure has been vouchsafed to us. Every doctrine must be brought to the Bible. Every perplexing question must be settled by a "thus saith the Lord." <RH, February 25, 1890 par. 8>

The truth should be woven into our life, that it may influence our spirit and govern our actions. I declare to you in the name of the Lord, that the ministry must be elevated. We are not anything like as efficient as we might be. Some of the ministers do not teach the truth as it is in Jesus. They do not eat the flesh and drink the blood of the Son of God. Christ says, "The words that I speak unto you, they are spirit, and they are life." His words must become a part of our very life; then we shall offer fervent, effectual prayers with that faith which will bring returns. Then if ministers see that their labors are not effectual to the saving of souls, they will fast and pray, and the Holy Spirit will come upon them. They will work diligently to correct what may be wrong in their character. The sincerity of their prayers will be determined by the earnest efforts they make to place themselves in right relation to God. When they see in themselves sins and wrongs that must be confessed and renounced, they must exercise faith that when they repent of their sins, God forgives; that renovating power is given to the soul. By faith, living faith, the victory will be gained. In this work there

should be no indolence indulged in, for God calls upon men for the exercise of every power, that he may work with their efforts. Man can never be saved himself, or be an instrument for the salvation of others, until he exercises living faith, and with determined effort acts his part in the work of God. He must take hold upon the strength of Christ, which will subdue every unholy passion, and enable him to conquer self. God has given to his people the light of great and solemn truths. He has opened to their understanding the mysteries of salvation; and if these truths are not improved, the favor of God will be withdrawn. <RH, February 25, 1890 par. 9>

March 4, 1890 Draw Nigh to God.

*[Morning talk at Battle Creek, Mich., Feb. 5, 1890.]

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By Mrs. E. G. White.
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The exhortation is given to "draw nigh to God, and he will draw nigh to you." We should seek to understand what it means to draw nigh to God. We are to come near to him, not to stand a great way off; for in that case we shall not be able to feel the influence of his divine Spirit. Those who came into the presence of Christ, drawing nigh to him, could more readily breathe in the atmosphere that surrounded him, catch his spirit, and be impressed with his lessons. We are engaged in a serious, solemn work, and we should seek to be in that humble position, to have that teachable spirit, that the Lord can impress our hearts, and that we may feel his drawing power. We never draw nigh to God but that he is drawing us. <RH, March 4, 1890 par. 1>

Is it not astonishing that we cannot believe that our loving Father means us well? Is it not amazing that our senses are so perverted that we do not understand that our Lord would take us by the hand to lead us upward and forward where we may be fitted to join those who have been washed and redeemed by the blood of the Lamb? We should be in a position where we can realize that we shall meet those with whom we associate, face to face in the kingdom of heaven. O, if this expectation had the force of reality to us here, what love would be inspired in our hearts one for another! We should feel the greatest tenderness for those around us. We should feel that every soul is the purchase of the blood of Christ, and is of infinite value. If Christ has valued us so highly as to give himself for us, we should value ourselves in a certain way, for all our powers belong to God. We should value the precious privileges and opportunities he gives us. We should follow on to know the Lord, that we may realize his goings forth are prepared as the morning. <RH, March 4, 1890 par. 2>

The Lord wants every one of us to have a deeper, richer experience in the knowledge of our Lord and Saviour Jesus Christ. He desires that we shall grow in knowledge, not earthward, but heavenward, upward to Christ our living Head. How high, how great is this knowledge to be?--To the full stature of men and women in Christ Jesus. We cannot grow too much, we cannot gather up too many of the precious rays of light that God sends us. The Lord wants every one of us to be sanctified through the truth. He wants us to stand in a position where Jesus can move, upon our hearts, where his Spirit shall be poured out upon us, where we shall be representatives of Christ as he is a representative of the Father. The Lord would have us to be lights amid the moral darkness that prevails in the world. We should not be light and trifling, but have solidity of character. What faith must come in, what love one for another must exist! If we draw nigh to God, we shall draw nigh to one another. We cannot draw nigh to the same cross without coming into unity of spirit. Christ prayed that his disciples should be one as he and the Father are one. We should seek to be one in spirit and in understanding. We should seek to be one that God may be glorified in us as he was glorified in the Son, and God will love us as he loves his Son. But can God love us as he loves his Son when we quibble and find fault with the truth because it does not agree with our opinions, and for fear we shall understand something as our brother understands it, and so come into harmony with him? God designs that his children shall be one. If this unity did but exist, it would speak to the world of the power of God manifested in his children. Christ has said: "By this shall all men know that ye are my disciples, if ye have love one to another." If this unity existed, we should bear to the world our divine credentials; Christ would be represented by his children; Christ would be speaking through us to men, and we should carry an atmosphere about us that would breathe of heaven. We should not only be gathering light, but also diffusing light, constantly flashing new rays of glory among the churches. <RH, March 4, 1890 par. 3>

The small churches have been presented to me as so destitute of spiritual food that they are ready to die, and God says to you, "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. 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." <RH, March 4, 1890 par. 4>

When you leave this meeting, it should be to open the truth to others; it should be to go to these churches to flash light, not from some other man's brain, but from the light you have received by diligent search of the word of God. You should know that your taper is kindled at the divine altar, and that you can flash bright rays in the pathway of those who are in darkness. When you go from here, it should be to confirm the weak, to strengthen the feeble hands, to say to those that are of a fearful heart, "Be strong, fear not: behold, your God will come with vengeance, even God, with a recompense; he will come and save you." You should go forth to strengthen the things that remain that are ready to die, that there may be a living testimony revived throughout our ranks, and men may say, "Hear what the Lord hath done for my soul." <RH, March 4, 1890 par. 5>

Those who were at South Lancaster last winter know that the church and the school were moved upon by the Spirit of God. Nearly every student was swept in by the heavenly current, and living testimonies were given that were not surpassed even by the testimonies of 1844 before the disappointment. Many learned at South Lancaster what it meant to surrender their hearts to God--what it meant to be converted. Many said, "I have for years professed to be a follower of Jesus, but I never knew before what it meant to know Jesus or the Father. I have learned from this experience what it means to be a Christian." <RH, March 4, 1890 par. 6>

We want to say to you that God has the richest blessings to impart to his children, but no one can go to heaven on a casual faith. Many talk of faith, but it is only a lifeless faith. You must have faith that will claim Jesus as your Saviour today, that rests in the promises of God because they are the promises of God. You must be able to plant your feet on the eternal Rock, on the word of the great I AM. Brethren, there is light for us; there is light for the people of God, "and the light shineth in darkness; and the darkness comprehended it not." The reason men do not understand is because they fasten themselves in a position of questioning and doubt. They do not cultivate faith. If God gives light, you must walk in the light, and follow the light. Light is flashing from the throne of God, and what is this for?--It is that a people may be prepared to stand in the day of God. You who have devoted time and money to the adornment of your apparel and to the decoration of your homes, I would ask you, "Is Christ formed within you the hope of glory?" It is too late in the day to be taken up with the frivolous things of the world,--too late for any superficial work to be done. It is too late in the day to cry out against men for manifesting too much earnestness in the service of God; to say, "You are excited; you are too intense, too positive." It is too late to caution your brethren in studying the Bible for themselves, because they may be deceived by errors. We know falsehoods are coming in like a swift current, and that is just the reason why we want every ray of light that God has for us, that we may be able to stand amid the perils of the last days. Brethren, the Lord is coming! and it is time to lift up your "voice like a trumpet, and show my people their transgression, and the house of Jacob their sins." <RH, March 4, 1890 par. 7>

The people do not like to hear the message of reproof in condemnation of wrong, but it is necessary; we need it; the soul temple must be cleansed from its defilement. I was up at two o'clock this morning, pleading with God for the people,--pleading with him as to how the tide of unbelief could be stayed; and the message seemed to come to me, "Do the best you can, go forward and upward. I will be at thy side; I will sweep back the darkness that is beclouding the perceptions of those who are honest in heart." It is time that the trumpet had a certain sound. The Lord is coming, and we must be ready! Every moment I want his grace,--I want the robe of Christ's righteousness. We must humble our souls before God as never before, come low to the foot of the cross, and he will put a word in our mouths to speak for him, even praise unto our God. He will teach us a strain from the song of the angels, even thanksgiving to our Heavenly Father. We can do nothing of ourselves, but God wants to touch our lips with a living coal from off the altar. He wants to sanctify our tongues--to sanctify our whole being--that we may do those things that are pleasing in his sight. O how Christ longs to open before us the mysteries of redemption! He longed to do this for his disciples when he was among them on earth, but they were not far enough advanced in spiritual knowledge to comprehend his words. He had to say to them, "I have yet many things to say unto you, but ye cannot bear them now." O how much better could they have borne the terrible ordeal through which they had to pass at his trial and crucifixion, if they had advanced, and been able to bear the instruction of Christ! Shall we not let Jesus open our understanding? Shall we not let him abide in our hearts by faith? Shall we not consecrate ourselves to God without any reserve? The trouble is, we only make half work of our consecration; we do not submit ourselves to carry the burden, to wear the yoke of the Master. May God help us that we may do this without delay. <RH, March 4, 1890 par. 8>

I want you to know, brethren, that while you are here at this meeting I am praying for you. As I am writing on the "Life of Christ," I lift up my heart in prayer to God that light may come to his people. As I see something of the loveliness of Christ, my heart ascends to God, "O, let this glory be revealed to thy servants! Let prejudice and unbelief

vanish from their hearts." Every line I trace about the condition of the people in the time of Christ, about their attitude toward the Light of the world, in which I see danger that we shall take the same position, I offer up a prayer to God: "O let not this be the condition of thy people. Forbid that thy people shall make this mistake. Increase their faith." And as I pray and work, the peace of God comes flowing back to my heart. We shall have to meet unbelief in every form in the world, but it is when we meet unbelief in those who should be leaders of the people, that our souls are wounded. This is that which grieves us, and that which grieves the Spirit of God. <RH, March 4, 1890 par. 9>

We are on the borders of the eternal world, and we must have a testimony with which all heaven shall be in harmony. The angel has spoken to us, "Get ready, press together; the Lord is at the door!" If you will only do your part and bow at the cross of Calvary, you will receive the blessing of God. God loves you. He does not wish to draw you nigh to him to hurt you, oh, no; but to comfort you, to pour in the oil of rejoicing, to heal the wounds that sin has made, to bind up where Satan has bruised. He wants to give you the garments of praise for the spirit of heaviness. Will you let Jesus in? Will you fall on the Rock and be broken? Will you bow low at the foot of the cross? Jesus will place his arms around you, and comfort you. Will you do this without further delay? God grant that you may move with his providence and be prepared for the Lord's coming. <RH, March 4, 1890 par. 10>

March 11, 1890 Christ Prayed for Unity Among His Disciples.

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By Mrs. E. G. White.
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There are precious words in the prayer of Christ for his disciples. He said, "Holy Father, keep through thine own name those whom thou hast given me, that they may be one, as we are. . . . 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, March 11, 1890 par. 1>

The unity, the harmony, that should exist among the disciples of Christ, is described in these words: "That they may be one, as we are." But how many there are who draw off, and seem to think that they have learned all they need to learn. Brethren, where is your burden for these? Have you been to them to invite them to come and seek God, and hear the word that has been precious to you? Are you enjoying light, and still willing to let others remain in darkness? We want all our brethren to have the same blessing that we have. Those who choose to stand on the outskirts of the camp, cannot know what is going on in the inner circle. They must come right into the inner courts, for as a people we must be united in faith and purpose. Jesus has prayed that his disciples all might 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." It is through this unity that we are to convince the world of the mission of Christ, and bear our divine credentials to the world. "And the glory which thou gavest me I have given them; that they may be one, even as we are one." This is what we want. This is what we are waiting for,--more of the glory of Christ to lighten our pathway, that we may go forth with that glory shining in our countenances, that we may make an impression upon those with whom we shall come in contact. <RH, March 11, 1890 par. 2>

"I in them, and thou in me, that they may be made perfect in one; and that the world may know that thou hast sent me, and hast loved them, as thou hast loved me." Can we comprehend the meaning of these words? can we take it in? Can we measure this love? The thought that God loves us as he loves his Son should bring us in gratitude and praise to him. Provision has been made whereby God can love us as he loves his Son, and it is through our oneness with Christ and with each other. We must each come to the fountain and drink for ourselves. A thousand around us may take of the stream of salvation, but we shall not be refreshed unless we drink of the healing stream ourselves. We must see the beauty, the light of God's word for ourselves, and kindle our taper at the divine altar, that we may go to the world, holding forth the word of life as a bright, shining lamp. Those who do not come to God's word for light for themselves, will have no light to diffuse to others. <RH, March 11, 1890 par. 3>

How precious are these words! "Father, I will that they also, whom thou hast given me, be with me where I am; that they may behold my glory, which thou hast given me: for thou lovedst me before the foundation of the world." Christ wills that we should behold his glory. Where?--In the kingdom of heaven. He wills that we should be one with him. What a thought! How willing it makes me to make any and every sacrifice for his sake! He is my love, my righteousness, my comfort, my crown of rejoicing, and he wills that we should behold his glory. If we follow him in his humiliation, in his self-sacrifice, in trial and test, we shall behold him as he is, we shall see his glory; and if we see his glory, we shall be made partakers of it. <RH, March 11, 1890 par. 4>

He says: "O righteous Father, the world hath not known thee: but I have known thee, and these have known that thou hast sent me." O how little we know of him! He says the world has not known the Father. God forbid that any of those who carry the truth should be destitute of a knowledge of God! O may Christ be able to say of us, "But these have known thee!" <RH, March 11, 1890 par. 5>

"And I have declared unto them thy name, and will declare it; that the love wherewith thou hast loved me may be in them, and I in them." This is also our work--to reveal the Father, to declare his name. We have been hearing his voice more distinctly in the message that has been going for the last two years, declaring unto us the Father's name--"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." <RH, March 11, 1890 par. 6>

O that we might gather up our forces of faith, and plant our feet on the rock Christ Jesus! You should believe that he will keep you from falling. The reason why you do not have more faith in the promises of God, is that your minds are separated from God, and the enemy meant it should be so. He has cast his shadow between us and our Saviour, that we may not discern what Christ is to us, or what he may be. The enemy does not desire us to understand what a comfort we shall find in Christ. We have only just begun to get a little glimmering of what faith is; for it is hard for those who have been absorbed in looking at dark pictures of unbelief, to see anything else save darkness. May God help us to gather up the jewels of his promises, and deck memory's hall with the gems of his word. We should be armed with the promises of God. Our souls should be barricaded with them. When Satan comes in with his darkness, and seeks to fill my soul with gloom, I repeat some precious promise of God. When our work grows hard because of the unbelief we have to meet in the hearts of the people, where faith should flourish, I repeat over and over, "Although the fig-tree shall not blossom, neither shall fruit be in the vines; the labor of the olive shall fail, and the fields shall yield no meat; the flock shall be cut off from the fold, and there shall be no herd in the stalls: yet will I rejoice in the Lord, I will joy in the God of my salvation." As I do this, the light of the glory of God fills my soul. I will not look at the darkness. <RH, March 11, 1890 par. 7>

We must lift up the Man of Calvary; and may every one of you learn to exalt Christ before you leave this meeting,--before you go out to labor for others. May new chapters of experience open before you in regard to the confidence you may have in God. The Saviour asks, "When the Son of man cometh, shall he find faith on the earth?" Satan has cast his dark shadow between you and your God; he has enshrouded the people in gross darkness. But you must have light from the throne of God; you must be rooted and grounded in the truth, so that when you come into the presence of those who cherish error, you may not be darkened by their influence, and be shaken away from the precious light. <RH, March 11, 1890 par. 8>

Paul admonished Timothy, "Be strong in the grace that is in Christ Jesus. And the things that thou hast heard of me among many witnesses, the same commit thou to faithful men, who shall be able to teach others also." This is what we are to do. We are on missionary soil, and we should pray that God may stir up the minds of those who do not seem to feel their need of anything more than they now possess, that they may seek for light from the throne of God. We should not be found quibbling, and putting up hooks on which to hang our doubts in regard to the light which God sends us. When a point of doctrine that you do not understand comes to your attention, go to God on your knees, that you may understand what is truth, and not be found, as were the Jews, fighting against God. Light came to them, but they loved darkness rather than light. When warning men to beware, to accept nothing unless it is truth, we should also warn them not to imperil their souls by rejecting messages of light, but to press out the darkness by earnest study of the word of God. Greater caution should be exercised by all, lest we reject that which is truth. We need a living experience. In faith we are only like little children learning to walk. As a child takes its first steps, it often totters and falls; but it gets up again, and finally learns that it can walk alone. We must learn how to believe in God. We are not to look at our feelings, but to know God by living faith. Look at the centurion who came to Christ for an example of genuine faith. He came to Christ beseeching him, and saying, "Lord, my servant lieth at home sick of the palsy, grievously tormented. And Jesus saith unto him, I will come and heal him. The centurion answered and said, Lord, I am not worthy that thou shouldest come under my roof: but speak the word only, and my servant shall be healed. For I am a man under authority, having soldiers under me: and I say to this man, Go, and he goeth; and to another, Come, and he cometh; and to my servant, Do this, and he doeth it. When Jesus heard it, he marveled, and said to them that followed, Verily, I say unto you, I have not found so great faith, no, not in Israel." <RH, March 11, 1890 par. 9>

What kind of power did this centurion think was vested in Jesus? He knew it was the power of God. He said, "I am a man under authority, having soldiers under me: and I say to this man, Go, and he goeth." The centurion saw with the eye of faith that the angels of God were all around Jesus, and that his word would commission an angel to go to the sufferer. He knew that his word would enter the chamber, and that his servant would be healed. And how Christ commended this man's faith! He exclaimed, "I have not found so great faith, no, not in Israel." <RH, March 11, 1890 par. 10>

There are many outside our people who are in the favor of God, because they have lived up to all the light that God has given them. For nearly two years we have been urging the people to come up and accept the light and the truth concerning the righteousness of Christ, and they do not know whether to come and take hold of this precious truth or not. They are bound about with their own ideas. They do not let the Saviour in. I have done what I could to present the matter. I can speak to the ear, but I cannot speak to the heart. Shall we not arise, and get out of this position of unbelief? Shall we not bruise Satan under our feet? I beseech of you, Come up where the living waters flow. <RH, March 11, 1890 par. 11>

Yesterday morning I arose with an agony upon my soul, and I could only say, "Lord, thou knowest all about it. My heart is burdened, and thou knowest that I cannot bear this load. I must have more help than I yet have had. Thou knowest that when I see men taking positions contrary to thy word, I am crushed under the load, and I can do nothing without thy help." It seemed that as I prayed a wave of light fell about me, and a voice said, "I will be with thee to strengthen thee." Since then I have been resting in Jesus. I can hide in him. I am not going to carry this load any longer. I shall lay it down at the feet of my Redeemer. <RH, March 11, 1890 par. 12>

Brethren, shall we not all of us leave our loads there? and when we leave this meeting, may it be with the truth burning in our souls like fire shut up in our bones. You will meet with those who will say, "You are too much excited over this matter. You are too much in earnest. You should not be reaching for the righteousness of Christ, and making so much of that. You should preach the law." As a people, we have preached the law until we are as dry as the hills of Gilboa that had neither dew nor rain. We must preach Christ in the law, and there will be sap and nourishment in the preaching that will be as food to the famishing flock of God. We must not trust in our own merits at all, but in the merits of Jesus of Nazareth. Our eyes must be anointed with eye-salve. We must draw nigh to God, and he will draw nigh to us, if we come in his own appointed way. O that you may go forth as the disciples did after the day of Pentecost, and then your testimony will have a living ring, and souls will be converted to God. <RH, March 11, 1890 par. 13>

March 18, 1890 The Present Message.

*[Morning talk at Battle Creek, Mich., Feb. 4, 1890.]

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By Mrs. E. G. White.
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When we are clothed with the righteousness of Christ, we shall have no relish for sin; for Christ will be working with us. We may make mistakes, but we will hate the sin that caused the sufferings of the Son of God. A door has been opened, and no man can close it, neither the highest powers nor the lowest; you alone can close the door of your heart, so that the Lord cannot reach you. You have been having light from heaven for the past year and a half, that the Lord would have you bring into your character and weave into your experience. <RH, March 18, 1890 par. 1>

The watchmen upon the walls of Zion are to cry aloud and spare not, to lift up their voice like a trumpet, and show my people their transgressions, and the house of Jacob their sin. When John came to Jordan, it was to arouse the people, to lay the ax at the root of the tree. Christ had not yet come to reveal himself to the world, and John was to prepare the way of the Lord. He rebuked, reprov'd, stirred men up to repentance, condemned their sin, and then Christ came to pour the healing balm into the prepared soul. When the disciples of John were jealous because Christ baptized more disciples than did their master, he answered, "A man can receive nothing, except it be given him from heaven. Ye yourselves bear me witness, that I said, I am not the Christ, but that I am sent before him. He that hath the bride is the bridegroom: but the friend of the bridegroom, which standeth and heareth him, rejoiceth greatly because of the bridegroom's voice; this my joy therefore is fulfilled. He must increase, but I must decrease." Do you think that John had no human feelings?--Of course he did, but he determined that they should have no control over him. When he had seen Jesus on the banks of the Jordan, he had said, "Behold the Lamb of God, which taketh away the sin of the world!" He directed the attention of the people to Christ, and two of his disciples turned and followed Jesus. "Then Jesus turned, and saw them following, and saith unto them, What seek ye? They said unto him, "Rabbi, (which is to say, being interpreted, Master,) where dwellest thou? He saith unto them, Come and see. They came and saw where he dwelt, and abode with him that day." Then they began the work of calling others. <RH, March 18, 1890 par. 2>

God has his workmen to carry on his work, and no man can carry the work beyond a certain point, because man will place his own mold upon it. It is natural for men to put their fashion upon the work; but when there is danger of this, the Lord calls other men whom he has ready, to carry forward the message; for the work must not become

circumscribed by the influence of man. Other workmen must be brought in, to carry the work upward and forward as God shall direct, that the mold may not appear, and that the truth may not be crippled and dwarfed by the experience of the workers. The mold of man must be taken off the work. Too often the messenger that God has used comes to be depended upon, and to be placed where God should be, by the people; then God brings in another worker. He does not set the first one aside, for his experience and capabilities are all needed for the perfection of the work; but if the men whom God has used become jealous and envious, and imagine evil, they will not fill the place, but will stand directly in the way of the advancement of the work. Then the work will move without them, and that is a great blessing. <RH, March 18, 1890 par. 3>

When I held the hand of my dying husband in mine, there came a flood of light upon me as I sat there beside his bed in my feebleness and sorrow, and a voice seemed to say, "I have my workmen, and the work shall go on." I resolved then to take up my burden as I never before had taken it up. I would stand at my post of duty. I would not diminish my efforts. I trusted in God that he would bring a large measure of his Holy Spirit into the work, that would lift it to its proper place. <RH, March 18, 1890 par. 4>

If our brethren were all laborers together with God, they would not doubt but that the message he has sent us during these last two years is from heaven. Our young men look to our older brethren, and as they see that they do not accept the message, but treat it as though it were of no consequence, it influences those who are ignorant of the Scriptures to reject the light. These men who refuse to receive truth, interpose themselves between the people and the light. But there is no excuse for any one's refusing the light, for it has been plainly revealed. There is no need of any one's being in ignorance. We must clear the King's highway; for God will remove hindrances out of the way. God calls you to come up to his help against the mighty. Instead of pressing your weight against the chariot of truth that is being pulled up an inclined road, you should work with all the energy you can summon to push it on. Shall we repeat the history of the Jews in our work? The leaders of the people in the time of Christ brought all their power to bear against the work of Christ, that his way might be hedged up. The people must go to God for themselves, and pray that all wrong impressions may be removed from their hearts,--pray that the word of God may not be clouded by men's interpretations. <RH, March 18, 1890 par. 5>

God has set before you an open door; let not man seek to close it. Open your heart and mind, and let the Sun of Righteousness shine into your soul. How long will it be before the word of truth will have weight with you? How long will it be before you will believe the testimonies of God's Spirit? When is the truth for this time to find access to your hearts? Will you wait till Christ comes? How long will God permit the way to be hedged up? Clear the King's highway, I beseech you, and make his paths straight. <RH, March 18, 1890 par. 6>

I have traveled from place to place, attending meetings where the message of the righteousness of Christ was preached. I considered it a privilege to stand by the side of my brethren, and give my testimony with the message for the time; and I saw that the power of God attended the message wherever it was spoken. You could not make the people believe in South Lancaster that it was not a message of light that came to them. The people confessed their sins, and appropriated the righteousness of Christ. God has set his hand to do this work. We labored in Chicago; it was a week before there was a break in the meetings. But like a wave of glory, the blessing of God swept over us as we pointed men to the Lamb of God that taketh away the sin of the world. The Lord revealed his glory, and we felt the deep movings of his Spirit. Everywhere the message led to the confession of sin, and to the putting away of iniquity. <RH, March 18, 1890 par. 7>

I have tried to present the message to you as I have understood it, but how long will those at the head of the work keep themselves aloof from the message of God? <RH, March 18, 1890 par. 8>

We must take our hands off the ark of God. I mean to stand faithfully at my post of duty. I mean to do my work for time and for eternity. It is only those who are faithful that are great in the sight of the Lord. Suppose that you blot out the testimony that has been going during these last two years proclaiming the righteousness of Christ, who can you point to as bringing out special light for the people? This message as it has been presented, should go to every church that claims to believe the truth, and bring our people up to a higher stand-point. Where are the builders that are carrying forward the work of restoration? We want to see who have presented to the world the heavenly credentials. God gives every man a chance to take his place in the work. Let the people of God tell what they have seen and heard and handled of the word of life. Every worker has his place; but God does not want any man to think that no other message is to be heard but that which he may have given. We want the past message and the fresh message. Let the Spirit of God come into the heart. O that we may realize the value of the price that has been paid for our salvation! I entreat of you to come nearer to God, that you may take hold of the message for yourselves. <RH, March 18, 1890 par. 9>

March 25, 1890 Open the Heart to Light.

*[Morning talk at Battle Creek, Mich., Feb. 6, 1890.]

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By Mrs. E. G. White.
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As Jesus was on his way to Gethsemane with his disciples, he pointed them to a vine that was growing by the way. The vine was greatly admired by the Jews, and Jesus said to his disciples, "I am the true vine, and my Father is the husbandman. Every branch in me that beareth not fruit he taketh away." Here is a truth for us to study. "Every branch in me that beareth not fruit he taketh away." We now have an opportunity to be fruit-bearing branches of the True Vine; but if we are careless and indifferent. what will be our condition?--We shall be fruitless; we shall be taken away. We can do nothing without Christ; we shall have no sap or nourishment except as we get it from the living Vine. No branch can bear fruit except through a connection with Christ. <RH, March 25, 1890 par. 1>

"And every branch that beareth fruit, he purgeth it, that it may bring forth more fruit." Jesus says, "Herein is my Father glorified, that ye bear much fruit; so shall ye be my disciples." If we are branches of the living Vine, we shall be distinct branches, although united to one common parent stock. Suppose that each of the branches of the vine had a voice, would they talk to the shrubs and weeds about them, and fail to commune with the parent stock? If we are in Christ and he in us, will not our conversation, our deportment, have reference to Him whom we love? Will we not look upon him as our Master? <RH, March 25, 1890 par. 2>

One of the great troubles with us has been that we have looked upon men as infallible. But no matter how high a position a man may hold, it is no reason that he should be looked upon as incapable of making mistakes. The Lord may have given him a work to do, but unless Christ abides with him continually, unless he abides in Christ without a moment's separation, he will make mistakes and fall into error. But if men do make mistakes and fall into error, it is no reason that we should withdraw our confidence from them; for God alone is infallible. We must have the truth abiding in our hearts; we must draw nigh to God continually; for we shall have the powers of darkness to meet just as long as time shall last. We shall have to battle with the enemy of our souls until the coming of the Lord. When Christ was upon the earth, he contended with the enemy for the salvation of men, and when he left the world, he committed the conflict to his followers, to be carried forward in his name; and we are to wage this war day by day, hour by hour, minute by minute. To every soul of us belongs the battle. We do not know what God has for us to do. If we have only one talent, we should put it out to the exchangers; for if we are faithful in that which is least, in the future we shall be made ruler over many things. We should bring glory to God, and not make ourselves a center, and God will make us fruitful branches. We must center in Christ, as the branch is in the vine, and then we shall be in a position to bless all who come within the sphere of our influence. <RH, March 25, 1890 par. 3>

"I am the vine, ye are the branches," said Jesus. We do not half understand the preciousness of this lesson; we must learn more and more the significance of these words. We need our eyes anointed that we may see the light of truth. We must not think, "Well, we have all the truth, we understand the main pillars of our faith, and we may rest on this knowledge." The truth is an advancing truth, and we must walk in the increasing light. A brother asked, "Sister White, do you think we must understand the truth for ourselves? Why can we not take the truths that others have gathered together, and believe them because they have investigated the subjects, and then we shall be free to go on without the taxing of the powers of the mind in the investigation of all these subjects? Do you not think that these men who have brought out the truth in the past were inspired of God?" I dare not say they were not led of God, for Christ leads into all truth; but when it comes to inspiration in the fullest sense of the word, I answer, No. I believe that God has given them a work to do, but if they are not fully consecrated to God at all times, they will weave self and their peculiar traits of character into what they are doing, and will put their mold upon the work, and fashion men in religious experience after their own pattern. It is dangerous for us to make flesh our arm. We should lean upon the arm of infinite power. God has been revealing this to us for years. We must have living faith in our hearts, and reach out for larger knowledge and more advanced light. <RH, March 25, 1890 par. 4>

Do not trust to the wisdom of any man, or to the investigations of any man. Go to the Scriptures for yourselves, search the inspired word with humble hearts, lay aside your preconceived opinions; for you will obtain no benefit unless you come as children to the word of God. You should say, "If God has anything for me, I want it. If God has given evidence from his word to this or that brother that a certain thing is truth, he will give it to me. I can find that evidence if I search the Scriptures with constant prayer, and I can know that I do know what is truth." You need not preach the truth as the product of another man's mind, you must make it your own. When the woman of Samaria was convinced that Jesus was the Messiah, she hastened to tell her neighbors and townsmen. She said, "Come, see a man

which told me all things that ever I did: is not this the Christ? Then they went out of the city, and came unto him. . . . And many of the Samaritans of that city believed on him for the saying of the woman, which testified, He told me all that ever I did. . . . And many more believed because of his own word; and said unto the woman, Now we believe, not because of thy saying; for we have heard him ourselves, and know that this is indeed the Christ." <RH, March 25, 1890 par. 5>

Brethren, we must sink the shaft deep in the mine of truth. You may question matters with yourselves and with one another, if you only do it in the right spirit; but too often self is large, and as soon as investigation begins, an unchristian spirit is manifested. This is just what Satan delights in, but we should come with a humble heart to know for ourselves what is truth. The time is coming when we shall be separated and scattered, and each one of us will have to stand without the privilege of communion with those of like precious faith; and how can you stand unless God is by your side, and you know that he is leading and guiding you? Whenever we come to investigate Bible truth, the Master of assemblies is with us. The Lord does not leave the ship one moment to be steered by ignorant pilots. We may receive our orders from the Captain of our salvation. <RH, March 25, 1890 par. 6>

We must be able to present the precious truth at the right time. We do not claim that in the doctrines sought out by those who have studied the word of truth, there may not be some error, for no man that lives is infallible; but if God has sent light, we want it; and God has sent light, and let every man be careful how he treats it. As the truth is proclaimed, men will say, "Be careful now, do not be too zealous, too positive; you want the truth." Of course we want the truth, and we want it as it is in Jesus. <RH, March 25, 1890 par. 7>

When Nathanael came to Jesus, Jesus exclaimed, "Behold, an Israelite indeed, in whom is no guile!" Nathanael said, "Whence knowest thou me?" Jesus answered, "When thou wast under the fig-tree, I saw thee." And Jesus will see us also in the secret places of prayer, if we seek him for light that we may know what is truth. Our brethren should be willing to investigate in a candid way every point of controversy. If a brother is teaching error, those who are in responsible positions ought to know it; and if he is teaching truth, they ought to take their stand at his side. We should all know what is being taught among us, for if it is truth, we need to know it. The Sabbath-school teacher needs to know it, and every Sabbath-school scholar ought to understand it. We are all under obligation to God to know what he sends to us. He has given directions by which we may test every doctrine,--"To the law and to the testimony; if they speak not according to this word, it is because there is no light in them." But if it is according to this test, do not be so full of prejudice that you cannot acknowledge a point when it is proved to you, simply because it does not agree with your ideas. Do not catch at every objection, however small, and make it as large as possible, and preserve it for future use. No one has said that we shall find perfection in any man's investigations, but this I do know, that our churches are dying for the want of teaching on the subject of righteousness by faith in Christ, and for kindred truths. <RH, March 25, 1890 par. 8>

No matter by whom light is sent, we should open our hearts to receive it in the meekness of Christ. But many do not do this. When a controverted point is presented, they pour in question after question without acknowledging, without admitting a point when it is well sustained. O may we act as men who want light! May God give us his Spirit day by day, and let the light of his countenance shine upon us, that we may be learners in the school of Christ. <RH, March 25, 1890 par. 9>

April 1, 1890 Repentance the Gift of God.

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By Mrs. E. G. White.
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There are many who have erroneous ideas in regard to the nature of repentance. They think that they cannot come to Christ unless they first repent, and that repentance prepares them for the forgiveness of their sins. It is true that repentance does precede the forgiveness of sins; for it is only the broken and contrite heart that will feel the need of a Saviour. But must the sinner wait until he has repented before he can come to Jesus? Is repentance to be made an obstacle between the sinner and the Saviour? Jesus has said, "And I, if I be lifted up from the earth, will draw all men unto me." Christ is constantly drawing men to himself, while Satan is as diligently seeking by every imaginable device, to draw men away from their Redeemer. Christ must be revealed to the sinner as the Saviour dying for the sins of the world; and as he beholds the Lamb of God on the cross of Calvary, the mysteries of redemption begin to unfold to his mind, and the goodness of God leads him to repentance. <RH, April 1, 1890 par. 1>

Although the plan of salvation calls for the deepest study of the philosopher, it is not too deep for the comprehension of a child. In dying for sinners, Christ manifested a love that is in comprehensible; and in beholding this love, the heart

is impressed the conscience is aroused, and the soul is led to inquire, "What is sin, that it should require such a sacrifice for the redemption of its victim?" John, the beloved disciple, declares that "whosoever committeth sin transgresseth also the law; for sin is the transgression of the law." The apostle Paul instructed men in regard to the plan of salvation. He declares, "I kept back nothing that was profitable unto you, but have showed you, and have taught you publicly, and from house to house, testifying both to the Jews, and also to the Greeks, repentance toward God, and faith toward our Lord Jesus Christ." John, speaking of the Saviour says, "Ye know that he was manifested to take away our sins; and in him is no sin." <RH, April 1, 1890 par. 2>

The living oracles do not teach that the sinner must repent before he can heed the invitation of Christ: "Come unto me, all ye that labor and are heavy laden, and I will give you rest." Men must come to Christ because they see him as their Saviour, their only helper, that they may be enabled to repent; for if they could repent without coming to Christ, they could also be saved without Christ. It is the virtue that goes forth from Christ that leads to genuine repentance. Peter makes the matter clear in his statement to the Israelites, when he says, "Him hath God exalted with his right hand to be a Prince and a Saviour, for to give repentance to Israel and forgiveness of sins." Repentance is as much the gift of Christ as is forgiveness, and it cannot be found in the heart where Jesus has not been at work. We can no more repent without the Spirit of Christ to awaken the conscience, than we can be pardoned without Christ. Christ draws the sinner by the exhibition of his love upon the cross, and this softens the heart, impresses the mind, and inspires contrition and repentance in the soul. <RH, April 1, 1890 par. 3>

Paul says, "I was alive without the law once; but when the commandment came, sin revived, and I died." What was it that brought that commandment to the mind of Paul but the Comforter, which is the Holy Ghost, whom Jesus said, "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." Paul continues, "And the commandment which was ordained to life, I found to be unto death. For sin, taking occasion by the commandment, deceived me, and by it slew me. Wherefore the law is holy, and the commandment holy, and just, and good. Was then that which was good made death unto me? God forbid. But sin, that it might appear sin, working death in me by that which is good; that sin by the commandment might become exceeding sinful." <RH, April 1, 1890 par. 4>

Men sometimes become ashamed of their sinful ways, and give up some of their evil habits, before they are aroused to manifestly come to Christ; but it is the power of the gospel, the grace of Christ, that is drawing them to make reformation in their conduct. An influence of which they are unconscious works upon the soul, and the conscience is quickened, and the outward life is amended. And as Christ draws them to look upon his cross, to look upon him whom their sins have pierced, the commandment comes home to the conscience. The wickedness of their life, the deep-seated sin of the soul, is revealed to them. They begin to comprehend something of the righteousness of Christ, and exclaim, "Was all this love, all this suffering, all this humiliation demanded that we might not perish, but have everlasting life?" They then understand that it is the goodness of God that leadeth to repentance. A repentance such as this lies beyond the reach of our own powers to accomplish; it is obtained only from Christ, who ascended up on high, and has given gifts unto men. Christ is the source of every right impulse. He is the only one who can arouse in the natural heart enmity against sin. He is the source of our power if we would be saved. No soul can repent without the grace of Christ. The sinner may pray that he may know how to repent. God reveals Christ to the sinner, and when he sees the purity of the Son of God, he is not ignorant of the character of sin. By faith in the work and power of Christ, enmity against sin and Satan is created in his heart. Those whom God pardons are first made penitent. <RH, April 1, 1890 par. 5>

The pleasing fable that all there is to do is to believe, has destroyed thousands and tens of thousands, because many have called that faith which is not faith, but simply a dogma. Man is an intelligent, accountable being; he is not to be carried as a passive burden by the Lord, but is to work in harmony with Christ. Man is to take up his appointed work in striving for glory, honor, and immortality. God calls upon men for the use of every talent he has lent them, the exercise of every power he has given; for man can never be saved in disobedience and indolence. Christ wrestled in earnest prayer; he offered up his supplications to the Father with strong crying and tears in behalf of those for whose salvation he had left heaven, and had come to this earth. Then how proper, yea, how essential that men should pray and not faint! How important that they should be instant in prayer, petitioning for the help that can come only from Christ our Lord! If you will find voice and time to pray, God will find time and voice to answer. <RH, April 1, 1890 par. 6>

Some of our brethren have expressed fears that we shall dwell too much upon the subject of justification by faith, but I hope and pray that none will be needlessly alarmed; for there is no danger in presenting this doctrine as it is set forth in the Scriptures. If there had not been a remissness in the past to properly instruct the people of God, there would not now be a necessity of calling especial attention to it. Some of our brethren are not receiving the message of God upon this subject. They appear to be anxious that none of our ministers shall depart from their former manner of teaching the good old doctrines. We inquire, Is it not time that fresh light should come to the people of God, to awaken them to

greater earnestness and zeal? The exceeding great and precious promises given us in the Holy Scriptures have been lost sight of to a great extent, just as the enemy of all righteousness designed that they should be. He has cast his own dark shadow between us and our God, that we may not see the true character of God. The Lord has proclaimed himself to be "merciful and gracious, long-suffering, and abundant in goodness and truth." <RH, April 1, 1890 par. 7>

Several have written to me, inquiring if the message of justification by faith is the third angel's message, and I have answered, "It is the third angel's message in verity." The prophet declares, "And after these things I saw another angel come down from heaven, having great power; and the earth was lightened with his glory." Brightness, glory, and power are to be connected with the third angel's message, and conviction will follow wherever it is preached in demonstration of the Spirit. How will any of our brethren know when this light shall come to the people of God? As yet, we certainly have not seen the light that answers to this description. God has light for his people, and all who will accept it will see the sinfulness of remaining in a lukewarm condition; they will heed the counsel of the True Witness when he says, "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, April 1, 1890 par. 8>

The Church is presented as standing in a self-satisfied, pleased, proud, independent position, ignorant of her destitution and wretchedness. By her attitude she says, "I am rich, and increased with goods, and have need of nothing." How many who claim to be keeping the commandments of God are in this position today! The charge against the Church is, "Thou art lukewarm, and neither cold nor hot." But while many may be satisfied with their lukewarm condition, the Lord is far from pleased, and declares that unless you are zealous and repent, he will spue you out of his mouth. But he warns you, he entreats you. He says, "Thou 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." <RH, April 1, 1890 par. 9>

The gold that Jesus would have us buy of him is gold tried in the fire; it is the gold of faith and love, that has no defiling substance mingled with it. The white raiment is the righteousness of Christ, the wedding garment which Christ alone can give. The eye-salve is the true spiritual discernment that is so wanting among us, for spiritual things must be spiritually discerned. <RH, April 1, 1890 par. 10>

To our brethren who are standing in this self-confident, self-satisfied position, who talk and act as if there was no need of more light, we want to say that the Laodicean message is applicable to you. Many professed Christians are without Christ because they refuse to weave his principles of truth into their life. The word of God declares, "Blessed are they which do hunger and thirst after righteousness; for they shall be filled." We should pray earnestly and inquire with sincere hearts as to what the will of the Lord is, that we may be ready to receive the blessing we so much need. <RH, April 1, 1890 par. 11>

We must have oil in our vessels with our lamps, and not be like the foolish virgins of the parable whose lamps went out as they slumbered and slept, and who had no oil to replenish them, and so failed to be ready to meet the bridegroom. We should seek for a living experience, and obtain the grace of Christ. We need his love and gentleness; we need our faith revived. Let no one disregard the counsel of God, but let us all buy of him gold, and white raiment, and plead for the anointing of his Holy Spirit. Jesus desires us to have a personal knowledge of the truth, and we should search the heart carefully, critically, cease to do evil, and learn to do well. Jesus says, "As many as I love, I rebuke and chasten; be zealous therefore, and repent." No one should feel like rebelling, like standing in defiance of God, because he rebukes you on account of your lukewarm condition and spiritual pride. God condescends to entreat you that he may talk with you, and invites you to open the door of the heart, that he may come in and sup with you, and you with him. 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." <RH, April 1, 1890 par. 12>

April 8, 1890 Constant Improvement Required.

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By Mrs. E. G. White.
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Those who are called of God to labor in word and doctrine should ever be learners in the school of Christ. They will never be in a condition where they will have no need of greater knowledge, where it will not be necessary for them to search for evidences of truth. There will be need of constant improvement, that as far as possible the workers for God may be ensamples to the flock, and do good to the souls that are brought under their influence. Those who do not feel

the importance of going on from strength to strength, will not grow in grace and in the knowledge of our Lord and Saviour Jesus Christ. <RH, April 8, 1890 par. 1>

All heaven is interested in the work that is going on in the earth today. The angels look with interest upon those who are honored in having a part to act as co-laborers with God. When the servants of Christ have a realizing sense of the presence of One who is mighty to save, they will be filled with gratitude to God for the power of his grace, and they will make advancement in the divine life. The worker with God will have humble views of self as he thinks of the opportunities that have been wasted, and he will become more devoted in his service to the Master. Those who dedicate their all to Christ will learn how to win souls; for they will have a close connection with the Redeemer of the world.

<RH, April 8, 1890 par. 2>

The ministers of God are not to be content to remain in ignorance of the deep things of his word. Many do not make any progress in attaining knowledge; they are slothful servants, who do not realize the importance of the truth for this time. They fall easily under temptation, and are content to meet a low standard. They are not self-sacrificing, because they have not the spirit of Christ. They do not become more and more efficient in the work, because they do not become more and more intelligent in the Scriptures of truth. They do not seek to place themselves in harmony with the work of Christ in the heavenly sanctuary, where he is making an atonement for his people. While Christ is cleansing the sanctuary, the worshipers on earth should carefully review their life, and compare their character with the standard of righteousness. As they see their defects, they should seek the aid of the Spirit of God to enable them to have moral strength to resist the temptations of Satan, and to reach the perfection of the standard. They may be victors over the very temptations which seemed too strong for humanity to bear; for the divine power will be combined with their human effort, and Satan cannot overcome them. <RH, April 8, 1890 par. 3>

All heaven has been looking on with interest, ready to do whatever God might appoint, to help fallen men and women to become what God would have them. God will work for his children, but not without their co-operation. They must have indomitable energy, and a constant desire to become all that it is possible for them to be. They should seek to cultivate their powers and develop characters that will be meet for a holy heaven. Then and then only will the servants of God be bright and shining lights in the world. Then they will bring energy into their Christian life, for they will put all their powers to the task, and respond to the efforts that have been made to uplift, refine, and purify them, that they may shine in the courts above. They will bring all their powers under the control of the Spirit of God; they will study his word, and listen for his voice, to direct, encourage, strengthen, and advance them in their religious experience. They will not be childish and be turned aside by the temptations of Satan. They will deny themselves, not appealing to their own sympathies, for they will be of a heroic spirit. They will hoard up the great and precious truths of God's word; they will feed upon them, and grow into strong, well-developed men and women in Christ, sons and daughters of God. The greatness of the truth which they contemplate will expand the mind and elevate the character. They will not be novices in the understanding of God's word, nor dwarfs in religious experience. Conflict with the enemies of truth will not shatter them nor weaken their energies; it will only serve to drive them nearer to Him who is mighty to save. They will receive the discipline that will give efficiency to all their faculties. Heaven will be brought near to them in sympathy and co-operation, and they will be indeed a spectacle to the world, to angels and to men; for they will be marked characters on account of their purity, their strength of purpose, their firmness, their usefulness in the world. <RH, April 8, 1890 par. 4>

Those who are finally victorious will have seasons of terrible perplexity and trial in their religious life; but they must not cast away their confidence, for this is a part of their discipline in the School of Christ, and it is essential in order that all dross may be purged away. The servant of God must endure with fortitude the attacks of the enemy, his grievous taunts, and must overcome the obstacles which Satan will place in his way. Satan will seek to discourage the followers of Christ, so that they may not pray or study the Scriptures, and he will throw his hateful shadow athwart the path to hide Jesus from the view, to shut away the vision of his love, and the glories of the heavenly inheritance. It is his delight to cause the children of God to go shrinkingly, tremblingly, and painfully along, under continual doubt. He seeks to make the pathway as sorrowful as possible; but if you keep looking up, not down at your difficulties, you will not faint in the way, you will soon see Jesus reaching his hand to help you, and you will only have to give him your hand in simple confidence, and let him lead you. As you become trustful, you will become hopeful. <RH, April 8, 1890 par. 5>

Jesus is the light of the world, and you are to fashion your life after his. You will find help in Christ to form a strong, symmetrical, beautiful character. Satan cannot make of none effect the light shining forth from such a character. The Lord has a work for each of us to do. He does not provide that we shall be sustained by the influence of human praise and petting; he means that every soul shall stand in the strength of the Lord. God has given us his best gift, even his only begotten Son, to uplift, ennoble and fit us, by putting on us his own perfection of character, for a home in his kingdom. Jesus came to our world and lived as he expects his followers to live. If we are self-indulgent, and too lazy to

put forth earnest effort to co-operate with the wonderful work of God, we shall meet with loss in this life, and loss in the future, immortal life. <RH, April 8, 1890 par. 6>

God designs that we shall work, not in a despairing manner, but with strong faith and hope. As we search the Scriptures, and are enlightened to behold the wonderful condescension of the Father in giving Jesus to the world, that all who believe on him should not perish but have everlasting life, we should rejoice with joy unspeakable and full of glory. Everything that can be gained by education, God means we shall use for the advancement of the truth. True, vital godliness must be reflected from the life and character, that the cross of Christ may be lifted up before the world, and the value of the soul be revealed in the light of the cross. Our minds must be opened to understand the Scriptures, that we may gain spiritual power by feeding upon the bread of heaven. <RH, April 8, 1890 par. 7>

April 15, 1890 I Will Keep Thee From the Hour of Temptation.

*[Sermon at Battle Creek, Mich.]

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By Mrs. E. G. White.
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Text: "Because thou hast kept the word of my patience, I also will keep thee from the hour of temptation, which shall come upon all the world, to try them that dwell upon the earth." <RH, April 15, 1890 par. 1>

These words are important and solemn, and it would be profitable to us should we take them home with us, and search the Scriptures in reference to their true meaning. The hour of temptation is to come upon all the world, to try them that dwell upon the earth; and although we do not wish to make a time of trouble for ourselves, nor do we wish to groan over trials in the future, still we should be so closely connected with God that we shall not fall under the temptation when it does come. "Who is among you that feareth the Lord, that obeyeth the voice of his servant, that walketh in darkness, and hath no light? let him trust in the name of the Lord, and stay upon his God." <RH, April 15, 1890 par. 2>

The Lord will raise up a standard for us against the enemy. We should believe that we have a helper in God, that we shall not be afraid, we shall not be filled with wonder and amazement; for we know that the God of Israel has been with his people from the very first--from the very infancy of this world God has been with his obedient children. We must show that we have confidence in God, and make it manifest to the world that we can trust him because we believe in him. His word is pledged that there shall no temptation come upon us, but that help shall be provided to sustain us. "There hath no temptation taken you but such as is common to man: but God is faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation also make a way to escape, that ye may be able to bear it." <RH, April 15, 1890 par. 3>

We should be watching unto prayer. Just as surely as we do watch and pray, we shall know who is our helper. "Then shalt thou call, and the Lord shall answer; thou shalt cry, and he shall say, Here I am." He is ready to strengthen us; and may the Lord give you grace day by day, that you may be able to withstand the storm that is coming, for it will try your spiritual hope to the very uttermost. If your hope is in man, you are lost; if in Jesus, who is the Rock of Ages, your salvation is sure. He has said, "Behold, I send you forth as sheep in the midst of wolves: be ye therefore wise as serpents, and harmless as doves. But beware of men: for they will deliver you up to the councils, and they will scourge you in their synagogues: and ye shall be brought before governors and kings for my name's sake, for a testimony against them and the Gentiles. But when they deliver you up, take no thought how or what ye shall speak; for it shall be given you in that same hour what ye shall speak. For it is not ye that speak, but the Spirit of your Father that speaketh in you. And the brother shall deliver up the brother to death, and the father the child: and the children shall rise up against their parents, and cause them to be put to death. And ye shall be hated of all men for my name's sake: but he that endureth to the end shall be saved." We ought to be thankful that these words are left on record. Every child of God that is brought into difficulty and trial because of his faithfulness to Jesus, may claim the promise, and will receive sufficient grace for every emergency. <RH, April 15, 1890 par. 4>

We are only selfishly wise when we plan for the future, and make resolutions and bring them in, and we ourselves arrange matters, as we think in all wisdom; for in so doing we are in danger of getting in the way of the Lord. Stand out of the way with your many resolutions, and when the time comes for God to bring his people into trying places to test and prove them, he will help them, and he will not fail or be discouraged, but will be a present help in trouble. <RH, April 15, 1890 par. 5>

We read in the Scriptures, "But beware of men: for they will deliver you up to the councils, and they will scourge you in their synagogues: and ye shall be brought before governors and kings for my name's sake, for a testimony against

them and the Gentiles." Kings, governors, and councils are to have a knowledge of the truth through your testimony. This is the only way in which the testimony of light and truth can reach men of high authority. "But when they deliver you up, take no thought how or what ye shall speak: for it shall be given you in that same hour what ye shall speak. For it is not ye that speak, but the Spirit of the Father that speaketh in you." Christ stood by the side of Luther, and by the side of all the Reformers whom he commissioned to go forth and make aggressive moves to advance the message of God in our world. He did not send them forth alone. Jesus has promised to be at your right hand. What a gracious promise is this, and it will be fulfilled; for he is faithful that hath promised. Jesus is yours, and all things in heaven and earth are his, and yours because you believe in him. <RH, April 15, 1890 par. 6>

We should become acquainted with the Bible. We are required to become diligent Bible students, lest we be found adopting error for truth. We want the truth as it is in Jesus. He says, "It is not ye that speak, but the Spirit of the Father that speaketh in you." You need not be surprised that God will flash the knowledge obtained by diligent searching of the Scriptures, into your memory at the very time when it is needed. But if you let the precious moments of probationary time pass, and neglect to fill your minds and the minds of your children with the gems of truth, if you are not acquainted with the words of Christ, if you have never tested the power of his grace in trial, you cannot expect that the Holy Spirit will bring Christ's words to your remembrance. We are to serve God daily with our undivided affection, and then trust him. <RH, April 15, 1890 par. 7>

We read, "And the brother shall deliver up the brother to death, and the father the child: and the children shall rise up against their parents, and cause them to be put to death. And ye shall be hated of all men for my name's sake: but he that endureth to the end shall be saved." You must carry Christ with you to the very close of probationary time, and let no man take your crown; keep an eye single to the glory of God, and stand as did Paul, believing that God has power to keep that which has been committed to his trust against that day. In believing that God will keep that which has been committed to his trust, we show confidence in our Lord and Saviour Jesus Christ. But we desire you to understand what you are to do at the present time. You are to keep your eye single to the glory of God. There is too much talk and too little prayer. A great deal more is spoken of things that we think we know and understand, than should be spoken, because our knowledge is only superficial. There should be more humble trust and confidence in our Saviour. We should have the simplicity of Christ; we want to be like him, having our lives hid with Christ in God, that "when Christ who is our life, shall appear, then shall ye also appear with him in glory." <RH, April 15, 1890 par. 8>

We expect trials to come in these last days; we are not looking for anything else; but may God give us grace that we may endure the trials when they do come, and not faint under persecution. We do not desire to be in a position where we shall have no strength at that time. Then let us become acquainted with God now. Many in this congregation are ignorant of God's grace and power and matchless love, because they have allowed the enemy to do just what he designed to do--to intercept himself between them and their God. <RH, April 15, 1890 par. 9>

There will be an effort made to unsettle the faith of every believer in present truth. Since Satan fell from heaven, he has been trampling underfoot the word of God, and putting something of his own devising in its place. His work has been accepted as the work of God. When the legislature frames laws which exalt the first day of the week, and put it in the place of the seventh day, the device of Satan will be perfected. <RH, April 15, 1890 par. 10>

If man had always kept the Sabbath of the fourth commandment, there never would have been an atheist or an infidel in the world. Through the fourth commandment, the attention of men is called to the power of the infinite hand that placed the stars in the firmament. If they had obeyed this commandment, they would have worshiped God, as they looked at the sun that rules the day, and the moon which rules the night. Everything in nature,--the tints and coloring that he has given to every opening bud and every blooming flower, the lofty tree, the grass that clothes the earth in its green mantle, would have spoken to the soul, bidding us to remember God and the commandment in which he says that he created all these in six days and rested on the seventh day, and hallowed the Sabbath day which he had made. He blessed man, and gave the Sabbath to him to be observed as a memorial of his creative power. But Satan has come in, and shown himself the decided enemy of man, and he seeks to make of none effect the work of God, and get in every conceivable thing of human origination, to hide God and his glory from our sight. The man of sin, it is declared in Daniel, "shall think to change times and laws," And is not this very work done now? Is he not seeking to change times and laws? <RH, April 15, 1890 par. 11>

He cannot do this, because God's holy law is as unchangeable as his throne, and is from everlasting to everlasting. Christ has said, "Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled." But the question of Sabbath and Sunday observance is to be agitated everywhere, and the deceptions of Satan will flood the world. The man of sin has instituted a spurious sabbath, and the Protestant world has taken this child of the papacy and cradled and nurtured it. Satan means to make all nations drink of the wine of the wrath of the fornication of Babylon. Men are binding themselves together in bonds of union to show their disloyalty to the God of heaven. The

first day of the week is to be exalted and presented to all for observance. Shall we be partakers of this cup of abomination? Shall we bow to the authorities of earth and despise God? The powers of darkness have been gathering their forces to bring this crisis about in the world, so that the man of sin may exalt himself above God. God does not force the conscience of any man, but the powers of darkness have been trying to compel the consciences of men ever since Abel fell under the murderous blow from the hand of pitiless Cain because Abel's works were righteous and his own were sinful. God had respect unto the offering of Abel, but he had no respect for Cain's offering, and this made Cain very angry, and the Lord said, "Why art thou wroth? and why is thy countenance fallen? If thou doest well, shalt thou not be accepted? And if thou doest not well, sin lieth at the door." God was not at fault that Cain's offering was not respected. It was valueless because it was destitute of the thing that gave it virtue, and that was the blood that was to be shed for the sins of the world,--the blood of Jesus Christ. <RH, April 15, 1890 par. 12>

Satan is ever seeking to bring about a state of things in which righteousness may be termed unrighteousness, and unrighteousness righteousness. What are we to do?--We are to keep in living connection with the God of heaven, ranking in his army and under his banner, and we cannot afford to be in such gross blindness that we cannot discern truth from error. We want to know what is truth. Many say, "The whole world is keeping the first day of the week, and do you think that all the great and good men are in error?" God is going to bring around a condition of things where the good men and the men in authority will have an opportunity to know what is truth indeed. And because a people will not bow the knee to the image, and receive the mark of the beast in the hand or the forehead, but will stand to the truth because it is truth, there will be oppression, and an attempt to compel the conscience; but those who have known the truth will be afraid to yield to the powers of darkness. God has a people who will not receive the mark of the beast in their right hand or in their forehead. God has a place for his people to fill in this world, to reflect light. You are God's sentinels. Christ says of his people, "Ye are the light of the world. A city that is set on a hill cannot be hid." We are to stand the trial and test of persecution because of allegiance to the truth. Not a move has been made in exalting the idol sabbath, in bringing around Sunday observance through legislation, but Satan has been behind it, and has been the chief worker; but the conscience should not be compelled even for the observance of the genuine Sabbath, for God will accept only willing service. The question is asked, Shall we not obey the powers that be?--Yes, when they are in harmony with the higher powers that be. God made his law for all the universe. He created man, he gives the bounteous provisions of nature, holds our breath and life in his hand. He is to be recognized, his law honored, before all the great men and the highest earthly powers. <RH, April 15, 1890 par. 13>

April 22, 1890 "I Will Keep Thee From the Hour of Temptation."

*[Continuation of sermon in last week's issue.]

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By Mrs. E. G. White.
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After the crucifixion and resurrection of Jesus, the Jews, the priests, and the rulers of this world expected to see the disciples of Christ cast down and discouraged, because their Lord had been put to death. The disciples might have reasoned that they were in danger, and that they would better go out of Jerusalem; some might have said, "Do not stay there, but if you do stay, do not mention the name of Christ; for he is regarded as an impostor." But Christ had said, "Tarry ye in the city of Jerusalem until ye are endued with power from on high." After the outpouring of the Holy Spirit, they were to begin their work in Jerusalem, and let it extend from this city to the uttermost parts of the earth. Did any one lose his life in exalting Jesus before the people? Was any one killed?--Yes, Stephen was killed. Their enemies expected that terror would come upon the disciples, and that they would be afraid to speak the message of God. But hear what Peter says: "Ye men of Israel, hear these words; Jesus of Nazareth, a man approved of God among you by wonders and miracles and signs, which God did by him in the midst of you as ye yourselves also know: him being delivered by the determinate counsel and foreknowledge of God, ye have taken, and by wicked hands have crucified and slain: whom God hath raised up, having loosed the pains of death: because it was not possible that he should be holden of it." <RH, April 22, 1890 par. 1>

God wants his witnesses to present the genuine in contrast to that which is false. There were many converted under Peter's preaching, and it greatly disturbed the people; and as they spake to the people, the Sadducees came upon them. The disciples remembered the falsehood which these great, and supposedly good men had so zealously circulated,--that the disciples had stolen him away by night while the Roman guard slept. Can you be surprised that the Sadducees were

grieved because those who believed, preached the resurrection of the man they had murdered, when the number of those who believed was about five thousand? The seed that Christ had been sowing while he was on earth, sprang up. Many were waiting for this God-given testimony to come from the disciples in reference to Christ and his resurrection, and they believed when they heard it; for it revived the testimony they had heard from the lips of Jesus, and they took their stand in the ranks of those who believed the gospel of Christ. <RH, April 22, 1890 par. 2>

We have on record another testimony that proves the boldness of the disciples. When Peter and John had bidden the paralytic arise in the name of Jesus, and he had been healed, the people were amazed; and the Scripture says, "And when Peter saw it, he answered unto the people, Ye men of Israel, why marvel ye at this? or why look ye so earnestly on us, as though by our own power or holiness we had made this man to walk? The God of Abraham, and of Isaac, and of Jacob, the God of our fathers, hath glorified his Son Jesus; whom ye delivered up, and denied him in the presence of Pilate, when he was determined to let him go. But ye denied the Holy One and the Just, and desired a murderer to be granted unto you: and killed the Prince of life, whom God hath raised from the dead; whereof we are witnesses. And his name, through faith in his name, hath made this man strong, whom ye see and know; yea, the faith which is by him hath given him this perfect soundness in the presence of you all. And now, brethren, I wot that through ignorance ye did it, as did also your rulers. But those things, which God before had showed by the mouth of all his prophets, that Christ should suffer, he hath so fulfilled." <RH, April 22, 1890 par. 3>

"And as they spake unto the people, the priests, and the captain of the temple, and the Sadducees, came upon them, being grieved that they taught the people, and preached through Jesus the resurrection from the dead. And they laid hands on them, and put them in hold unto the next day: for it was now eventide. Howbeit many of them which heard the word believed; and the number of the men was about five thousand. And it came to pass on the morrow, that their rulers, and elders, and scribes, and Annas the high-priest, and Caiaphas, and John, and Alexander, and as many as were of the kindred of the high-priest, were gathered together at Jerusalem. And when they had set them in the midst, they asked, By what power, or by what name, have ye done this? Then Peter, filled with the Holy Ghost, said unto them, Ye rulers of the people, and elders of Israel, if we this day be examined of the good deed done to the impotent man, by what means he is made whole; be it known unto you all, and to all the people of Israel, that by the name of Jesus Christ of Nazareth, whom ye crucified, whom God raised from the dead, even by him doth this man stand here before you whole." The disciples were not afraid to proclaim the truth. They expected that they would be persecuted. "*Whom ye crucified.*" Why did they not keep that back?--Because it was a testimony that they were to bear before the great men of the earth. "This is the stone which was set at naught of you builders, which is become the head of the corner. Neither is there salvation in any other; for there is none other name under heaven given among men, whereby we must be saved. Now when they saw the boldness of Peter and John, and perceived that they were unlearned and ignorant men, they marveled; and they took knowledge of them, that they had been with Jesus." Then they asked in this council, "What shall we do to these men?" I expect that this question will be asked many times in reference to those who keep the commandments of God in these days of peril as time is about to close. The priests acknowledged that a notable miracle had been wrought, but they said, "That it spread no further among the people, let us straightly threaten them, that they speak henceforth to no man in this name. And they called them, and commanded them not to speak at all nor 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 which we have seen and heard. So when they had further threatened them, they let them go, finding nothing how they might punish them, because of the people; for all men glorified God, for that which was done. For the man was above forty years old, on whom this miracle of healing was showed. And being let go, they went to their own company, and reported all that the chief priests and elders had said unto them. And when they heard that, they lifted up their voice to God with one accord, and said, Lord, thou art God, which hast made heaven, and earth, and the sea, and all that in them is." They said, "Lord, thou art God," and we shall have to say the same thing. <RH, April 22, 1890 par. 4>

When the authorities come between us and God, we shall receive help if we only trust in him as did the patriarchs, prophets, and apostles, and with them we shall be able to say, "Lord, thou art God, which hast made heaven, and earth, and the sea, and all that in them is." But while we trust in God, no one should be presumptuous; and that we may not take an unwise course, we should pray constantly. We should not rush into danger unless God sends us there; nor should we call our brethren cowards because they are cautious in their plans that they may not unnecessarily provoke the rulers and powers of the earth. What was the strength of those who in the past have suffered imprisonment and death for Christ's sake?--It was union with God, union with the Holy Spirit, union with Christ. They had fellowship with God and with his Son, and the multitude that believed were of one mind and one soul. We may safely seek to be of one accord in doctrine and spirit, and if this were done, we would be in harmony with God's will. If selfishness and pride and vanity and evil surmising were put away, we would become strong in God, and the door of our heart would

be open for the entrance of Christ; the baptism of the Holy Ghost would fall upon us, and we should be filled with all the fullness of God. Then we should know what is the length and depth and breadth and height of the love of God which passeth knowledge,--we should know something of the mystery of godliness. We would be able to speak, as did Peter and John, of the things which we had seen and heard. What we need is a living experience in the things of God. We need the transforming grace of Christ to bring into subjection every thought of the mind, every power of the intellect. The physical, mental, and spiritual powers should be under the control of the God of heaven who gives us life, who gives us food, who gives us every blessing. He is the God of Israel, therefore we will accept him, and him alone will we serve. <RH, April 22, 1890 par. 5>

We read in the Acts of the Apostles that after the miracle at the temple gate, many signs and wonders were wrought, and many were healed. "Then the high-priest rose up, . . . and all they that were with him, . . . and were filled with indignation." Why?--Because the great adversary of God and man was provoked that he could not hold his captives in torment, and that Christ was doing the very work that he had declared in Nazareth he would do. He had said, "The Spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor; he hath sent me to heal the brokenhearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised, to preach the acceptable year of the Lord." <RH, April 22, 1890 par. 6>

And then they shut the disciples up in a prison, that the message of God should no longer be given to the people, but the angel of the Lord was there. All heaven was looking upon them then, and the angels are now looking upon those who are living at this closing period of earth's history. The angel of the Lord came by night to the servants of God, and said, "Go, stand and speak in the temple to the people all the words of this life." Here was an order directly contrary to the command given by the potentates of the earth. But the direction of the angel was from the highest court in the universe. Did the apostles say to the angel, "We cannot do this until we have consulted the magistrates, and received permission of them?"--No; God had said "Go," and they went forth to speak according to his commandment. In the morning their enemies called a council, and sent to the prison that they might be brought before them, but when the officers found them not, they said, "The prison truly found we shut with all safety, . . . but when we had opened, we found no man within." The angel of God could take them through the prison walls, and they had no power to hold them. We have the same God today, and he works on the same plan. When they said the prison was shut, the chief priest doubted the keeper. God was working and the enemy was working, and the battle was waged between the God of heaven and the powers that be. Then the captain sent the officers and had them brought, because they feared the people, and when they were before the council, the high-priest asked, "Did not we straitly command you, that ye should not teach in his name? and, behold, ye have filled Jerusalem with your doctrine." Then the apostles answered, "We ought to obey God rather than men." We ought to be obedient to all the laws of our country, except when those laws come in collision with the law of God, and then we must obey God, irrespective of everything else. <RH, April 22, 1890 par. 7>

"Then stood there up one in the council, a Pharisee, named Gamaliel, a doctor of the law, had in reputation among all the people, and commanded to put the apostles forth a little space; and said unto them, Refrain from these men, and let them alone: for if this counsel or this work be of men, it will come to naught. But if it be of God, ye cannot overthrow it; lest haply ye be found even to fight against God. And to him they agreed: and when they had called the apostles, and beaten them, they commanded that they should not speak in the name of Jesus, and let them go. And they departed from the presence of the council, rejoicing that they were counted worthy to suffer shame for his name. And daily in the temple, and in every house, they ceased not to teach and preach Jesus Christ." <RH, April 22, 1890 par. 8>

April 29, 1890 "I Will Keep Thee From the Hour of Temptation."

*[Conclusion of sermon in last two issues.]

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By Mrs. E. G. White.
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God has the same power to bestow upon us as he gave to his people anciently, and he will give it to his people now, if we do not choose our own ways but God's ways. Let God take care of his people, and teach and direct them, and let man keep his plans out of the way. We would not lessen the courage of God's people, and be in a position where we shall dishonor the God of heaven, instead of glorifying him. There are many things brought to view in the Scriptures that will help us. James was killed, and because the enemies of the gospel saw that it pleased the Jews, they were going to take Peter, but they did not, because the Lord took charge of him. They killed Stephen, but the angel of the Lord

opened the prison doors for Peter, for "prayer was made without ceasing of the church unto God for him." There is your work. Pray as you have never prayed before; and if you spend nights in prayer, and learn to trust God, you will have an intelligent experience. It was by praying without ceasing that Peter gained the victory, and when the angel went to bring him out, Peter was bound with two chains, and, behold, the angel of the Lord came forth, and smote Peter on the side, and said, "Rise up quickly." <RH, April 29, 1890 par. 1>

All the ruler's expectations failed because the same mighty agent that Joshua summoned when he was to bring down the walls of Jericho, was with the men who were bound with chains. When Peter returned to his brethren, a free man, he found them praying, and this is the key to his deliverance,--they were praying. He knocked at the gate, but the maid who came to open it, ran back to the house in great astonishment without letting him in. They did not think that Peter was to be released from the prison. They had expected a deliverance of a different order, but God worked in his own way and after his own counsel, and brought him to the very door of those who were praying for him. <RH, April 29, 1890 par. 2>

We should seek to understand how God works. He wrought for his servants and released them from prison. They did not say, "If I can only get out of this place, I will never speak of Christ again," no, for Jesus was in their hearts, and they were happy. God is always by the side of his people, and he never leaves them,--he never gives a trial to his children but he will be there to help; he knows just what they can bear, and he does not give them any more than they can bear. If they fail, it is because they do not in faith bring their difficulties to God as to one who will help them. God does not forsake. No one fails because God leaves him to perish. When men fail, it is because they do not avail themselves of the provisions which God has made; they do not trust in the Lord. <RH, April 29, 1890 par. 3>

When Paul and Silas were left with bleeding backs and with their feet in the stocks, they did not lament over their situation, but sang glory to God. A different note sounded in the prison from any ever heard there before. The keeper had heard cursing and swearing and blasphemy, but he had never heard the praises of God resounding through the halls; for he himself was an unconverted man. The suffering servants of God continued to send up their notes of thanksgiving, and they echoed in heaven; and the angels of God, as they caught the strain, came to their aid with a mighty tread, and the prison was shaken, and the apostles were loosed from their bands, and the light of the glory of God shone in the prison, and every man's bands were loosed, and the jailers found the doors open. The record says that the jailer drew out his sword, and would have killed himself, supposing that the prisoners had fled; but Paul cried out with a loud voice, saying, "Do thyself no harm; for we are all here. Then he called for a light, and sprang in, and came trembling, and fell down before Paul and Silas, and brought them out, and said, Sirs, what must I do to be saved?" <RH, April 29, 1890 par. 4>

How do we know but that this persecution came upon the servants of God in order that souls might be saved in that prison? God worked for his people in the past, he manifested his power in their behalf when they were in emergencies. If we let human counsel prevail, and arrange our plans so that God cannot work for us, we may expect to get into difficulties. May God help us to come to our senses. We have had little enough faith in the past, and we do not want to crush out the least particle of the faith that still lives. <RH, April 29, 1890 par. 5>

Let us inspire our people with faith that they may stand firm for the right in whatever situation they may be placed. There is no necessity for thinking that we cannot endure persecution; we shall have to go through terrible times. I am going to stand at my post of duty, brethren, and I hope that you will give your brethren a chance to stand at their post of duty till the Master shall come. <RH, April 29, 1890 par. 6>

When Stephen was called upon to suffer for Christ's sake, he did not waver. He read his fate in the cruel faces of his persecutors, and he did not hesitate to give to them the last message which he was to bear to men. He looked up and said, "I see the heavens opened, and the Son of man standing on the right hand of God." All heaven was interested in this case. Jesus, rising from the throne of his Father, was leaning over, looking upon the face of his servant, and imparting to his countenance the beams of his own glory, and men were astonished as they saw Stephen's face lighted up as if it had been the face of an angel. The glory of God shone upon him, and while he was beholding the face of his Lord, the enemies of Christ stoned him to death. Would we not think that a hard death to die? But the fear of death was gone, and his last breath was spent in petitioning the Lord to forgive his persecutors. <RH, April 29, 1890 par. 7>

Jesus has made it as easy as he possibly can for his children, and he wants us to follow in his footsteps; for if we do, we shall be partakers of Christ and his glory. <RH, April 29, 1890 par. 8>

No law has ever been made to exalt the idol sabbath but that Satan has taken a leading part in its enactment and its enforcement. Every law for the elevation of Sunday has a direct reference to the fourth commandment. Every move that has been made to enforce its observance, is for the purpose of exalting the man of sin above God and above all that is worshiped. Satan would have us exalt the idol sabbath, but we cannot do it, for it would be disloyalty to God. In the face of Nebuchadnezzar's decree of death, the three Hebrew children refused to bend the knee, preferring to be cast into the fiery furnace rather than bow to the golden image. They declared they were not careful to answer the king, and said,

"If it be so, our God whom we serve is able to deliver from the burning fiery furnace, and he will deliver us out of thine hand, O king. But if not, be it known unto thee, O King, that we will not serve thy gods, nor worship the golden image which thou hast set up." <RH, April 29, 1890 par. 9>

They were thrown into the burning fiery furnace, but the Lord was with them. The king looked into the furnace, and said, "Lo, I see four men loose, walking in the midst of the fire, and they have no hurt; and the form of the fourth is like the Son of God." Angels of the Lord were watching by the side of the faithful three. God wished to show to the nations of the world who was the great I AM, the God of the heavens, the ruler of the universe, who alone was to be worshiped. Did not the Hebrews break the law of the king?--Yes, but the law of God was first to be obeyed. <RH, April 29, 1890 par. 10>

Now, brethren, we are coming to the crisis. Let us stand the test manfully, grasping the hand of Infinite Power. God will work for us. We have only to live one day at a time, and if we get acquainted with God, he will give us strength for what is coming tomorrow, grace sufficient for each day, and every day will find its own victories, just as it finds its trials. We shall have the power of the Highest with us; for we shall be clad with the armor of Christ's righteousness. We have the same God that has worked for his people in ages past. Jesus stands by our side, and shall we falter?--No, as the trials come, the power of God will come with them. God will help us to stand in faith on his word, and when we are united, he will work with special power in our behalf. <RH, April 29, 1890 par. 11>

May 6, 1890 Consecrated Workers Needed.

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By Mrs. E. G. White.
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A great work is to be done in the world, and those who have had advanced light and many opportunities, are under obligations to let their light shine forth to those who are in the darkness of error. Far less has been done in our city missions than might have been done, if the consecration necessary for real missionary work had existed. There has been a great outlay of means, and there is little to show for this expenditure. In order to do this work, the laborers have thought they must have many things provided for them, when they could have done just as good work in a more humble way. <RH, May 6, 1890 par. 1>

The Lord is in need of workers who will push the triumphs of the cross of Christ. Jesus calls for every sincere, loyal disciple to engage faithfully in his service. In every department of the cause of God, there is need of men and women who have sympathy for the woes of humanity; but such sympathy is rare. <RH, May 6, 1890 par. 2>

Those in charge of missions in large cities, should not seek to train the workers according to iron rules from which they cannot depart without placing themselves under censure. Order and regulation are essential in missions, especially in our city missions; but those who are in charge need to have discernment and quick perception, that they may study the character, and care for the health of the workers. They must not be like the Pharisees, "for they bind heavy burdens and grievous to be borne, and lay them on men's shoulders; but they themselves will not move them with one of their fingers." By following such a course, the leaders shun the part of the work which would bring them in contact with souls who need personal labor. Personal contact with those who need help would give them a knowledge of the difficulties under which the workers labor, and they would have the precious satisfaction that success brings to the faithful. When the spirit of Christ pervades the heart, a Christ-like yearning, an intensity of love for souls will absorb every other interest, and self will no longer be prominent. <RH, May 6, 1890 par. 3>

Some of the leaders have peculiar traits of character that lead them to make great mistakes by exalting a certain routine above weightier matters. To a set routine they sacrifice the higher and the more important interests, in the same cause, and for the advancement of the same work. Love, gratitude, and mercy need to be carefully cultivated. <RH, May 6, 1890 par. 4>

Christ said of the Pharisees, "Ye pay tithe of mint and anise and cummin, and have omitted the weightier matters of the law, judgment, mercy, and faith; these ought ye to have done, and not to leave the other undone." He who is wanting in the purer, nobler qualities of the soul,--mercy and the love of God,--will be deficient, and his deficiency will be seen in his works until he comes up on a higher, holier ground of action. Those in authority should not enforce rigid discipline upon the workers associated with them, for it is an easy matter, under certain circumstances brought about by such a course, for objectionable hereditary traits of character to be strengthened and developed. <RH, May 6, 1890 par. 5>

Men and women in responsible places, who are brought into connection with others, should exercise the love and discrimination which their position and the work of God require. Then the motives will be high and Christ-like, and the objectionable features in the character that circumstances made so favorable for exhibition, will be transformed. When

selfish traits of character are constantly indulged, it hinders the sympathy of Christ from pervading the soul, and men become overbearing in their natures and in their dealings with others; but the love of Jesus, when cherished in the soul, will become stronger than the masterful passions of the human heart. Every one who is under the influence of the Spirit of God, will become transformed by his grace. It is our privilege to bring the love of Jesus into our lives while in our associations with those for whom Christ died. Even if not sympathetic by nature, every true Christian will manifest love, the crowning grace of all graces. Says the Saviour, "By this shall all men know that ye are my disciples, if ye have love one to another." Love is fruit of the richest, purest flavor, and the actions that flow from high and holy motives tend to the development and enlargement of personal piety; they give evidence that our faith and practice, though not in harmony with the Christian world, are not contrary to the law and to the testimony. Jesus said of his followers, "Ye shall know them by their fruits." <RH, May 6, 1890 par. 6>

Inquire prayerfully, while you search the Scriptures diligently, "What service has the Lord enjoined upon me?" One thing is certain, we must keep the way of the Lord, and not imagine our own ways perfect. Individually, we must place ourselves in a position not to command, but to act; to do something and to do it now. Those who are connected with the work of God as leaders in some special place, are under the same obligation to be as diligent in their line of duty, as they require others to be in their line. When they know by experience the various difficulties to be overcome, they will not expect too much of others. As they impart instruction to others in practical godliness, they will gain a better knowledge of how to educate others to work. It requires wisdom from God to devise methods, to lift the burdens of perplexity, and to vary plans to make them more successful in reaching souls under different circumstances. We are fearfully behind in the improvement of our intrusted talents. The religion of the Bible alone is able to save the soul. <RH, May 6, 1890 par. 7>

While we are encased in self-righteousness, and trust in ceremonies, and depend on rigid rules, we cannot do the work for this time. We must rise above the frosty atmosphere in which we have hitherto lived, and with which Satan would surround our souls, and breathe in the hallowed atmosphere of heaven. Could we now leave the cold, traditional sentiments which hinder our advancement, we would view the work of saving souls in an altogether different light. Our eyes would be opened to see opportunities; our faith would stand the test of trial, and we would not wait for every obstacle to be removed before we would trust the word of God. How many of us believe the word of God? How many are giving self without reserve to his service, sinking their ways and their spirit into God's ways and his Spirit? Are we doing missionary work in the spirit of Jesus? or, having eyes, see we not? and having ears, hear we not? <RH, May 6, 1890 par. 8>

The Lord has made us as a people the depositaries of his truth; this truth is fraught with eternal interests, and yet we are spiritually dead. We do not realize the situation in which we are placed. We are to be light-bearers to the world, and yet there are scores in our large churches who are unconcerned in regard to the salvation of sinners. Are we the men and women to whom the light of the Scriptures has been revealed which we are to let shine forth to the world in clear, steady rays? In giving you the truth, and commanding you to make it known to those who are in darkness, has God made a mistake? <RH, May 6, 1890 par. 9>

This is a God-given and a saving message to them that believe. If the spirit of Jesus, who came to seek and to save that which was lost, were in our hearts, the question could not be asked, "Why stand ye here all the day idle?" How earnest would be our efforts! how we would deny ourselves to help the souls who need our help! and by partaking of the spirit of Christ, we would not fail nor be discouraged. We would study, plan, and pray to God for wisdom and grace, that we might save the souls in the highways and broadways of life. The Holy Spirit of God must come into our hearts, to sanctify our souls, and to arouse our entire beings to earnest action. We must drink deeper of the spirit of the message; we must realize the situation in which we are placed. The end is near! The religious amendment which is being so decidedly urged, if carried, would materially change the features of our work, and hedge up our way. Everything in our outward world shows that an important crisis is about to open upon us. Are we ready for it? Have we, by working when and where we could, prepared ourselves and others for the momentous future? Can we, in our present state of inaction, take in the great ideas and the truth for this time? We need faith, more faith; we must believe in Jesus as our personal Saviour. Do we believe the word of God or the traditions of men? Who of us believe that men can be saved without having practical working faith in Christ? If we are working mind, heart, and soul, as in the light of the judgment day, we are laborers together with God. Divine and human efforts must be combined. The Lord gives the rain and the sunshine, the clouds and the dew; these are Heaven-bestowed gifts; yet there is a work for man to do, or these blessings will prove of little worth to him. Painstaking effort is required in the tilling of the soil; all the conditions must be fulfilled on man's part in sowing the seed and gathering the harvest, or the benefits of Heaven will fail of their designed purpose. <RH, May 6, 1890 par. 10>

Whenever man accomplishes anything, it is by co-operation with his Maker; but in the saving of the souls of men, God does all the work, making man his instrument. Man cannot manage the work of God in his own way, for the

outward work is vain unless God works with it. Divine power must mingle with human effort, or we cannot be laborers together with God. Man must use the faculties which God has given him, and co-operate with all the saving agencies placed at his command. He must pray, he must search the Scriptures, he must believe the word of God, he must know that Christ is the propitiation for his sins, and for the sins of the whole world. <RH, May 6, 1890 par. 11>

Let us put ourselves wholly on the Lord's side. May it be the language of every heart, "Lord, I will believe; I do believe thy word." Cherish love and confidence, for by cultivating these graces, they will grow. Talk faith, live faith, and in the face of every discouragement plant yourselves on the promises of God. Those who are engaged in our missions, doing the work of the Master, should continually learn lessons of faith, and grow in the knowledge of our Lord and Saviour Jesus Christ. Then they will witness the manifestation of the power of God, and missions will become all that the Lord designs them to be. The workers should cease all worrying, all complaining, all fault-finding against God, and be clothed with humility. <RH, May 6, 1890 par. 12>

Our Lord asked the question, "When the Son of man cometh, shall he find faith on the earth?" He will find men full of plans; there will be plenty of resolutions as to what shall and what shall not be done; but will he find the faith upon the earth, the love for Christ and for one another, that he values above everything else? I fear many who claim to be children of God are showing the unbelief of the world, and are saying by their coldness, their want of love for one another, that Jesus is not abiding in their hearts by faith. Let us put the armor on, let us talk of Christ's coming to our world, and let us get ready for that great event, that we may meet our Lord in peace. <RH, May 6, 1890 par. 13>

May 13, 1890 Perils of, and Provisions for, the Youth.

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By Mrs. E. G. White.
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The solemn scenes of the judgment, which have passed before me in vision, have made a deep impression upon my mind. How can I present these things before young and old in such a manner as to impress them? The dangers and perils of the present time have been presented before me. The youth of today have a very faint conception of what constitutes true religion, and this makes the danger tenfold greater because many take the name of Christian who have no experimental knowledge of what is comprehended by this title. They have never drunk at the living fountain, and are full of unrest, grasping at something to make life amusing and tolerable. They are homesick and lonesome, and full of longing for excitement. The voice of Christ invites them to come to him. He says, "If any man thirst, let him come unto me, and drink." But many of the youth refuse to go. They do not seek peace and contentment and happiness in Christ. Their life is destitute of real enjoyment. The help, the influence, and the talent of men who will have an elevating, expanding, refining influence on all who are connected with them, are needed in the work. <RH, May 13, 1890 par. 1>

With humble views of self, the teacher of truth will not manifest arrogance, although he may have superior knowledge of the Scriptures and of science. Unless the intellect of man is connected with God, and sanctified by the grace of Christ, he will work but foolishness. The teacher should open the Bible to the students, and draw their attention to it, that they may search its pages for hidden treasure, and discover jewels of truth. If the Bible were studied as it should be, men would become strong-minded and intellectual. The subjects treated upon in the word of God, the dignified simplicity of its utterances, the grand and noble themes which it presents to the mind, are calculated to develop faculties in man which cannot be otherwise developed. In the themes of the Bible, a boundless field is open for the imagination. <RH, May 13, 1890 par. 2>

The Bible is an inspired history which should be placed in the hands of all, that men may become acquainted with our first parents as they stood in innocence, communing with holy angels, looking upon glorious Eden as it was adorned by the hand of their Creator. By perusing its chapters, men may see how sin was introduced into paradise, and how it resulted to the disobedient pair. The pages of inspiration give us the privilege of having intercourse with patriarchs and prophets. The student may move through the most grand and inspiring scenes; he may behold Christ, who thought it not robbery to be equal with God, humbling himself to humanity, and working out man's redemption. He may see him walk a man among men for thirty years, living an example, dying a sacrifice, for the fallen race. The student will come from the contemplation of these grand and elevating themes, from association with these lofty thoughts, more pure and elevated in mind than if he had spent the time in contemplation of the exploits of the Pharaohs, Herods, and Caesars of the earth. The powers of the youth are restricted and torpid, because they do not make the fear of the Lord the beginning of their wisdom. God gives men wisdom; he gave Daniel wisdom and understanding because he refused to be molded by any power that would interfere with his religious principles. The reason why we have so few men of

mind, of stability, and of solid worth, is that God is not feared, God is not loved, the principles of religion are not carried out in the life as they should be. The Lord can do but little for men because they so easily become exalted. <RH, May 13, 1890 par. 3>

God would have man enlarge his ability, and avail himself of every means of cultivating and strengthening his intellectual powers. Man was born for a higher, nobler life than the life which now is. This time is one of preparation for the future, immortal life. Where can be found grander themes for contemplation, a more fascinating subject for thought, than the sublime truths unfolded in the Bible? Can earthly science reveal anything equal in sublimity to the knowledge of God? The truths of the Bible will do a mighty work for man if he will but follow what they teach. But how little the Bible is studied! Every unimportant thing is dwelt upon in preference to its themes of thought. If the Bible were read more, if its truths were better understood, we should be a far more enlightened and intelligent people. The psalmist declares, "The entrance of thy words giveth light; it giveth understanding unto the simple." Energy is imparted to the soul by searching the pages of the Bible. Angels from the world of light stand by the side of the earnest seeker for truth, to impress and illuminate his mind. He who is dark of understanding may find light through an acquaintance with the Scriptures. <RH, May 13, 1890 par. 4>

God designed that his people should be a separate people from the world. The line of demarkation should he made plain and distinct between his followers and the dwellers on earth. The people of God are to be living epistles, known and read of all men; but when those who profess to be soldiers of Christ mingle with worldlings, and intermarry with those who care not for God, apostasy will be the result. When the professed children of God unite with the Lord's enemy, and are not particular to choose for associates those who are friends of God, they are going over to the enemy. <RH, May 13, 1890 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." Here are stated the conditions of adoption into the family of God. We are to separate ourselves from the enemies of the Lord. Those who will firmly take their stand upon God's word, and obey his commandments, will be called old-fashioned and singular. But God designed that his people should be a peculiar people, zealous of good works. Christ gave himself for us, that he might redeem us from all iniquity, purifying unto himself a peculiar people. Those who belong to Christ are not like the world in thought or action, and only those who are unlike the world will God acknowledge as his. There are many pretenders to piety, but few really live for Christ, and let their light shine forth to the world in good works. Those who are content to have little knowledge of God here, who take no delight in communing with him, will never see heaven, because they do not delight in heaven or heavenly things. <RH, May 13, 1890 par. 6>

John says, "I saw a new heaven and a new earth; for the first heaven and the first earth were passed away; and there was no more sea. And I John saw the holy city, New Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband. And I heard a great voice out of heaven, saying, Behold, the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God." This is glad news to all who love God; but is it a matter of rejoicing to those who delight in feeding the mind on commonplace and trivial things? Those who take no pleasure in thinking and talking of God in this life, will not enjoy the life that is to come, where God is ever present, dwelling among his people. But those who love to think of God will be in their element, breathing in the atmosphere of heaven. Those who on earth love the thought of heaven, will be happy in its holy associations and pleasures. The prophet says, "And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain; for the former things are passed away." "And there shall be no more curse; but the throne of God and of the Lamb shall be in it; and his servants shall serve him; and they shall see his face; and his name shall be in their foreheads." <RH, May 13, 1890 par. 7>

Those who love God will have an intelligent knowledge of him. The image of God will shine forth from the faces of his servants, and they will be openly acknowledged as sons and daughters of God. When in the world, they did not claim to be their own, and God set to his seal that they were his. Heaven will be for those who desire it with intense desire, who put forth efforts in proportion to the value of the object which they seek. The thoughts of those who will obtain heaven, will be upon heavenly things; but those who are all taken up with the excitement and pleasure of this world, will have no love whatever for God or heaven. Superficial minds and carnal hearts love the things that are earthly, sensual, and devilish. <RH, May 13, 1890 par. 8>

We should be careful as to what kind of record passes up to heaven concerning our daily life; for God is no respecter of persons, but will render to every man according to his works. The Judge of all the earth will try every man's case. You may deceive human eyes. In the courts of justice on earth, justice is not always done; the innocent often suffer, the guilty are often set free, for lack of proper evidence; but there will be no lack of evidence in the court of heaven. The deeds of men, with every concealed motive, will be revealed. The eyes of the Lord run to and fro over the whole earth. He who has offered salvation to the sinner will one day judge the thoughts and deeds of all who stand before him. He

who died that man might become a partaker of the divine nature, will one day acquit or condemn him before the Father and the holy angels. Gold and silver will not be a sufficient ransom in that day; nothing but the merits of the blood of Christ will suffice to wash out the guilty stains from the hearts of men. <RH, May 13, 1890 par. 9>

May 20, 1890 The Service of the Young Essential to the Work of God.

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By Mrs. E. G. White.
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"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." <RH, May 20, 1890 par. 1>

The work of God is in need of youthful ardor, zeal, and courage. Mental and physical vigor are essential for the advancement of the cause of God. To plan with clear mind and execute with courageous hand demands fresh and uncrippled energies. In order that the work may be forwarded in all its branches, God calls for youthful ardor. Young men and young women are invited to give him the strength of their youth, that through the exercise of their God-given powers, through healthful thought and vigorous action, they may bring glory to God and salvation to men. God calls upon you, young men, to make the most of the powers intrusted to you. Cultivate the habit of doing your best in everything you undertake. God is your Master, and you are his employed servants. The Holy Spirit must come in contact with your spirit, that it may divinely restore your soul, working your sanctification, and giving life and power to your efforts. When the life of God is restored to the soul, we rest in God, and are clothed with the righteousness of Christ. <RH, May 20, 1890 par. 2>

As students, you are ever to be learning in the school of Christ; you are to bring your intrusted capital of physical and mental energy into your work. God will not accept of a divided heart. There are men and women who should be educating themselves for canvassers, and for Bible-readers. They should put away every unholy thought and corrupting practice, that they may be sanctified through the truth. They should be partakers of the divine nature, having escaped the corruption that is in the world through lust. Nothing less than the power of God will make and keep you right. You are to offer to God nothing less than your best. You should do better and better work as you put in practice what you learn. You should seek to fathom every subject requiring your investigation, comparing not only the ideas and thoughts of men concerning the matter, but also comparing scripture with scripture, that you may know that you do know every point of the faith. The taxation of your mind will only strengthen your mental powers for greater effort. If you are content with superficial knowledge, if you fail to investigate the Scriptures for yourselves, if you depend upon the assertions of others, you will become incapable of searching out any matter for yourselves. Your mind will become accustomed to superficial exercise, and be unfitted to appreciate the value of hidden gems of truth, to obtain which, it will require effort. You will think yourselves well advanced when your attainment is of an inferior order. <RH, May 20, 1890 par. 3>

Unless the mind is used, it will cease to expand; unless the taste is cultivated to love the Bible, it will cease to relish the truths of God's word. The student can see only to the depth of what he has explored, and he cannot appreciate that which lies beyond the compass of his own narrow boundaries. But his very ignorance will make him conceited, talkative, and boastful. What can I say to you, young men and young women, to arouse you to vigor in your efforts to overcome obstacles? Mental effort will become easier and more satisfactory as you put yourselves to the task of understanding the deep things of God. You should each decide that you will not be a second-class student, that you will not allow others to think for you. You should say, "That which other minds have acquired in the sciences and in the word of God, I will obtain for myself through painstaking effort." You can rally the mind's best powers, and with a sense of your accountability to God, you can do your best, and you will not cease to advance, and to conquer difficulties. Do not settle down in slothful ease, making no special effort to accomplish your work. Make a choice of some part in the large vineyard of the Master, and do a work that will require the exercise of tact and talent. As much as possible, place yourselves in the society of those who are intellectual, who will be able to detect your mistakes, and to put you on your guard against indolence, pretension, and surface work. A blusterer will be recognized and set down for just what he is worth and no more. <RH, May 20, 1890 par. 4>

Those who have entered the canvassing field are in danger of not feeling the necessity of being particular in their work. They are in danger of becoming content with superficial attainments, of being careless in their manners and lazy in mind. There should be faithful discharge of duty in the canvassing field, for it is important and sacred. Teachers in the canvassing work have grave responsibilities to bear. Those who rightly comprehend their position, will direct and

instruct those under their care with a sense of their personal accountability, and will inspire others to fidelity in the cause. They will be much in prayer, they will understand that their words and actions are making impressions that will not be easily effaced, but will be as enduring as eternity. They will realize that no other can come after them and correct their mistakes, or supply their deficiencies. How important it is, then, that the teachers' subject, manner, and spirit are after God's order. <RH, May 20, 1890 par. 5>

Schools are established to prepare men and women for intelligent work in the Master's vineyard. The indolent may be aroused, the thoughtless may become serious, by taking up some portion of the work of God. Through proper instruction, through painstaking effort, the thoughtless may become successful light-bearers in the moral darkness of the world. Patient, conscientious teachers are needed to arouse hope and aspiration in the youth, that they may realize what are the possibilities of improvement. Teachers are needed who will train students to do excellent service for the Master. Those who undertake the work of educating others, will need patience, that they may carry their pupils forward from one point to another in intellectual and spiritual attainment. Those who instruct in the various branches of the work, should feel how great is the responsibility that rests upon them. They need enlarged views, for their work, in its influence, ranks with that of the Christian minister. Meetings for instruction should be called, time should be given, facilities should be provided, that all the knowledge possible may be imparted during the meeting. The work of co-operating with the gospel minister in carrying the present truth to all nations, tongues, and peoples, is indeed a most essential one. It should be conducted in a manner in keeping with the exalted truth which we profess to love. Through the canvassing work, the minds of many who are now absorbed in iniquity and error, may be enlightened. Through this agency a people may be prepared to stand in the great day of God which is just before us. Lower views of the work will be dishonoring to God. <RH, May 20, 1890 par. 6>

The canvassing work should be considered as sacred, and those who have unclean hands and defiled hearts should not be encouraged to enter upon it. The angels of God cannot accompany the unconsecrated to the homes of the people; therefore all those who are not converted whose thoughts are corrupt, who will leave the taint of their imperfection upon everything they touch, should refrain from handling the truth of God. <RH, May 20, 1890 par. 7>

Young men and women who are truly converted, will depart from all iniquity. Those who are not pure in heart, have no hold upon divine power, they are not partakers of the divine nature, and they will prove ready victims to Satan's suggestions and temptations. They will not show fidelity under trial; but when they are rebuffed, they will become discouraged, because God does not work with their efforts. The high and holy One who inhabiteth eternity will not put his Holy Spirit into unclean vessels. Those who have not a proper sense of the character of the work for these last days, should not aspire to a place in the cause of God. If they see the offensive character of sin, and hate it as the vile thing it is, and come to Jesus in contrition, purifying their souls by obedience to the truth, then they may be intrusted with some part in the work. If they place their will on the side of God's will, putting forth the energy with which God has endowed them, he will receive them and shed his grace in their hearts. But if those who have become weak in physical and moral power by evil works, seek a place in the work of God, they should be advised to employ themselves in manual labor. Such employment will be more favorable for the working out of their salvation. They should rely wholly on Christ for his grace to overcome. Those who have enfeebled their physical and mental powers by evil practices, need to walk very humbly before God. God reads the heart, he weighs the character, and is acquainted with every man's work. He gives his Spirit in proportion to the consecration and self-sacrifice manifested by those who engage in his work. <RH, May 20, 1890 par. 8>

Heaven is ashamed of many who are engaged in all branches of the work, and especially is Heaven ashamed of those who are called to the sacred desk, and yet who do not try to do their best. Many read newspapers and periodicals and books, and neglect the study of their Bibles. They do not wrestle with God in the closet, for the help which he alone can give. They go forth to their work spiritless and without Christ. Ministers go before their congregations, presenting fragments of a long-used discourse, instead of a fresh portion of meat in due season for the people. They drift into dry, controverted subjects, and the flock of God is unfed. <RH, May 20, 1890 par. 9>

May 27, 1890 Living Channels of Light.

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By Mrs. E. G. White.
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The Lord has a people for whom he prays that they may be one with him as he is one with the Father. If we are, as Christians, doers of the word, we shall practice in our lives that for which Christ prayed; for by his Holy Spirit Jesus

can bind heart to heart. We are living amid the perils of the last days; evil times are upon us; gross darkness has covered the land. Satan seeks to intercept his hellish shadow between us and God, so as to obscure the light of Heaven by every device at his command; but all who claim to be Christians, if they are Christ-like, will follow closely in the footsteps of Jesus. They will have the mind which was in Christ Jesus. <RH, May 27, 1890 par. 1>

We are standing in the presence of the Lord God of Israel, and no one can stand before God in his own strength. Those only who stand in Christ's righteousness have a sure foundation. Those who attempt to stand before him in their own righteousness, he will humble in the dust. Those who walk in humility will feel their own utter unworthiness. To such the Lord says, "Let not your heart be troubled, neither let it be afraid." Noah preached the righteousness of God; Jonah called the city of Nineveh to repentance, and there is a similar work to be done today. There are now more than one Noah to do the work, and more than one Jonah to proclaim the word of the Lord. While discord and strife, crime and blood-shed are in the land, let God's people love one another. Plagues and pestilence, fire and flood, disaster by land and by sea, horrible murders, and every conceivable crime exist in the world, and does it not now become us who claim to have large light to be true to God, to love him supremely and our neighbor as ourselves? <RH, May 27, 1890 par. 2>

Shall not every soul who has light and truth now come before God in humility and with earnest prayer, that God may kindle a purer flame in our souls, and give us a higher, better love, a love pure and undefiled, a love for the truth as it is in Jesus, a respect and jealousy for the honor of God, and an intense desire for the salvation of our fellow-men? We have no time for the indulgence of pride. We must keep the way of the Lord, and speak and act as standing in his sight, living by every word that proceedeth out of the mouth of God, that no strange fire shall mingle with that which is holy. Light and darkness cannot be mingled and harmonize. Many act partly as children of time, and partly as children of eternity, and this course God abhors. "If the Lord be God, follow him; but if Baal, then follow him." If you believe the word of God, submit your ways to its guidance in all things, even though your own inclinations are crossed. Believe the truth heartily. Do not stand as many of you have done, apparently wavering between dependence upon the righteousness of Christ, and dependence upon your own righteousness. Deception has come upon some minds until they have thought that their own merits were of considerable value. Their minds are confused and perplexed where all is clear and plain. The end is near! We have no time to halt between two opinions. <RH, May 27, 1890 par. 3>

What has not the Lord God of Israel done for his people? He has given them his word; he has followed them with his testimonies, which have warned, reprov'd, rebuked, encouraged; he has given signs; he has given precious promises; and how few give him praise of glory! Many think if they tolerate the movings and workings of God in their behalf they ought to be commended. Oh, how few really know God and Jesus Christ whom he has sent! He has spoken by prophets and apostles of what will be in the future. He has given living testimonies of himself in these last days when he spake unto us by his Son, and yet it is a truth that pains my soul, that the Lord is grieved with hard hearts and unteachable minds. How few believe and repent! to how few is the arm of the Lord revealed! "And go, get thee . . . unto the children of thy people, and speak unto them, and tell them, Thus saith the Lord God; whether they will hear, or whether they will forbear." And will come to a decision to declare wholly for God or for Baal. God has sent to his people testimonies of truth and righteousness, and they are called to lift up Jesus, and to exalt his righteousness. <RH, May 27, 1890 par. 4>

Those whom God has sent with a message are only men, but what is the character of the message which they bear? Will you dare to turn from, or make light of, the warnings, because God did not consult you as to what would be preferred? God calls men who will speak, who will cry aloud and spare not. God has raised up his messengers to do his work for this time. Some have turned from the message of the righteousness of Christ to criticise the men and their imperfections, because they do not speak the message of truth with all the grace and polish desirable. They have too much zeal, are too much in earnest, speak with too much positiveness, and the message that would bring healing and life and comfort to many weary and oppressed souls, is, in a measure, excluded; for just in proportion as men of influence close their own hearts and set up their own wills in opposition to what God has said, will they seek to take away the ray of light from those who have been longing and praying for light and for vivifying power. Christ has registered all the hard, proud, sneering speeches spoken against his servants as against himself. <RH, May 27, 1890 par. 5>

The third angel's message will not be comprehended, the light which will lighten the earth with its glory will be called a false light, by those who refuse to walk in its advancing glory. The work that might have been done, will be left undone by the rejecters of truth, because of their unbelief. We entreat of you who oppose the light of truth, to stand out of the way of God's people. Let Heaven-sent light shine forth upon them in clear and steady rays. God holds you to whom this light has come, responsible for the use you make of it. Those who will not hear will be held responsible; for the truth has been brought within their reach, but they despised their opportunities and privileges. Messages bearing the divine credentials have been sent to God's people; the glory, the majesty, the righteousness of Christ, full of goodness and truth, have been presented; the fullness of the Godhead in Jesus Christ has been set forth among us with beauty and loveliness, to charm all whose hearts were not closed with prejudice. We know that God has wrought among us. We

have seen souls turn from sin to righteousness. We have seen faith revived in the hearts of the contrite ones. Shall we be like the lepers that were cleansed who went on their way, and only one returned to give glory to God? Let us rather tell of his goodness, and praise God with heart, with pen, and with voice. <RH, May 27, 1890 par. 6>

The work of every ambassador of Christ is to bear witness to the light. He is not to take Christ's place, but to reveal Christ to the world, to show forth the praises of Him who hath called us out of darkness into his marvelous light. God has sent his ministers out as his standard-bearers. They are to point to Jesus who taketh away the sin of the world. They are not to awaken the sympathy of the people for themselves, but to carry their sympathies above themselves to the precious object of their praise and reverence, that they may lead the people to love Christ and him crucified. If, through the grace of Christ, you have caught some beams of the light of truth as it is in Jesus, do not place yourself upon the pinnacle; do not think that you have caught all the rays of light, and that there is no increased illumination to come to our world. <RH, May 27, 1890 par. 7>

We are to be constantly receiving and giving. We are to be living channels of light. The transforming grace of Christ must come to every minister that he may sanctify himself, that others also may be sanctified. There should be earnest effort put forth to wake up an ease-loving, sleepy Church that has great light and knowledge, but not corresponding faith and works. There must be a living testimony borne, pointing out the necessity of the outpouring of the Holy Spirit of God upon every church-member, that light may shine forth to others that are in darkness. There is altogether too little done in ministerial labors. There is plenty of surface plowing, and the result is manifest--there is scarcity of fruit-bearing Christians. <RH, May 27, 1890 par. 8>

There should be deep searching of the Scriptures that the ministers of God may declare the whole counsel of God. The relation of Christ to the law is but faintly comprehended. Some preach the law, and feel that their brethren are not doing their whole duty if they do not present the subject in the very same way in which they do. These brethren shrink from the presentation of justification by faith, but just as soon as Christ is discovered in his true position in relation to the law, the misconception that has existed on this important matter will be removed. The law and the gospel are so blended that the truth cannot be presented as it is in Jesus, without blending these subjects in perfect agreement. The law is the gospel of Christ veiled; the gospel of Jesus is nothing more or less than the law defined, showing its far-reaching principles. "Search the Scriptures," is the injunction of our Lord. Search to find out what is truth. God has given us a test whereby to prove doctrine: "To the law and to the testimony; if they speak not according to this word, it is because there is no light in them." Search the Scriptures diligently, earnestly, unweariedly, to find out what God has revealed concerning yourself, your duties, your work, your responsibilities, your future, that you may make no mistake in seeking for eternal life. You may, in searching the Scriptures, know the mind and the will of God; and although the truth does not coincide with your ideas, you may have grace to lay down every prejudice in favor of your own customs and practices, and see what is truth, pure and unadulterated. Here is the word of the Lord. Obey it from the heart. Christ is full of pitying tenderness to all who repent. He will pardon the transgressor. <RH, May 27, 1890 par. 9>

June 3, 1890 "The Darkness Comprehended It Not."

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By Mrs. E. G. White.
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"In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by him; and without him was not anything made that was made. In him was life, and the life was the light of men. And the light shineth in darkness; and the darkness comprehended it not. There was a man sent from God, whose name was John. The same came for a witness, to bear witness of the Light, that all men through him might believe. He was not that Light, but was sent to bear witness of that Light. That was the true Light, which lighteth every man that cometh into the world. He was in the world, and the world was made by him, and the world knew him not. He came unto his own, and his own received him not. But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name: which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God. 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, June 3, 1890 par. 1>

The question has been asked me, "Do you think that the Lord has any more light for us as a people?" I answer that he has light that is new to us, and yet it is precious old light that is to shine forth from the word of truth. We have only the glimmerings of the rays of the light that is yet to come to us. We are not making the most of the light which the Lord has already given us, and thus we fail to receive the increased light; we do not walk in light already shed upon us. <RH,

June 3, 1890 par. 2>

We call ourselves commandment-keeping people, but we do not comprehend the exceeding breadth of the far-reaching principles of the law of God; we do not understand its sacred character. Many who claim to be teachers of the truth, have no real conception of what they are doing in teaching the law of God, because they do not have a living knowledge of the Lord Jesus Christ. <RH, June 3, 1890 par. 3>

As we read of Luther, Knox, and other noted Reformers, we admire the strength, fortitude, and courage possessed by these faithful servants of God, and we would catch the spirit that animated them. We desire to know from what source they were out of weakness made strong. Although these great men were used as instruments for God, they were not faultless. They were erring men, and made great mistakes. We should seek to imitate their virtues, but we should not make them our criterion. These men possessed rare talents to carry forward the work of the Reformation. They were moved upon by a power above themselves; but it was not the men, the instruments that God used, that should be exalted and honored, but the Lord Jesus who let his light and power come upon them. Let those who love truth and righteousness, who gather up the hereditary trusts given to these standard-bearers, praise God, the Source of all light.

<RH, June 3, 1890 par. 4>

If it should be announced that angel messengers were to open before men the treasures of the knowledge which relate to heavenly things, what a stir would it create in the Christian world! The atmosphere of heaven would be about the messengers, and how eagerly would many listen to the words that should fall from their lips! Men would write books calling attention to the angel's words, but a greater Being than angels has been in our world; the Lord himself has come to reflect upon men the light of Heaven. He has announced himself as one with the Father, full of grace and truth, God manifest in the flesh. <RH, June 3, 1890 par. 5>

The Lord Jesus, who is the image of the invisible God, gave his own life to save perishing man, and, oh, what light, what power, he brings with him! In him dwells all the fullness of the Godhead, bodily. What a mystery of mysteries! It is difficult for the reason to grasp the majesty of Christ, the mystery of redemption. The shameful cross has been upraised, the nails have been driven through his hands and feet, the cruel spear has pierced to his heart, and the redemption price has been paid for the human race. The spotless Lamb of God bore our sins in his own body upon the tree; he carried our sorrows. Redemption is an inexhaustible theme, worthy of our closest contemplation. It passes the comprehension of the deepest thought, the stretch of the most vivid imagination. Who by searching can find out God? The treasures of wisdom and knowledge are opened to all men, and were thousands of the most gifted men to devote their whole time to setting forth Jesus always before us, studying how they might portray his matchless charms, they would never exhaust the subject. Although great and talented authors have made known wonderful truths, and have presented increased light to the people, still in our day we shall find new ideas, and ample fields in which to work, for the theme of salvation is inexhaustible. The work has gone forward from century to century, setting forth the life and character of Christ, and the love of God as manifested in the atoning sacrifice. The theme of redemption will employ the minds of the redeemed through all eternity. There will be new and rich developments made manifest in the plan of salvation throughout eternal ages. <RH, June 3, 1890 par. 6>

Were Jesus with us today, he would say to us as he did to his disciples, "I have yet many things to say unto you, but ye cannot bear them now." Jesus longed to open before the minds of his disciples deep and living truths, but their earthliness, their clouded, deficient comprehension made it impossible. They could not be benefitted with great, glorious, solemn truths. The want of spiritual growth closes the door to the rich rays of light that shine from Christ.

<RH, June 3, 1890 par. 7>

We shall never reach a period when there is no increased light for us. The sayings of Christ were always far-reaching in their import. Those who heard his teachings with their preconceived opinions, could not take in the meaning attached to his utterances. Jesus was the source, the originator of truth. The great themes of the Old Testament were misapprehended and misinterpreted, and Christ's work was to expound the truth which had not been understood by those to whom they had been given. The prophets had made the statements, but the spiritual import of what they had written, was undiscovered by them. They did not see the meaning of the truth. Jesus reproved his disciples for their slowness of comprehension. Many of his precious lessons were lost to them, because they did not understand the spiritual grandeur of his words. But he promised that the Comforter should come, that the Spirit of truth should recall these lost utterances to their minds. He gave them to understand that he had left with them precious jewels of truth whose value they did not know. <RH, June 3, 1890 par. 8>

After the crucifixion and the resurrection of Christ, his disciples listened with wonder and amazement to his lessons of truth; for they seemed as new ideas to them; but he told them, "These are the words which I spake unto you, while I was yet with you. . . . Then opened he their understanding, that they might understand the Scriptures." The truth is constantly unfolding and presenting new features to different minds. All who dig in the mines of truth, will constantly discover rich and precious gems. We are anxious that all who claim to believe the truth now open before us, and

especially those who take the responsibility of teaching the truth to others, should have a clearer conception themselves of the all-important significance of the themes of the Bible. <RH, June 3, 1890 par. 9>

Those who stand in vindication of the law of God, are in a position where they need much of the Spirit of God. If ministers are wanting in meekness, if they are easily irritated when opposed, it is evident that they need divine enlightenment. Men must manifest the grace of Christ as they labor for souls. The truth as it is in Jesus will have altogether a different influence upon the minds of unbelievers, from that which it has had when presented as a theory or as a controversial subject. If we do our very best to present the truth in its stirring character, crossing the opinions and ideas of others, it will be misinterpreted, misapplied, and misstated, to those who are entertaining error, in order to make it appear in an objectionable light. There are few to whom you bring the truth, who have not been drinking of the wine of Babylon. It is hard for them to comprehend the truth, therefore the necessity of teaching it as it is in Jesus. Those who claim to be lovers of truth can afford to be meek and lowly of heart, as was the great Teacher. Those who have been diligently working in the mines of God's word, and have discovered the precious ore in the rich veins of truth, in the divine mysteries that have been hidden for ages, will exalt the Lord Jesus, the Source of all truth, by revealing in their characters the sanctifying power of what they believe. Jesus and his grace must be enshrined in the inner sanctuary of the soul. Then he will be revealed in words, in prayer, in exhortation, in the presentation of sacred truth, for this is the great secret of spiritual success. When self is woven into our labors, then the truth we bear to others does not sanctify, refine, and ennoble our own hearts; it will not testify that we are fit vessels for the Master's use. It is only through fervent prayer that we may hold sweet fellowship with Jesus, and through this blessed communion the words and the spirit are made fragrant with the spirit of Christ. There is not a heart that will not bear watching. Jesus, the precious Saviour, enjoined watchfulness. The oversight of self must not be relaxed for a moment. The heart must be kept with diligence, for out of it are the issues of life. Watch and discipline the thoughts, that you may not sin with your lips. <RH, June 3, 1890 par. 10>

June 10, 1890 Conditions for Obtaining Eternal Riches.

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By Mrs. E. G. White.
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An infinite price has been paid for our redemption, and we should know that we are in the right way, walking in the path of humble obedience. We must bring our work, thought, and emotion to the word of God, and have God impress upon our hearts his written word; then may we have confidence toward him. The Saviour says, "If ye keep my commandments, ye shall abide in my love; even as I have kept my Father's commandments, and abide in his love. These things have I spoken unto you, that my joy might remain in you, and that your joy might be full." We can see harmony in the word of God. We are to be in a condition to keep God's commandments and live, and his law as the apple of the eye. It is true sanctification to love God with all the heart, and with all the mind, and with all the strength, and our neighbors as ourselves. We must be subject to the will of God. We must not make our feelings a standard, but God's will must be our rule of action. <RH, June 10, 1890 par. 1>

Forty-five years ago, when I began my labors, we met with some of the most erroneous doctrines. One would say, "I have the truth because my feelings tell me so." Another would say, "The Spirit tells me that I have the truth." But how were they to know that they had the right spirit. There are two spirits in the world, the Spirit of Christ and the spirit of antichrist. They declared that they had gone beyond the Bible, and left that for those not so far advanced as themselves; for the Lord talked directly with them. As I stood with my Bible before them, pleading with them, they pushed me away, saying, "No, no, I don't want to hear anything about it. God has told me the way." We must know what saith the Scriptures. Let God be true and every man a liar. Not one of us must lose the eternal treasure that is laid up for the overcomer. A great sacrifice was made for us because God loved us. <RH, June 10, 1890 par. 2>

Adam and Eve were placed upon probation in the garden of Eden, and they were tested as to whether they would render obedience to God's law. They fell from their allegiance through the temptation of the wily foe, and now a great and infinite sacrifice has been made that man may have another trial. And of all the creatures upon the face of the earth, we should be the most happy because this great sacrifice has been made in our behalf, that a just and holy God may accept our efforts to keep his law. We should come into a position where we will be determined to have salvation even at the cost of every earthly consideration; for a way has been devised whereby every one of us can be saved, and it is by coming back to our allegiance to Christ. And when we realize that the Heavenly Father gave his Son to assume

humanity, to lift up the fallen race, we will be ready to praise him. <RH, June 10, 1890 par. 3>

This earth was the field of battle; here the Son of God had to contend with the wily foe in our behalf. Behold him on Jordan's bank just before he entered the desert of temptation. He offered up a prayer such as heaven never heard before, and the heavens opened and the Spirit of God, like a dove of burnished gold, encircled the Son of God, and there was heard a voice, saying, "This is my beloved Son, in whom I am well pleased." Do you comprehend all that this scene signifies? It tells you that heaven is opened before you, and that your petitions will find access to the Father. After the transgression of Adam, God no longer communicated directly with man; earth was separated, as it were, from the continent of heaven; but Jesus was made our substitute, our surety, that he might bring us back to the Father, and his human arm encircles the race, while his infinite arm reaches to the highest heavens, and thus he unites finite man to the infinite God, and connects earth with heaven. The voice that came from heaven to our Surety, tells us that heaven's portals are open and God hears our prayers, and that the light that enshrouded the Son of God will be over us if we follow in his way. <RH, June 10, 1890 par. 4>

Christ passed from this scene of glory to one of the greatest temptation. He went into the wilderness, and there Satan met him, and tempted him on the very points where man will be tempted. Our Substitute and Surety passed over the ground where Adam stumbled and fell. And the question was, Will he stumble and fall as Adam did over God's commandments? He met Satan's attacks again and again with, "It is written," and Satan left the field of conflict a conquered foe. Christ has redeemed Adam's disgraceful fall, and has perfected a character of perfect obedience, and left an example for the human family, that they may imitate the Pattern. Had he failed on one point in reference to the law of God, he would not have been a perfect offering; for it was on one point only that Adam failed. <RH, June 10, 1890 par. 5>

But he says, "I have kept my Father's commandments." He withstood the fiercest temptation upon appetite, which has had such a great influence upon the human family; so that whatever may be the habits and practices of men, they may overcome them in his name and through his merits. God saw that it was impossible for man to overcome in his own strength, with his own feeble moral power; yet man is required to exercise all the capabilities and powers that God has given him in order to overcome, and then he needs a higher power, and help has been laid upon One who is mighty to save. Divine power may combine with human effort, that through Jesus man may stand free, a conqueror. Man may conquer perverted appetite. Though the moral image of God was almost obliterated by the sin of Adam, through the merits and power of Jesus it may be renewed. Man may stand with the moral image of God in his character; for Jesus will give it to him. Unless the moral image of God is seen in man, he can never enter the city of God as a conqueror. <RH, June 10, 1890 par. 6>

Satan tempted Christ upon ambition. How many have been ruined by ambition! They have had a knowledge of the truth, but they bring up their business, and say, "I cannot obey the truth on account of my business." And, again, "What will other people say? I cannot be different from the people around me." What does the voice of the good Shepherd say? What says the Master?--"Know ye not, that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey?" We must not study how to serve ourselves, but to do the will of God. Christ left his glory, his majesty, and clothed his divinity with humanity, and came to our world; he was a Man of sorrow, and acquainted with grief. For our sakes he became poor that we through his poverty might become rich. And then after this infinite sacrifice has been made for us, what sacrifices are we willing to make for Jesus? <RH, June 10, 1890 par. 7>

Satan came to Christ and presented another temptation. He took him upon an exceeding high mountain, and showed him all the kingdoms of the world and the glory of them in a moment of time, and promised to give them all to him if he would only fall down and worship him. Christ resisted Satan with, "It is written, Thou shalt worship the Lord thy God, and him only shalt thou serve." We see many around us who will be allured by the things of earth. Satan presents these things in a flattering light to them, and they sell their souls for a little worldly gain, when Christ has presented to us eternal riches, on condition of obedience. Who can describe the exceeding great reward that is to be given to the Christian? Eternal riches are promised, and who can turn his eyes from this reward? We are subject to failures in this world. A man may be worth his thousands one day, and it may be all swept away the next. It is not meet to ask what we must do to secure eternal riches? <RH, June 10, 1890 par. 8>

Jesus withstood all the temptations of Satan, and through Christ we may withstand them. Through Jesus we may overcome the love for earthly treasures. Our Saviour withstood on every point the test of temptation, and in this way he has made it possible for man to overcome. Now, there is enough in this idea, in this thought, to fill our hearts with gratitude every day of our lives. As Jesus was accepted as our substitute and surety, every one of us will be accepted if we stand the test and trial for ourselves. He took our nature that he might become acquainted with the trials wherewith man should be beset, and he is our mediator and intercessor before the Father. <RH, June 10, 1890 par. 9>

Every one that follows in the footsteps of Jesus keeps the commandments of God. Those who flatter themselves that God has told them that they need not keep his commandments because it interferes with their circumstances, make a sad mistake. It is another leader that such are following, and not Jesus. We are to inquire what saith the Scriptures. We

must have the law of God before us. Jesus suffered the severest temptation, and finally died upon Calvary's cross, thus demonstrating to the human family that the law of God is immutable, not one jot or one tittle can be changed; but Satan has deceived the Christian world with the story that Christ died to abolish the law. It was the cross of Calvary that exalted the law of God and made it honorable, and showed its immutable character, and thus it is demonstrated before all the worlds God has created, and before the heavenly angels, that the law is changeless. If God could have changed one iota of his law, Jesus need not have come to our world and died. But our Saviour, who was equal with God himself, came into our world and suffered the death upon the cross, to give man another probation. <RH, June 10, 1890 par. 10>

If this great and infinite sacrifice has been made in our behalf, let us ask ourselves what we are doing. Do we say, "Believe on Christ, and that is all you have to do"? It is our privilege to ask those who tell us this, what we shall believe. The words of Satan ever lead to disobedience, but the voice of God in his word leads to a perfect obedience. We must have the faith that works by love and purifies the soul from every stain of sin. What is sin? The only definition that is given to you in the word of God, is, "Sin is the transgression of the law." The apostle says, "Where no law is, there is no transgression." <RH, June 10, 1890 par. 11>

The law of God is the one great standard that will measure every man's character in the day of God. The prayer of Christ was, "Sanctify them through thy truth; thy word is truth." Therefore the sanctification of the Spirit of God upon the heart, leads men to walk in the way of God's commandments. The very test that God brought upon Adam in Eden, will be brought upon every member of the human family. Obedience to God was required of Adam, and we stand in the same position that he did to have a second trial, to see whether we will listen to the voice of Satan and disobey God, or to the word of God and obey. We must exercise repentance toward God, and faith toward our Lord Jesus Christ. There is no power in the law to save the transgressor of the law from the penalty, but the penalty has been paid by Jesus. It was because the Father loved us that he gave his only begotten Son to die for us. John says, "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." It is no cheap faith that we are to have. "Every man that hath this hope in him purifieth himself, even as he is pure." Every sin will be put away from us because it is an offense to God, and we will bring ourselves into harmony with God. <RH, June 10, 1890 par. 12>

"Believe, believe, believe in Jesus," is the soothing fallacy that is lulling many to sleep in the cradle of carnal security, and we need to be alarmed. When you bring Jesus into your daily life and character, you will not talk of your feelings, but of what God hath said. When Christ is in the soul, then we will work for those around us who are in darkness. There will not be heard from any man, "Give me Christ, but away with the commandments of God, I do not want to hear anything about them." We must know that our feet are upon the eternal Rock. It is not for us to bring the word of God to our feelings and ideas, but to bring these to the word of God. "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 are in the perils of the last days, and Christ has said that false teachers shall arise in the world, and deceive many with their pernicious doctrines. Then how shall we know the true from the false?--"Ye shall know them by their fruits." Do they teach obedience to the law of God, or do they teach men to break his commandments? We are living in a world of false doctrines, and we must know what is truth. We do not inquire, What is for my convenience? but, What is God's word? If Christ had studied his convenience, he would never have left heaven to come to our world to die, to hang upon the accursed tree for us. Jesus has died for you, and now what will you do for Jesus? He says, "Love one another, as I have loved you." And if you love Jesus, you will have your feet planted in the blood-stained foot-prints of the Man of Calvary, and at last those who have gained the victory will enter in through the gates into the city, and have a right to the tree of life. God has given us reasoning faculties, and he wants us to use them. He has given us a chart which marks out for us the only right way to reach eternal life. Study the Scriptures for yourselves. Hear what the voice of the true Shepherd says to you, and then walk in the path of humble obedience, and at last the gift of eternal life will be granted to you. We cannot afford to lose eternal life. May God grant that we may meet this dear people around the great white throne, and with them sing the song of redemption in the kingdom of glory. <RH, June 10, 1890 par. 13>

June 17, 1890 The Truth as It Is in Jesus.

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By Mrs. E. G. White.
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In giving his only begotten Son to die for sinners, God has manifested to fallen man love that is without a parallel. We have full faith in the scripture that says, "God is love;" and yet many have shamefully perverted this word, and have

fallen into dangerous error because of a false interpretation of its meaning. God's holy law is the only standard by which we can estimate divine affection. If we do not accept the law of God as our standard, we set up a standard of our own. God has given us precious promises of his love, but we are not to ascribe to Jehovah a tenderness that will lead him to pass over guilt and wink at iniquity. <RH, June 17, 1890 par. 1>

The Creator loves his creatures, but he who loves sin more than righteousness, error more than truth, perpetuates the transgression that brought woe into our world, and cannot be regarded with favor by the God of truth. The way of truth and righteousness involves a cross. Many misinterpret the requirements of God, and make them mean anything that will not disturb their consciences or inconvenience them in their business relations; but truth is the only sanctifying medium. The love of God as manifested in Jesus, will lead us to the true conception of the character of God. As we behold Christ, pierced for our sins, we shall see that we cannot break the law of God and remain in his favor; we shall feel that as sinners we must lay hold of the merits of Christ and cease to sin. Then we are drawing nigh to God. As soon as we have a correct view of the love of God, we shall have no disposition to abuse it. <RH, June 17, 1890 par. 2>

The cross of Christ testifies to the immutability of the law of God--testifies that God so loved us that he gave his Son to die for our sins; but Christ came not to destroy but to fulfill the law. Not one jot or tittle of God's moral standard could be changed to meet man in his fallen condition. Jesus died that he might ascribe unto the repenting sinner his own righteousness, and make it possible for man to keep the law. The love of God is infinite, and yet the sinner could not be forgiven save through the plan of redemption that involved the shame, reproach, ignominy, and death of the Son of God. This fact should banish from reasoning minds the idea advanced by many who claim sanctification, that his death put an end to obedience to the law of God. We are to learn daily of the great plan of redemption, in the school of Christ. When we cease to learn, we cease to be pupils in Christ's school. But if we are scholars under the divine Master, our understanding will be opened, and we shall learn wondrous things out of God's law. <RH, June 17, 1890 par. 3>

Let us walk carefully before the Lord; let us think how often we have broken our vows and marred our best resolutions, how often in the face of great light we have turned from God and sought our idols. It is highly proper for us to humble ourselves under the mighty hand of God. It is natural for us to think more highly of ourselves than we ought to think; but although it is painful for us to know ourselves as we really are, yet we should pray that God will reveal us to ourselves, even as he sees us. But we should not cease to pray when we have simply asked for a revelation of ourselves; we should pray that Jesus may be revealed to us as a sin-pardoning Saviour. When we see Jesus as he is, earnest desires should awaken in our hearts to be rid of self, that we may be filled with all the fullness of Christ. When this is our experience, we shall do good to one another, and use all the means within our reach to attain unto godliness. We must cleanse our souls from all filthiness of the flesh and spirit, and perfect holiness in the fear of God. <RH, June 17, 1890 par. 4>

The love of a holy God is an amazing principle, which can stir the universe in our behalf during the hours of our probation and trial. But after the season of our probation, if we are found transgressors of God's law, the God of love will be found a minister of vengeance. God makes no compromise with sin. The disobedient will be punished. The wrath of God fell upon his beloved Son as Christ hung upon the cross of Calvary in the transgressor's place. The love of God now reaches out to embrace the lowest, vilest sinner that will come to Christ with contrition. It reaches out to transform the sinner into an obedient, faithful child of God; but not a soul can be saved if he continues in sin. Sin is the transgression of the law, and the Arm that is now mighty to save will be strong to punish when the transgressor passes the bounds that limit divine forbearance. He who refuses to seek for life, who will not search the Scriptures to see what is truth, lest he should be condemned in his practices, will be left to blindness of mind and to the deceptions of Satan. To the same degree that the penitent and obedient are shielded by God's love, the impenitent and disobedient will be left to the result of their own ignorance and hardness of heart, because they receive not the love of the truth that they may be saved. <RH, June 17, 1890 par. 5>

There are many who profess Christ, but who never become mature Christians. They admit that man is fallen, that his faculties are weakened, that he is unfitted for moral achievement, but they say that Christ has borne all the burden, all the suffering, all the self-denial, and they are willing to let him bear it. They say that there is nothing for them to do but to believe; but Christ said, "If any man will come after me, let him deny himself, and take up his cross, and follow me." Jesus kept the commandments of God. The Pharisees declared that he broke the fourth commandment because he made a man every whit whole on the Sabbath day; but Jesus turned to the accusing Pharisees, and asked, "Is it lawful on the Sabbath days to do good, or to do evil? to save life, or to destroy it? And looking round about upon them all, he said unto the man, Stretch forth thy hand. And he did so; and his hand was restored whole as the other. And they were filled with madness; and communed one with another what they might do with Jesus." <RH, June 17, 1890 par. 6>

This miracle, instead of convincing the Pharisees that Jesus was the Son of God, filled them with rage, because many who witnessed the miracle glorified God. Jesus declared that his work of mercy was lawful on the Sabbath day. The Pharisees declared that it was not lawful. Which shall we believe? Christ said, "I have kept my Father's

commandments, and abide in his love." Then it is certainly safe for us to follow the way of Christ, and keep the commandments. God has given us faculties which should be constantly exercised in co-operating with Jesus, in working out our own salvation with fear and trembling, for it is God that worketh in us to will and to do of his good pleasure. <RH, June 17, 1890 par. 7>

We are never to rest in a satisfied condition, and cease to make advancement, saying, "I am saved." When this idea is entertained, the motives for watchfulness, for prayer, for earnest endeavor to press onward to higher attainments, cease to exist. No sanctified tongue will be found uttering these words till Christ shall come, and we enter in through the gates into the city of God. Then, with the utmost propriety, we may give glory to God and to the Lamb for eternal deliverance. As long as man is full of weakness,--for of himself he cannot save his soul,--he should never dare to say, "I am saved." It is not he that putteth on the armor that can boast of the victory; for he has the battle to fight and the victory to win. It is he that endureth unto the end that shall be saved. The Lord says, "If any man draw back, my soul shall have no pleasure in him." If we do not go forward from victory to victory, the soul will draw back to perdition. We should raise no human standard whereby to measure character. We have seen enough of what men call perfection here below. God's holy law is the only thing by which we can determine whether we are keeping his way or not. If we are disobedient, our characters are out of harmony with God's moral rule of government, and it is stating a falsehood to say, "I am saved." No one is saved who is a transgressor of the law of God, which is the foundation of his government in heaven and in earth. <RH, June 17, 1890 par. 8>

Those who ignorantly join the ranks of the enemy, and echo the words of their religious teachers, in the desk, that the law of God is no longer binding upon the human family, will have light to discover their errors, if they will accept the evidence of God's word. Jesus was the angel enshrouded in the pillar of cloud by day and the pillar of fire by night, and he gave special direction that the Hebrews should teach the law of God, given when the foundation of the earth was laid, when the morning stars sang together and all the sons of God shouted for joy. The same law was proclaimed in grandeur by his own voice from Sinai. He said: "And these words, which I command thee this day, shall be in thine heart: and thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up. And thou shalt bind them for a sign upon thine hand, and they shall be as frontlets between thine eyes." How impatient the transgressors of God's law become when the law is mentioned; they are irritated to have it spoken of. <RH, June 17, 1890 par. 9>

The word of God is made of none effect by falsehoods and traditions. Satan has presented his version of God's law to the world, and it has been accepted before a plain "Thus saith the Lord." The controversy begun in heaven over the law of God, has been kept up upon the earth ever since Satan's expulsion from heaven. <RH, June 17, 1890 par. 10>

We must ever be learning our great need, in order to appreciate our Saviour, and to make him known to others. We can learn the depths of our transgression only by the length of the chain let down to draw us up. We should put our mental powers to the task to understand the fearful ruin to which sin has brought us, and we should seek to understand the divine plan by which we may be restored to the favor of God. That God's dear Son should have come to our world to fight our battles for us that we might have strength to conquer in his name, should ever humble our proud hearts. If we look to the cross of Calvary, every boast will die upon our lips, and we shall cry, "Unclean, unworthy of so great suffering, of so rich a price paid for my redemption." <RH, June 17, 1890 par. 11>

Ignorance and self-sufficiency go hand in hand. The law of God has been given for the regulation of our conduct, and it is far-reaching in its principles. There is no sin, no work of unrighteousness, that escapes the condemnation of the law. The great statute-book is truth, and truth only; for it delineates with unerring accuracy the history of Satan's deception, and the ruin of his followers. Satan claimed to be able to present laws which were better than God's statutes and judgments, and he was expelled from heaven. He has made a similar attempt upon earth. Ever since his fall he has put forth efforts to deceive the world, to lead men to ruin, that he might be revenged upon God because he was overcome and thrust down from heaven. His efforts to put himself and his devices where God should be, are most persevering and persistent. He has taken the world captive in his snare, and many even of the people of God are ignorant of his devices, and they give him all the opportunity he asks to work the ruin of souls. They do not manifest a burning zeal to lift up Jesus, and proclaim to the perishing multitudes, "Behold the Lamb of God, which taketh away the sin of the world!" <RH, June 17, 1890 par. 12>

Those who are unacquainted with the laws of God's government as expounded upon the mount, are unacquainted with the truth as it is in Jesus. Christ revealed the far-reaching principles of the law; he expounded every precept, and exhibited every demand in his example. He that knows the truth as it is in the law, knows the truth as it is in Jesus; and if through faith in Christ he renders obedience to the commandments of God, his life is hid with Christ in God. The knowledge of the claims of the law would crush out the last ray of hope from the soul if there were no Saviour provided for man; but the truth as it is in Jesus, is a savor of life unto life. God's dear Son died that he might impute unto man his

own righteousness, and not that he might be at liberty to break God's holy law, as Satan tries to make men believe. Through faith in Christ, man may be in possession of moral power to resist evil. <RH, June 17, 1890 par. 13>

The work of sanctification is the work of a lifetime; it must go on continually; but this work cannot go on in the heart while the light on any part of the truth is rejected or neglected. The sanctified soul will not be content to remain in ignorance, but will desire to walk in the light and to seek for greater light. As a miner digs for gold and silver, so the follower of Christ will seek for truth as for hidden treasures, and will press from light to a greater light, ever increasing in knowledge. He will continually grow in grace and in the knowledge of the truth. Self must be overcome. Every defect of character must be discerned in God's great mirror. We may discover whether or not we are condemned by God's standard of character. If you are condemned, there is but one course for you to pursue: you must repent toward God because of the transgression of his law, and have faith toward our Lord Jesus Christ as the one who only can cleanse from sin. If we would obtain heaven, we must be obedient to God's holy requirements. Those who strive lawfully will not strive in vain. Only believe the truth as it is in Jesus, and you will be strengthened for the battle with the powers of darkness. The wrestlers of old strove to obtain a perishable crown, and should we not strive to win the crown that fadeth not away? Every art and device of Satan will be used to accomplish our ruin. If you sit down with the ease-loving ones, with the words on your lips, "I am saved," and disregard the commandments of God, you will be eternally lost. There is truth in Jesus that is terrible to the ease-loving, do-nothing ones. There is truth in Jesus that is full of soothing joy to the obedient. It is the joy of the Holy Ghost. Be persuaded, then, to open the mind and heart, that you may see every ray of light shining from the throne of God. This is no time to be indifferent and careless and pleasure-loving. Christ is coming with power and great glory. Are you ready? Are you putting away your sins? Are you becoming sanctified through the truth in answer to the prayer of Christ? He prayed concerning his disciples, "Sanctify them through thy truth: thy word is truth." <RH, June 17, 1890 par. 14>

Parents should bring up their children in the nurture and admonition of the Lord, educating them to love to do the will of God. It is impossible for us to overestimate the advantages of youthful piety. The impressions received in youth are to many as enduring as eternity. It is in youth that the statutes and commandments of God are most easily inscribed on the tablets of the soul. The instruction of children has been greatly neglected; the righteousness of Christ has not been presented to them as it should have been. The time of probation is given us that we may perfect a character fit for eternity. How solemn is the thought, parents, that your children are in your hands to educate and train that they may develop characters which God will approve, or characters which Satan and his angels can play upon as they choose! Jesus spoke from the pillar of cloud and of fire, and bade his people instruct their children diligently concerning the commandments of God. Who are obeying this instruction? Who are seeking to make their children such as God will approve? Who keep the thought in mind that all the talents and gifts of their children belong to God, and should be wholly consecrated to his service? Hannah dedicated Samuel to the Lord, and God revealed himself to him in his childhood and youth. We must labor far more for our children and for the youth; for God will accept them to do great things in his name in teaching the truth to those in foreign lands, to those who are in the darkness of error and superstition. If you indulge your children, gratifying their selfish wishes; if you encourage in them the love of dress, and develop vanity and pride, you will do a work that will disappoint Jesus, who has paid an infinite price for their redemption. He desires that the children shall serve him with undivided affection. <RH, June 17, 1890 par. 15>

Parents, there is a great work for you to do for Jesus, who has done everything for you. Take him as your guide and helper. God has not withheld from you the very best gift he had to give--his only begotten Son. Children and youth should not be hindered in coming to Jesus. Satan seeks to bind the children to himself as with bands of steel, and you can attain success in bringing them to Jesus only through determined personal effort. Children and youth should receive more earnest labor, for they are the hope of the church. Joseph, Daniel and his fellows, Samuel, David, John, and Timothy are shining examples that testify to the fact that "the fear of the Lord is the beginning of wisdom." <RH, June 17, 1890 par. 16>

We must make more earnest, decided efforts, if we would have the Lord Jesus abide with us as a counselor and helper. The light that shines from the Son of God on Calvary can lead every wanderer home. There is power in him to purify the heart and transform the character. Let every true Christian work for the children and youth, presenting before them the matchless loveliness of Jesus. Then the attractions and the illusions of the world will be eclipsed, and they will see no advantage to be gained in the path of disobedience. <RH, June 17, 1890 par. 17>

June 24, 1890 The Work of Parents.

By Mrs. E. G. White.

To parents is committed the great work of educating and training their children for the future, immortal life. Many fathers and mothers seem to think that if they feed and clothe their little ones, and educate them according to the standard of the world, they have done their duty. They are too much occupied with business or pleasure to make the education of their children the study of their lives. They do not seek to train them so that they will employ their talents for the honor of their Redeemer. Solomon did not say, "Tell a child the way he should go, and when he is old, he will not depart from it." But, "*Train* up a child in the way he should go, and when he is old, he will not depart from it." <RH, June 24, 1890 par. 1>

True views of parental responsibility would greatly elevate our hopes and aims for those who are shortly to fill our places. If parents could realize the consequences of allowing one fault to remain uncorrected in the character of their children, they would seek God more earnestly for his help in training their families. The fault in one will be communicated to others. <RH, June 24, 1890 par. 2>

Parents should act their part with earnestness. They should practice self-denial, and refrain from extravagance in dress and in the furnishing of their homes. The time given to display should be devoted to the educating of their children so that they may meet the approval of God. They are not to be molded after the standard of the world, but after the standard of heaven. <RH, June 24, 1890 par. 3>

Children should be instructed by both precept and example. Their parents should manifest kindness and courtesy and loving attention to each other. They should manifest self-forgetful love to others. Children will copy the lessons that they see practiced in the family circle. Holy angels will be round about a family where love and joy and peace abound. <RH, June 24, 1890 par. 4>

There are parents who, without consideration as to whether or not they can do justice to a large family, fill their houses with these helpless little beings, who are wholly dependent upon their parents for care and instruction. If unable to have hired help, the mother must do the work of the household, and her strength is taxed every day almost beyond endurance. Although she may have good ability and could do good service to her children, she is unable to do so, because she is broken down and enfeebled by care and taxation. She loves her children, for they are a part of herself; but she cannot do justice to them. She loves God, but she is in continual doubt of her acceptance; for she is aware that she is often fretful and impatient, has no spirit of prayer, and can bear no cheering testimony in the social meeting. She becomes discouraged, and lets things drift, feeling that she cannot row against the current of circumstances. She is overwhelmed by her surroundings. <RH, June 24, 1890 par. 5>

This is a grievous wrong, not only to the mother, but to her children and to society. God would have parents act as rational beings, and live in such a manner that each child may be properly educated, that the mother may have strength and time to employ her mental powers in disciplining her little ones for the society of the angels. She should have courage to act nobly her part and to do her work in the fear and love of God, that her children may prove a blessing to the family and to society. <RH, June 24, 1890 par. 6>

The husband and father should consider all these things lest the wife and mother of his children be overtaxed and thus overwhelmed with despondency. He should see to it that the mother of his children is not placed in a position where she cannot possibly do justice to her numerous little ones, so that they have to come up without proper training. The wife should not be made little more than a slave in his family; for she thus loses her dignity, her self-esteem, and drops lower and lower in the scale of womanhood, as she endeavors to do what she is wholly unable to do. The children of such parents are robbed of the education and training which they require to make them strong physically, mentally, and morally. When the mother is overburdened and overworked, it is not possible for her to give her children the mold of character they should have. She cannot teach them how to meet and withstand temptation in the strength of Christ, how to be strong and brave for the right, how to despise a wrong action. Parents should always bear in mind the future good of their children. They should not be compelled to devote every hour to taxing labor in order to provide the necessities of life. They should not have more children than they can clothe and feed and educate as God would have them. <RH, June 24, 1890 par. 7>

If they have the glory of God in view, parents will work for their children with conscientious fidelity. God-fearing parents will deliberate and plan as to how to train their children to right habits. They will choose companions for their children, rather than leave them in their inexperience to choose for themselves. <RH, June 24, 1890 par. 8>

Parents should not permit their affection for their children to be manifested to the injury of their children's characters. They should study the Bible, and try to make God's word the guide of their life. Some mothers wear out their lives in serving their children, in waiting upon them, in doing for them things which the children should learn to do for themselves. Children learn to take a mother's service as a matter of course, when this method is followed, and fail to feel that obligations are mutual, fail to perceive that the care and love of their parents should be rewarded by thoughtful

love and obedience on their part. Children should be taught to relieve their parents of care and burden as much as possible. When parents allow their children to bear a selfish stamp of character, allow them to idle away precious time in pleasing their own fancy, while they are working hard to clothe and feed and educate them, they do a great injustice to their children; they do them a positive injury, that will follow them all through life. <RH, June 24, 1890 par. 9>

Teach your children to be useful, to bear burdens according to their years; then the habit of laboring will become second nature to them, and useful work will never seem like drudgery. Train them to habits of economy. Some parents bend all their energies to the accumulation of money, and precious opportunities are lost for giving daily instruction, for filling the minds of their children with precious material for use in afterlife. Children should be impressed with the high sense of their moral responsibility. The time that parents devote to fashionable display, should be devoted to teaching their children self-reliance. They should not train their children to seek pre-eminence in dress or speech or action. The inward adoring of a meek and quiet spirit is of great price in the sight of God. This adorning will not tarnish or wear out, but will be as enduring as the throne of God. <RH, June 24, 1890 par. 10>

Some parents, although they profess to be religious, do not keep before their children the fact that God is to be served and obeyed, that convenience, pleasure, or inclination should not interfere with his claims upon them. "The fear of the Lord is the beginning of wisdom." This fact should be woven into the very life and character. The right conception of God, through the knowledge of Christ, who died that we might be saved, should be impressed upon their minds. Religious instruction should be lovingly imparted to the little ones from their earliest years; but this work is sadly neglected, and we see the result in impenitent, self-willed, disobedient, unthankful, and unholy children. <RH, June 24, 1890 par. 11>

Christian parents, will you not for Christ's sake examine your desires, your aims for your children, and see if they will bear the test of God's law? The most essential education is that which will teach them the love and the fear of God. Your efforts to train your children should be earnest and persevering. You should seek to develop each portion of their nature, physical, mental, and moral, that they may have well-balanced characters. If you leave your children to follow their own inclination and desires, you cannot expect that they will have stability of principle, and be able to resist evil. The physical, the mental, and the moral nature must be cultivated and developed by patient training, coupled with the grace of God; in this way virtuous principles will be established. <RH, June 24, 1890 par. 12>

Parents should learn to live within their means. They should cultivate self-denial in their children, teaching them by precept and example. They should make their wants few and simple, that there may be time for mental improvement and spiritual culture. Educate your children to meet the highest standard of character, the law of God. <RH, June 24, 1890 par. 13>

Love is the key to a child's heart; but the love that leads parents to indulge their children in unlawful desires is not a love that will work for their good. The earnest affection which springs from love to Jesus, will enable parents to exercise judicious authority and to require prompt obedience. The hearts of parents and children need to be welded together, so that as a family they may be a channel through which wisdom, virtue, forbearance, kindness, and love may flow. <RH, June 24, 1890 par. 14>

Our children are God's property, and we are to see to it that they are not deformed by our defects and our one-sided ideas. As guides and teachers, we must be channels of light to others. Our superintendents, our teachers in the Sabbath-school, should be frequently in prayer. A word spoken in due season may be as good seed in youthful minds, and may result in leading little feet in the right path. But a wrong word may lead their feet in the path of ruin. We are entering important times, and those who have a knowledge of the truth are laid under most weighty responsibility to impart it to others. Truth is mighty, and will prevail. Those who love and support the word of God will more and more decidedly range themselves on the Lord's side, and brethren will stand heart to heart in defense of the truth. Those who support error will more and more decidedly gather themselves against the holy and pure principles plainly revealed in the word of God. God has given to every one his work, and capability with which to do it. Our talents are not to be laid away to rust from inaction. No one is to live to himself. O, how many there are today who profess godliness, who advocate the truth, but who do not make a practical application of it to their own lives! The principles of the gospel should have a controlling power over us, that we may have the mind that was in Christ, and be pure as he was pure. We know that unless our righteousness shall exceed that of the Pharisees, we shall utterly fail of eternal life. It is not enough to tithe mint and anise and cummin; we must also remember the weightier matters of the law,--mercy and the love of God. Jesus must abide in the soul, if we would work the works that are acceptable to Heaven. <RH, June 24, 1890 par. 15>

July 1, 1890 Spiritual Weakness Inexcusable.

Jesus said, "Whatsoever ye shall ask in my name, that will I do." Is this promise true, or is it false? If it is false, then our lack of spiritual strength is excusable. But is it not true? Is it not the word of God? And is not our present condition wholly without reason? If there were greater humility, greater simplicity, and unfaltering confidence in the name that is above every name, if we imitated the divine Pattern that has been given us, would we not receive the blessings promised? It is our privilege to tell the Lord, with the simplicity of a little child, exactly what we want. We may state to him our temporal matters, asking him for bread and raiment, as well as for the bread of life and the robe of Christ's righteousness. Your Heavenly Father knows that you have need of all these things; and you are invited to ask him concerning them. It is through the name of Jesus that every favor is received. God will honor that name, and will supply your necessities from the riches of his liberality. <RH, July 1, 1890 par. 1>

The Lord is our helper. It is not his good pleasure that any should perish, but rather that all should come to a knowledge of the truth and be saved. God will not withhold from man the fulfillment of the only real hope he can have in the world. Jesus says, "Without me, ye can do nothing;" but in him, and through his righteousness imputed unto us, we may do all things. The work of the Spirit of God will stand forever, but the works of men will perish. Spiritual things are spiritually discerned. To the worldly-wise the workings of the Spirit of God that leads to confession and acknowledgement of sin and to the acceptance of the truth as it is in Jesus, appear as foolishness. They cannot reason out the "whys" and "wherefores" of its operation any better than did Nicodemus, and they ridicule and denounce the work of God; their human wisdom cannot interpret it. "Now we have received not the spirit of the world, but the Spirit which is of God; that we might know the things that are freely given to us of God. Which things also we speak, not in the words which man's wisdom teacheth, but which the Holy Ghost teacheth; comparing spiritual things with spiritual." <RH, July 1, 1890 par. 2>

Those who trust wholly in the righteousness of Christ, looking to him in living faith, know the Spirit of Christ, and are known of Christ. Simple faith enables the believer to reckon himself dead indeed unto sin, and alive unto God through Jesus Christ our Lord. We are saved by grace through faith, and that not of ourselves; it is the gift of God. Should we try to unfold these precious promises to the worldly wise, they would but ridicule us; for "the natural man receiveth not the things of the Spirit of God; for they are foolishness unto him; neither can he know them, because they are spiritually discerned." <RH, July 1, 1890 par. 3>

When Jesus was about to ascend on high, he said to his disciples, "I will pray the Father, and he shall give you another Comforter, that he may abide with you forever; even the Spirit of truth; whom the world cannot receive, because it seeth him not, neither knoweth him; but ye know him; for he dwelleth with you, and shall be in you." Again he said, "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 unto him." There are many who find satisfaction in identifying themselves with false doctrines, that there may be no disturbance or difference between themselves and the world; but the children of God must bear testimony to the truth, not only by pen and voice, but by spirit and character. Our Saviour declares that the world cannot receive the spirit of truth. They cannot discern the truth, for they discern not Christ, the author of truth. Lukewarm disciples, cold-hearted professors, who are not imbued with the Spirit of Christ, are not able to discern the preciousness of his righteousness; but they go about to establish their own righteousness. The world seeks the things of the world,--business, worldly honor, display, selfish gratification. Christ seeks to break this spell which holds men away from him. He seeks to call men's attention to the world to come, that Satan has managed to eclipse by his own shadow. Christ brings the eternal world within the range of men's vision, he presents its attractions before them, tells them that he will prepare mansions for them, and will come again and receive them unto himself. It is the design of Satan so to fill the mind with inordinate love of sensual things, that the love of God and the desire for heaven shall be expelled from the heart. <RH, July 1, 1890 par. 4>

At the Saviour's advent, men had become thoroughly absorbed in earthly things. They did not with spiritual vision penetrate to the glories of the world to come. A view of heavenly things would have balanced the mind and engrossed the affections, so that they would have borne the image of the heavenly instead of the image of the earthly. Jesus sought to correct this evil. He gave lesson upon lesson to break the spell of infatuation that bound men to the earth. He asked, "What shall it profit a man if he shall gain the whole world, and lose his own soul? Or what shall a man give in exchange for his soul?" Christ presented the momentous claims of eternity to inspire the efforts of man to reach heavenly things. He presented before them the grandeur of the future in contrast with the insignificance of the present. He assigned to worldly enterprises a place subordinate to the interests of spiritual things. He opened before the minds of men the fact that every moment of life is weighty with eternal consequences. He showed them that the vanities of the world that bind men in a tyrannical bondage are superfluous and worthless. <RH, July 1, 1890 par. 5>

The Master has engaged us in his service, and has pointed out our duty, and opened before us the reward that will

attend patient continuance in well-doing. He who came down from heaven can speak of heaven, and rightly present the things which form the currency of heaven, on which he has stamped his image and superscription. He knows the danger in which those are placed whom he came to uplift from degradation, and to exalt to a place beside himself upon his throne. He points out their peril in lavishing affection upon useless and dangerous objects. He seeks to draw the mind away from the earthly to the heavenly, that we may not waste time, talent, and opportunity, upon things that are altogether vanity. He exhorts men, "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, July 1, 1890 par. 6>

Our Saviour is constantly working to save men from the devices of Satan, that they may not cheat themselves out of eternal happiness by setting their hearts upon earthly gain. He whose heart is centered upon the treasures of eternal interest, will have a right hold from above, and will appreciate every earthly good as a gift from God, and will enjoy earthly blessings with a superior relish. The only safe place to deposit our treasures is in the bank of heaven. Every deposit made in this bank will accumulate abundant interest; you will be laying up in store for yourselves against the time to come. <RH, July 1, 1890 par. 7>

God calls upon those to whom he has intrusted his goods to acquit themselves as faithful stewards. The Lord would have all things of temporal interest occupy a secondary place in the heart and thoughts; but Satan would have the matters of the earth take the first place in our lives. The Lord would have us approve the things that are excellent. He shows us the conflict in which we must engage, reveals the character and plan of redemption. He lays open before you the perils you will meet, the self-denial that will be required, and he bids you count the cost, assuring you that if you zealously engage in the conflict, divine power will combine with human effort. The Christian's warfare is not a warfare waged against flesh and blood, but against principalities, against powers, against spiritual wickedness in high places. The Christian must contend with supernatural forces, but he is not to be left alone to engage in the conflict. The Saviour is the captain of his salvation, and with him man may be more than conqueror. <RH, July 1, 1890 par. 8>

The world's Redeemer would not have man in ignorance of Satan's devices. The vast confederacy of evil is arrayed against those who would overcome; but Christ would have us look to the things that are not seen, to the armies of heaven that encamp round about those who love God, to deliver them. The angels of heaven are interested in behalf of men. The power of Omnipotence is at the service of those who trust in God. The Father accepts the righteousness of Christ in behalf of his followers, and they are surrounded with light and holiness which Satan cannot penetrate. The voice of the Captain of our salvation speaks to his followers, saying, "'Be of good cheer, I have overcome the world.' I am your defense; advance to victory." <RH, July 1, 1890 par. 9>

Through Christ, restoration as well as reconciliation is provided for man. The gulf that was made by sin has been spanned by the cross of Calvary. A full, complete ransom has been paid by Jesus, by virtue of which the sinner is pardoned, and the justice of the law is maintained. All who believe that Christ is the atoning sacrifice may come and receive pardon for their sins; for through the merit of Christ, communication has been opened between God and man. God can accept me as his child, and I can claim him and rejoice in him as my loving Father. We must center our hopes of heaven upon Christ alone, because he is our substitute and surety. We have transgressed the law of God, and by the deeds of the law shall no flesh be justified. The best efforts that man in his own strength can make, are valueless to meet the holy and just law that he has transgressed; but through faith in Christ he may claim the righteousness of the Son of God as all-sufficient. Christ satisfied the demands of the law in his human nature. He bore the curse of the law for the sinner, made an atonement for him, that whosoever believeth in him should not perish, but have everlasting life. Genuine faith appropriates the righteousness of Christ, and the sinner is made an overcomer with Christ; for he is made a partaker of the divine nature, and thus divinity and humanity are combined. <RH, July 1, 1890 par. 10>

He who is trying to reach heaven by his own works in keeping the law, is attempting an impossibility. Man cannot be saved without obedience, but his works should not be of himself; Christ should work in him to will and to do of his good pleasure. If a man could save himself by his own works, he might have something in himself in which to rejoice. The effort that man makes in his own strength to obtain salvation, is represented by the offering of Cain. All that man can do without Christ is polluted with selfishness and sin; but that which is wrought through faith is acceptable to God. When we seek to gain heaven through the merits of Christ, the soul makes progress. Looking unto Jesus, the author and finisher of our faith, we may go on from strength, from victory to victory; for through Christ the grace of God has worked out our complete salvation. <RH, July 1, 1890 par. 11>

Without faith it is impossible to please God. Living faith enables its possessor to lay hold on the merits of Christ, enables him to derive great comfort and satisfaction from the plan of salvation. The true Christian will have an earnest desire to bring others to Christ. When Philip was assured that he had found the Messiah, he went to Nathanael, and said

unto him, "We have found him, of whom Moses in the law, and the prophets, did write, Jesus of Nazareth, the son of Joseph." [<RH, July 1, 1890 par. 12>](#)

What are we doing for Christ? Are we telling of his goodness and his excellency, and seeking to win souls for the Master? If Jesus is precious to your soul, you will feel it your duty to make him known to others. Jesus has said to his people, "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." The gospel of Christ is not a dry theory; it is good tidings of great joy that reveal to us a personal Saviour, and we are to tell men and women and youth what they must do in order to be saved.

[<RH, July 1, 1890 par. 13>](#)

July 8, 1890 Determination in the Work of God.

*[\[Morning talk at Orebro, Sweden, June 25, 1886.\]](#)

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By Mrs. E. G. White.
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After the Israelites had left Egypt, and had come to the Red Sea, the armies of the Egyptians came out to compel them to return. The people that Moses was leading out were in great distress; they knew not what to do. The eye of God was upon his people, and he did not mean that they should perish. The pillar of cloud that had gone before them by day, at night became a pillar of fire, and hung between them and the Egyptian army, so that God was indeed a wall of fire round about his people. Although they were in a desert, no harm befell them. There seemed to be no way for their escape; there were mountains round about them, and the Red Sea before them, and they began to murmur and complain of Moses because he had brought them out of the land of bondage to perish by the hand of the Egyptians. [<RH, July 8, 1890 par. 1>](#)

Moses told them to go forward into the waters of the Red Sea. It was according to God's command that Moses bade them go forward, and they went until they stepped into the waters, and by a rod in the hand of Moses, the Lord parted the Red Sea, and the children of Israel went through on dry land. We should have faith in God, and obey the command, "Go forward." We should not wait to see what the Lord will do for us first, but go forward and believe that he will do just what he has promised. It may seem that our way is hedged up on every side, but we are to move forward. Our Heavenly Father would have us believe that he has ways and means that we cannot see, and going forward does not mean to stand still. [<RH, July 8, 1890 par. 2>](#)

"Faith is the substance of things hoped for, the evidence of things not seen." God would not have you bind about his precious work with unbelief; he would have you go forward, making progress continually in the building up of his cause upon the earth. You should not fix your eyes upon unfavorable circumstances and surroundings that will bind you in unbelief and in discouragement; it is your privilege to believe that God has ways and means to do his work. The great message of truth must go to all people, and nations, and kindreds, and tongues, and then shall the end come. We should ever keep this in view, and try to spread the knowledge of the present truth. You want faith at every step you take. You should engage in the work as though all depended upon you, and yet with perfect trust. God has intrusted to us the great work of warning the world of the coming judgment. We are to act our part in bringing this truth to all we can. We must pray God to water the seeds sown, that they may spring up and bear fruit to his glory. [<RH, July 8, 1890 par. 3>](#)

There were but very few of us to carry forward the work at first, and it was very necessary for us to be of one mind in order to have the work advance with order and uniformity. When we saw the importance of being in the unity of faith, our prayers were answered, and Christ's prayer was answered that we should be one as he was one with the Father. We were as destitute of means as you are here in these kingdoms, and we frequently went hungry, and suffered from cold for want of proper clothing. But we saw that the truth must advance, and we must have means to carry it forward. We then sought the Lord most earnestly that he would open ways that we might reach the people in the different cities and towns, and my husband and myself would have to work with our hands to get means to carry us from place to place, to open the treasures of faith to others. We could see that the Lord of heaven was preparing the way before us in the work. My husband has worked at handling stone till the skin was worn from his fingers, and the blood started from the wounds, that he might get means to carry him from place to place to speak to the people the words of truth. This is the way the work went in the beginning, and our petitions must now ascend to the God of heaven as they did then, that he will open the way, and the truth find access to hearts. The gold and the silver are the Lord's. The cattle upon the thousand hills are his; but he wants you to move forward in faith just as far and as fast as you can. The Lord's blessing will rest upon

those who do to the very best of their ability. It is the privilege of those who have embraced the truth in these countries to place themselves in a position of faith where God will manifest himself to them. I cannot see why the work and the plans should be different here from the work and the plans in America. Every one should be where he will feel that he is a part of the great work of God, and that he must help carry it forward. <RH, July 8, 1890 par. 4>

When the Scriptures were opened in the Piedmont Valleys, the truth was carried forward by those who were very poor in this world's goods. Those who had Bible truth were not allowed to bring it before the people; they could not get Bibles into families, so they went as merchants selling goods, and carried parts of the Bible with them, and when they saw that it would do, they would read from the Scriptures; and those who were hungering for truth, could in this way obtain light. With bare and bleeding feet, these men traveled over the hard rocks of the mountains in order that they might reach souls, and open to them the words of life. I wish the very same spirit that animated them was in the heart of every one who professes the truth at the present time. We can every one of us do something, if we will only take the position that God would have us. Every move that you make to enlighten others, brings you nearer in harmony with the God of heaven. If you sit down and look at yourself and say, "I can barely support my family," you will never do anything; but if you say, "I will do something for the truth, I will see it advance, I will do what I can," God will open ways so that you can do something. You should invest in the cause of truth so that you will feel that you are a part of it. God does not require of the man to whom he has given one talent, the interest of ten. Remember that it was the man who had one talent that wrapped it in a napkin and hid it in the earth. You should use the talent, influence, and means which God has given you that you may act a part in this work. In these kingdoms those in the truth are numbered by scores, but you may number them by hundreds before another year comes round, if you faithfully work for God. Just as good souls are waiting for the truth, as are here today. Many are longing to be fed by the word of truth. The angel of the Lord has presented this people before me, and I know whereof I speak. But it will require earnest work on your part, mingled with living faith and the power of God, that the work may be accomplished. But you must broaden your ideas, brethren; you must by living faith take hold of the Arm of our strength, and say, "I can, and I will work for God," and you will see of the salvation of God; for success will crown your efforts. <RH, July 8, 1890 par. 5>

July 15, 1890 Obedience to the Law Necessary.

*[Sermon June 26, 1886, at Orebro, Sweden.]

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By Mrs. E. G. White.
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We should seek most earnestly to have Christ abiding in our hearts by faith, that we may be kept through temptation without sin. We should be constantly looking to the Author and Finisher of our faith, so that we can attain unto righteousness. The closer we draw to Jesus, and the more clearly we see his life and character, the less we shall think of ourselves. There are a class that say that they are sanctified, they are holy, and yet they are living in transgression of God's law. Shall we take their word as truth, or shall we compare their characters and doctrines with the word of God? "To the law and to the testimony: if they speak not according to this word, it is because there is no light in them." But the apostle says, "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 whose keepeth his word, in him verily is the love of God perfected; hereby know we that we are in him." Every soul must be brought to the test of God's great standard of righteousness; and if the character is not in accordance with God's law, it is not in a right condition before God. <RH, July 15, 1890 par. 1>

"Whosoever committeth sin transgresseth also the law: for sin is the transgression of the law." This is the only definition of sin given in the Holy Scriptures, and we should seek to understand what sin is, lest any of us be found in opposition to the God of heaven. We are required to be in a position of obedience to all of God's commandments. Our salvation cost our Lord too much for us to be found going on in uncertainty when eternal interests are involved, therefore we should open our minds and search the Scriptures, so that we may know for ourselves how we can stand under the banner of Prince Immanuel. God requires at this moment just what he required of Adam in paradise before he fell--perfect obedience to his law. The requirement that God makes in grace is just the requirement he made in paradise. We want to understand the claims of God upon us that we may reach the hearts of men, and teach them what God's word requires of them in order that they may have eternal life. We must live by every word that proceedeth out of the mouth of God. Our Saviour has told us that in these last days there would be false doctrines and false teachers who

would lead the people to accept fables and customs and practices of men, instead of the commandments of God, and that our world would be flooded with heresies. Are we bringing in heresies to turn souls from the truth of God's word? We want the truth of God's word on every point, and we need to practice it. Those who follow the course of error and live in transgression of the law of God, will not follow that course alone; there will be others who will imitate their example. <RH, July 15, 1890 par. 2>

We must inquire what captain we are following, under whose banner we are standing. Satan was the first transgressor of the law of Jehovah. We read in the Bible how sin entered into the world. Satan was the first one who ever questioned the holy will of God, and his very first work was to transgress God's law, and then he came to Adam and Eve in Eden, and through his temptations caused them to break the commandments of God. Satan thought to win the human family to his side that they might war against the family in heaven. It was Satan's plan to war against the God of heaven. God has a constitution and laws to govern those whom he has created, and it would be a terrible thing if any of us should be found on the wrong side, warring against the government of Heaven. There are many deceptions to lead us away from the truth. Many think that Adam and Eve were very foolish in listening to the voice of the tempter that caused their fall from the high and holy estate, yet those who criticise do the same thing. Why do not the children of Adam who find fault with him for his sin, cease themselves to transgress? <RH, July 15, 1890 par. 3>

John brings the commandments of God to view away down this side of the crucifixion of Christ, and shows their positive, binding claims upon men. Those who have taken the position that the commandments of God were done away when Christ hung upon the cross, are in harmony with the great deceiver. God has made his constitution and his laws, and he can encircle in his arms those who are obedient, and shield them from the powerful deceptions of Satan. When the foundations of the earth were laid, then was laid the foundation of the Sabbath, and the morning stars sang together, and all the sons of God shouted for joy. <RH, July 15, 1890 par. 4>

God repeated his holy law upon Sinai, precept by precept, that his people might not be left to dishonor him in disobeying his statutes, and he declares that we shall live in them if we obey them. Yet the Christian world claims that Christ died upon Calvary's cross to abolish the law of God. We have the types and the shadows in the ceremonial laws, and these were to last until they should meet the reality. The sacrificial offerings were continually revealing the fact that Christ was coming to our world, and when type met antitype in the death of Christ, then the sacrificial offerings, typifying Christ, were no more of any value, but the royal law of God could not be changed. Jesus addressed his disciples and the Pharisees in these words: "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." The words of Christ in the day of God's retributive judgment will be sufficient to condemn the transgressor if there was not another evidence of the perpetuity of the law of Jehovah. There is no shadow in the precepts of the decalogue. The ten commandments are not a type. God gave his law, and in the fourth precept of the decalogue is his Sabbath, the very day on which we have turned aside from worldly business in order to observe it as a memorial of the creation of the heaven and the earth; and just as long as heaven and earth shall remain, just so long will this law be binding upon those who are living upon the earth. The instruction which Moses gave to the children of Israel concerning the statutes and the precepts of God, did not originate with Moses, but with the God of heaven. We are told that Christ was in the pillar of the cloud by day, and in the fiery pillar at night. Men are enshrouded in darkness, and when they array Christ in the New Testament against Christ in the Old Testament, surely wisdom has departed from them. The Israelites of old were saved by Christ as verily as we are saved by Christ in this day. We read in the word of God, "Speak thou also unto the children of Israel, saying, Verily my Sabbaths ye shall keep; for it is a sign between me and you throughout your generations; that ye may know that I am the Lord that doth sanctify you." <RH, July 15, 1890 par. 5>

We want the sanctification that God himself gives, and that sanctification comes through doing his law. We hear the heavenly benediction pronounced upon the obedient by Christ himself: "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 only remedy that could be found for fallen man was the death of Christ upon the cross. Thus the penalty of transgression could be paid. Did the Father spare his Son one jot of the penalty? Behold him when he was in the garden praying, "If it be possible, let this cup pass from me," and the bloody sweat pressed through his pores, and moistened the sod of Gethsemane. Jesus carried out the plan to its very end, and on the cross cried out. "It is finished." The law finished?--No. The plan that had been proposed to rescue man from the degradation of sin, was carried out to the very letter. Could it have been possible for Jehovah to change his law to meet man in his fallen condition, then Christ need not have left his glory, his majesty. It was because the law of God was changeless as his throne, that Christ consented to take humanity, to die in man's behalf to save him from eternal ruin. But Satan is continually at work with his devices to carry out his plan,--opposition

against God's holy law. He commenced his work in heaven in trying to deceive the angels. He blinded the eyes of the Jewish nation so that they could not discern Christ as the Messiah, and the very nation that Christ came to save cried with the murderous throng, "Crucify him, crucify him." And again the hoarse and terrible cry was raised, that called maledictions upon themselves, "His blood be on us, and on our children," and they crucified the Lord of glory. <RH, July 15, 1890 par. 6>

When Satan found that the tomb could not hold the Son of God, but that he had arisen and ascended to the Father, he came to man with another lie, and told him that the law of God that Jesus in such a wonderful manner had magnified and exalted, was done away when he died upon the cross. No greater deception could have come upon the world; but people receive it, and teach that the law of God is done away, notwithstanding the heavens and the earth which their eyes look upon speak to them every day that this is a fallacy. Hear what Christ himself says: "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 again, "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, July 15, 1890 par. 7>

July 22, 1890 "Go and Tell Him His Fault Between Thee and Him Alone."

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By Mrs. E. G. White.
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Those who are at variance should act out the Bible directions to the letter. The Saviour has said, "If thou bring thy gift to the altar, and there rememberest that thy brother hath aught against thee; leave there thy gift before the altar, and go thy way; first be reconciled to thy brother, and then come and offer thy gift." "Moreover, if thy brother shall trespass against thee, go and tell him his fault between thee and him alone: if he shall hear thee, thou hast gained thy brother." This is a kind of work that requires the grace of Christ in the heart. There is alienation and division where none should exist, among those who profess to be the children of God; and the reason of this is that men are hearers, readers, of the words of Christ, but not doers. <RH, July 22, 1890 par. 1>

How much suffering would be prevented, if those who claim to know and believe the truth, would practice its precepts! In living out the lessons of Jesus, we make it manifest that we are not careless, inattentive, unfruitful hearers of the word. If those who claim to be the followers of Christ were only obedient to the truth, the door that is now open where Satan finds access and enters to wound and bruise the soul, would be closed. How careful we should be not to offend one of the little ones that belong to God! The Saviour said, "It is not the will of your Father which is in heaven, that one of these little ones should perish." Let every member of the church try to save the souls of others, and not through criticism and evil reports discourage or destroy them. How many and how great evils would be extinguished in the church if men followed Christ's rule of dealing with the erring, instead of following the impulse and passion of their unsanctified hearts! <RH, July 22, 1890 par. 2>

If matters of difficulty between brethren are not laid open to others, but frankly spoken of between themselves, in the spirit of Christian love, the difficulty will, in most cases, be healed, and the offending brother won. Misunderstandings have arisen that have been thus explained in Christian tenderness, and the breach has been healed. <RH, July 22, 1890 par. 3>

When brethren come together in harmony with the directions of Christ, Jesus himself is a witness to the scene, and the whole universe looks with intense interest upon those who not only believe, but do the words of Christ. The Spirit of God will move upon the heart of him who has erred, when Christ's words are carried out, and the one at fault will be convicted of his error. But if he is too proud, too self-sufficient, to confess his mistake and heal the wrong, other steps are to be taken in order to follow out the complete directions of the word. "If he will not hear thee [in that private interview], then take with thee one or two more, that in the mouth of two or three witnesses every word may be established. The matter of difficulty is to be confined to as small a number as possible. But two or three are to labor with the one who is in error. They should not only talk with the one at fault, but should bow in prayer, and with humble hearts seek the Lord. <RH, July 22, 1890 par. 4>

"And if he shall neglect to hear them, tell it unto the church; but if he neglect to hear the church [if he persists in his unreasonable course and will not be corrected, then there is only one more step to be taken, and that is a very sorrowful one], let him be unto thee as a heathen man and a publican. Verily I say unto you, Whatsoever ye shall bind on earth shall be bound in heaven; and whatsoever ye shall loose on earth shall be loosed in heaven." When every specification that Christ has given is carried out in the true, Christian spirit, then, and then only, heaven ratifies the decision of the

church, because its members have the mind of Christ, and do as Christ would do if he were upon earth. <RH, July 22, 1890 par. 5>

Brethren, it must be made manifest that we are not only Bible readers, but also doers of the words of Christ. Those who fully trust in the Lord Jesus, will be obedient children, and will have guidance from above. The mind and will of God are made plain in the living oracles. <RH, July 22, 1890 par. 6>

In our churches we should not act as though we were groping our way in the dark. Clear light has been given us. The Lord has spoken to every one in his word, and that word is luminous with light, and weighty with the precious ore of truth. In the Bible we have a perfect rule of conduct, and we are safe in humbly following it. With reverent hearts we should bow to God's expressed will. We are not left in uncertainty; for in all the varied circumstances of life we may walk according to the instructions of God, which are based upon golden principles of truth, and revealed in the precepts of his law. In the Bible there are rules to meet every case. A complete system of faith has been revealed, and correct rules for practice in our daily life have been made known. Those who turn from the beaten path marked out in God's word, because it suits their feelings better to do so than to walk according to the commandment, leave the light, and are enshrouded in darkness. Peace of mind, happiness, and heaven are sacrificed for the sake of maintaining human pride and indulging stubbornness of will. <RH, July 22, 1890 par. 7>

We are not to place dependence upon man, nor expect homage from our fellow-men. Jesus says, "Be not ye called Rabbi: for one is your Master, even Christ; and all ye are brethren. And call no man your father upon the earth: for one is your Father, which is in heaven." We should remember that the best and most intelligent of men have only limited ability, and we should pray for discernment to understand what is each man's true place. We are not to be blind; we may see the prejudices which are cherished by those with whom we associate, we may see the errors that hinder their religious growth, we may discern their instability of opinion, their partiality of action; but because we see thus, we should not feel that we are superior to them, measuring ourselves among ourselves, and leaning to our own understanding. As we see the deficiencies of others, it should lead us to be less self-confident, to be jealous of our own spirit and action. <RH, July 22, 1890 par. 8>

No living man should come in to take the place of God in your mind. "Call no man your father upon the earth. . . . Neither be ye called masters: for one is your Master, even Christ. But he that is greatest among you shall be your servant. And whosoever shall exalt himself shall be abased; and he that shall humble himself, shall be exalted." These words of Christ are not only to be read, but are to be obeyed to the letter. Those who meekly and humbly pursue their course of duty, not to be praised, petted, and honored of men, but to glorify God, will receive as their reward glory, honor, and eternal life. But many are so lifted up in spiritual pride, that they act as if it were not enjoined upon them to live in harmony with the instructions of Christ. <RH, July 22, 1890 par. 9>

We are to walk in humility before God, and we can do this as the clear light of heaven reveals the perfection of Christ's character, and we see in contrast the weakness and imperfection of our own. Those who have a view of Christ in contrast with self, will not feel like boasting. They will not lift up self, but will appreciate the value of souls for whom Christ has died. I have great sorrow of heart that the rules of Christ have been so strangely neglected by those who profess to be his followers. Reading the Bible, believing the Bible, will not save any of us; for it is the doers of the word that shall be justified. <RH, July 22, 1890 par. 10>

I know of nothing more injurious to the soul than this habit of talking of one another's errors, of reporting every unfavorable tale that is brought to your ears, and of magnifying the mistakes of a brother. When a brother's fault comes to your notice, how much better it would be to go to him with it, following out the Bible rule that has been given by Him who owns the souls of all men! An infinite price has been paid to ransom the souls of men from the power of the enemy, and how terrible it is for one who professes to love God, to set forth the mistakes and errors of his brethren in high colors, doing a wicked work against Jesus in the person of his saints. The rebuke of God is upon every one that engages in such work; it is the work of Satan. The Lord has declared, "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me." <RH, July 22, 1890 par. 11>

When Christians accuse and condemn their brethren, they show themselves to be in the service of the accuser of the brethren. When they talk of their faults and failings, they plant roots of bitterness, whereby many shall be defiled. It is through this kind of work that brother becomes suspicious of brother, and variance arises in the church. Love cannot exist where the conversation of the professed people of God is largely made up of talk concerning the errors and mistakes of others. When this is done, the words of Christ are treated with indifference and contempt, as though frail, erring man had found some other way to heaven save the one appointed by the Lord,--obedience to the commandments of God. We should remember that we are all brethren, seeking the same home in heaven; but if Christ is not formed within, if you have not the mind of Christ, and do not practice the words of Christ; if you are fully satisfied with your own peculiar ways, so that you feel justified in complaining of your brethren, you will never reach heaven. If you cannot live in harmony on the earth, how could you live throughout eternity in love and peace? There must be kindness,

love, courtesy, and delicate regard shown for one another here and now. To practice the principles of love will not prevent us from dealing plainly with our brethren, in brotherly kindness pointing out wrongs and short-comings when it is necessary to do so. But we should do this in harmony with the directions of Christ. When you are yourself connected with God, you may speak plainly to those who by their crooked course are turning the lame out of the way. The apostle gives this instruction concerning this class: "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." <RH, July 22, 1890 par. 12>

Satan designs to keep the church in a state of wrangling, envy, jealousy, and evil surmising, so that brethren cannot pray or work in harmony; while thus at variance, they fail to bring the saving power of the truth to bear upon the heart of unbelievers. People become disgusted with our religion when they witness the way in which a brother treats an offending brother. <RH, July 22, 1890 par. 13>

It is the duty of every true follower of Christ to reflect light to the world. God has laid upon us a responsibility for the souls of those who are unsaved. As an ambassador of Christ, I would tell you, brethren, that if you talked more of the merits of Christ, if you engaged more frequently in humble prayer, and said less to your brethren of the weaknesses of others, you would advance in spirituality and be far ahead of where you now are. You must give the precious plant of love some chance to grow. Jesus has said, "By this shall all men know that ye are my disciples, if ye have love one to another." Jesus told the disciples to tarry at Jerusalem until they should be endued with power from on high. "Without me," he said again, "ye can do nothing." But Paul declares, "I can do all things through Christ which strengtheneth me." <RH, July 22, 1890 par. 14>

We should be often in prayer. The outpouring of the Spirit of God came in answer to earnest prayer. But mark this fact concerning the disciples. The record says, "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." They were not assembled to relate tidbits of scandal. They were not seeking to expose every stain they could find on a brother's character. They felt their spiritual need, and cried to the Lord for the holy unction to help them in overcoming their own infirmities, and to fit them for the work of saving others. They prayed with intense earnestness that the love of Christ might be shed abroad in their hearts. This is our great need today in every church in our land. For "if any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new." That which was objectionable in the character is purified from the soul by the love of Jesus. All selfishness is expelled, all envy, all evil-speaking, is rooted out, and a radical transformation is wrought in the heart. "The fruit of the Spirit is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance: against such there is no law." "The fruit of righteousness is sown in peace of them that make peace." <RH, July 22, 1890 par. 15>

Paul says that "as touching the law,"--as far as outward acts were concerned,--he was "blameless," but when the spiritual character of the law was discerned, when he looked into the holy mirror, he saw himself a sinner. Judged by a human standard, he had abstained from sin, but when he looked into the depths of God's law, and saw himself as God saw him, he bowed in humiliation, and confessed his guilt. He did not go away from the mirror and forget what manner of man he was, but he exercised genuine repentance toward God and faith toward our Lord Jesus Christ. He was washed, he was cleansed. He says, "I had not known lust, except the law had said, Thou shalt not covet. But sin, taking occasion by the commandment, wrought in me all manner of concupiscence. For without the law sin was dead. For I was alive without the law once; but when the commandment came, sin revived, and I died." <RH, July 22, 1890 par. 16>

Sin then appeared in its true hideousness, and his self-esteem was gone. He became humble. He no longer ascribed goodness and merit to himself. He ceased to think more highly of himself than he ought, and he ascribed all the glory to God. He was no longer ambitious for greatness. He ceased to want to avenge himself, and was no longer sensitive to reproach, neglect, or contempt. He no longer sought earthly alliance, station, or honor. He did not pull others down to uplift himself. He became gentle, condescending, meek and lowly of heart, because he had learned his lesson in the school of Christ. He talked of Jesus and his matchless love, and grew more and more into his image. He bent his whole energy to win souls to Christ. When trial came upon him because of his unselfish labor for souls, he bowed in prayer, and his love for them increased. His life was hid with Christ in God, and he loved Jesus with all the ardor of his nature. Every church was dear to him; every church-member was a person of interest to him; for he looked upon every soul as the purchase of the blood of Christ. <RH, July 22, 1890 par. 17>

This should be the experience of every member of our churches. We are to bear the precious fruits of the Spirit of God to his glory, even rich clusters of good fruit that will make us more precious than the golden wedge of Ophir. Brethren, you need to humble yourselves under the mighty hand of God, and he will lift you up. If a fountain that has been rank and bitter loses its corrupt qualities, those who drink of it, will recognize the change. The water will be pure and sweet, and the streams that flow from it wholesome and refreshing. <RH, July 22, 1890 par. 18>

We are to be constantly seeking for precious pearls of truth. There must be a dying to the world. There must be no

cowardice, no compromise. There must be an earnest seeking for the wisdom that is from above. The apostle asks, "Who is a wise man and endued with knowledge among you? let him show out of 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." <RH, July 22, 1890 par. 19>

Brethren, God would work for us if he could do it safely; he wants to do great things for his people, but the strife of tongues has dishonored God, weakened the hands of his professed children, and brought dearth and feebleness into the church. Is it not time to arise, to open the heart to receive the rays of light that are shining forth from the living oracles? Is it not time that the love of God should be permitted to make its impress upon the soul, that Jesus may be glorified among those who claim to be his followers? <RH, July 22, 1890 par. 20>

July 29, 1890 Reasons for Having Courage.

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By Mrs. E. G. White.
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"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." <RH, July 29, 1890 par. 1>

These words were spoken to the disciples just before the betrayal of Jesus. The disciples were filled with sorrow at the thought that Christ was to leave them,--that they were to be deprived of his presence. Therefore he comforted them with the assurance that if he went away, he would come again. He also told them that he would prepare mansions for them, and would take them to himself. When he ascended from the mount of Olives, our precious Saviour said that he would be with them always; and as they beheld their Lord taken from them into heaven, angels addressed them, saying, "Ye men of Galilee, why stand ye gazing up into heaven? this same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven." <RH, July 29, 1890 par. 2>

Thousands and thousands of angels escorted Christ in honor to the city of God, singing, "Lift up your heads, O ye gates; and be ye lifted up, ye everlasting doors; and the King of glory shall come in." The angel sentinels at the gate exclaimed, "Who is this King of glory?" and the escorting angels raised their voices in chorus, "The Lord strong and mighty, the Lord mighty in battle. Lift up your heads, O ye gates; even lift them up, ye everlasting doors; and the King of glory shall come in." Again the challenge rings forth, "Who is this King of glory?" and the escorting angels answer, "The Lord of hosts, he is the King of glory," and the heavenly train passes through the gates. The angels of God were about to bow in adoration before him, but Christ waved them back; he must first hear from his Father that his sacrifice for man had been accepted. He had a request to present before the Father: "I will that they also, whom thou hast given me, be with me where I am." Although he ascended into heaven to the glory of his Father, our blessed Saviour did not forget us here on the earth. And what was the answer that the Father gave to the Son?--"Let all the angels of God worship him." And then they all bowed in adoration before him; they worshiped him, and their song of praise filled the heavenly courts. Honor and praise and majesty were ascribed to Him that sitteth upon the throne, and to the Lamb forever and ever. <RH, July 29, 1890 par. 3>

Our Saviour promised that he would come again. Those heavenly gates are again to be lifted up, and Christ as conqueror, with a thousand times ten thousand and thousands of thousands, will march out of those gates in triumph, to honor those who have loved him and kept his commandments, and to take them to himself. And he says that he has not forgotten them nor his promise. The Lifegiver will call the dead from their prison-house, and as they come up from the grave, they will receive the finishing touch of immortality. They will rise from their dusty beds and exclaim, "O Death, where is thy sting? O Grave, where is thy victory!" And they will be caught up with those who are translated to heaven without seeing death, to meet their Lord in the air. Then the crown of immortal glory will be placed upon each brow. What a wonderful sight are these exalted ones! The world knew them not, but they are the overcomers! Palm branches of victory will be placed in their hands, and again the gates will be opened, and they will enter into the city with Jesus, and all the angels of God will strike their harps, and the heavenly arches will ring with the victory achieved through their God. They will stand before the throne of God, clothed with the white linen which is the righteousness of Christ. <RH, July 29, 1890 par. 4>

Now, what is the work which we have to do in probationary time?--To purify our souls in obeying the truth. The law of God is to be exemplified in the character; and in order that man might keep the law, Jesus came down to our world to die man's sacrifice. He did not, in this, detract from the dignity of the law, but made manifest the immutability of its character. Jesus says, "If ye love me, keep my commandments." That it really has been made possible for man to grasp the righteousness of Christ, and keep the commandments, should call forth from our hearts and lives hearty responsive offerings of praise to Him who hath called us out of darkness into his marvelous light. Now I inquire, Shall we go with our heads bowed down in gloom and sadness, because Christ is coming?--No; we have every reason to lift up our heads and rejoice, for our redemption draweth nigh. <RH, July 29, 1890 par. 5>

What is the work that we are to do here in the world?--We are to wash our robes of character, and make them white in the blood of the Lamb. We must sanctify ourselves and our households to God. We must bring Jesus into our hearts and our homes, and we must seek every day to instruct others in regard to the claims of the law of God and the plan of salvation, that they may have a knowledge of Jesus. You can neglect anything of a temporal character more safely than you can the spiritual interests of your household. Our Saviour wants you to keep in close relation to himself, that he may make you happy. When Christ lets his blessing rest upon us, we should offer thanksgiving and praise to his dear name. But, you say, if I could only know that he is my Saviour! Well, what kind of evidence do you want? Do you want a special feeling or emotion to prove that Christ is yours? Is this more reliable than pure faith in God's promises? Would it not be better to take the blessed promises of God and apply them to yourself, bearing your whole weight upon them? This is faith. It is by faith that we are to come into a sacred nearness to Christ, not depending upon feeling; we are to say, "I believe thy promise, Lord, because thou hast said it. Thy word is pledged; we know that we are the children of God because we comply with the conditions, because he has pledged his word." There is not a friend in the world of whom you would require one-half the assurance that our Heavenly Father has given you in his promises. <RH, July 29, 1890 par. 6>

"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. 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. If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you. Herein is my Father glorified, that ye bear much fruit; so shall ye be my disciples. As the Father hath loved me, so have I loved you: continue ye in my love. If ye keep my commandments, ye shall abide in my love; even as I have kept my Father's commandments, and abide in his love. These things have I spoken unto you, that my joy might remain in you, and that your joy might be full. This is my commandment, That ye love one another, as I have loved you." <RH, July 29, 1890 par. 7>

You can see the condition on which you become the children of promise, and receive the love of God. Jesus knew that of yourself you could not obey God's law; for you were sold under sin; therefore he came to our world to bring to you moral power, that through faith in his name you might live. He brings his divine power to combine with your human efforts, that through his righteousness appropriated to yourself, you can keep his law. Our liberty was procured by Christ, by his spotless, meritorious life and death. We receive the righteousness of Christ, and through his merits enjoy liberty, and are identified with him. We have the promise that if we abide in him, and his words abide in us, we may ask what we will, and it shall be done unto us. Is it indeed possible that Christ may abide in us, and we in him? Christ says, "If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you." Would he tempt us and deceive us?--No, indeed. There is everything to encourage any soul who by faith claims the promises that God has given us, for through his grace we may be overcomers. The law cannot lower the standard or take less than its full demands, therefore it cannot cleanse us from one sin; but God's Son, who is one with the Father, equal in authority with the Father, paid the debt for us. We are to add to 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. You are not to think that you must wait until you have perfected one grace, before cultivating another. No; they are to grow up together, fed continually from the fountain of charity; every day that you live, you can be perfecting the blessed attributes fully revealed in the character of Christ; and when you do this, you will bring light, love, peace, and joy into your homes. <RH, July 29, 1890 par. 8>

August 5, 1890 We Should Praise God Now.

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By Mrs. E. G. White.

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It is the absence of the graces of God's Spirit that leaves the home in a dark, unhappy condition. Your home should be a blessed sanctuary where God can come in, and where his holy angels can minister unto you. If impatience and unkindness are manifested one to another, angels cannot be attracted to your home; but where love and peace abide, these heavenly ones love to come and bring still more of the holy influence of the home above. <RH, August 5, 1890 par. 1>

Scarcely any of us realize that angels are about us; and these precious angels, who minister to those who shall be heirs of salvation, are saving from us many, many temptations and difficulties. The whole family of heaven is interested in the families here below; and how thankful we should be for this interest manifested for us day and night. Words spoken in our homes which are impatient and unkind, angels hear; and do you want to find in the books of heaven a record of the impatient and passionate words you have uttered in your family? Impatience brings the enemy of God and man into your family, and drives out the angels of God. If you are abiding in Christ, and Christ in you, you cannot speak angry words. Fathers and mothers, I beseech you, for Christ's sake, to be kind, tender, and patient in your homes. Then light and sunshine will enter your homes, and you will feel that bright beams from the Sun of Righteousness are indeed shining into your hearts. <RH, August 5, 1890 par. 2>

You should never separate Christ from your life and family, and close the doors against him by un-Christlike words and actions. There are those who profess the truth who neglect family prayer. But how can you venture to go to your labor without committing the care of your souls to your Heavenly Father? You should show that you trust in him. You should consecrate your families to God before you leave your homes. Every prayer that you offer up to God in faith, will surely be respected and answered by your Heavenly Father. When Abraham was told to go out into a place which he knew not, wherever he pitched his tent he built an altar, and offered up his prayer morning and evening; and the Lord said of Abraham, "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." This is the very work that should be done in every family, but it is strangely neglected. We want to live as in the sight of God in this world. It is of the greatest importance that we constantly make preparation here for the future, immortal life. We may have that life that measures with the life of God; if we are faithful, we shall have an immortal inheritance, an eternal substance; we shall see the King in his beauty; we shall behold the matchless charms of our blessed Saviour. <RH, August 5, 1890 par. 3>

We should feel the importance of educating and training our children, that they shall seek and appreciate eternal life. Their will must be brought into subjection to the will of God, and they must seek constantly to repress everything that is evil in their natures. If fathers and mothers want their children to be Christlike in disposition, they must set them the example. Your every act should be one to fit yourself and your children for heaven, and you will have special help in the matter. The Saviour desires your joy to be full, therefore he tells you to abide in him and he will abide in you. Open the door of your heart, and let in Jesus and the bright rays of his righteousness. He loves us with a love that is inexpressible, and if at any time you begin to fear that you will be lost, that Jesus does not love you, look to Calvary. Do you want a clearer expression of his love than that which the Father has bestowed upon us, in that he has given us in his Son? The light shining from the cross of Calvary should make us the happiest people on the earth. Now I ask you, dear brethren and sisters, why should we not love him? He exclaims, "What could have been done more to my vineyard, that I have not done in it?" If we had to work out our salvation in our own strength, we might be discouraged, and give up the warfare; but now he says, "I am with you always, even unto the end of the world." When he has given us such an assurance of his care, should we not respond to it by giving him our confidence? If you have been in the habit of murmuring, complaining, and finding fault, you must cease, for you are showing the Satanic side of your character. If you neglect your own soul, and begin to find fault and pick flaws in others, you are doing Satan's work. But if you are talking of the love of Jesus, and are trying to bless those around you with your influence, you are a blessing and not a curse, you are bringing yourself into close relationship to Jesus. Every day we are to be gaining the victory. Only one day at a time is given us in which to work. We must exercise living faith in God today; we must believe that God accepts us this day if we come to him in sincerity. <RH, August 5, 1890 par. 4>

You must not be controlled by feeling. You must look away from the things that are seen, to the things that are unseen, trusting and rejoicing in the promises of God. I have thought with what joy the angels would look down from heaven upon us, if we were all praising God, and abiding in Christ. If, indeed, there is joy to the full for the Christian, why should we not possess it, and manifest it to the world? The whole treasure of heaven is opened before you in Christ: why should not every one bring Christ into his life, and represent him to the world? <RH, August 5, 1890 par. 5>

Our Saviour is coming again, and he wants to find you all ready for his appearing. If you are ready, your eyes will be beholding Jesus and heaven your home. When trials come to depress and discourage you, you must talk faith, not doubt and despondency; you must place your eyes upon heaven and heavenly things. 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." Then let us keep talking of Jesus and his love; let us dwell upon the precious truths which he has intrusted to our keeping; let us show to the world around us that these truths are accomplishing something for us. How can the world tell of the value of the truth which you have received unless they witness the transforming effect on your character? When you have Christ abiding in your hearts by faith, you will bring his righteousness into your life and experience. Satan will say to you, "You cannot be saved; you are a sinner." Well, tell him that you know you are a sinner, but that Christ came to save sinners. He says, "I am not come to call the righteous, but sinners to repentance." Tell the enemy, "I have laid hold of the righteousness of Christ, and he is my Saviour I have no righteousness of my own, but Christ is my righteousness." Then you will be justified by faith. <RH, August 5, 1890 par. 6>

In just a little time, Christ will come in power and great glory, and what a terrible thing it would be if we should not be ready! Let us get ready at once. Separate evil from you, begin to sing the song of praise and rejoicing here below. Do you want to learn the song of praise here, do not let a single word of bitterness or envy or fault-finding escape your lips; but let your lips be tuned to praise God. There is enough to discourage us everywhere, but we must look to the Author and Finisher of our faith, and by beholding his loveliness and purity become changed into the same image. You can feast your soul on his love; you can know that you are obtaining the victory every day; you can rejoice in the Lord. <RH, August 5, 1890 par. 7>

I am so sorry for my Master, because he hears so little praise, so little thankfulness, for the love that he has bestowed upon us. Angels in heaven are praising God all the time, and here are mortals for whom Christ left the heavenly home, and suffered mockery, insult, and death, that he might lift us up to sit in heavenly places, and they offer no song of praise. <RH, August 5, 1890 par. 8>

If you sit in heavenly places with Christ, you cannot refrain from praising God. Begin to educate your tongues to praise him, and train your hearts to make melody to God; and when the evil one begins to settle his gloom about you, sing praise to God. When things go crossways at your homes, strike up a song about the matchless charms of the Son of God, and I tell you, when you touch this strain, Satan will leave you. You can drive out the enemy with his gloom; his dark shadow will be swept from your pathway by praising God, and you can see, O, so much clearer, the love and compassion of your Heavenly Father. It is Satan's studied effort to eclipse the light of the Sun of Righteousness so that you cannot see it. Your mind should be uplifted to God; you should have praise meetings in your family and in the church. Do not tell a dismal story at any time or in any place. Let the whole world look upon you, and say, "These are people who love God; for we can see his image reflected in them." <RH, August 5, 1890 par. 9>

Now, brethren and sisters, may the grace of God and his blessing come into your hearts. God does not want you to gather to your souls every little trial and difficulty, and talk to them until you become discouraged, and changed into a cloud of gloom and discouragement. Uplift your soul into the pure, heavenly atmosphere; get out of the moral miasma of this low earthliness; let the soul open to the love of God. <RH, August 5, 1890 par. 10>

Be of good courage, brethren and sisters; Jesus lives! he is your Saviour; he wants to save every one of you; he wants to place a crown of glory upon every brow. Let us act before the world as God's peculiar people, showing forth the praises of Him who has called us out of darkness into his marvelous light. <RH, August 5, 1890 par. 11>

O what a time of rejoicing there will be in heaven when we get out of the perplexities of this life! With gladness we shall cast our crowns at the Saviour's feet. We shall touch the golden harps, and fill all heaven with the richest harmony. Let us touch the harps here, and let our lips glorify God. <RH, August 5, 1890 par. 12>

August 19, 1890 The Righteousness of Christ.

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By Mrs. E. G. White.
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[The following letter was written in answer to a letter from a brother minister. As the subject dwelt upon is of general interest, it may be a help to others besides the one specially addressed.] <RH, August 19, 1890 par. 1>

Dear Brother: It was with pleasure that I read your letter of inquiry to me, for the thought that the work of the Spirit of God wrought upon your heart at the Kansas meeting has so far not been effaced, is of great satisfaction. You have had a glimpse of the righteousness of Christ which you have not lost, as I am sure some others did when they came in contact with those who did not appreciate this blessed truth. I am glad that Jesus does indeed make his presence manifest when it is eagerly sought for and gratefully acknowledged. <RH, August 19, 1890 par. 2>

When the third angel's message is preached as it should be, power attends its proclamation, and it becomes an abiding influence. It must be attended with divine power, or it will accomplish nothing. I am often referred to the parable of the

ten virgins, five of whom were wise, and five foolish. This parable has been and will be fulfilled to the very letter, for it has a special application to this time, and, like the third angel's message, has been fulfilled and will continue to be present truth till the close of time. In the parable, the ten virgins had lamps, but only five of them had the saving oil with which to keep their lamps burning. This represents the condition of the Church. The wise and the foolish have their Bibles, and are provided with all the means of grace; but many do not appreciate the fact that they must have the heavenly unction. They do not heed the invitation, "Come unto me, all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls. For my yoke is easy, and my burden is light." <RH, August 19, 1890 par. 3>

Jesus desires to efface the image of the earthly from the minds of his followers, and to impress upon them the image of the heavenly, that they may become one with himself, reflecting his character, and showing forth the praises of him who hath called them out of darkness into his marvelous light. If you have been permitted to stand in the presence of the Sun of Righteousness, it is not that you may absorb and conceal the bright beams of Christ's righteousness, but that you may become a light to others. The enemy has men in our ranks through whom he works, that the light which God has permitted to shine upon the heart and illuminate the chambers of the mind may be darkened. There are persons who have received the precious light of the righteousness of Christ, but they do not act upon it; they are foolish virgins. They prefer the sophistry of the enemy rather than the plain "Thus saith the Lord." When the blessing of God rested upon them in order that they might become channels of light, they did not go forward from light to a greater light; they permitted doubt and unbelief to come in, so that the truth which they had seen, became an uncertainty to them. <RH, August 19, 1890 par. 4>

Satan uses those who claim to believe the truth, but whose light has become darkness, as his mediums to utter his falsehoods and transmit his darkness. They are foolish virgins indeed, choosing darkness rather than light, and dishonoring God. The character we cultivate, the attitude we assume today, is fixing our future destiny. We are all making a choice, either to be with the blessed, inside the city of light, or to be with the wicked, outside the city. The principles which govern our actions on earth are known in heaven, and our deeds are faithfully chronicled in the books of record. It is there known whether our characters are after the order of Christ or the order of the arch-deceiver who caused rebellion in heaven. Are we wise virgins, or must we be classed among the foolish? This is the question which we are deciding today by our character and attitude. That which passes with many for the religion of Christ, is made up of ideas and theories, a mixture of truth and error. Some are trying to become good enough to be saved. They continually complain of their sins. The Lord says of them, "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." "Ye have wearied the Lord with your words. Yet ye say, Wherein have we wearied him? When ye say, Every one that doeth evil is good in the sight of the Lord, and he delighteth in them; or, Where is the God of judgment?" <RH, August 19, 1890 par. 5>

Penances, mortifications of the flesh, constant confession of sin, without sincere repentance; fasts, festivals, and outward observances, unaccompanied by true devotion,--all these are of no value whatever. The sacrifice of Christ is sufficient; he made a whole, efficacious offering to God; and human effort without the merit of Christ, is worthless. We not only dishonor God by taking this course, but we destroy our present and future usefulness. A failure to appreciate the value of the offering of Christ, has a debasing influence; it blights our expectations, and makes us fall short of our privileges; it leads us to receive unsound and perilous theories concerning the salvation that has been purchased for us at infinite cost. The plan of salvation is not understood to be that through which divine power is brought to man in order that his human effort may be wholly successful. <RH, August 19, 1890 par. 6>

To be pardoned in the way that Christ pardons, is not only to be forgiven, but to be renewed in the spirit of our mind. The Lord says, "A new heart will I give unto thee." The image of Christ is to be stamped upon the very mind, heart, and soul. The apostle says, "And we have the mind of Christ." Without the transforming process which can come alone through divine power, the original propensities to sin are left in the heart in all their strength, to forge new chains, to impose a slavery that can never be broken by human power. But men can never enter heaven with their old tastes, inclinations, idols, ideas, and theories. Heaven would be no place of joy to them; for everything would be in collision with their tastes, appetites, and inclinations, and painfully opposed to their natural and cultivated traits of character. <RH, August 19, 1890 par. 7>

In the parable of the virgins, five are represented as wise and five as foolish. The name "foolish virgins" represents the character of those who have not the genuine heart-work wrought by the Spirit of God. The coming of Christ does not change the foolish virgins into wise ones. When Christ comes, the balances of Heaven will weigh the character, and decide whether it is pure, sanctified, and holy, or whether it is unclean, and unfit for the kingdom of heaven. Those who have despised the divine grace that is at their command, that would have qualified them to be the inhabitants of heaven, will be the foolish virgins. They had all the light, all the knowledge, but they failed to obtain the oil of grace; they did

not receive the truth in its sanctifying power. <RH, August 19, 1890 par. 8>

Happiness is the result of holiness, and conformity to the will of God. Those who would be saints in heaven, must first be saints upon the earth; for when we leave this earth, we shall take our character with us, and this will be simply taking with us some of the elements of heaven imparted to us through the righteousness of Christ. <RH, August 19, 1890 par. 9>

The state of the Church represented by the foolish virgins, is also spoken of as the Laodicean state. The True Witness declares, "I know thy works, that thou art neither cold nor hot: 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; 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. To him that overcometh will I grant to sit with me in the throne, even as I also overcame, and am set down with my Father in his throne." <RH, August 19, 1890 par. 10>

Half-hearted Christians obscure the glory of God, misinterpret piety, and cause men to receive false ideas as to what constitutes vital godliness. Others think that they, also, can be Christians and yet consult their own tastes and make provision for the flesh, if these false-hearted professors can do so. On many a professed Christian's banner the motto is written, "You can serve God and please self,--you can serve God and mammon." They profess to be wise virgins, but not having the oil grace in their vessels with their lamps, they shed forth no light to the glory of God and for the salvation of men. They seek to do what the world's Redeemer said was impossible to do; he has declared, "Ye cannot serve God and mammon." Those who profess to be Christians, but do not follow in the footsteps of Christ, make of none effect his words, and obscure the plan of salvation. By their spirit and deportment they virtually say, "Jesus, in your day you did not understand as well as we do in our day, that man can serve God and mammon." These professors of religion claim to keep the law of God, but they do not keep it. O, what would the standard of true manhood have become had it been left in the hands of man! God has lifted his own standard,--the commandments of God and the faith of Jesus; and the experience that follows complete surrender to God, is righteousness, peace, and joy in the Holy Ghost. Everything that man touches with unholy hands and unsanctified intellect, even the gospel of truth, becomes, by the contact, contaminated. Man puts confidence in man, and makes flesh his arm, but all the work of man is of the earth, earthy. <RH, August 19, 1890 par. 11>

August 26, 1890 The Righteousness of Christ.

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By Mrs. E. G. White.

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(Concluded.)

Christ says, "I am the way, the truth, and the life;" and it is the privilege of every soul to make Christ his personal Saviour. You need not wait to grow good; you need not think that any effort of yours will make your prayers acceptable, and bring you salvation. Let each man and woman pray to God, not to man. Let each one come to Christ in humility, speak to him with your own lips. The request, "Will you pray for me?" has become simply a form of speech; you should pray to God for yourself, believing that he listens to every word you utter. Lay bare your heart for his inspection, confess your sins, asking him to forgive you, pleading the merits of the atonement, and then by faith contemplate the great scheme of redemption, and the Comforter will bring all things to your remembrance. <RH, August 26, 1890 par. 1>

The more you study the character of Christ, the more attractive will he appear to you. He will become as one near you, in close companionship with you; your affections will go out after him. If the mind is molded by the objects with which it has most to do, then to think of Jesus, to talk of him, will enable you to become like him in Spirit and character. You will reflect his image in that which is great and pure and spiritual. You will have the mind of Christ, and he will send you forth to the world as his spiritual representative. He will be your only glory. You cannot affiliate with the world without becoming a partaker of its spirit, without becoming guilty of treason against the Lord who has bought you. <RH, August 26, 1890 par. 2>

It is the privilege of every earnest seeker for truth and righteousness, to rely upon the sure promises of God. The Lord Jesus makes manifest the fact that the treasures of divine grace are placed entirely at our disposal, in order that we may

become channels of light. We cannot receive the riches of the grace of Christ without desiring to impart them to others. When we have the love of Christ in our hearts, we shall feel that it is our duty and privilege to communicate it. The sun shining in the heavens, pours its bright beams into all the highways and by-ways of life. It has sufficient light for thousands of worlds like ours. And so it is with the Sun of Righteousness; his bright beams of healing and gladness are amply sufficient to save our little world, and are efficacious in establishing security in every world that has been created. Christ declares that Our Heavenly Father is more willing to give the Holy Spirit to them that ask him, than earthly parents are to give good gifts to their children. The day of Pentecost furnished a wonderful occasion. In the outpouring of the Holy Spirit, what a testimony was given to the abundance of the grace of Christ! Why is it that those who claim to believe advanced truth, live so far beneath their privileges? Why do they mingle self with all they do? If they will cast out self, Jesus will pour into the thirsty soul a constant supply from the river of life. How can our ministers become the representatives of Christ, when they feel self-sufficient--when by spirit and attitude they say, "I am rich, and increased with goods, and have need of nothing"? We must not be in a self-satisfied condition, or we shall be described as those who are poor, and wretched, and miserable, and blind, and naked. <RH, August 26, 1890 par. 3>

Since the time of the Minneapolis meeting, I have seen the state of the Laodicean Church as never before. I have heard the rebuke of God spoken to those who feel so well satisfied, who know not their spiritual destitution. Jesus speaks to these as he did to the woman of Samaria: "If thou knewest the gift of God, and who it is that saith to thee, Give me to drink; thou wouldst have asked of him, and he would have given thee living water." <RH, August 26, 1890 par. 4>

Like the Jews, many have closed their eyes lest they should see; but there is as great peril now, in closing the eyes to light, and in walking apart from Christ, feeling need of nothing, as there was when he was upon earth. I have been shown many things which I have presented before our people in solemnity and earnestness, but those whose hearts have been hardened through criticism, jealousy, and evil surmisings, knew not that they were poor, and miserable, and blind, and naked. Those who resist the messages of God through his humble servant, think they are at variance with sister White, because her ideas are not in harmony with theirs; but this variance is not with sister White, but with the Lord, who had given her her work to do. <RH, August 26, 1890 par. 5>

Those who realize their need of repentance toward God, and faith toward our Lord Jesus Christ, will have contrition of soul, will repent for their resistance of the Spirit of the Lord. They will confess their sin in refusing the light that Heaven has so graciously sent them, and they will forsake the sin that grieved and insulted the Spirit of the Lord. They will humble self, and accept the power and grace of Christ, acknowledging the messages of warning, reproof, and encouragement. Then their faith in the work of God will be made manifest, and they will rely upon the atoning sacrifice. They will make a personal appropriation of Christ's abundant grace and righteousness, and he will become to them a present Saviour; for they will realize their need of him, and with complete trust will rest in him. They will drink of the water of life from the divine, inexhaustible fountain. In a new and blessed experience, they will cast themselves upon Christ, and become partakers of the divine nature. The human and the divine will co-operate every day, and the heart will well up in thanksgiving and praise to Christ. Heavenly inspiration will have a part in the Christian experience, and we shall grow to the full stature of men and women in Christ Jesus. <RH, August 26, 1890 par. 6>

It is growth in knowledge of the character of Christ that sanctifies the soul. To discern and appreciate the wonderful work of the atonement, transforms him who contemplates the plan of salvation. By beholding Christ, he becomes changed into the same image, from glory to glory, as by the Spirit of the Lord. The beholding of Jesus becomes an ennobling, refining process to the actual Christian. He sees the Pattern, and grows into its likeness, and then how easily are dissensions, emulations, and strife adjusted. The perfection of Christ's character is the Christian's inspiration. When we see him as he is, desire awakes to be like him, and this elevates the whole man; for "every man that hath this hope in him purifieth himself, even as he is pure." <RH, August 26, 1890 par. 7>

I feel sad when I think how for long years there has been a gradual lowering of the standard. I have been shown that very few realize the constant presence of the divine Watcher who declares, "I know thy works." Through the indulgence of sin, many have forfeited the favor of God, misrepresented Jesus, forgotten his presence, forgotten that they are living in his sight, and so have added evil to evil. All such are foolish virgins. They have no abiding consolation. The power of Christ is to be the comfort, the hope, the crown of rejoicing, of every one that follows Jesus in his conflict, in his struggles in life. He who truly follows the Lamb of God which taketh away the sin of the world, can shout as he advances, "This is the victory that overcometh the world, even our faith." <RH, August 26, 1890 par. 8>

What kind of faith is it that overcomes the world?--It is that faith which makes Christ your own personal Saviour,--that faith which, recognizing your helplessness, your utter inability to save yourself, takes hold of the Helper who is mighty to save, as your only hope. It is faith that will not be discouraged, that hears the voice of Christ saying, "Be of good cheer, I have overcome the world, and my divine strength is yours." It is the faith that hears him say, "Lo, I am with you alway, even unto the end of the world." <RH, August 26, 1890 par. 9>

The reason why the churches are weak and sickly and ready to die, is that the enemy has brought influences of a discouraging nature to bear upon trembling souls. He has sought to shut Jesus from their view as the Comforter, as one who reproveth, who warns, who admonishes them, saying, "This is the way, walk ye in it." Christ has all power in heaven and in earth, and he can strengthen the wavering, and set right the erring. He can inspire with confidence, with hope in God; and confidence in God always results in creating confidence in one another. <RH, August 26, 1890 par. 10>

Every soul must have a realization that Christ is his personal Saviour; then love and zeal and steadfastness will be manifest in the Christian life. However clear and convincing the truth is, it will fail to sanctify the soul, fail to strengthen and fortify it in its conflicts, unless it is brought in constant contact with life. Satan has achieved his greatest success through interposing himself between the soul and the Saviour. <RH, August 26, 1890 par. 11>

Christ should never be out of the mind. The angels said concerning him, "Thou shalt call his name Jesus: for he shall save his people from their sins." Jesus, precious Saviour! assurance, helpfulness, security, and peace are all in him. He is the dispeller of all our doubts, the earnest of all our hopes. How precious is the thought that we may indeed become partakers of the divine nature, whereby we may overcome as Christ overcame! Jesus is the fullness of our expectation. He is the melody of our songs, the shadow of a great rock in a weary land. He is living water to the thirsty soul. He is our refuge in the storm. He is our righteousness, our sanctification, our redemption. When Christ is our personal Saviour, we shall show forth the praises of Him who hath called us out of darkness into his marvelous light. <RH, August 26, 1890 par. 12>

This great spiritual destitution is not caused by any failure on the part of Christ doing all that is possible for the Church. Our Heavenly Father bestowed all Heaven in one gift,--that of his dear Son. The work of the Holy Spirit is not to daub with untempered mortar, but it is to convince the world of sin, of righteousness, of judgment to come. Jesus says, "And I, if I be lifted up from the earth, will draw all men unto me." The revelation of the Son of God upon the cross, dying for the sins of men, draws the hearts of men by the power of infinite love, and convinces the sinner of sin. Christ died because the law was transgressed, that guilty man might be saved from the penalty of his enormous guilt. But history has proved that it is easier to destroy the world than to reform it; for men crucified the Lord of glory, who came to unite earth with heaven, and man with God. <RH, August 26, 1890 par. 13>

September 2, 1890 Ye Are Laborers Together With God.

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By Mrs. E. G. White.
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Greater and wiser efforts must be put forth to help the churches in our land. The elders and those who have leading places in the church should give more thought to their plans for conducting the work. They should arrange matters so that every member of the church shall have a part to act, that none may lead an aimless life, but that all may accomplish what they can according to their several ability. It is in working for others that we forget ourselves, but those who do nothing for their fellow-men, become morbid and self-centered, and time hangs heavily upon their hands. It is very essential that such an education should be given to the members of the church that they will become unselfish, devoted, efficient workers for God; and it is only through such a course that the church can be prevented from becoming fruitless and dead. It is those who are not engaged in this unselfish labor who have a sickly experience, and become worn out with struggling, doubting, murmuring, sinning, and repenting, until they lose all sense as to what constitutes genuine religion. They feel that they cannot go back to the world, and so they hang on the skirts of Zion, having petty jealousies, envyings, disappointments, and remorse. They are full of fault-finding, and feed upon the mistakes and errors of their brethren. They have only a hopeless, faithless, sunless experience in their religious life. This is the condition of the church of which Christ speaks when he says, "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. 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, September 2, 1890 par. 1>

Let every member of the church become an active worker,--a living stone, emitting light in God's temple. Those who bear responsibilities in the church should devise ways in which an opportunity will be given to every member of the church to act some part in the work. This has not been done in the past, and there are but few who realize how much

has been lost on this account. Plans have not been formed whereby the talent of all could be employed in the service of the cause. The enemy is not slow in employing those who are idlers in the church, and he uses the unappreciated talent of the members of the church for his own work. <RH, September 2, 1890 par. 2>

A greater work than has ever been done must be done for the young. They must be won with sympathy and love; all barriers must be broken down between them and those who would help them. The most good is not accomplished by long speeches and many words of exhortation or reproof. The greatest tact must be manifested, for human minds must be dealt with carefully, and the Lord will work with those who are fully consecrated to his service. Jesus is drawing the youth, and we must all work with him, putting no forbidding aspects upon our holy religion. We must partake of the divine nature ourselves, and then present Christ to others as the friend of sinners in such a way as to attract souls to leave the ranks of the evil one, and no longer work as agents to destroy souls. We must seek to press the youth with all their fresh vigor and ability, into the ranks of Christ, enlisting them as valiant soldiers in the great fight for truth. We have sadly neglected our duty toward the young, for we have not gathered them in, and induced them to put out their talents to the exchangers. A different mold should be placed upon the work. There should be less sermonizing and more personal labor. Fresh manna must be gathered from the word of God, and every man have his portion in due season. A great work can be done by dropping a word privately to your young friends, and to those you meet in your daily walks. <RH, September 2, 1890 par. 3>

Long sermons fail to do good, for both the speaker and the hearer become weary. Discourses should be shortened, and the physical mental powers of the minister should be preserved for ministering, and a far greater work could be accomplished. If you were in connection with Christ, bright jewels of truth would flash their light into the minds of your listeners. The ambassadors of Christ should educate themselves in such a way that they may be able to minister effectually, not only in word and doctrine, but in watching for souls as those who shall have to give an account. No man can be a faithful steward of the grace of God who does not do this essential, but much neglected work. I have been shown that great neglect and indifference have existed in regard to the proper feeding of the flock of God. All should have their portion of meat in due season. Those who have ministered, have drifted out of the grace of Christ, and have been content with a legal religion, becoming self-righteous and self-sufficient. The minister cannot give to others that which he himself does not possess. If Christ is not abiding in the soul, how can he be presented to others in harmonious words of love? Many are able to talk upon doctrinal points, but they are ignorant of the lessons of Christ. Such men cannot be a blessing either in the pulpit or at the fireside. <RH, September 2, 1890 par. 4>

A special work must be done for the children. Do not neglect the lambs of the flock. Christ said to Peter, "Feed my sheep," and again he said, "Feed my lambs." The best results would follow proper labor for the youth. Souls have gone to ruin that might have been saved if they had been labored for with perseverance and love. There must be a constant effort put forth both by precept and example, to save our children. Do not think that scolding will bring them to the fold of Christ. The youth are to be won by love. Be interested in them, speak with them, pray with and for them. Do not be found speaking light and trifling words, jesting and joking, but let all your conversation give a holy evidence that you possess genuine piety. Those in whose hearts Christ abides by faith, know how to speak a word in season, they know how to pray with the sinner, they know how to present the truth as it is in Jesus. The lessons must be given in such a manner that Christ may receive all the praise. All that we have, all that we are, all that we can do, is God's; it belongs to him; therefore when we give the best, and all there is of us, it is only that which belongs to God. <RH, September 2, 1890 par. 5>

When we look to the cross, and there behold the suffering Son of the infinite God, our hearts are moved to repentance. Jesus volunteered to meet the highest claims of the law, that he might be the justifier of all who believe on him. We look to the cross, and see in Jesus a fully satisfied and reconciled God. Jesus is righteousness. What fullness is expressed in these words! And when we can say individually, "The Lord is my righteousness," then we may indeed rejoice; for the atoning sacrifice seen through faith brings peace and comfort and hope to the trembling soul weighed down beneath the sense of guilt. The law of God is the detector of sin, and as the sinner is drawn to the dying Christ, he sees the grievous character of sin, and repents and lays hold on the remedy, the Lamb of God, who taketh away the sin of the world. <RH, September 2, 1890 par. 6>

We feel deeply thankful that some of our brethren are making an application of the truth to their own souls, through which new hopes and joys are sure to find place within the heart. A deeper Christian experience is greatly needed. The promises are sure; they stand fast forever; we must individually take them to ourselves. Christ is speaking to us in his word. May the Sun of Righteousness send his bright beams into the chambers of the mind and into the soul temple, that the mist of doubt and uncertainty may be dispelled. Then may the soul, all warm with the love of God, in earnestness and power preach Christ and him crucified. Such preaching will not be in vain, but as it was when Christ, the great teacher, was upon the earth, many will be astonished and charmed, and hearts will be melted and subdued as they contemplate his matchless love. As the Saviour is lifted up before the people, they will see his humiliation, his self-

denial, his self-sacrifice, his goodness, his tender compassion, his sufferings to save fallen man, and will realize that the atonement of Christ was not the cause of God's love, but the result of that love. Jesus died because God loved the world. The channel had to be made whereby the love of God should be recognized by man, and flow into the sinner's heart in perfect harmony with truth and justice. <RH, September 2, 1890 par. 7>

September 16, 1890 "Let Him Take Hold of My Strength."

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By Mrs. E. G. White.
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Those who come into sacred relation with the God of heaven are not left to the natural weakness and infirmity of their natures. They are invited by the Saviour: "Let him take hold of my strength, that he may make peace with me; and he shall make peace with me." The righteousness of Christ is imputed unto them, and he gives them power to become sons of God. The world loses all attraction for them; for they seek a better country, an eternal world, a life that is to continue through never-ending ages. This is the theme of their thought and conversation. The word of God becomes exceedingly precious. They discern spiritual things. They rejoice in "that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ." They long to see the King in his beauty, the angels that have never fallen, and the land of unfading bloom. <RH, September 16, 1890 par. 1>

In the pathway of all who seek the crown, is the cross. If we would become partakers with Christ of his glory, we must be willing to share with him in his sufferings. If we would reflect his glorious image, we must be submissive to the divine molding; we must follow in the footsteps of the Man of Calvary. God has claims upon every one of us. He created us, he redeemed us with an infinite sacrifice. He has promised the overcomer the great rewards of eternity. Why do we cling to anything that is offensive to him? Why not separate from every sin, and perfect holiness before him? The only reward for sin is unutterable woe and death; but the righteous shall be at his right hand in fullness of joy, in his presence, where are pleasures forevermore. <RH, September 16, 1890 par. 2>

"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." What a promise is this, that we may share in the glory of our Redeemer! The bright beams of the Sun of Righteousness shine upon the servants of God, and they are to reflect his rays. Christians are to make it manifest that there is a God on the throne of the universe whose character is worthy of praise and imitation. As Christ is pure in his sphere, so man may be pure in his sphere. Those who have, by beholding, become changed into the moral image of Christ, will put on immortality and incorruption at his appearing, and will be caught up to be forever with the Lord. <RH, September 16, 1890 par. 3>

All heaven is interested in our salvation. The angels of God are walking up and down the streets of these cities, and marking the deeds of men. They record in the books of God's remembrance, the words of faith, the acts of love, the humility of spirit; and in that day when every man's work shall be tried of what sort it is, the work of the humble follower of Christ will stand the test, and will receive the commendation of Heaven. "Then shall the righteous shine forth as the sun in the kingdom of their Father." <RH, September 16, 1890 par. 4>

We are too faithless. We do not take the promises of God, and drink in their rich meaning. We let doubts shut out the consolation of the assurances of God. Suppose a man were condemned to death, but before the sentence was executed, a noble who was able to free him, had compassion upon him, and said, "I will die in his stead," and the fetters were removed, the prisoner went free, while the noble died. What gratitude would awaken in the doomed man's heart! He would never forget his deliverer. The deed of the noble would be heralded to all parts of the world. This is what Jesus, the Prince of heaven, has done for us. When we were under the condemnation of death, he came to rescue us, to set us free from the bondage of Satan, and to deliver us from everlasting death. With his own precious blood he paid the penalty of our transgression. Does not gratitude awaken in your heart for this wonderful love? Is it not your determination to yield all you have and are to the service of such a Saviour? Will you not become a laborer together with God, seeking the salvation of those for whom Christ died? <RH, September 16, 1890 par. 5>

You will lose nothing by connecting with the King of the universe. He "is able to keep you from falling, and to present you faultless before the presence of his glory with exceeding joy." He will welcome you to the home of the blest. There you will see that "our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory." "Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him." What greater evidence could we ask of the love of God, than he has given? Let us dwell upon his rich promises, till our hearts are melted into tenderness and devotion. <RH, September 16, 1890 par. 6>

Jesus invites you, in words that touch the heart with their compassionate love and pity. 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. For my yoke is easy, and my burden is light." Have you experienced this blessed rest, or do you slight this invitation to make a confidant of Jesus? Do you pour out your trials and grievances into human ears? Do you go for help to those who cannot give you rest, and neglect the loving call of the mighty Saviour? Have faith in God. Believe in the precious promises. Go to Jesus in childlike simplicity, and say, "Lord, I have borne these burdens as long as I can, and now I lay them upon the Burden-bearer." Do not gather them up again, but leave them all with Jesus. Go away free, for Jesus has set you free. He said, "I will give you rest." Take him at his word. Instead of your own galling yoke of care, wear the yoke of Christ. He says: "My yoke is easy, and my burden is light." Learn of him; for he is "meek and lowly in heart: and ye shall find rest unto your souls." Fix your eyes upon Jesus. He is the light of the world, and he declares, "He that followeth me shall not walk in darkness, but shall have the light of life." <RH, September 16, 1890 par. 7>

You can show to the world that there is power in the religion of Christ. Jesus will help those who seek him with all their hearts, to overcome the world, the flesh, and the Devil. When you follow the light, walking in the path of truth, you will reflect the rays of glory, and be like a city set upon a hill that cannot be hid. When the books of remembrance shall be opened, your words, your deeds of love, will be acceptable before God; your robes, washed in the blood of the Lamb, will be spotless; the righteousness of Christ will be put upon you, and you will be given a new, an immortal name. <RH, September 16, 1890 par. 8>

September 23, 1890 The Conditions of Salvation.

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By Mrs. E. G. White.
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The example of Christ shows us that our only hope of victory is in continual resistance of Satan's attacks. He who triumphed over the adversary of souls in the wilderness of temptation, understands what the Christian has to meet; for he has conquered the enemy in our behalf, and as an overcomer, he has given us the advantage of his victory, that we may be able to resist the temptations of the evil one. We have the privilege of uniting our weakness with divine strength, of connecting our imperfection with the merit of Jesus; and sustained by his enduring might, in his all-powerful name, we may be more than conquerors. <RH, September 23, 1890 par. 1>

It was through infinite sacrifice and inexpressible suffering that our Redeemer placed salvation within our reach. He lived in the world unhonored and unknown, that through his condescension and humiliation, he might exalt man to receive heavenly honors and immortal joys in the kingdom of glory. And when all this humiliation and suffering was endured by the divine Son of God, will fallen man murmur because heaven can be obtained only through conflict, abasement, and self-sacrifice? <RH, September 23, 1890 par. 2>

The inquiry of many a proud heart is, "Why need I go in humiliation and penitence before I can find the acceptance of God, and obtain the immortal reward? Why is not the path to heaven less difficult? Why is it not more pleasant and attractive?" We refer all these murmuring, doubting ones to the great Example. Look upon our precious Saviour suffering in the wilderness, bowing under the load of man's guilt, and enduring the keenest pangs of hunger. He was sinless, and more than that, he was the Prince of heaven; but in man's behalf he became sin for the race. The prophet writes, "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." <RH, September 23, 1890 par. 3>

Christ sacrificed everything for man in order that he might make a way whereby it would be possible for man to gain heaven. Now it is for fallen man to show what he will sacrifice on his own account for Christ's sake, that he may win immortal glory. Those who have any realization of the magnitude of salvation, of its inestimable value, of what it has cost the Son of God, will never murmur that their sowing must be in tears, and that trial and conflict are their portion. <RH, September 23, 1890 par. 4>

When earthly treasures have our supreme affection, our works will make the fact evident. Then our greatest anxiety, labor, and care will be devoted to worldly interests, while eternal considerations will rank as secondary in our plans. When we are in this condition, Satan receives the homage that is due to God. Selfish love of the world corrupts the faith of the professed followers of Christ, and makes them weak in moral power. The more the heart is centered on earthly treasure, the farther will men depart from God, and the less will they become partakers of the divine nature. It is

through a union with Christ that we have a realization of the corrupting influences of the world, and of the peril of harmonizing with its spirit. <RH, September 23, 1890 par. 5>

It is the purpose of Satan to make the world very attractive. He has a bewitching power which he exercises to allure the affections of even the professed followers of Christ. There are many professedly Christian men who will make any sacrifice in order to gain riches, and the more successful they are in obtaining the object of their desires, the less they care for the precious truth and its advancement in the world. They lose their love for God, and act like men who are insane. The more they are prospered in material wealth, the less they invest in the cause of God. The works of those who have an insane love for riches, make it evident that it is impossible to serve two masters, God and mammon. They show to the world that money is their god. They yield their homage to its power, and to all intents and purposes they serve the world. The love of money becomes a ruling power, and for its sake they violate the law of God. They may profess the religion of Christ, but they do not love its principles, or heed its admonitions. They give their best strength to serve the world, and they bow to mammon. <RH, September 23, 1890 par. 6>

It is alarming that so many are deluded by Satan. He excites the imagination with brilliant prospects of worldly gain, and men become infatuated, and think that before them is a prospect of perfect happiness. They are lured on by the hope of obtaining honor and riches and position. Satan says to the soul, "All this will I give thee, all this power and wealth with which you may do good to your fellow-men;" but when the object for which they seek is gained, they find themselves with no connection with the self-denying Redeemer; they are not partakers of the divine nature. They hold to earthly treasures, and despise the requirements of self-denial, self-sacrifice, and humiliation for the truth's sake. They have no desire to part with the dear earthly treasure upon which their heart is set. They have exchanged masters, and accepted the service of mammon instead of the service of Christ. Satan has secured to himself the worship of these deceived souls through the love of worldly treasure. <RH, September 23, 1890 par. 7>

It is often found that the change from godliness to worldliness has been made so imperceptibly by the wily insinuations of the evil one, that the deceived soul is not aware that he has parted company with Christ, and is his servant only in name. <RH, September 23, 1890 par. 8>

Satan deals more guardedly with men than he did with the world's Redeemer in the wilderness of temptation. He lost his case, and retreated from the field of conflict a conquered foe. He does not approach men with a demand for homage by outward worship. All he asks of man is to be dazzled and allured by the presentation of worldly attractions which will, if he succeeds in obtaining them, engage the mind and affections, and lessen the value of heavenly things. All he wants of man is to fall under the influence of his deceptive power, to love the world, to love rank, position, and money, and to place his affections on the things of this world. If he secures this, he gains all that he failed to gain when in conflict with the Son of God. <RH, September 23, 1890 par. 9>

The condition upon which God has ordained that man may obtain eternal life is self-abasement and cross-bearing. The repenting sinner may find comfort and peace in following in the footsteps of his self-denying Redeemer. The thought that Jesus submitted to humiliation, sacrifice, and such suffering as man will never be called upon to endure, should hush every murmuring voice. The sweetest joy comes to man through sincere repentance toward God for the transgression of his law, and through faith in Christ as the sinner's Advocate and Redeemer. <RH, September 23, 1890 par. 10>

Men are willing to labor, to endure toil and hardship, that they may secure some worldly advantage; and why should the Christian shrink from suffering and self-denial when there awaits the overcomer an imperishable treasure, eternal life, and a crown of glory that fadeth not away? <RH, September 23, 1890 par. 11>

September 30, 1890 "By This Shall All Men Know That Ye Are My Disciples."

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By Mrs. E. G. White.
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When the people of God love God with all the heart, they will love each other. It will then be made manifest that we are unitedly seeking the great prize of the high calling of God in Christ Jesus. Our eyes will be fixed above, where Christ sitteth at the right hand of God, and it will be plain that we believe we are members of the royal family, children of the Heavenly King. We shall have heavenly sittings together in Christ Jesus; for we shall rejoice together that we are homeward bound, and we shall reflect light and blessing one upon another. We shall be keeping step with Jesus, following the Light of the world. <RH, September 30, 1890 par. 1>

When this relation exists between brethren, our ranks north and south and east and west will be united in the holy bonds of Christian fellowship. We shall have respect one for another, and love as brethren, because we are a chosen

and peculiar people. We shall love Jesus with all our heart, and shall realize that he loves our brethren as dearly as he loves us. <RH, September 30, 1890 par. 2>

When the children of God fail to show respect to each other, it grieves the heart of the Saviour. He says, "By this shall all men know that ye are my disciples, if ye have love one to another." We must cultivate love and unity throughout the churches of our Conferences, until we shall be bound one to another by cords of love and tender sympathy. If we individually abide in Christ, and Christ abides in us, we shall be of one heart, of one mind, and will love as brethren. <RH, September 30, 1890 par. 3>

When this love is in our hearts, we shall lift up the cross of Christ, and will not neglect the great salvation, God's free gift to man. In the person of Christ, the Father purchased the human race with an infinite sacrifice. O grand and awful mystery, that the innocent Sufferer could bear our guilt and carry our sorrows! O what love, what matchless love! Let this love be presented to others by both precept and example. <RH, September 30, 1890 par. 4>

Jesus never drives men, but in tenderest love he draws them to himself, and all who will come may come. We see him lifted up as we have faith in him, but it is when we simply believe with all the heart that he is willing and glad to receive us, and receive us now, that we realize what he is to the soul. It is our privilege to stand firmly, decidedly on the promise of God. You should believe that Christ is yours today, that you are his; and do not think that you are presumptuous in having decided faith in the word of God. Heaven is amazed at our coldness and darkness, and it is the result of our lack of confidence in our Heavenly Father. The world marks your deficiencies in Christian character because of your unbelief. <RH, September 30, 1890 par. 5>

When you do not take God at his word, are you not afraid that God will take you at your word? You speak words of murmuring and unbelief, and take a course like the children of Israel, who said many foolish, wicked things in their cruel unbelief, and the Lord said: "As ye have spoken in mine ears, so will I do to you: your carcasses shall fall in this wilderness, and all that were numbered of you, according to your whole number, from twenty years old and upward, which have murmured against me, doubtless ye shall not come into the land, concerning which I swear to make you dwell therein, save Caleb the son of Jephunneh, and Joshua the son of Nun. But your little ones, which ye said should be a prey, them will I bring in, and they shall know the land which ye have despised." <RH, September 30, 1890 par. 6>

To live in an atmosphere of doubt is to misrepresent Jesus to the world. In unbelief you contradict the sure promises of God, but when you cast yourself on Christ fully, and say, "The Lord will accept the heart which I give him, and will cleanse it and make it a fit temple for the indwelling of the Holy Spirit," the promises of God are magnified to the world. You declare to others that the pledged word of God is sure and steadfast. "God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." O what an assurance is this! Can we not take God at his word? The Lord is gracious; he has poured forth the streams of his mercy in a healing flood of heavenly light. He has given to man a gift surpassing all riches, and if we could but comprehend and appreciate his heavenly benefits, we would be filled with joy and gratitude. By dwelling upon the revelation he has made of himself, we may behold something of his greatness and majesty. The more we contemplate his character, the more will our minds be expanded to take in the grand and solemn plan of redemption. <RH, September 30, 1890 par. 7>

When you, in your defection of character, openly declare that God will not receive you, you do dishonor to him, and manifest the most cruel ingratitude. Do not stand in that position a moment longer; for when you stand thus, you cannot be among those of whom it is written, "Ye are laborers together with God." In your unbelief you cannot be a strength to the church, but only a stumbling-block. You fail to build up others in faith; you do not teach them by precept and example to have confidence in God. <RH, September 30, 1890 par. 8>

Why not repent of your sins, and believe as you confess them that Jesus does pardon, and then rejoice and be thankful for the love that has been manifested to you, in the assurance that Jesus will cleanse you from all sin. It is the ear of faith that will hear the voice of the true Shepherd. Jesus says, "My sheep hear my voice, and I know them, and they follow me." "And a stranger will they not follow, but will flee from him; for they know not the voice of strangers." <RH, September 30, 1890 par. 9>

October 7, 1890 The High Calling of God in Christ Jesus.

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By Mrs. E. G. White.
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As we near the close of time, the current of evil will set more and more decidedly toward perdition. We can be safe only as we hold firmly to the hand of Jesus, constantly looking to the Author and Finisher of our faith. He is our mighty

Helper. We are to seek God in unity of purpose. We are not to make our ideas and views a criterion for any one else; we are not to set our stakes that we are all right, and our brethren wrong. We should devote ourselves to the study of the plan of salvation, that we may have an appreciation of how highly Jehovah has valued the salvation of man. <RH, October 7, 1890 par. 1>

"God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." The revelation of God's love, as displayed on the cross of Calvary, testifies to the fact that God has valued man at an immense value. Then shall we not be careful how we speak of our brethren, and of mankind? How careful should we be lest we bruise or wound one of the Lord's little ones. The least among us--are they not among God's chosen? Has he not died for them as well as for us? redeemed them to show forth the praises of Him who hath called us out of darkness into his marvelous light? Will any of us discourage one of God's light-bearers, and so cut off the rays that God would have shine in the world? God forbid! <RH, October 7, 1890 par. 2>

We need every ray of light that God can shed upon us. Many who should be setting their tents nearer to the land of Canaan, are pitching their camp nearer to Egypt. They are not living in the light of the Sun of Righteousness. Many attend places of amusement, to gratify the taste, but no spiritual strength is gained by so doing, and you will find yourself on the losing side. To encourage the love of amusement is to discourage the love of religious exercises; for the heart becomes so crowded with trifling, with what is pleasing to the natural heart, that there is no room for Jesus. <RH, October 7, 1890 par. 3>

You cannot tell how few may be the days of your probation. The Lord may say very soon, "Cut down the tree; for it is not profitable that it should stand in the garden of the Lord." What shall I say for the benefit of the youth? Will you open your hearts to Jesus, that his love, his mercy, may fill the chambers of your soul, that you may sing and make melody in your hearts unto God? O if all your affections were given unto Jesus, you would learn the language and the songs of Canaan! <RH, October 7, 1890 par. 4>

In the worldling you expect to see lightness, trifling, vanity, immorality, jesting, and joking, but let it not so much as be named among you who are risen with Christ; for your life work is to seek those things which are above, where Christ sitteth on the right hand of God; for ye are dead, and your life is hid with Christ in God; and when he who is your life shall appear, then shall ye also appear with him in glory. <RH, October 7, 1890 par. 5>

Trials will come upon us all, but if we will bear them uncomplainingly, we shall develop patience, meekness, and long-suffering with joyfulness. All our purposes, and all our aims in life should be to be good and to do good. We are to bring to the foundation gold, silver, and precious stones,--an imperishable substance. <RH, October 7, 1890 par. 6>

The time in which we live is fraught with eternal realities. We must now elevate our thoughts, and come to learn in the school of the Master. We must never be discouraged, never be satisfied with bringing to the foundation wood, hay, and stubble, which will be consumed. Thank God that there is time now to repent of our wicked works. There is a fountain opened for Judah and Jerusalem, that we may wash in the blood of the Lamb, and be made clean. <RH, October 7, 1890 par. 7>

It requires that faith that works by love and purifies the soul, to meet the mind of God. There are those who believe in Christ; they do not think him an impostor, they believe the Bible to be a revelation of his divine character. They admire its holy doctrines, and revere the name, the only name given under heaven whereby men can be saved, and yet, with all this knowledge, they may be as truly ignorant of the grace of God as the veriest sinner. They have not opened the heart to let Jesus in. They are walking in darkness, and see no light. They are at enmity with God, and know not that they are blind and wretched, because they discern not the glory of God in Jesus Christ. They do not understand the obedience he rendered to all the requirements of his Father, or appreciate the sufferings he endured that he might save fallen man, and interweave himself with all interests dear to man, kindling about him his divine light, to guide man in the way to heaven. <RH, October 7, 1890 par. 8>

In order to understand the mission of Jesus, it is necessary that his divine light shall illuminate the mind; for the natural man receiveth not the things of the Spirit of God, for they are foolishness unto him; nor can he know them, for they are spiritually discerned. Jesus is constantly drawing us to behold him as our only hope and refuge. "Thus saith the Lord, In an acceptable time have I heard thee, and in a day of salvation have I helped thee: and I will preserve thee, and give thee for a covenant of the people, to establish the earth, to cause to inherit the desolate heritages." "Sing, O heavens; and be joyful, O earth; and break forth into singing, O mountains: for the Lord hath comforted his people, and will have mercy upon his afflicted. But Zion said, The Lord hath forsaken me, and my Lord hath forgotten me. Can a woman forget her sucking child, that she should not have compassion on the son of her womb? Yea, they may forget, yet will I not forget thee. Behold, I have graven thee upon the palms of my hands; thy walls are continually before me." <RH, October 7, 1890 par. 9>

The marks of the crucifixion in the hands and feet of our Lord are evidences that Christ has not forgotten his people. He has bought them, and the ransom has been paid. Jesus, the world's Redeemer, knows all his children by name, and on those who believe shall come the glory of God. The Sun of Righteousness has risen with healing in his wings. <RH,

October 7, 1890 par. 10>

Through faith in Christ the child of earth is made an heir of God, joint-heir with Jesus Christ. Those who behold Jesus become changed to his image, become assimilated to his nature; and the glory of God that shines in the face of Jesus, is reflected in the lives of his followers. More and more the Christian is changed from glory to glory as by the Spirit of the Lord, and he becomes the light of the world. The more he looks on Christ, the more he loves and longs to look again; and the more light and love and glory he sees in Christ, the more his light increases unto the perfect day. "We all, with open face beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory, even as by the Spirit of the Lord." <RH, October 7, 1890 par. 11>

It is by faith that the spiritual eye beholds the glory of Jesus. This glory is hidden until the Lord imparts the light of Spiritual truth; for the eye of reason cannot see it. The glory and mystery of Christ remains incomprehensible, clouded by its excessive brightness, until the Lord flashes its meaning before the soul. <RH, October 7, 1890 par. 12>

John exclaims, "Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God: therefore the world knoweth us not, because it knew him not. Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is." <RH, October 7, 1890 par. 13>

By faith the soul catches divine light from Jesus. We see matchless charms in his purity and humility, his self-denial, his wonderful sacrifice to save fallen man. Contemplation of Christ leads man to place a proper estimate upon himself, for he realizes that the love of God has made him great. "And every man that hath this hope in him purifieth himself, even as he is pure." The possibility of being like Jesus, whom he loves and adores, inspires within him that faith which works by love and purifies the heart. <RH, October 7, 1890 par. 14>

He who is one with Christ longs to talk of the King in his beauty. The love of Christ constraineth the renewed soul to show forth the praises of him who hath called him out of darkness into his marvelous light. Jesus is more precious to the soul that beholds him by the eye of faith, than is anything else beside; and the believing soul is more precious to Jesus than fine gold of Ophir. Christ looks upon his hands--the marks of the crucifixion are there; and he says, "I have graven thee upon the palms of my hands; thy walls are continually before me." The Christian is walled in by the rich, full promises of an infinite God. <RH, October 7, 1890 par. 15>

The Lord is coming with power and great glory. All who have made Christ their refuge will reflect his image, and they will be like him; for they shall see him as he is. They are to be presented to him without "spot, or wrinkle, or any such thing." <RH, October 7, 1890 par. 16>

Brethren, opposition will come from the enemies of our faith, but do not sink down and borrow trouble; let no gloom surround your soul. The crisis must come, but walled in by the precious promises of God, we need not fear what man can do unto us. <RH, October 7, 1890 par. 17>

October 14, 1890 The Object of Christ's Teaching.

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By Mrs. E. G. White.
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The object of Christ's teaching was to educate his hearers, and to instill right ideas into their minds. In his sermon on the mount he presented the law of God in its true character. The law had been misapprehended, misapplied, and burdened with exactions which destroyed its force, and made it a dry form, without vital power. The Jews covered up the holy precepts of Jehovah with meaningless prohibitions. <RH, October 14, 1890 par. 1>

The Lord Jesus had precious truth to open before his disciples, but he could not unfold it to their minds until they were in a condition to comprehend the significance of what he desired to teach. Their limited comprehension of truth made it difficult for them to understand his wonderful character and mission. For the traditions and doctrines of men become so inwrought in their life-teaching, that it seemed impossible for them to apprehend the thoughts of God. Christ knew that his disciples must have the treasure-house of truth opened before them, for to them were to be committed his words and works to present to the world. The life and character of Christ were living epistles of the truths he taught, and by his example he inspired faith in his followers. He presented himself as the One referred to by the prophets, especially stating, "They wrote of me." He came to represent the Father; he was the brightness of his glory, the express image of his person. He was the subject of all the lessons he gave his disciples, the theme to which their attention must be riveted. He was the great center of all, and faith in him was to bring eternal life to all who would receive him. When he presented before them illustrious persons, it was simply to impress them with the fact that he was greater than all the

wise and great of earth. He sought to make them understand the significance of the rites of the Jewish church, and as their dull comprehension became more and more enlightened, he impressed them with the thought that he was the originator and substance of all truth. The types and rites of the Jewish church were all connected with himself; he was the glory of the whole system. Everything that was attractive, either in nature or revelation, was found in him; he was the all-absorbing theme of patriarchs and prophets,--the first and the last, the Alpha and the Omega of all things. <RH, October 14, 1890 par. 2>

Though he unfolded great and wonderful things to the minds of his disciples, he left many things unsaid that could not be comprehended by them. At his last meeting with them before his death, he said, "I have yet many things to say unto you, but ye cannot bear them now. Howbeit when he, the Spirit of truth, is come, he will guide you into all truth." Earthly ideas, temporal things, occupied so large a place in their minds, that they could not then understand the exalted nature, the holy character, of his kingdom, though he laid it out in clear lines before them. It was because of their former erroneous interpretation of the prophecies, because of the customs and traditions of men, presented and urged upon them by the priests, that their minds had become confused, and were hardened to truth. <RH, October 14, 1890 par. 3>

What was it that Jesus withheld because they could not comprehend it?--It was the more spiritual, glorious truths concerning the plan of redemption. The words of Christ which the Comforter would recall to their minds after his ascension, led them to more careful thought and earnest prayer that they might comprehend his words and give them to the world. Only the Holy Spirit could enable them to appreciate the significance of the plan of redemption. The lessons of Christ, coming to the world through the inspired testimony of the disciples, have a significance and value far beyond that which the casual reader of the Scriptures gives them. Christ sought to make plain his lessons by means of illustrations and parables. He spoke of the truths of the Bible as a treasure hid in a field, which, when a man had found, he went and sold all that he had, and bought the field. He represents the gems of truth, not as lying directly upon the surface, but as buried deep in the ground; as hidden treasures that must be searched for. We must dig for the precious jewels of truth, as a man would dig in a mine. <RH, October 14, 1890 par. 4>

In presenting the truth to others, we should follow the example of Jesus. He did not present a great mass of truth, to be accepted all at once. He led the inquiring mind from truth to truth, from lesson to lesson, opening up the significance of the Scripture, as they were able to bear it. In every age the truth appropriate for the time, and essential to character and life, must be revealed in this manner. If any one--however much he may know--takes the position that he has all the truth, that nothing more is essential for him, he makes a great mistake, and will meet with terrible loss. The command, "Go forward," is ever to be obeyed. We are not to retrograde, not even to stand still, but to advance, step by step, following the Light of the world. <RH, October 14, 1890 par. 5>

Christ said, "He that followeth me shall not walk in darkness, but shall have the light of life." Light and life are associated together. John says further, "If we say that we have fellowship with him, and walk in darkness, we lie, and do not the truth." Again Jesus said, "And I, if I be lifted up from the earth, will draw all men unto me. This he said, signifying what death he should die. The people answered him, We have heard out of the law that Christ abideth forever: and how sayest thou, The Son of man must be lifted up? who is this Son of man?" The idea that the Messiah was to die, did not harmonize with the teachings of the scribes and Pharisees, and the people made it manifest by this question that they had not received the light already given them in the teachings of Christ, that they did not understand the lessons given to Israel from the pillar of cloud and of fire. They had not searched the Old Testament Scriptures, but were clinging to the teachings of men, and this made it difficult for them to accept the words of Christ. Then Jesus said unto them, "Yet a little while is the light with you. Walk while ye have the light." If they heeded this admonition, they could settle down, believing themselves rooted and grounded in doctrines which had been taught them by priests and scribes and rulers; they must go forward from truth to a greater comprehension of truth, finding a deeper meaning in the Scriptures, as they advanced in understanding. Christ was among them, and he was a living expositor of the word of God. Should they stand still, failing to advance in knowledge when such privilege was theirs, darkness would come upon them. And "he that walketh in darkness, knoweth not whither he goeth." <RH, October 14, 1890 par. 6>

How true it is that those who begin to criticise the message which God sends, do not realize that they are walking in darkness, that they are enshrouding their souls in the midst of unbelief; they think they are right in opposing the word and work of God. Said Christ, "While ye have light, believe in the light, that ye may be the children of light." "But though he had done so many miracles before them, yet they believed not on him." <RH, October 14, 1890 par. 7>

The grace of Christ illustrated by the gradual unfolding of the day, from the early morning light to the full blaze of noon. Jesus revealed to his disciples all the truth that their minds were prepared to comprehend; but the meaning of his words cannot be fully appreciated, except as the Spirit of truth illuminates the mind, and leads on to an understanding of the truth appropriate for the time. Through the Spirit of God the mind is made ready to appreciate the sayings of Christ, to be impressed with the importance of his lessons. <RH, October 14, 1890 par. 8>

Those who minister in word and doctrine, should be pure in heart, consecrated, soul, body, and spirit, to the work of

Christ. If they are not in this condition, they will not receive the light as Christ reveals it; they will not conform their lives to the standard which God has given, and additional light will not be granted them, because they have not made a right use of that already given. When light is shed upon the mind, and the soul for a time is subdued under its influence, and then the truth is not incorporated into the life-practice, it will lose its force, and the man who is thus privileged will be left in a worse condition than before the light was granted him. He is represented as a slothful servant, as one who did not think the truth of heaven essential to salvation, given to be lived out and revealed to others with whom he should come in contact. <RH, October 14, 1890 par. 9>

Jesus reproved his disciples because of their slowness of heart in comprehending the great and solemn truths he opened before them in relation to his sufferings, rejection, and crucifixion. Why was it they did not understand his plain utterances? --It was because these utterances were not in harmony with their former instructions. They had not felt that it was necessary to search the Scriptures for themselves in order that they might know whether the sayings of Christ were indeed truth. They did not realize that it would be vastly better to question the teachings of priests and rulers, than the words falling from the lips of the world's Redeemer. <RH, October 14, 1890 par. 10>

As it was in the days of Christ, so it is in our own day. Many of our ministers fail of becoming what they might be, because they are willing to accept the opinions of others in whom they have confidence, instead of searching out the truth for themselves. They use the same arguments, present the same illustrations, as some other minister, but their sermons are as destitute of the Spirit of God as were the hills of Gilboa of dew or rain. If such ministers would be ready to listen to instruction, and then diligently search their Bibles, as did the noble Bereans, to see if these things are so, they would know for themselves, and their spiritual understanding would become enlightened, so that they could present truths from the Scriptures in clear, definite lines. Christ's promise is to every one who will search the living oracles with a humble heart, with willingness to obey the truth. He declares that his Spirit will open to the mind of the humble searcher the true significance of his word, and as these truths are cherished, and their vital importance is made plain to the understanding, the soul will be charmed, the heart filled with joy at finding a treasure whose value had not been suspected. <RH, October 14, 1890 par. 11>

October 21, 1890 Danger in Rejecting Light.

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By Mrs. E. G. White.
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"Then opened he their understanding, that they might understand the Scriptures." Before this opening of their understanding, the disciples had not understood the spiritual meaning of what Christ had taught them. And it is necessary now that the minds of God's people should be opened to understand the Scriptures. To say that a passage means just this and nothing more, that you must not attach any broader meaning to the words of Christ than we have in the past, is saying that which is not actuated by the Spirit of God. The more we walk in the light of the truth, the more we shall become like Christ in spirit in character and in the manner of our work, and the brighter will the truth become to us. As we behold it in the increasing light of revelation, it will become more precious than we first estimated it from a casual hearing or examination. The truth, as it is in Jesus, is capable of constant expansion, of new development, and like its divine Author it will become more precious and beautiful; it will constantly reveal deeper significance, and lead the soul to aspire for more perfect conformity to its exalted standard. Such understanding of the truth will elevate the mind and transform the character to its divine perfection. <RH, October 21, 1890 par. 1>

The entire system of the Jewish religion was the gospel of Christ presented in types and symbols. Then how inappropriate was it for those who were under the Jewish dispensation, to reject and crucify Him who was the originator and foundation of what they claimed to believe. Where did they make their mistake?--They made their mistake in not believing what the prophets had said concerning Christ, "That the saying of Esaias the prophet might be fulfilled, which he spake, Lord, who hath believed our report? and to whom hath the arm of the Lord been revealed? Therefore they could not believe, because that Esaias said again, He hath blinded their eyes, and hardened their heart; that they should not see with their eyes, nor understand with their heart, and be converted, and I should heal them."

<RH, October 21, 1890 par. 2>

It is not God that puts the blinder before the eyes of men or makes their hearts hard; it is the light which God sends to his people, to correct their errors, to lead them in safe paths, but which they refuse to accept,--it is this that blinds their minds and hardens their hearts. They choose to turn from the light, to stubbornly walk in sparks of their own kindling, and the Lord positively declares that they shall lie down in sorrow. When one ray of light which the Lord sends is not

acknowledged, there is a partial numbing of the spiritual perceptions, and the second revealing of light is less clearly discerned, and so the darkness will constantly increase until it is night to the soul. Christ said, "How great is that darkness!" [<RH, October 21, 1890 par. 3>](#)

It is an astonishment to the whole universe that men do not see and do not acknowledge the bright beams of light that are shining upon them; but if they close their hearts to the light, and pervert the truth until it is interpreted to be darkness, they will imagine that their own criticism and unbelief is light, and will not confess their opposition to the ways and works of God. By pursuing a course like this, men who might have stood fast to the end, will place their influence against the message and messenger that God sends. But in the day of judgment, when the question is asked, "Why did you intercept yourself, your judgment and influence, between the people and the message of God?" they will have nothing to answer. If they open their lips then, it will only be to say that they now see truth as God sees it. They will confess that they were full of pride of opinion, trusted in their own judgment, and strengthened the hands that sought to tear down that which God had commanded to be built up. They will say, "Although the evidence was strong that God was working, I would not acknowledge it; for it was not in harmony with what I had taught. I was not in the habit of confessing any error in the past in my experience; I was too stubborn to fall upon the Rock and be broken. I determined to resist, and not be converted to the truth. I would not reveal the fact that I thought my course was wrong in any degree, and my light went out in darkness." To such the words apply, "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." [<RH, October 21, 1890 par. 4>](#)

As the prophet looked down the ages, and beheld the ingratitude of Israel, as he was shown in vision their unbelief, he also saw that which brought him joy of heart, and gave him a vivid sense of the goodness of God to Israel. He said, "I will mention the loving-kindnesses of the Lord, and the praises of the Lord, according to all that the Lord hath bestowed on us, and the great goodness toward the house of Israel, which he hath bestowed on them according to his mercies, and according to the multitude of his loving-kindnesses. For he said, Surely they are my people, children that will not lie: so he was their Saviour. In all their affliction he was afflicted, and the Angel of his presence saved them: in his love and in his pity he redeemed them; and he bare them, and carried them all the days of old." But through their own course of rebellion the blessing of God toward Israel was turned away from them. That which they had sown in questioning and unbelief, they had to reap. The record says, "But they rebelled, and vexed his Holy Spirit: therefore he was turned to be their enemy, and he fought against them." May the Lord forbid that the history of the children of Israel in departing from God, in refusing to walk in the light, in refusing to confess their sins of unbelief and rejection of his messages, should be the experience of the people claiming to believe the truth for this time. For if they do as did the children of Israel in the face of warnings and admonitions, the same result will follow in these last days as came upon the children of Israel. The apostle admonishes, "Today if ye will hear his voice, harden not your hearts, as in the provocation, in the day of temptation in the wilderness: when your fathers tempted me, proved me, and saw my works forty years. Wherefore I was grieved with that generation, and said, They do always err in their heart; and they have not known my ways. So I swear in my wrath, They shall not enter into my rest." Now comes the warning of the apostle, sounding down along the lines to our time: "Take heed, brethren, lest there be in any of you an evil heart of unbelief, in departing from the living God. But exhort one another daily, while it is called today; lest any of you be hardened through the deceitfulness of sin. For we are made partakers of Christ, if we hold the beginning of our confidence steadfast unto the end." [<RH, October 21, 1890 par. 5>](#)

The exhortation of the apostle applies to us as well as to those to whom this epistle was directed. "Let us therefore fear, lest, a promise being left us of entering into his rest, any of you should seem to come short of it. For unto us was the gospel preached, as well as unto them." Christ taught the people the principles of Christianity, speaking from the pillar of cloud and of fire, by day and by night; but they did not obey his words, and the apostle presents before us the consequence of their disobedience, stating that they were overthrown in the wilderness because of their rebellion. He says, "For unto us was the gospel preached, as well as unto them; but the word preached did not profit them, not being mixed with faith in them that heard it." Shall we who are living near the close of this world's history "take heed"? Shall we heed the apostle's warning, "Let us therefore fear, lest, a promise being left us of entering into his rest, any of you should seem to come short of it"? The Lord would have his people trust in him and abide in his love, but that does not mean that we shall have no fear or misgivings. Some seem to think that if a man has a wholesome fear of the judgments of God, it is a proof that he is destitute of faith; but this is not so. A proper fear of God, in believing his threatenings, works the peaceable fruits of righteousness, by causing the trembling soul to flee to Jesus. Many ought to have this spirit today, and turn to the Lord with humble contrition, for the Lord has not given so many terrible threatenings, pronounced so severe judgments in his word, simply to have them recorded, but he means what he says. One says, "Horror hath taken hold upon me because of the wicked that forsake thy law." Paul says, "Knowing therefore the terror

of the Lord, we persuade men." <RH, October 21, 1890 par. 6>

The love of God is to be dwelt upon, and when it is presented in the demonstration of the Spirit, it has power to break down every barrier which separates Christ from the soul, provided the sinner will yield to its influence, and make an entire surrender to God; but the stern voice of rebuke and denunciation is uttered against those who will not be drawn to Christ, who will not be affected by the marvelous display of his love. The word of God declares, "He that believeth not shall be damned." "Let us labor therefore to enter into that rest, lest any man fall after the same example of unbelief. For the word of God is quick, and powerful, and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart." In these words there is something terrible to evil workers, and by these they should be convicted of their self-sufficiency, and feel the terror of the Lord. But mercy's sweet voice entreats every one who will hear, saying, "Behold, I have set before thee an open door;" "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, October 21, 1890 par. 7>

Those who have faith in the messages of God will reveal it in their spirit, words, and actions. We are not to sit down and present excuses for unbelief; we are to realize our error, and be zealous and repent. The record says, "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." <RH, October 21, 1890 par. 8>

When the Lord sends light to his people, he means that they shall be attentive to hear and ready to receive the message. In great forbearance, he waits for man to come to his terms. For 120 years he waited for the people of the old world to receive the warning of the flood. Those who rejected the message turned his long forbearance and patience into an occasion of scorn and unbelief. The message and messenger became the butt of their ridicule. Noah's earnestness and zeal in appealing to them to turn from their evil way, was criticised and jeered at. God is not in a hurry to carry out his plans; for he is from everlasting to everlasting. He gives light and opens his truth more fully to those whom he would have to receive it, that they in their turn may take up the words of warning and encouragement, and give them to others. If men of repute and intelligence refuse to do this, the Lord will choose other instruments, honoring those who are looked upon as inferior. If those in positions of trust will put their whole heart into the work, they may bear the message for this time, and press the work forward; but God will honor those who honor him. <RH, October 21, 1890 par. 9>

There are ministers who claim to be teaching the truth, whose ways are an offense to God. They preach, but do not practice the principles of the truth. Great care should be exercised in ordaining men for the ministry. There should be a close investigation of their experience. Do they know the truth, and practice its teachings? Have they a character of good repute? Do they indulge in lightness and trifling, jesting and joking? In prayer do they reveal the Spirit of God? Is their conversation holy, their conduct blameless? All these questions need to be answered before hands are laid upon any man to dedicate him to the work of the ministry. We should heed the words of inspiration, "Lay hands suddenly on no man." We need to lift the standard higher than we have done hitherto, when selecting and ordaining men for the sacred work of God. <RH, October 21, 1890 par. 10>

October 28, 1890 Representatives of Christ.

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By Mrs. E. G. White.
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The minister of Christ should be a man who has sought and found the Lord, who has been brought into holy alliance with unailing, divine resources. He should be able to say to his flock, "Be ye followers of me, even as I also am of Christ." "We then, as workers together with him, beseech you also that ye receive not the grace of God in vain;" "giving no offense in anything, that the ministry be not blamed: but in all things approving ourselves as the ministers of God, in much patience, in afflictions, in necessities, in distresses, in stripes, in imprisonments, in tumults, in labors, in watchings, in fastings; by pureness, by knowledge, by long-suffering, by kindness, by the Holy Ghost, by love unfeigned, by the word of truth, by the power of God, by the armor of righteousness on the right hand and on the left, by honor and dishonor, by evil report and good report: as deceivers, and yet true." <RH, October 28, 1890 par. 1>

The apostle Paul exhorted Timothy, a youthful minister, "Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth." And Peter admonishes his brother-laborers, "Feed the flock of God which is among you, taking the oversight thereof, not by constraint, but willingly; not for filthy lucre, but

of a ready mind; neither as being lords over God's heritage, but being ensamples to the flock. And when the Chief Shepherd shall appear, ye shall receive a crown of glory that fadeth not away. Likewise, ye younger, submit yourselves unto the elder. Yea, all of you be subject one to another, and be clothed with humility: for God resisteth the proud, and giveth grace to the humble. Humble yourselves therefore under the mighty hand of God, that he may exalt you in due time: casting all your care upon him; for he careth for you. [<RH, October 28, 1890 par. 2>](#)

"Be sober, be vigilant; because your adversary the Devil, as a roaring lion, walketh about, seeking whom he may devour: whom resist steadfast in the faith, knowing that the same afflictions are accomplished in your brethren that are in the world. But the God of all grace, who hath called us unto his eternal glory by Christ Jesus, after that ye have suffered awhile, make you perfect, stablish, strengthen, settle you. To him be glory and dominion for ever and ever." [<RH, October 28, 1890 par. 3>](#)

I would that I could present before you the teaching and character of Jesus; but human language can never describe his matchless loveliness. Yet I will at least call upon all who profess to believe in him, to study carefully and imitate the Pattern as it has been revealed to us in the word of God. Those who are heirs of God should make it manifest that they have been with Jesus and learned of him. Without this culture in the school of Christ, those who are most highly educated go through life shorn of their strength; for a symmetrical character can result only from the discipline given in this school of heaven. [<RH, October 28, 1890 par. 4>](#)

Many dishonor their Redeemer because they fail to obtain moral and mental development; they do not see the need of fitting themselves to do the best work of which they are capable. Most earnest effort should be made to correct petty faults, and overcome wrong habits; for if these are not overcome, they will greatly hinder usefulness, and misrepresent the Master. There are many who, becoming disgusted with the superficial gloss of what the world calls refinement, have gone to another as hurtful an extreme, and they refuse to receive the polish and refinement that Christ desires his children to possess. Some raise their voices to an unnatural key when they speak in the desk, others talk very rapidly, and the people cannot hear what is said. This works disaster to themselves, as well as to others; for their unnatural use of the voice results in injury to the vocal organs. They needlessly exhaust their strength, and make their efforts painful to their congregation. They should exercise self-control, that quality so essential for them as ambassadors of Christ, and overcome their pernicious habits. If they would but do this, they would be able to leave a pleasant impression on the minds of their hearers, and the preaching of the truth would become attractive. [<RH, October 28, 1890 par. 5>](#)

It requires earnest effort to overcome a long-established habit. Ungraceful gestures and attitudes detract from the influence you could have for the truth; hence it is necessary that the ambassador for God should cultivate grace of manner, and refinement of language. If the servants of God would become polished by the truth, a greater influence might be exerted upon the world in its favor. God requires that every minister should take heed to himself and to the doctrine. I entreat you, both men and women, ministers and laymen, who are connected with the sacred cause of God, take time for close self-inspection; consider your habits, your language, and the influence you exert, and see if you do all things in a manner that will glorify God and exalt his truth. If you see in yourselves one habit of speech or language that will detract from the influence of the truth upon the minds of others, make determined efforts to overcome. A defective tone of voice, an ungraceful manner, or any other defect, will surely be reproduced in others. The Christian, and especially the minister, is an educator. If he presents coarse, rough ways, those who have less knowledge and experience will follow in his wake. And so the sowing of tares goes on from one to another; and if these deficiencies are not overcome, they will result in the destruction of souls for whom Christ died. [<RH, October 28, 1890 par. 6>](#)

The Lord requires his followers to be his representatives. Christ came to the world to represent the character of God, and the Lord has sent his ministers to represent the character of the Father and the Son. [<RH, October 28, 1890 par. 7>](#)

November 4, 1890 Christ the Way of Life.

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By Mrs. E. G. White.
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"Jesus came into Galilee, preaching the gospel of the kingdom of God, and saying, The time is fulfilled, and the kingdom of God is at hand: repent ye, and believe the gospel." [<RH, November 4, 1890 par. 1>](#)

Repentance is associated with faith, and is urged in the gospel as essential to salvation. Paul preached repentance. He said, "I kept back nothing that was profitable unto you, but have showed you, and have taught you publicly, and from house to house, testifying both to the Jews and also to the Greeks, repentance toward God, and faith toward our Lord Jesus Christ." There is no salvation without repentance. No impenitent sinner can believe with his heart unto

righteousness. Repentance is described by Paul as a godly sorrow for sin, that "worketh repentance to salvation not to be repented of." This repentance has in it nothing of the nature of merit, but it prepares the heart for the acceptance of Christ as the only Saviour, the only hope of the lost sinner. <RH, November 4, 1890 par. 2>

As the sinner looks to the law, his guilt is made plain to him, and pressed home to his conscience, and he is condemned. His only comfort and hope is found in looking to the cross of Calvary. As he ventures upon the promises, taking God at his word, relief and peace come to his soul. He cries, "Lord, thou hast promised to save all who come unto thee in the name of thy Son. I am a lost, helpless, hopeless soul. Lord, save, or I perish." His faith lays hold on Christ, and he is justified before God. <RH, November 4, 1890 par. 3>

But while God can be just, and yet justify the sinner through the merits of Christ, no man can cover his soul with the garments of Christ's righteousness while practicing known sins, or neglecting known duties. God requires the entire surrender of the heart, before justification can take place; and in order for man to retain justification, there must be continual obedience, through active, living faith that works by love and purifies the soul. <RH, November 4, 1890 par. 4>

James writes of Abraham and says, "Was not Abraham our father justified by works, when he had offered Isaac his son upon the altar? Seest thou how faith wrought with his works, and by works was faith made perfect? And the Scripture was fulfilled which saith, Abraham believed God, and it was imputed unto him for righteousness: and he was called the friend of God. Ye see then how that by works a man is justified, and not by faith only." In order for man to be justified by faith, faith must reach a point where it will control the affections and impulses of the heart; and it is by obedience that faith itself is made perfect. <RH, November 4, 1890 par. 5>

Without the grace of Christ, the sinner is in a hopeless condition; nothing can be done for him; but through divine grace, supernatural power is imparted to the man, and works in mind and heart and character. It is through the impartation of the grace of Christ that sin is discerned in its hateful nature, and finally driven from the soul temple. It is through grace that we are brought into fellowship with Christ, to be associated with him in the work of salvation. Faith is the condition upon which God has seen fit to promise pardon to sinners; not that there is any virtue in faith whereby salvation is merited, but because faith can lay hold of the merits of Christ, the remedy provided for sin. Faith can present Christ's perfect obedience instead of the sinner's transgression and defection. When the sinner believes that Christ is his personal Saviour, then, according to his unfailing promises, God pardons his sin, and justifies him freely. The repentant soul realizes that his justification comes because Christ, as his substitute and surety, has died for him, is his atonement and righteousness. <RH, November 4, 1890 par. 6>

"Abraham believed God, and it was counted unto him for righteousness. Now to him that worketh is the reward not reckoned of grace, but of debt. But to him that worketh not, but believeth on him that justifieth the ungodly, his faith is counted for righteousness." Righteousness is obedience to the law. The law demands righteousness, and this the sinner owes to the law; but he is incapable of rendering it. The only way in which he can attain to righteousness is through faith. By faith he can bring to God the merits of Christ, and the Lord places the obedience of his Son to the sinner's account. Christ's righteousness is accepted in place of man's failure, and God receives, pardons, justifies, the repentant, believing soul, treats him as though he were righteous, and loves him as he loves his Son. This is how faith is accounted righteousness; and the pardoned soul goes on from grace to grace, from light to a greater light. He can say with rejoicing, "Not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost; which he shed on us abundantly through Jesus Christ our Saviour, that being justified by his grace, we should be made heirs according to the hope of eternal life." <RH, November 4, 1890 par. 7>

Again: it is written, "But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name: which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God." Jesus declared, "Except a man be born again, he cannot see the kingdom of God." "Except a man be born of water and of the Spirit he cannot enter into the kingdom of God." It is not a low standard that is placed before us; for we are to become the children of God. We are to be saved as individuals; and in the day of test and trial we shall be able to discern between him that serveth God and him that serveth him not. We are saved as individual believers in the Lord Jesus Christ. <RH, November 4, 1890 par. 8>

Many are losing the right way, in consequence of thinking that they must climb to heaven, that they must do something to merit the favor of God. They seek to make themselves better by their own unaided efforts. This they can never accomplish. Christ has made the way by dying our sacrifice, by living our example, by becoming our great high-priest. He declares, "I am the way, the truth, and the life." If by any effort of our own we could advance one step toward the ladder, the words of Christ would not be true. But when we accept Christ, good works will appear as fruitful evidence that we are in the way of life, that Christ is our way, and that we are treading the true path that leads to heaven. <RH, November 4, 1890 par. 9>

November 11, 1890 The Mystic Ladder.

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By Mrs. E. G. White.
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Jacob's experience as a wanderer from his home, when he was shown the mystic ladder, on which descended and ascended the angels of heaven, was designed to teach a great truth in regard to the plan of salvation. The purposes of God were opened to the discouraged man, who felt himself cut off from God and man. In marvelous love, Christ presented before him in a dream the way of life. The truth was unfolded before him in the emblem, and its significance is as great in our day as it was in his. <RH, November 11, 1890 par. 1>

"And he dreamed, and behold a ladder set up on the earth, and the top of it reached to heaven: and behold the angels of God ascending and descending on it. And, behold, the Lord stood above it, and said, I am the Lord God of Abraham thy father, and the God of Isaac; the land whereon thou liest, to thee will I give it, and to thy seed; and thy seed shall be as the dust of the earth; and thou shalt spread abroad to the west, and to the east, and to the north, and to the south: and in thee and in thy seed shall all the families of the earth be blessed. And, behold, I am with thee, and will keep thee in all places whither thou goest, and will bring thee again into this land; for I will not leave thee, until I have done that which I have spoken to thee of. And Jacob awaked out of his sleep, and he said, Surely the Lord is in this place; and I knew it not. And he was afraid, and said, How dreadful is this place! this is none other but the house of God, and this is the gate of heaven. . . . And he called the name of that place Bethel." <RH, November 11, 1890 par. 2>

Although the plan of salvation was not then as clearly unfolded as it is in our day, the Lord Jesus communicated most wonderful things to his children. <RH, November 11, 1890 par. 3>

The ladder represented Christ; he is the channel of communication between heaven and earth, and angels go to and fro in continual intercourse with the fallen race. The words of Christ to Nathanael were in harmony with the figure of the ladder, when he said, "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." Here the Redeemer identifies himself as the mystic ladder, that makes communication possible between heaven and earth. <RH, November 11, 1890 par. 4>

When Jesus said, "I am the way, the truth, and the life," he uttered a truth of wonderful significance. The transgression of man had separated earth from heaven, and finite man from the infinite God. As an island is separated from a continent, so earth was cut off from heaven, and a wide channel intervened between man and God. Jesus bridged this gulf, and made a way for man to come to God. He who has no spiritual light sees no way, has no hope; and men have originated theories of their own regarding the way to life. The Romanist points the sinner to the Virgin Mary, to penances, indulgences, and the absolution of the priest; and to this theory come those who would be saved in their sins, and those who would be saved by their own merit. But the only name given among men whereby they can be saved is Jesus. Across the gulf that sin has made come his words, "I am the way, the truth, and the life." There is but one mediator between God and man. In heaven this great truth was announced. A voice from the throne was heard, saying, "Sacrifice and offering thou wouldst not, but a body hast thou prepared me." Isaiah, looking forward in prophetic vision, writes, "Unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counselor, The mighty God, The everlasting Father, The Prince of Peace. Of the increase of his government and peace there shall be no end, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice, from henceforth even forever." And from the wilderness, the voice of the messenger cries, "Behold the Lamb of God, which taketh away the sin of the world." The beloved disciple declares of him: "In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by him; and without him was not anything made that was made. In him was life; and the life was the light of men. And the light shineth in darkness; and the darkness comprehended it not. . . . 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, November 11, 1890 par. 5>

Christ only is the way, the truth, the life; and man can be justified alone through the imputation of Christ's righteousness. Man is justified freely by God's grace through faith, and not by works, lest any man should boast. Salvation is the gift of God through Jesus Christ our Lord. Many have felt their hopeless condition, and have asked in perplexity, "How shall we gain admission to the world to come? Earth lies under the curse, and is doomed to destruction; how shall we be able to enter the city of God?" We would point you to Christ, the way, the truth, the life--the mystic ladder between heaven and earth. <RH, November 11, 1890 par. 6>

After the enemy had betrayed Adam and Eve into sin, the connection between heaven and earth was severed; and had

it not been for Christ, the way to heaven would never have been known by the fallen race. But "God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." Christ is the mystic ladder, the base of which rests upon the earth, and whose topmost round reaches to the throne of the Infinite. The children of Adam are not left desolate and alienated from God; for through Christ's righteousness we have access unto the Father. "By me," said Christ, "if any man enter in, he shall be saved, and shall go in and out, and find pasture." Let earth be glad, let the inhabitants of the world rejoice, that Christ has bridged the gulf which sin had made, and has bound earth and heaven together. A highway has been cast up for the ransomed of the Lord. The weary and heavy laden may come unto him, and find rest to their souls. The pilgrim may journey toward the mansions that he has gone to prepare for those who love him. <RH, November 11, 1890 par. 7>

In assuming humanity, Christ planted the ladder firmly upon the earth. The ladder reaches unto the highest heaven, and God's glory shines from its summit and illuminates its whole length, while the angels pass to and fro with messages from God to man, with petition and praise from man to God. Through the divine nature, Christ was one with the Father; and by assuming humanity, he identified himself with man. He, "being in the form of God, thought it not robbery to be equal with God: but made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men." In the vision of Jacob was represented the union of the human and the divine in Christ. <RH, November 11, 1890 par. 8>

As the angels pass to and fro on the ladder, God is represented as looking down with favor upon the children of men because of the merit of his Son. <RH, November 11, 1890 par. 9>

Every minister should learn the lessons which Christ taught, that he may be able to instruct sinners in the way of salvation. Christ said, "And I, if I be lifted up from the earth, will draw all men unto me." The sinner cannot take one step unless the Spirit draws him; he must cling to Christ if he would be saved. If he ascends to heaven, it must be by mounting up step by step the whole height of Christ's work, so that Christ shall be his wisdom, righteousness, sanctification, and redemption. <RH, November 11, 1890 par. 10>

The gaining of eternal life is no easy thing. By living faith we are to keep on reaching forward, ascending the ladder round by round, seeing and taking the necessary steps; and yet we must understand that not one holy thought, not one unselfish act, can be originated in self. It is only through Christ that there can be any virtue in humanity. Without Christ we can do no good thing, but with him we may do all things. It is at this point that many stumble, to their ruin. They think that they must struggle in their own strength to grow into goodness, before they can receive a new heart. But such effort is in vain. All warfare is useless unless Christ's power is combined with human effort. But while we can do nothing without him, we have something to do in connection with him. At no time must we relax our spiritual vigilance; for we are hanging, as it were, between heaven and earth. We must cling to Christ, climb up by Christ, become laborers together with him in the saving of our souls. <RH, November 11, 1890 par. 11>

We are not merely to see a way by which to cross the gulf of sin, but we are to appreciate the value of the ransom paid for our souls; we are to realize something of what has been suffered that we might be forgiven, and rescued from destruction. We are to rejoice that the atonement is complete; and believing in Christ as our complete Saviour, we may know that the Father loves us, even as he loves his Son. <RH, November 11, 1890 par. 12>

November 18, 1890 A Peculiar People.

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By Mrs. E. G. White.
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The law of God is the only genuine standard for the measurement of character. Christ displayed to the world by his life and teaching, by his divine character, what obedience to the law means. He was man's example; but man cannot set up a standard for himself. Man is ignorant of the infinite purity of God, and without divine enlightenment he cannot appreciate the holy exactions of the law of God. While he is ignorant of the uncompromising character of God's law, he is unconcerned about his defective, sinful character. He fears nothing, he has no disquietude, because he measures himself by a false standard. <RH, November 18, 1890 par. 1>

How many cry, "Believe, only believe. Peace, peace," and fail to arouse conviction, or to convert men from the error of their way, because of their superficial knowledge of the claims of God's law. Men in this condition make a claim of perfection, but such perfection is simply ignorance of imperfection, lack of perception as to what is required by the law of Jehovah. The peace that may come from such self-satisfaction is a false peace. When the truth comes in contact with such persons, their peace is disturbed, and they make it manifest that they have not the peace of Christ. <RH, November 18, 1890 par. 2>

The enemy of Christ, who rebelled against God's law in heaven, has, as a skilled, trained general, worked with all his power, bringing out one device after another, full of deception, to make of none effect the law of God, the only true detector of sin, the standard of righteousness. The great mass of mankind are thoughtless, careless, irreverent, and they do not concern themselves with serious thoughts as to the things of eternal importance. One reason for the state of carelessness in society is that the Christian world itself has made void the law of God. Large numbers claim sanctification who will not hear to the binding obligation of the divine precepts. They are willfully ignorant of the attributes of God, ignorant of the law, ignorant of what constitutes genuine religion, and ignorant of their own sinful, defective characters. If the truth as it is in Jesus should flash upon their hearts, they would be constrained to cry out, "Unclean, unclean." They would, if candid, have to repent of their transgression of God's law; for "by the law is the knowledge of sin;" they would have to exercise faith toward our Lord Jesus Christ, whose blood alone can cleanse from all sin. Then they would have the peace of Christ. Righteousness and peace would meet together in their experience, and they would be able to become symmetrical Christians. They would have the peace that passeth understanding. <RH, November 18, 1890 par. 3>

There are many who seem to imagine that outside observances are sufficient for salvation; but formalism, rigorous attendance on religious exercises, will fail to bring the peace of God which passeth understanding. It is Jesus alone who can give us peace. He says, "Peace I leave with you, my peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid." The peace of Christ cannot be disturbed by the presentation of truth, for it is in harmony with the spirit of truth. <RH, November 18, 1890 par. 4>

Those who are self-righteous, who claim that they are saved, are not always patterns of piety. We have found that those who say most concerning their sanctification, are most opposed to the principles of God's law. Satan often deludes the mind, and men are led to erect false standards of their own, whereby they measure character. They exalt their own ideas, boast of their attainments, of their assurance, and place all their confidence in their feelings. They do not find a foundation for their faith in the word of God. Many have a fanciful religion. They talk of God's love, claiming that he is not severe and exacting, but long-suffering and lenient; at the same time, they echo the suggestion of Satan, "Hath God said, Ye shall not eat of every tree of the garden? . . . Ye shall not surely die: for God doth know that in the day ye eat thereof, then your eyes shall be opened, and ye shall be as gods, knowing good and evil." "It was though he had declared that God's threatening was all a pretense, and man need not be alarmed, for God would not be so severe and exacting. The very same reasoning is employed today in the Christian world. When the claims of the law are presented, men begin to frame excuses for continuing in disobedience, stating that God will not punish them for the breaking of his precepts. But let us think of it soberly. Will God change his holy law to suit my convenience? Will he sanction sin, and countenance disobedience? If God had a character of this kind, we could not reverence him. His authority could not be respected. Every transgression of God's law will be visited with its penalty upon the transgressor. The wages of sin is death. God is jealous for the honor of his law; it is the foundation of his government in heaven and earth, and it will stand throughout eternal ages. The prophet declares, "The soul that sinneth, it shall die." Sin is the transgression of the law. But, again, it is written for the comfort and salvation of the penitent: "If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." <RH, November 18, 1890 par. 5>

"If we say that we have no sin, we deceive ourselves, and the truth is not in us." God cannot change his law in order to save men; he cannot alter it to save the world; but he has not refused to give his own Son, that men might have another probation, and become heirs of heaven. Jesus took humanity upon him, and in so doing what honor he placed upon the race! He suffered as a man, he was tempted as men are tempted, yet without sin. He was made sin for us, though he knew no sin, that we might be made the righteousness of God in him. He "gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works." <RH, November 18, 1890 par. 6>

Let us call to mind what is due to our Lord from his professed followers, and not be deceived by our own hearts. The truth exerts a purifying, refining influence upon our characters, that we may be sanctified through it; and we must permit it to work reformation in our life, if we would bear the title, the "peculiar people" of God. <RH, November 18, 1890 par. 7>

The age in which we live is one of temptation, and if the people of God stand clear from the corrupting influences around them, they will be termed, "peculiar, "old-fashioned," and "odd." But God has declared that he is purifying to himself a peculiar people, zealous of good works. If the truth is brought into the character, it will have a sanctifying power upon the life. But those who claim to believe the truth, and yet imitate the world in its practices, and go contrary to the word of God, manifesting selfishness in their business relations, are bodies of darkness. They encourage sin, and are full of hypocrisy. Everything God's people do should be as transparent as sunlight. Escaping detection does not justify crime, and make it honesty and righteousness. Temptations are surrounding us on every side, and our only safety is in becoming in reality the peculiar people whom God is cleansing from all iniquity, redeeming unto himself, to be to

him an everlasting inheritance in the kingdom of his glory. <RH, November 18, 1890 par. 8>

November 25, 1890 How the Truth Should Be Presented.

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By Mrs. E. G. White.
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"Though I be free from all men, yet have I made myself servant unto all, that I might gain the more. And unto the Jews I became as a Jew, that I might gain the Jews; to them that are under the law, as under the law, that I might gain them that are under the law; to them that are without law, as without law (being not without law to God, but under the law to Christ), that I might gain them that are without law. To the weak became I as weak, that I might gain the weak: I am made all things to all men, that I might by all means save some." <RH, November 25, 1890 par. 1>

Thus the apostle Paul describes his manner of labor. He did not approach the Jews in a way to stir up their prejudice. He did not run the risk of making them his enemies by telling them in his first effort that they must believe on Jesus of Nazareth; but he dwelt on the promises of the Old Testament Scriptures, which testified of Christ, of his mission, and of his work. Thus he led them along step by step, showing them the importance of honoring the law of God. He also gave due honor to the ceremonial law, showing that Christ was the one who instituted the whole system of sacrificial service. After dwelling upon these things, making it manifest that he had a clear understanding of them himself, he brought them down to the first advent of Christ, and proved that in the crucified Jesus every specification of the prophecies had been fulfilled. This was the wisdom that Paul exercised. <RH, November 25, 1890 par. 2>

He approached the Gentiles, not by exalting the law at first, but by exalting Christ, and then showing the binding claims of the law. He showed them plainly how the light from the cross of Calvary gave significance and glory to the whole Jewish economy. Thus he varied his manner of labor, always shaping his message to the circumstances under which he was placed; and though after patient labor he was successful to a large degree, many would not be convinced. There are some who will not be convinced by any presentation of the truth. The laborer for God should, nevertheless, study carefully the best method, in order that he may not arouse prejudice or stir up combativeness in his hearers. <RH, November 25, 1890 par. 3>

Christ said to his disciples, "I have yet many things to say unto you, but ye cannot bear them now." As the result of their early education, their ideas upon many points were incorrect, and they were not then prepared to understand and receive some things which he would otherwise have taught them. His instructions would have confused their minds, and raised questioning and unbelief that would have been difficult to remove. <RH, November 25, 1890 par. 4>

Christ drew the hearts of his hearers to him by the manifestation of his love, and then, little by little, as they were able to bear it, he unfolded to them the great truths of the kingdom. We also must learn to adapt our labors to the condition of the people,--to meet men where they are. While the claims of the law of God are to be presented to the world, we should never forget that love, the love of Christ, is the only power that can soften the heart, and lead to obedience. All the great truths of the Scriptures center in Christ; and rightly understood, all lead to him. Let Christ be presented as the Alpha and Omega, the beginning and the end, of the great plan of redemption. Present to the people such subjects as will strengthen their confidence in God and in his word, and lead them to investigate its teachings for themselves. And as they go forward, step by step, in the study of the Bible, they will be better prepared to appreciate the beauty and harmony of its precious truths. <RH, November 25, 1890 par. 5>

God's workmen must have breadth of character. They must not be men of one idea, stereotyped in their manner of working. They must be able to vary their efforts, to meet the needs of the people under different circumstances and conditions. God would have his servants, young and old, continually improving, learning better how to minister to the wants of all. They should not settle down contented, thinking that their ways are perfect, and that others must work just as they do. <RH, November 25, 1890 par. 6>

Those who are appointed to open the work in new fields should be careful that their defects are not exalted as virtues, thus retarding the work of God. These are testing truths that we are bringing before the people, and they should be presented in their real beauty. The laborer should not throw about the truth the peculiarities of his own character or manner. Keep self in the background; let it be lost sight of in Jesus. Let the work of God bear the impress of the divine. <RH, November 25, 1890 par. 7>

Much has been lost by our people through following such narrow plans that the more intelligent, better educated classes are not reached. Too often the work has been so conducted as to impress unbelievers that it is of very little consequence,--some stray off-shoot of religious enthusiasm, entirely beneath their notice. Much has been lost for want of wise methods of labor. Every effort should be made to give character and dignity to the work. It requires much

wisdom to reach ministers and men of influence. But why should they be neglected as they have been by our people? These men are responsible to God just in proportion to the talents intrusted to them. Where much is given, much will be required. Should there not be deeper study and much more prayer for wisdom, that we may learn how to reach these classes? Should not wisdom and tact be used to gain these souls, who, if truly converted, will be polished instruments in the hands of God to reach others? [<RH, November 25, 1890 par. 8>](#)

We would not be actuated by mere worldly policy; but from love to God, and to souls for whom Christ died, we should seek to reach those who in their turn will labor for others. If we can win to Christ and the truth souls to whom God has intrusted large capabilities, our influence will, through them, be constantly extending, and will become a far-reaching power for good. [<RH, November 25, 1890 par. 9>](#)

God has a work to be done which the workers have not yet fully comprehended. Ministers and the world's wise men are to be tested by the light of present truth. The third angel's message is to be set before them judiciously, in its true dignity. There must be most earnest seeking of God, most thorough study; for the mental powers will be taxed to the utmost in laying plans which will place the work of God on a more elevated platform. That is where it should always have stood, but men's narrow ideas and restricted plans have limited and lowered it. [<RH, November 25, 1890 par. 10>](#)

When the importance of laboring to reach the higher classes is urged, let none receive the idea that the poor and unlearned are to be neglected. Right methods of labor will not in any sense exclude these. It was one of the evidences of Christ's messiahship that the poor had the gospel preached to them. We should study to give all classes an opportunity to understand the special truths for this time. [<RH, November 25, 1890 par. 11>](#)

Be sure to maintain the dignity of the work by a well-ordered life and godly conversation. Never be afraid of raising the standard too high. The families who engage in the missionary work should come close to hearts. The spirit of Jesus should pervade the soul of the worker; it is the pleasant, sympathetic words, the manifestation of disinterested love for their souls, that will break down the barriers of pride and selfishness, and show to unbelievers that we have the love of Christ; and then the truth will find its way to the heart. This is our work, and the fulfilling of God's plan. All coarseness and roughness must be put away from us. Courtesy, refinement, Christian politeness, must be cherished. Guard against being abrupt and blunt. Do not regard such peculiarities as virtues; for God does not so regard them. Endeavor not to offend any unnecessarily. [<RH, November 25, 1890 par. 12>](#)

There is great danger that young men who are associated with older workers in the cause, will copy even the defects of the older ministers. This should be guarded against by both old and young. All should seek to have the softening, subduing influence of the Spirit of God, Christ-like tenderness, and love for souls. Those who are sent out to labor together, should put self away, lay aside their own peculiarities, and seek to unite, heart and soul, in carrying out God's will. In order to work to advantage, they must work in harmony. [<RH, November 25, 1890 par. 13>](#)

We want more, much more, of the spirit of Christ, and less, much less, of self and the peculiarities of character that keep us apart from our fellow-men. We can do much to break down these barriers by revealing the grace of Christ in our own lives. Jesus has intrusted his goods to the Church, age after age. One generation after another, for over 1,800 years, has been gathering up this hereditary trust, until the increasing responsibilities have descended to the people of our time. Do we now realize our responsibility? Do we feel that we are stewards of God's grace? Do we believe that the humblest service will be accepted, if it is only directed to doing, not our own, but our Master's will, to promote his glory? We must be clothed, not with our own garments, but with the robe of Christ's righteousness. [<RH, November 25, 1890 par. 14>](#)

December 2, 1890 Workers With Christ.

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By Mrs. E. G. White.
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Jesus, who has redeemed us from Satan's power, has exalted us to the high privilege of being co-laborers with himself. All who choose Christ as their leader, solemnly pledge themselves to his service. If they are true to this covenant, their feelings, their sympathies, their labors, are with Christ. Eternal things will be their highest consideration. They will search the Scriptures with earnest interest and with prayer that they may know the will of God and do it from the heart; that they may work for the best interests of all with whom they associate. [<RH, December 2, 1890 par. 1>](#)

It is enjoined upon all the disciples of Christ to watch for souls as those who must give an account. To live only for the present hour and not keep heaven in view, to live for selfish enjoyment, is not the way to find peace, rest, or happiness. The Lord has committed to every one his work, and this work cannot with safety be in any wise neglected.

We must not only seek through his grace to purify and ennoble our own lives, connecting ourselves, mind and heart, with the source of light and truth, but through the grace freely given us of God we must reflect upon others the light which he has imparted to us. There is a solemn, important work to be done through personal effort to save souls. We are to watch for every opportunity to reflect light upon the pathway of others. Christ 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, December 2, 1890 par. 2>

If we neglect the work enjoined upon us in the word of God, we shall lose sight of eternal interests. Those who seek merely to save their own souls,--who study their own convenience, and are indifferent to the condition and destiny of their fellow-men,--will surely fail of securing their own salvation. <RH, December 2, 1890 par. 3>

In every branch of our work for the Master, our success depends upon our connection with God. We need the counsel and help of God at every step. Laborers together with God cannot become careless of their precious moments. They must watch unto prayer, and purify their souls by obeying the truth, keeping a clear conscience before God, making the most of the light and privileges given them. They may come with boldness to the throne of grace, lifting up holy hands without wrath or doubting. In faith they may supplicate our Heavenly Father for wisdom and grace that they may know how to work, how to deal with minds. <RH, December 2, 1890 par. 4>

Souls are perishing all around us; it is only through God that we can reach and save them. If we ourselves are sanctified through the truth, then by precept and example we may teach them the way of the Lord. We are to do our God-given work with fidelity; we are not to fail or be discouraged, lest the souls for whom Christ has died shall be lost through our neglect. <RH, December 2, 1890 par. 5>

Spiritual indolence is sin. If we allow selfishness to come in and occupy our time and absorb the mind and affections, we are unfitted for the solemn work, and the record is made, Unfaithful servants. It means much to have an eye single to the glory of God. We are to let no object interpose between our souls and God. We are in danger of worshiping earthly, temporal things, thus disqualifying ourselves for putting to the best use our God-given powers. In that case we are robbing God of time, money, and service. <RH, December 2, 1890 par. 6>

The Lord has endowed man with noble powers to be employed in his service, and he means that all his intrusted gifts shall be used unselfishly to bless humanity, to build up his kingdom by bringing souls to the knowledge of the truth. As we exercise the talents God has given us, improving every opportunity, they will increase, and we shall have more talents to use. But if we allow ourselves to be careless and irresponsible, we misapply God's intrusted gifts, and our powers will become enfeebled. The enemy takes advantage of the misapplied talents to build up his kingdom. <RH, December 2, 1890 par. 7>

Christ came to lead men to holiness, teaching them to love their fellow-men as he their Saviour had loved them. He is the fountain of all hope, of all peace, of all happiness. If we are indeed partakers of the divine nature, our spiritual life will give evidence that we have been drinking of the exhaustless fountain which has refreshed and blessed the soul. Christ will be in us a well of water springing up into everlasting life, and we can refresh all with whom we come in contact. <RH, December 2, 1890 par. 8>

Let those whose hearts glow with the Saviour's love, talk of Jesus, dwelling upon his infinite sacrifice in behalf of man. Dwell much upon his second appearing to our world; tell also of his first coming from heaven, his life of constant humiliation and sacrifice. With softened heart and tearful eye, tell the story of his dying upon Calvary's cross, because he loved us, that we might be saved. <RH, December 2, 1890 par. 9>

"Ye are," says Christ, "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." Looking unto Jesus, working for Jesus, having the eye single to his glory, you will be imbued with his Spirit; you will not fail or be discouraged. You who have been alive to worldly interests, will you now show an interest in eternal things proportionate to their true value? <RH, December 2, 1890 par. 10>

Nothing has been withheld from us that God could give. So ample was the gift poured out to man, that there was nothing more which God could bestow. He is our best friend, our benefactor. Shall we not give evidence of our gratitude to him, not only by thanksgiving and praise, but by offerings to extend to others the knowledge of his great gift? How do you expect sinners to be converted, unless you do your duty in giving them the light of truth? Can you pray in faith for God to enlighten them, while you are withholding the means he has placed in your hands for the accomplishment of this very work? You will seek in vain to convince others of the preciousness of Christ, while you yourselves show that you value his grace so lightly, and are so unwilling to deny yourselves for his dear sake. <RH, December 2, 1890 par. 11>

Show your appreciation of Christ by bringing into the treasury of God your thank-offerings and your sin-offerings. Instead of bestowing gifts upon one another, bring your oblations to God. Seek to turn the minds of your children and your entire household, and the minds of your friends, to Him who is worthy of your highest honor and your best gifts.

<RH, December 2, 1890 par. 12>

Is not the missionary work that is to be done in our world of sufficient importance to command our influence and support? Should we not deny ourselves of every extravagance, and put our gifts into the treasury of God, that the truth may be sent into other countries, and that home missions may be sustained? Will not this work meet the approval of Heaven? The work for these last days has not been supported by large legacies, or advanced by worldly influence. It has been sustained by gifts that were the result of self-denial, of the spirit of sacrifice. God has given us the privilege of becoming partakers with Christ in his sufferings here, and he has provided that we may have a title to an inheritance in the earth made new. The secret of our success in the work of God will be found in the harmonious working of our people. There must be concentrated action. Every member of the body of Christ must act his part in the cause of God, according to the ability that God has given him. We must press together against obstructions and difficulties, shoulder to shoulder, heart to heart. <RH, December 2, 1890 par. 13>

Are we indeed the representatives of Christ? Then with all the powers of our being let us cooperate with Christ. Let us work diligently as he did to counteract Satan's work of perverting everything that might turn the mind to the interests of God's cause and the upbuilding of his kingdom. <RH, December 2, 1890 par. 14>

Parents, in wisdom and love teach your children the grand lesson that in God we live, and move, and have our being. Every pulsation of the heart is a rebound from the touch of the finger of God. He watches over us by day, and under his wings we find shelter by night. His preserving care is over us, whether we wake or sleep. He is as a sentinel to guard us from Satan's power, or we should be taken captive by him. Jesus is our constant friend. We are to look to him moment by moment, and by looking to him we are to live. It will not pay for any one of us to become self-centered, to study our ease, or pleasure, or selfish indulgence in any respect. It is enough for us if our life is hid with Christ in God. If the life of Jesus is in us, we shall seek the glory of God in everything. We shall daily humble our hearts before God, and at the foot of the cross we shall have distinct views of the loveliness of Christ. We shall make Christ first, and last, and best in everything. We cannot glorify God if we place man where God should be. Not a word of praise should be diverted from God to sinful men. But if we walk humbly with God, working the works of Christ, our characters will become like that of our Lord; and when we most nearly reflect the likeness of Christ, we are giving the greatest honor to God. <RH, December 2, 1890 par. 15>

Then we shall have cheerfulness of spirit; our words will be hopeful, we shall show that there is a power sustaining, upholding us day by day, and we shall make melody to God in our hearts. Thus we shall show that the way to life is a bright and sunny way. We shall be a light at home, in the church, and before the world. We shall not be talking the theory of the truth so much of the time, but shall do the will of our Heavenly Father, and shall talk of Christ and his love. There will be faithfulness in all the walks of life. We shall have an interest in the souls of all for whom Christ has died. We shall long to see his work become a praise in the earth. We shall spread the glad tidings of truth, we shall give of our means, we shall send the messengers into the missionary fields. Already the fields are white unto harvest; all heaven is interested in this work, and in working with heaven we are laying up a treasure unto life eternal. <RH, December 2, 1890 par. 16>

December 9, 1890 Christmas Gifts.

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By Mrs. E. G. White.
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"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 do, and thou shalt live." The words spoken to the lawyer are applicable to every soul inquiring, "What shall I do to inherit eternal life?" <RH, December 9, 1890 par. 1>

If we do love God with all the heart, we shall remember his claims upon us. He requires that we shall be like him, that we shall imitate the self-sacrificing life of Christ. Jesus said of himself, "My meat is to do the will of him that sent me, and to finish his work." The joy ever before him was the blessing and uplifting of fallen humanity. Everything else was secondary and subordinate. From the manger to Calvary his life was one scene of loving effort and sacrifice for the good of men. If Christ is dwelling in our hearts, we shall have the same spirit, and shall do the same work. Our thoughts, our interests, our sympathies, as well as our words and money and effort, will be given to the up-building of the Redeemer's kingdom. And this not merely as a duty; it will be our life, our joy. As the living water bursts from the mountain spring, so will our life flow out in words and deeds of love. <RH, December 9, 1890 par. 2>

This spirit of self-sacrifice has become feeble in the hearts of Christ's professed followers. Instead of gratefully inquiring, "What shall I render unto the Lord for all his benefits toward me?" how many of those who claim to have

been redeemed by the blood of Christ, seem bent on self-pleasing. Even Christmas, the day observed professedly in honor of the birthday of Christ, has been made a most effective means of turning the mind away from Christ, away from his glory. If Christmas is kept at all, it should be kept in a way that will be in harmony with its significance. Christ should be remembered, his name honored; the old, old story of his love should be recounted. Instead of saying by our actions that we are putting Christ out of our minds and hearts, we should testify to men, to angels, and to God, that we remember our Redeemer, by following his example of self-sacrifice for others' good. But the day chosen to honor Christ is devoted by the many to honoring and pleasing themselves. Appointed to keep the Saviour in remembrance, it is spent in causing him to be forgotten. <RH, December 9, 1890 par. 3>

How stinted are the offerings that on this day go into the Lord's treasury! how large the sums that are spent in presents to one another! Yearly those who have means, have put God from their remembrance, and bestowed their gifts upon those who have no need of them, and who could repay them again. How many of you have thus needlessly expended time and money, while close under the shadow of your own homes the poor and needy have been neglected, and while the message of truth has been restricted in its work. The means that was devoted to gratify pride and foster vanity would have been a great blessing to the needy, and would have carried the gospel light to those who sit in darkness. <RH, December 9, 1890 par. 4>

God is the giver of every gift, and he has honored men by making them his stewards, that they should prove themselves faithful in disbursing their means in gifts and offerings to sustain his cause. The Lord has not withheld his blessing from man; he has given his only begotten Son to come into this world to suffer and die, that by believing in him we should have eternal life. He that withheld not his own Son, but gave him as an offering to save us from hopeless misery, how much more will he not with him freely give us all things! What offering will we individually present to Jesus our Saviour for this priceless treasure? Will it not be the very best plan to celebrate the coming Christmas by bringing God to our remembrance, and showing our love to him by putting our gifts into his treasury? These gifts are needed, that the gospel may be sustained, and the truth may reach all parts of the world. <RH, December 9, 1890 par. 5>

The rich can bring to God a liberal offering, saying, "All things come of thee, and of thine own have we given thee." Thus they acknowledge the claims of God upon them, and show honor to Christ. In this work the poor also may act a part. God does not estimate the value of our gifts to his cause by their amount in money; he looks upon our motives. It is the heart service that makes the gift valuable. When the Majesty of heaven became a babe, and was intrusted to Mary, she did not have much to offer for the precious gift. She brought to the altar only two turtle doves, the offering appointed for the poor; but they were an acceptable sacrifice to the Lord. She could not present rare treasures such as the wise men of the East came to Bethlehem to lay before the Son of God; yet the mother of Jesus was not rejected because of the smallness of her gift. It was the willingness of her heart that the Lord looked upon, and her love made the offering sweet. So God will accept our gift, however small, if it is the best we have, and is offered from love to him. <RH, December 9, 1890 par. 6>

Will you not acknowledge Jesus as the chief object of your affections, by your free-will offerings to him? Will not parents educate their children to appreciate the great love of Christ, and his wonderful gift? Will they not teach them for his sake to practice self-denial, that they may bring their grateful offerings to Him who for our sake became poor, that we through his poverty might be rich? Instead of sending gifts to one another, let your offerings, large and small, flow into the treasury of God, as the many rivulets flow toward the mighty ocean. The lessons thus taught to your children will be such as God can approve. <RH, December 9, 1890 par. 7>

Under the Jewish economy, on the birth of children an offering was made to God, by his own appointment. Now we see parents taking special pains to present gifts to their children upon their birthdays; they make this an occasion of honoring the child, as though honor were due to the human being. Satan has had his own way in these things; he has diverted the minds and the gifts to human beings; thus the thoughts of the children are turned to themselves, as if they were to be made the objects of special favor. That which should flow back to God in offerings to bless the needy and carry the light of truth to the world, is turned from the right channel, and frequently does more harm than good, encouraging vanity, pride, and self-importance. On birthday occasions the children should be taught that they have reason for gratitude to God for his loving-kindness in preserving their lives for another year. Precious lessons might thus be given. For life, health, food, and clothing, no less than for the hope of eternal life, we are indebted to the Giver of all mercies; and it is due to God to recognize his gifts, and to present our offerings of gratitude to our greatest benefactor. These birthday gifts are recognized of Heaven. <RH, December 9, 1890 par. 8>

If Christian parents had accustomed their children to present offerings to God in acknowledgment of his great gift of salvation to men, how different would be the character of the young. Their minds would have been called away from themselves to the blessed Saviour. They would have been taught to feel that he loved them, and that he is the source of all blessing; that he is their hope of happiness and eternal life. If this kind of education had been given to our children,

we should today see far less selfishness, far less envy and jealousy; we should have more manly young men and womanly young women. We should see the youth coming up with moral strength, with pure principles, with well-balanced minds and lovely characters, because the Model would be ever before them; they would be impressed with the importance of copying the excellence of Jesus, the pattern. The world will follow its own customs, its maxims and practices; but the children of God will seek to reach the elevated standard of purity and holiness. <RH, December 9, 1890 par. 9>

God wants the youth and those of mature age to look to him, to believe in Jesus Christ whom he has sent, and to have him abiding in the heart; then a new life will quicken every faculty of the being. The divine Comforter will be with them, to strengthen them in their weakness, and guide them in their perplexity. It will make the mind clearer, the heart purer; it sanctifies the will, and makes it strong for the service of God. It will make plain to them the path of life. <RH, December 9, 1890 par. 10>

December 9, 1890 Draw Nigh to God.

"Draw nigh to God, and he will draw nigh to you. Cleanse your hands, ye sinners; and purify your hearts, ye double-minded. Be afflicted, and mourn, and weep: let your laughter be turned to mourning, and your joy to heaviness. Humble yourselves in the sight of the Lord, and he shall lift you up." <RH, December 9, 1890 par. 1>

Christ, the True Witness, said to the church of Ephesus, "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." <RH, December 9, 1890 par. 2>

These words are addressed to those who have had great light, have enjoyed precious opportunities and privileges, and yet have not walked in the light, have not advanced in spiritual knowledge and strength, proportionately to the light given. <RH, December 9, 1890 par. 3>

"Having therefore these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God." Here also Christians are addressed who have not advanced in spiritual growth in proportion to their privileges and the requirements of God. They have separated themselves from the love of God; the place that love should occupy is filled with selfishness. There is something for them to do. They must "draw nigh to God." But how shall they do this?--By confession. Let them remember that the Lord is not slack concerning his promises, and his word is pledged,--"If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." While it is a disgrace to sin, it is no disgrace to confess sin, and to forsake it, as the hateful thing it is,--that which caused the death of the only begotten Son of God. <RH, December 9, 1890 par. 4>

If we continue to cherish sin, our prayers will be an abomination to the Lord. "He that covereth his sins shall not prosper: but whoso confesseth and forsaketh them shall have mercy." <RH, December 9, 1890 par. 5>

Will sins which have once been forgiven, ever be charged again to the sinner's account? If the soul whose sins have been forgiven abides in Christ, he remains justified, and he is sanctified by the Holy Spirit; but if he continues in sin, he cuts himself off from communion with God, and, unless he repent, his sins are reckoned unto him in full, and the wrath of God abideth on him. The forgiven of God must abide in Christ, in faith and obedience. If he shows by his conduct that he has left his first love, he is walking in the darkness from which he was once delivered, and needs to repent and do again his first works. "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." <RH, December 9, 1890 par. 6>

"Depart from evil, and do good; seek peace, and pursue it. The eyes of the Lord are upon the righteous, and his ears are open unto their cry. The face of the Lord is against them that do evil, to cut off the remembrance of them from the earth. The righteous cry, and the Lord heareth, and delivereth them out of all their troubles. The Lord is nigh unto them that are of a broken heart; and saveth such as be of a contrite spirit." "He healeth the broken in heart, and bindeth up their wounds. . . . Great is our Lord, and of great power: his understanding is infinite. The Lord lifteth up the meek: he casteth the wicked down to the ground." <RH, December 9, 1890 par. 7>

God is speaking to you from his living oracles; will you heed his instructions? He bears long with the perversity of men, but he deals plainly with the sins which they cherish notwithstanding the great light they have had, and the denunciations of God against all sin. <RH, December 9, 1890 par. 8>

"The law is holy, and the commandment holy, and just, and good." Who is there that can claim he has not broken it?--Not one. All are condemned by the law. Then let every one meditate and pray, searching the heart to see if there are not sins still clung to and idolized because he loves them. If sins are cherished, he is not abiding in the love of Christ, but is

falling back into his old darkness. He does not love God nor his brethren, and the cleansing power of the blood of Christ is not felt on his heart. Sins are retained and practiced which his own conscience tells him are hateful in God's sight. A mere profession of faith is not enough to save any soul. He that will be a final conqueror is not one who has forgotten that he was purged from his old sins. <RH, December 9, 1890 par. 9>

Do not, my brethren, deceive your own souls. Do you love the Lord with all the heart, mind, soul, and strength? If not, all heaven demands why; for his love is the marvel of all the heavenly intelligences. God's law is the only standard of character. Herein is revealed the will of God, and here is the revelation of Jesus Christ. As the law opens before us the deformity of our character, Christ our righteousness is lifted up, and presented in contrast with man. As we humble our hearts and draw nigh to Jesus, he draws nigh to us. <RH, December 9, 1890 par. 10>

Self-denial and cross-bearing are essential to our own good and our success in the perfection of Christian character. "Draw nigh to God," who is the source of all power, "and he will draw nigh to you." What is the promise?—"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." "Therefore I say unto you, What things soever ye desire, when ye pray, believe that ye receive them, and ye shall have them." <RH, December 9, 1890 par. 11>

We are not to fix dates, we are not to prescribe the manner in which the gift shall come; for we cannot know the purposes of God, or what gifts he sees are for our good and his glory. We must draw nigh to God, and trust him. The answer to our petitions may not come at the time we expected it, but here our faith is tested; though the answer be deferred, it will surely come. God will not fail to fulfill any of his promises; he will keep his word. And we must not walk apart from God, but keep drawing nearer to him day by day, and hour by hour. <RH, December 9, 1890 par. 12>

When preferring requests to God, confess your sins with sincere sorrow, and ask him to forgive them. Then if you have aught against your brother, go to him; and by the grace and strength which the Lord gives to all who ask him in faith, let all enmity, all malice, all hatred, be put away from you. Be reconciled to your brother. If you have not a tender, forgiving spirit toward others, your Heavenly Father will not forgive your trespasses. "When ye stand praying, forgive if ye have aught against any; that your Father also which is in heaven may forgive you your trespasses. But if ye do not forgive, neither will your Father which is in heaven forgive your trespasses." <RH, December 9, 1890 par. 13>

I have been shown that there has come into the hearts of the professed people of God, an unsympathetic, cold, loveless spirit; and many, having left their first love, are ignorant of their true standing before God. They cannot see that they are drawing away from Christ, instead of being laborers together with God. It is the absence of the love of Jesus in the heart that makes the church weak, and this absence is always evinced by a lack of love for brethren. If its members loved God supremely, they would love their brethren; but Satan has been sowing his tares. This cold, critical spirit has been taking up a larger and still larger place in all our religious associations, until the characteristics of Satan himself are plainly revealed. There is a separating of the soul from Christ, its first love. The Lord Jesus understands the situation of the church. He reads every heart. He is the heart-searching God, and he alone, with absolute certainty, knoweth them that are his. <RH, December 9, 1890 par. 14>

It is the privilege of every member of the church to abide in Christ, and to have Christ abide in the inner sanctuary of the soul. Then divine love will pervade the entire being. Divine wisdom will reveal to him the hidden treasures of truth. The truth as it is in Jesus will be revealed to those who, though in darkness, are inquiring for the good and the true way. A large number of those who have not the truth are restless in their darkness and ignorance and spiritual poverty; they are being drawn by Christ to seek for the goodly pearls of truth. Now if the members of the church are living out their light, they will be laborers with Christ in leading inquirers to these hidden treasures. Their friends and neighbors will then be able to rejoice in the light of the truth as it is in Jesus. <RH, December 9, 1890 par. 15>

There are thousands in our cities and towns, both near and far, who are hungering and thirsting for a knowledge of the truth. When it is presented to them, they embrace it, and, like Philip, they go in search of their friends and relatives, to tell them the glad news. Like the man who found the treasure hid in a field, they give up all else, that their longings of soul may be satisfied. Because they love Jesus so much, they love all for whom he died, and they cannot keep to themselves the precious knowledge, for they feel themselves to be debtors to all men to make known what is the fellowship of the mystery that is hid in Christ Jesus. <RH, December 9, 1890 par. 16>

No man can have Christ abiding in his heart, and at the same time separate his influence and his intrusted capital of means from the cause and work of Christ. Those who are Christ's at heart, will make most earnest efforts to send the light of truth into all the highways and by-ways of life. The lover of money, through the greater love he has for Jesus, overcomes his covetousness, and by his gifts and offerings declares, "Of thine own we freely give thee;" the indolent man, through his love for Christ, becomes an active working agent with Christ; "not slothful in business; fervent in spirit; serving the Lord." The lovers of pleasure, who have lived for their own gratification, will, through the sanctifying power of the truth, repent of their wrong influence, and will live in harmony with the truth they profess. <RH, December 9, 1890 par. 17>

May the Lord graciously bless his people during this week of prayer. May all wrongs be righted, all sins confessed, and pardon be written over against your names in the books of heaven. Let the members of every church, of every household, seek the Lord, and humble their souls before him. Let us, so far as possible, clear the King's highway of all the rubbish wherewith we have blocked it. <RH, December 9, 1890 par. 18>

I have a message from the Lord to the individual members of our churches: "Thou hast left thy first love. Repent, repent, before God, before it shall be forever too late." Make the remnant left you of the year 1890, a time of sincere searching of heart and deep repentance. Supreme love to God, which places us under obligation to use all our powers for his service, has well-nigh lost its power on the human heart. The True Witness says, "I will come unto thee quickly, and will remove thy candlestick out of his place, except thou repent." This voice is appealing to every heart, "Repent, repent, because thou hast left thy first love." "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. 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."

Mrs. E. G. White. <RH, December 9, 1890 par. 19>

December 16, 1890 The Duty of Confession.

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By Mrs. E. G. White.
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"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." If these words of inspiration were obeyed, they would lead to such results as are set forth by the apostle Peter: "Seeing ye have purified your souls in obeying the truth through the Spirit unto unfeigned love of the brethren, see that ye love one another with a pure heart fervently." <RH, December 16, 1890 par. 1>

All are fallible, all make mistakes and fall into sin; but if the wrong-doer is willing to see his errors, as they are made plain by the convicting Spirit of God, and in humility of heart will confess them to God and to the brethren, then he may be restored; then the wound that sin has made will be healed. If this course were pursued, there would be in the church much more child-like simplicity and brotherly love, heart beating in unison with heart. <RH, December 16, 1890 par. 2>

The ministers of the word, and others who fill responsible positions, as well as the body of the church, need this spirit of humility and contrition. The apostle Peter writes to those who labor in the gospel: "Feed the flock of God which is among you, taking the oversight thereof, not by constraint, but willingly; not for filthy lucre, but of a ready mind; neither as being lords over God's heritage, but being ensamples to the flock. And when the chief Shepherd shall appear, ye shall receive a crown of glory that fadeth not away. Likewise, ye younger, submit yourselves unto the elder. Yea, all of you be subject one to another, and be clothed with humility: for God resisteth the proud, and giveth grace to the humble. Humble yourselves therefore under the mighty hand of God, that he may exalt you in due time: casting all your care upon him; for he careth for you." <RH, December 16, 1890 par. 3>

The prophet Daniel was drawing very near to God when he was seeking him with confession and humiliation of soul. He did not try to excuse himself or his people, but acknowledged the full extent of their transgression. In their behalf he confessed sins of which he himself was not guilty, and besought the mercy of God, that he might bring his brethren to see their sins, and with him to humble their hearts before the Lord. <RH, December 16, 1890 par. 4>

But I am now speaking of actual mistakes and errors that those who really love God and the truth sometimes commit. There is manifested on the part of men in responsible positions an unwillingness to confess where they have been in the wrong; and their neglect is working disaster, not only to themselves, but to the churches. Our people everywhere have great need of humbling the heart before God, and confessing their sins. But when it is known that their ministers, elders, or other responsible men, have taken wrong positions, and yet excuse themselves and make no confession, the members of the church too often follow the same course. Thus many souls are endangered, and the presence and power of God are shut away from his people. <RH, December 16, 1890 par. 5>

The apostle Paul exhorts, "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." What harm has been wrought through neglect to heed this admonition! Suppose that one brother misjudges another. He might have had opportunity to learn whether his suspicions were well founded; but instead of waiting to do this, he repeats to others his surmisings. Thus evil thoughts are stirred in them, and the evil becomes wide-spread. And all the time the one pronounced guilty is not told of the matter; there is no investigation, no inquiry is made directly of him, so that he may have an opportunity

either to acknowledge his fault or to clear himself from unjust suspicion. A serious wrong has been done him because his brethren had not the moral courage to go directly to him and talk with him freely in the spirit of Christian love. From all who have thus neglected their duty, confession is due; and none will shrink from it who deem it of any importance for them to seek to answer the prayer of Christ: "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. And the glory which thou gavest me I have given them; that they may be one, even as we are one: I in them, and thou in me, that they may be made perfect in one; and that the world may know that thou hast sent me, and hast loved them, as thou hast loved me." <RH, December 16, 1890 par. 6>

How can this prayer be answered by one who has wronged his brother, and whose heart is not softened by the grace of Christ so that he will make confession? How can his brethren, who know the facts, still have unshaken confidence in him, while he seems to feel no conviction of the Spirit of God? He is doing a wrong to the whole church, and especially if he occupies a position of responsibility; for he is encouraging others to disregard the word of God, to pass along with sins unconfessed. Many a one will say in heart, if not in words, "There is an elder of the church; he does not make confession of his errors, and yet he remains an honored member of the church. If he does not confess, neither will I. If he feels that it is perfectly safe for him not to show any contrition, I, too, will risk it." <RH, December 16, 1890 par. 7>

This reasoning is all wrong; nevertheless it is common. The church is leavened with the spirit of self-justification, a disposition to confess nothing, to make no signs of humiliation. Who is willing to bear the responsibility of this state of things? Who has turned the lame out of the way? <RH, December 16, 1890 par. 8>

My brethren, if you have thus placed a stumbling-stone in the path of others, your first duty is to remove it, by doing justice to your brother. You have thought evil of him, you have said things untrue, because you have gathered up hearsay; you worked in blindness of mind, and now, if you would cure the wound, confess your mistake, and seek to be in complete harmony with your brother. This is the only way to correct your errors. Confess to your brother, and bind him close to your heart, so that you can labor together in love and unity. The rules are plainly laid down in God's word. Whether you have been a minister, the president of a Conference, the superintendent of a Sabbath-school, or a teacher in the Sabbath-school, or have held important positions in any branch of the work, there is but one right course for you to pursue. <RH, December 16, 1890 par. 9>

If you have misjudged your brother, if you have in the least degree weakened his influence, so that the message which God has given him to bear has been made of little or no effect, your sin does not rest merely with the individual, but you have resisted the Spirit of God; your attitude, your words, have been against your Saviour. Jesus says, "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me." He identifies his interest with that of every human soul, believer or unbeliever. That God who marks the fall of a sparrow, marks your deportment and your feelings; he marks your envy, your prejudice, your attempt to justify your action in the least matter of injustice. When you misconceive the words and acts of another, and your own feelings are stirred, so that you make incorrect statements, and it is known that you are at variance with your brother, you lead others, through their confidence in you, to regard him just as you do; and the root of bitterness springing up, many are defiled. When it is evident that your feelings are incorrect, do you try just as diligently to remove the erroneous impressions as you did to make them? In these matters the Spirit of Christ has been grieved. The Saviour accounts these things as done to himself. <RH, December 16, 1890 par. 10>

Now God requires that you who have thus done the least injustice to another shall confess your fault, not only to the one you have injured, but to those who through your influence have been led to regard their brother in a false light, and to make of none effect the work God has given him to do. If pride and stubbornness close your lips, your sin will stand against you on the heavenly record. By repentance and confession you can have pardon registered against your name; or you can resist the conviction of the Spirit of God, and, during the rest of your life, work to make it appear that your wrong feelings and unjust conclusions could not be helped. But there stands the action, there stands the evil committed, there stands the ruin of those in whose hearts you planted the root of bitterness; there are the feelings and words of envy, of evil-surmising, that grew into jealousy and prejudice. All these testify against you. The Lord declares, "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." <RH, December 16, 1890 par. 11>

The question is not whether you see as your brother does on controverted points; but what spirit has characterized your actions? Have you an experience in close self-examination, in humbling the heart before God? Have you made it a practice of your life to confess your errors to God and to your brethren? All are liable to err; therefore the word of God tells us plainly how to correct and heal these mistakes. None can say that he never makes a mistake, that he never sinned at all; but it is important to consider what disposition you make of these wrongs. The apostle Paul made

grievous mistakes, all the time thinking that he was doing God service; but when the Spirit of the Lord set the matter before him in its true light, he confessed his wrong-doing, and afterward acknowledged the great mercy of God in forgiving his transgression. You also may have done wrong, thinking you were perfectly right; but when time reveals your error, then it is your duty to humble the heart, and confess your sin. Fall on the Rock and be broken; then Jesus can give you a new heart, a new spirit. <RH, December 16, 1890 par. 12>

The words of David are the prayer of the repentant soul: "Have mercy upon me, O God, according to thy loving-kindness: according unto the multitude of thy tender mercies blot out my transgressions. Wash me thoroughly from mine iniquity, and cleanse me from my sin. For I acknowledge my transgressions; and my sin is ever before me. . . . 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. O Lord, open thou my lips; and my mouth shall show forth thy praise. For thou desirest not sacrifice; else would I give it: thou delightest not in burnt-offering. The sacrifices of God are a broken spirit: a broken and a contrite heart, O God, thou wilt not despise." <RH, December 16, 1890 par. 13>

Whatever the character of your sin, confess it. If it is against God only, confess only to him. If you have wronged or offended others, confess also to them, and the blessing of the Lord will rest upon you. In this way you die to self, and Christ is formed within. Thus you may establish yourself in the confidence of your brethren, and may be help and blessing to them. <RH, December 16, 1890 par. 14>

When, under the temptations of Satan, men fall into error, and their words and deportment are not Christ-like, they may not realize their condition, because sin is deceptive, and tends to deaden the moral perceptions. But through self-examination, searching of the Scriptures, and humble prayer, they will, by the aid of the Holy Spirit, be enabled to see their mistake. If they then confess their sins and turn from them, the tempter will not appear to them as an angel of light, but as a deceiver, an accuser of those whom God desires to use to his glory. Those who acknowledge reproof and correction as from God, and are thus enabled to see and correct their errors, are learning precious lessons, even from their mistakes. Their apparent defeat is turned into victory. They stand trusting not to their own strength, but to the strength of God. They have earnestness, zeal, and affection, united with humility, and regulated by the precepts of God's word. Thus they bring forth the peaceable fruits of righteousness. The Lord can teach them his will, and they shall know the doctrine, whether it be of God. They walk not stumblingly, but safely, in a path where the light of heaven shines. <RH, December 16, 1890 par. 15>

There must be with all our laborers a spirit of meekness, of penitence. God requires that those who minister in word and doctrine shall serve him with all the powers of body and mind. Our consecration to God must be unreserved, our love ardent, our faith unwavering. Then the expressions of the lips will testify to the quickened intelligence of the mind and the deep movings of the Spirit of God upon the soul. <RH, December 16, 1890 par. 16>

Men in the highest positions need to realize that they are as dependent upon God as are the humblest of their brethren. The greater their light and the clearer their knowledge of the truth, the greater is their responsibility. If they are clothed with the righteousness of Christ, they will have a humble estimation of themselves. In the worship of God, and in confession of sin, they will be as the lowliest of his creatures, while at the same time they will take the lead and set the example in everything that is pure and noble. They will be despised by many for their piety, humility, and conscientiousness. They will be a by-word and a hissing to those who, while they profess godliness, are not connected with God. But they will be honored by heaven, and by men whose hearts have not been hardened by rejection of light. <RH, December 16, 1890 par. 17>

Brethren, I see your peril, and again I ask, Do you who err make any effort to correct the wrong? Souls may be stumbling along, walking in darkness, because you have not made straight paths for your feet. If you are in positions of trust, I appeal the more earnestly to you, for your own souls' sake and for the sake of those who look to you as guides, repent before God for every mistake made, and confess your error. <RH, December 16, 1890 par. 18>

If you indulge stubbornness of heart, and through pride and self-righteousness do not confess your faults, you will be left subject to Satan's temptations. If when the Lord reveals your errors you do not repent or make confession, his providence will bring you over the ground again and again. You will be left to make mistakes of a similar character, you will continue to lack wisdom, and will call sin righteousness, and righteousness sin. The multitude of deceptions that will prevail in these last days will encircle you, and you will change leaders, and not know that you have done so. <RH, December 16, 1890 par. 19>

I ask you who are handling sacred things, I ask the individual members of the church, Have you confessed your sins? If not, begin now; for your souls are in great peril. If you die with your mistakes concealed, unconfessed, you die in your sins. The mansions that Jesus has gone to prepare for all who love him, will be peopled by those who are free

from sin. But sins that are not confessed will never be forgiven; the name of him who thus rejects the grace of God will be blotted out of the book of life. The time is at hand when every secret thing shall be brought into judgment, and then there will be many confessions made that will astonish the world. The secrets of all hearts will be revealed. The confession of sin will be most public. The sad part of it is that confession then made will be too late to benefit the wrong-doer or to save others from deception. It only testifies that his condemnation is just. He gained nothing by his pride and self-sufficiency and stubbornness, for his own life was embittered, he ruined his own character so that he was not a fit subject of heaven, and by his influence he led others to ruin. <RH, December 16, 1890 par. 20>

To your friends you may now so represent your course of action as to make a pretty fair showing for yourselves. To one who does not know the objectionable features of your character, it may be an easy matter for you to present plausible excuses for your indecision, your unwillingness to confess your sins. But how will these excuses stand with Him who judgeth righteously? Will you present the same reasoning when you are brought before the tribunal of God, when the eye of the Lord is fixed upon you, and the angels of heaven are looking on? It is thus that every man's account must be yielded up. What, then, can any of you gain by being untrue to himself, giving to others a representation which you could not in any case lay before God? <RH, December 16, 1890 par. 21>

The Lord reads every secret of the heart. He knows all things. You may now close the book of your remembrance, in order to escape confessing your sins; but when the judgment shall sit, and the books shall be opened, you cannot close them. The recording angel has testified that which is true. All that you have tried to conceal and forget is registered, and will be read to you when it is too late for wrongs to be righted. Then you will be overwhelmed with despair. O, it is a terrible thing that so many are trifling with eternal interests, closing the heart against any course of action which shall involve confession! <RH, December 16, 1890 par. 22>

You who have erred and have made crooked paths for your feet, so that others who look to you for an example have been turned out of the way, have you no confession to make? You who have sowed doubts and unbelief in the hearts of others, have you nothing to say to God or to your brethren? Review your course for years in the past, you who have not formed a habit of confessing your sins. Consider your words, your attitude, you whose influence has counteracted the message of the Spirit of God, you that have despised both the message and the messenger. After seeing the fruit borne by the message, what have you to say? Weigh your spirit, your actions, in the balance of eternal justice, the law of God: "Thou shalt love the Lord thy God with all thy heart, . . . and thy neighbor as thyself." Unless your sins are canceled, they will testify against you at *that day* when every work shall pass in review before God. <RH, December 16, 1890 par. 23>

Confession would break up the fallow ground of the heart; it would rid you of your pride and self-complacency. While you neglect this work, wonder not that the Holy Spirit has not softened your heart and led you into all truth. God could not have blessed you without sanctioning sin and confirming you in unbelief. You have been deceiving yourselves and deceiving others, and the Holy Spirit will never by its work or witness make God a liar. <RH, December 16, 1890 par. 24>

Away with your quibbling and caviling! Say not with a smile, "It is not expected that any man can be perfect;" that you do not claim to be inspired. This is a pitiable mask. What is the need of the Holy Spirit, if it teaches you only what your finite judgment already assents to? In his providence, God has followed up his written word with testimonies of warning to lead you to the truths of his word. He has pitied the ignorance of man, has pitied the proud, rebellious soul, and has presented help to lead you away from unbelief to faith, if you would be led. God has loved you too well to spare your feelings; he has given you warnings and reproofs to save you. But you have made light of the warnings and entreaties, and have refused to heed them. <RH, December 16, 1890 par. 25>

Will you seek the Lord during this week of prayer? Will you humble the heart before God, confess your sins, and find mercy and forgiveness? I beseech you, "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." Look in faith to the Lamb of God that taketh away the sin of the world. <RH, December 16, 1890 par. 26>

It is not now too late for wrongs to be righted. Christ invites you to come and take of the water of life freely. Let no man deceive you with the sophistry that excuses sin. Tell every man who makes light of the warnings and reproofs of the Spirit of God, that you dare not do this yourself any longer; that although the eyes of your understanding have been blinded, and you have been misled, and have come to wrong decisions, you will not be deceived and blinded longer. Come out of the cave, and stand with God on the mount, and see what the Lord has to say to you. Have implicit faith in God, and do not depend upon self. <RH, December 16, 1890 par. 27>

"Blessed is he whose transgression is forgiven, whose sin is covered. Blessed is the man unto whom the Lord imputeth not iniquity, and in whose spirit there is no guile. . . . I acknowledge my sin unto thee, and mine iniquity have I not hid. I said, I will confess my transgressions unto the Lord; and thou forgavest the iniquity of my sin." <RH, December 16, 1890 par. 28>

"The sacrifices of God are a broken spirit: a broken and a contrite heart, O God, thou wilt not despise." "For thus saith the high and lofty One that inhabiteth eternity, whose name is Holy; I dwell in the high and holy place, with him also that is of a contrite and humble spirit, to revive the spirit of the humble, and to revive the heart of the contrite ones." <RH, December 16, 1890 par. 29>

And to all who seek him with true repentance, God gives the assurance: "I have blotted out, as a thick cloud, thy transgressions, and, as a cloud, thy sins: return unto me; for I have redeemed thee." These promises are full of comfort and hope and peace. <RH, December 16, 1890 par. 30>

December 23, 1890 An Appeal to Our Churches.

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By Mrs. E. G. White.
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The year 1890 is nearly closed. A few more days, and we enter upon a new year. Let each ask himself these questions, and conscientiously answer them: Has the past year been to me a success, or a failure? How stands the record in the books of heaven? Has my spiritual vitality been lowered? Have I had a name to live, while I was dead? <RH, December 23, 1890 par. 1>

Hear the words of One who has demonstrated his love to you by dying on the cross of Calvary: "As the branch cannot bear fruit of itself, except it abide in the vine; no more can ye, except ye abide in me." Have you heeded the divine warning? Have you, through watchfulness, prayer, and the study of the words of Christ, sought daily to maintain a personal connection with your Saviour, so that you might be a fruit-bearing branch? Will you not candidly, critically, review your life during the year 1890, praying for discernment that you may see yourself as the Lord Jesus sees you? Recount the temporal blessings which the Lord has freely given you in food, in clothing, in health; and then with prayerful heart ask him to grant you a retentive memory, that you may not forget the precious spiritual blessings he has so abundantly bestowed. By what means have you been made the recipients of his grace?--Through his amazing love. <RH, December 23, 1890 par. 2>

Jesus left his home in glory, clothed his divinity with humanity, and came to a world marred and polluted by the curse of sin. He might have remained in his heavenly home, and received the adoration of angels; but he came to earth to seek and save the lost, the perishing. "For your sakes he became poor, that ye through his poverty might be rich." He, the Majesty of heaven, who was one with the Father, denied himself, made every possible sacrifice, in order that man might not perish, but have everlasting life. Christ lived not to please himself. If he had pleased himself, where would we be today? <RH, December 23, 1890 par. 3>

What offerings of gratitude have you daily given to God for this great gift, his only begotten Son? Have you felt that you are "not your own," but that you are "bought with a price," even the precious blood of the Son of God; and that you must "glorify God in your body, and in your spirit, which are God's"? How many times have you grieved the Spirit of God by your selfishness, by indulging inclination, by investing for your own selfish advantage the money which he lent you to trade upon? You have called that your own which was only intrusted to your keeping. <RH, December 23, 1890 par. 4>

Now is a good time to review the past year, as well as preceding years, which have, one after another, passed into eternity with their burden of record. Now you can review to some purpose and profit, your words, your spirit, your actions. Your name may be on the church-books, but your eternal interest requires that you shall be united to Christ, as the branch is united to the vine. Have you, through temptation, separated yourself from Christ? Should it be said to you, as it was to the foolish rich man, "This night thy soul shall be required of thee," would you have your treasure laid up in heaven, or have you invested every dollar, every cent, that has come into your hands, in eating and drinking and dressing? Wherein have you denied self? Is this the language of your heart? "I am wholly thine, my Saviour; thou hast paid the ransom for my soul, and all that I am or ever hope to be is thine. Help me to acquire means, not to expend foolishly, not to indulge pride, but to use to thine own name's glory." In all you do, let your thought be, "Is this the way of the Lord? Will this please my Saviour? He gave his life for me; what can I give back to God? I can only say, 'Of thine own, O Lord, I freely give thee.'" Unless the name of God is written in your forehead,--written there because God is the center of your thoughts,--you will not be meet for the inheritance in light. It is your Creator who has poured out to you all heaven in one wondrous gift,--his only begotten Son. Will you withhold from God his own? Will you divert from the treasury the portion of means which the Lord claims as his? If so, you are robbing God, and every dollar is charged against you in the books of heaven. <RH, December 23, 1890 par. 5>

The Lord God of heaven inquires, "Will a man rob God?" as though such a terrible thing were impossible. "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." Hear the word of the Lord; he tells you just what to do: "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 ye blessed; for ye shall be a delightsome land, saith the Lord of hosts." <RH, December 23, 1890 par. 6>

What gracious promises are these! And they are ours, if we will comply with the conditions. In these words the Lord is speaking to his people. <RH, December 23, 1890 par. 7>

God lays his hand upon the tithe, as well as upon gifts and offerings, and says, "That is mine. When I intrusted you with my goods, I specified that a portion should be your own, to supply your necessities, and a portion should be returned to me." As you gathered in your harvest, storing barns and granary for your own comfort, did you return to God a faithful tithe? Have you presented to him your gifts and offerings, that his cause may not suffer? Have you looked after the fatherless and the widow? This is a branch of home missionary work that should by no means be neglected. Are there not around you, poor and suffering ones who need warmer clothing, better food, and, above everything else, that which will be most highly prized,--sympathy and love? What have you done for the widows, the distressed, who call upon you to aid them in educating and training their children or grandchildren? How have you treated these cases? Have you tried to help the orphans? When anxious, soul-burdened parents or grand-parents have asked you, and even begged you, to consider their case, have you turned them away with unfeeling, unsympathetic refusals? If so, may the Lord pity your future; for "with what measure ye mete, it shall be measured to you again." Can we be surprised that the Lord withholds his blessing, when his gifts are selfishly perverted and misapplied? <RH, December 23, 1890 par. 8>

God is constantly bestowing upon you the blessings of this life; and if he asks you to dispense his gifts by helping the various branches of his work, it is for your own temporal and spiritual interest to do so, and thus acknowledge God as the giver of every blessing. God, as the Master-worker, co-operates with men in securing the means necessary for their sustenance; and he requires them to co-operate with him in the salvation of souls. He has placed in the hands of his servants the means wherewith to carry forward his work in home and foreign missions. But if only half the people do their duty, the treasury will not be supplied with the necessary funds, and many parts of the work of God must be left incomplete. <RH, December 23, 1890 par. 9>

Many have long neglected to deal honestly with their Maker. Failing to lay aside the tithe weekly, they have let it accumulate, until it amounts to a large sum, and now they are very reluctant to make the matter right. This back tithe they keep, using it as their own. But it is God's property, which they have refused to put into his treasury. <RH, December 23, 1890 par. 10>

How the enemy has wrought to place temporal things above spiritual! Many families who have but little to spare for God's cause, will yet spend money freely to purchase rich furniture or fashionable clothing. How much is spent for the table, and often for that which is only a hurtful indulgence; how much for presents that benefit no one! Many spend considerable sums for photographs to give to their friends. Picture-taking is carried to extravagant lengths, and encourages a species of idolatry. How much more pleasing to God it would be if all this means were invested in publications which would direct souls to Christ and the precious truths for this time! The money wasted on needless things would supply many a table with reading-matter on present truth, which would prove a savor of life unto life. <RH, December 23, 1890 par. 11>

Satan's suggestions are carried out in many, many things. Our birthday anniversaries, and Christmas and Thanksgiving festivals, are too often devoted to selfish gratification, when the mind should be directed to the mercy and loving-kindness of God. God is displeased that his goodness, his constant care, his unceasing love, are not brought to mind on these anniversary occasions. <RH, December 23, 1890 par. 12>

If all the money that is used extravagantly, for needless things, were placed in the treasury of God, we should see men and women and youth giving themselves to Jesus, and doing their part to co-operate with Christ and angels. The richest blessing of God would come into our churches, and many souls would be converted to the truth. <RH, December 23, 1890 par. 13>

Men have felt that they could do as they pleased; they say they cannot see the requirement of God on this subject, and in so doing they evince that they are not branches of the True Vine. If they have not yet withered away, they will surely do so; for they are robbing God. Unless they repent and do their first works, their light will go out in darkness. <RH, December 23, 1890 par. 14>

If you have been withholding your tithes and offerings, it is because you have left your first love; you have set up idols in your heart. There is not the slightest hope for a branch that remains thus separated from the Vine. None need flatter themselves that they will be restored to vital union with Christ in the future world. Now, in this world, the union must be effected, if it is ever formed. The time to repent is not when Christ shall come, but now, in this life. How many

there are who die practicing dishonesty toward God, robbing him in tithes and offerings! <RH, December 23, 1890 par. 15>

Brethren and sisters,--you who in the day of God would meet your record with joy and not with grief,--I plead with you to make faithful work ere this year of 1890 shall close. Examine your business transactions, from the least to the greatest, and see if you have been robbing God. If so, repent, and restore to him his own before the year shall close. Begin the new year with honest work between you and your Maker. Lift cheerfully your God-given responsibilities. "Bring ye all the tithes into the store-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, December 23, 1890 par. 16>

May the Lord imbue our churches with his Holy Spirit! May he work for his people, and may every member of the church work with him for the upbuilding of his kingdom! <RH, December 23, 1890 par. 17>

December 23, 1890 "Be Zealous and Repent."

The Lord has seen our backslidings, and he has a controversy with his people. Their pride, their selfishness, their opening of the mind to doubt and unbelief, are manifest in his sight, and grieve his heart of love. Many gather darkness about their souls as a garment, and virtually say, "We want not a knowledge of thy way, O God; we choose our own way." These are the things that separate the soul from God. There is in the soul of man an obstacle which he holds there with stubborn persistency, and which interposes between his soul and God. It is unbelief. God gives sufficient evidence, but man, with his unsanctified will, refuses to receive evidence unless it comes in his own way, to favor his own ideas. With a spirit of bravado he cries, "Proof, proof, is what we want," and turns away from the evidence that God gives. He talks doubt, unbelief, sowing the seeds of evil which will spring up and yield their harvest. He is separating his soul farther and farther from God. <RH, December 23, 1890 par. 1>

Is it proof that such men need? Is it evidence that is wanting?--No; the parable of the rich man and Lazarus is given to help all such souls who are turning away from positive evidence, and crying, "Proof"! The rich man asked that one might be sent from the dead to warn his brethren, lest they come to the place of torment. "Abraham saith unto him, They have Moses and the prophets; let them hear them. And he said, Nay, father Abraham: but if one went unto them from the dead, they will repent. And he said unto him, If they hear not Moses and the prophets, neither will they be persuaded, though one rose from the dead." <RH, December 23, 1890 par. 2>

Why is it that men do not believe upon sufficient evidence?--Because they do not want to be convinced. They have no disposition to give up their own will for God's will. They are unwilling to acknowledge that they have cherished sinful unbelief in resisting the light that God has given them. They have been hunting for doubts, for pegs upon which to hang their unbelief. They have been ready to accept testimony which is weak and insufficient, testimony which God has not given them in his word, but which pleases them because it agrees with their ideas, and is in harmony with their disposition and will. These souls are in great peril. If they will bow their proud will, and put it on God's side of the question; if they will with humble, contrite hearts seek for the light, believing that there is light for them, then they will see light, because the eye is single to discern the light which comes from God. They will acknowledge the evidence of divine authority. Spiritual truths will shine forth from the divine page. But the heart must be open for the reception of light, for Satan is ever ready to obscure the precious truth which would make them wise unto salvation. If any do not receive it, it will forever remain a mystery of mysteries to them. <RH, December 23, 1890 par. 3>

We should earnestly seek to know and appreciate the truth, that we may present it to others as it is in Jesus. We need to have a correct estimate of the value of our own souls; then we would not be as reckless in regard to our course of action as at present. We would seek most earnestly to know God's way; we would work in an opposite direction from selfishness, and our constant prayer would be that we might have the mind of Christ, that we might be molded and fashioned after his likeness. It is in looking to Jesus and beholding his loveliness, having our eyes steadfastly fixed upon him, that we become changed into his image. He will give grace to all that keep his way, and do his will, and walk in truth. But those who love their own way, who worship their idols of opinion, and do not love God and obey his word, will continue to walk in darkness. O, how terrible is unbelief! As well let light be poured upon the blind, as to present truth to these souls; the one cannot see, and the other will not see. <RH, December 23, 1890 par. 4>

I beseech you whose names are registered on the church-book as worthy members, to be indeed worthy, through the virtue of Christ. Mercy and truth and the love of God are promised to the humble and contrite soul. The displeasure and judgments of God are against those who persist in walking in their own ways, loving self, loving the praise of men. They will certainly be swept into the satanic delusions of these last days, because they received not the love of the

truth. Because the Lord has, in former days, blessed and honored them, they flatter themselves that they are chosen and true, and do not need warning and instruction and reproof. The True Witness says, "As many as I love, I rebuke and chasten: be zealous therefore, and repent." The professed people of God have the charge against them, "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." <RH, December 23, 1890 par. 5>

The love to Jesus that once burned upon the altar of the heart, has become dimmed and nearly extinguished. Spiritual strength has become enfeebled. The displeasure of the Lord is against his people. In their present condition it is impossible for them to represent the character of Christ. And when the True Witness has sent them counsel, reproof, and warnings because he loves them, they have refused to receive the message; they have refused to come to the light, lest their deeds should be reprov'd. Jesus said, "I lay down my life for the sheep. . . . Therefore doth my Father love me." "By taking your sins upon myself, I am opening a channel through which his grace can flow to all who will accept it. In giving myself for the sin of the world, I have prepared a way for the unrepressed tide of his love to flow to men." <RH, December 23, 1890 par. 6>

All heaven is filled with amazement, that when this love, so broad, so deep, so rich and full, is presented to men who have known the grace of our Lord Jesus Christ, they are so indifferent, so cold and unmoved. What does it mean that such amazing grace does not soften our hard hearts? O! it is because of the power of unbelief; because "thou hast left thy first love." This is why the word of God has so little influence. It is as a fire, but it cannot penetrate nor warm the ice-bound heart that cherishes unbelief. <RH, December 23, 1890 par. 7>

The infinite treasures of truth have been accumulating from age to age. No representation could adequately impress us with the extent, the richness, of these vast resources. They are awaiting the demand of those who appreciate them. These gems of truth are to be gathered up by God's remnant people, to be given by them to the world; but self-confidence and obduracy of soul refuse the blessed treasure. "God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." Such love cannot be measured, neither can it be expressed. John calls upon the world to "behold what manner of love the Father hath bestowed upon us that we should be called the sons of God." It is a love that passeth knowledge. In the fullness of the sacrifice, nothing was withheld: Jesus gave himself. God designs that his people shall love one another as Christ loved us. They are to educate and train the soul for this love. They are to reflect this love in their own character, to reflect it to the world. Each should look upon this as his work. In his prayer to the Father, Jesus said: "As thou hast sent me into the world, even so have I also sent them into the world." Christ's fullness is to be presented to the world by those who have become partakers of his grace. They are to do that for Christ which Christ did for the Father,--represent his character. <RH, December 23, 1890 par. 8>

There is a lack of moral and spiritual power throughout our Conferences. Many churches do not have light in themselves. The members do not give evidence that they are branches of the True Vine, by bearing much fruit to the glory of God, but appear to be withering away. Their Redeemer has withdrawn his light, the inspiration of his Holy Spirit, from their assemblies; for they have ceased to represent the self-denial, the sympathy and compassionate love of the world's Redeemer; they have not love for the souls for whom Christ has died. They have ceased to be true and faithful. It is a sad picture,--the feeble piety, the want of consecration and devotion to God. There has been a separation of the soul from God; many have cut off the communication between him and the soul by refusing his messengers and his message. <RH, December 23, 1890 par. 9>

In our largest churches the greatest evils exist, because these have had the greatest light. They have not a true knowledge of God, and of Jesus Christ whom he has sent. The leaven of unbelief is working, and unless these evils which bring the displeasure of God are corrected in its members, the whole church stands accountable for them. The deep movings of the Spirit of God are not with them; the glorious presence of the King of saints, and his power to cleanse from all moral defilement, are not manifest among them. Many come to the assembly as worshipers, like the door upon its hinges. They understand not the true application of the Scriptures, nor the power of God. They have eyes, but they see not; ears have they, but they hear not; they continue in their evil ways, yet regard themselves as the privileged, obedient people who are doers of the word. A carnal security and ease in Zion prevail. Peace, peace, is sounded in her borders, when God has not spoken peace. They have forfeited the terms of peace; there is reason for an alarm to be sounded in all "my holy mountain." The sinners in Zion should be afraid, in a time when they do not expect it, sudden destruction will surely come upon all who are at ease. <RH, December 23, 1890 par. 10>

The Holy Spirit strives to make apparent the claims of God, but men pay heed only for a moment, and turn their minds to other things: Satan catches away the seeds of truth; the gracious influence of the Spirit of God is effectually resisted. Thus many are grieving away the Holy Spirit for the last time, and they know it not. <RH, December 23, 1890 par. 11>

The words spoken by Christ of Jerusalem are, "Your house is left unto you desolate." What anguish of soul did Jesus feel when all his appeals, his warnings and reproofs, were resisted! At the time he brought them home to the soul, impressions were made; but self-love, self-sufficiency, love of the world, came in and choked the good seed sown. Pride of heart prevented his hearers from humbling themselves before God, and confessing their sin in resisting his Holy Spirit, and reluctantly it left them. On the crest of Olivet, as he beheld the city, he wept over it, saying, "If thou hadst known, even thou, at least in this thy day, the things which belong unto thy peace!" Here he paused; he was loth to utter the irrevocable sentence. O that Jerusalem would repent! When the fast westering sun should pass out of sight, her day of mercy would be ended. Jesus closed his sentence, "But now they are hid from thine eyes." On another occasion he lamented the impenitence of the chosen city: "O Jerusalem, Jerusalem, which killest the prophets, and stonest them that are sent unto thee; how often would I have gathered thy children together, as a hen doth gather her brood under her wings, and ye would not! Behold, your house is left unto you desolate." The Lord forbid that this scene should now be repeated in the experience of God's professed people! "My Spirit," he says, "shall not always strive with man." The time will come when it must be said of the impenitent, "Ephraim is joined to his idols; let him alone." <RH, December 23, 1890 par. 12>

Will the church see where she has fallen? A coldness, hardness of heart, a want of sympathy for the brethren, exists in the church. An absence of love for the erring is manifested. There is a withdrawing from the very ones who need pity and help. A severity, an overbearing spirit, such as existed among the Pharisees, exists in our churches, and especially in those intrusted with sacred responsibilities. They are lifted up in self-esteem and self-assurance. The widow and the fatherless have not their sympathy or their love. This is entirely unlike the spirit of Christ. The Lord looks with displeasure upon the coarse, harsh spirit that has been manifested by some,—a spirit so devoid of sympathy, of tender appreciation of those whom he loves. Brethren, you who close the heart against Christ's suffering ones, remember, that as you deal with them, God will deal with you. When you call, he will not say, "Here I am;" when you cry, he will not answer. Satan is watching, preparing his delusions to ensnare those who are filled with self-importance while they are spiritually destitute. <RH, December 23, 1890 par. 13>

The road to paradise is not one of self-exaltation, but of repentance, confession, humiliation, of faith and obedience. The message to the Laodicean Church is appropriate to the church at this time: "And unto the angel of the church of the Laodiceans write; These things saith the Amen, the Faithful and True Witness, the beginning of the creation of God; 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: 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." There are many who are priding themselves upon their spiritual riches, their knowledge of the truth, and are living in guilty self-deception. When the members of the church humble themselves before God by zealous, not half-hearted, lifeless action, the Lord will receive them. But he declares, "I will come unto thee quickly, and will remove thy candlestick out of his place, except thou repent." How long shall this warning be resisted? How long shall it be slighted? <RH, December 23, 1890 par. 14>

"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." The position of Christ is the attitude of forbearance and importunity. "I counsel thee to buy of me gold tried in the fire, that thou mayest be rich." O, the soul-poverty is alarming! And those who are most in need of the gold of love, feel rich and increased with goods, when they lack every grace. Having lost faith and love, they have lost everything. <RH, December 23, 1890 par. 15>

The Lord has sent a message to arouse his people to repent, and do their first works; but how has his message been received? While some have heeded it, others have cast contempt and reproach on the message and the messenger. Spirituality deadened, humility and childlike simplicity gone, a mechanical, formal profession of faith has taken the place of love and devotion. Is this mournful condition of things to continue? is the lamp of God's love to go out in darkness? The Saviour calls; listen to his voice: "Be zealous and repent." Repent, confess your sins, and you will be forgiven. "Turn ye, turn ye; for why will ye die?" Why will you try to rekindle a mere fitful fire, and walk in the sparks of your own kindling? <RH, December 23, 1890 par. 16>

The True Witness declares, "I know thy works." "Repent, and do the first works." This is the true test, the evidence that the Spirit of God is working in the heart to imbue you with his love. "I will come unto thee quickly, and will remove thy candlestick out of his place, except thou repent." The church is like the unproductive tree which, receiving the dew and rain and sunshine, should have produced an abundance of fruit, but on which the divine search discovers *nothing but leaves*. Solemn thought for our churches! solemn, indeed, for every individual! Marvelous is the patience and forbearance of God; but "except thou repent," it will be exhausted; the churches, our institutions, will go from

weakness to weakness, from cold formality to deadness, while they are saying, "I am rich, and increased with goods, and have need of nothing." The True Witness says, "And *knowest* not that thou art wretched, and miserable, and poor, and blind, and naked." Will they ever see clearly their condition? <RH, December 23, 1890 par. 17>

There is to be in the churches a wonderful manifestation of the power of God, but it will not move upon those who have not humbled themselves before the Lord, and opened the door of the heart by confession and repentance. In the manifestation of that power which lightens the earth with the glory of God, they will see only something which in their blindness they think dangerous, something which will arouse their fears, and they will brace themselves to resist it. Because the Lord does not work according to their ideas and expectations, they will oppose the work. "Why," they say, "should not we know the Spirit of God, when we have been in the work so many years?"--Because they did not respond to the warnings, the entreaties of the messages of God, but persistently said, "I am rich, and increased with goods, and have need of nothing." Talent, long experience, will not make men channels of light, unless they place themselves under the bright beams of the Sun of Righteousness, and are called, and chosen, and prepared by the endowment of the Holy Spirit. When men who handle sacred things will humble themselves under the mighty hand of God, the Lord will lift them up. He will make them men of discernment--men rich in the grace of his Spirit. Their strong, selfish traits of character, their stubbornness, will be seen in the light shining from the Light of the world. "I will come unto thee quickly, and will remove thy candlestick out of his place, except thou repent." If you seek the Lord with all your heart, he will be found of you. <RH, December 23, 1890 par. 18>

The end is near! We have not a moment to lose! Light is to shine forth from God's people in clear, distinct rays, bringing Jesus before the churches and before the world. Our work is not to be restricted to those who already know the truth; our field is the world. The instrumentalities to be used are those souls who gladly receive the light of truth which God communicates to them. These are God's agencies for communicating the knowledge of truth to the world. If through the grace of Christ his people will become new bottles, he will fill them with the new wine. God will give additional light, and old truths will be recovered, and replaced in the frame-work of truth; and wherever the laborers go, they will triumph. As Christ's ambassadors, they are to search the Scriptures, to seek for the truths that have been hidden beneath the rubbish of error. And every ray of light received is to be communicated to others. One interest will prevail, one subject will swallow up every other,--Christ our righteousness. <RH, December 23, 1890 par. 19>

"This is life eternal, that they might know thee, the only true God, and Jesus Christ, whom thou hast sent." "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." This is what needs to be brought into the experience of every worker, high or low, in all our institutions, in all our churches. God wants every soul to return to the first love. He wants all to have the gold of faith and love, so that they can draw from the treasure to impart to others who need it. <RH, December 23, 1890 par. 20>

Then the believers will be of one heart and of one mind, and the Lord will make his word powerful in the earth. New cities and villages and territories will be entered; the church will arise and shine, because her light has come, for the glory of the Lord is risen upon her. New converts will be added to the churches, and those who now claim to be converted will feel in their own hearts the transforming power of the grace of Christ. Then Satan will be aroused, and will excite the bitterest persecution against God's people. But those not of our faith, who have not rejected light, will recognize the spirit of Christ in his true followers, and will take their stand with the people of God. <RH, December 23, 1890 par. 21>

Christ says, speaking of the Comforter, "He shall not speak of himself;" "he shall testify of me;" "he shall glorify me." How little has Christ been preached! The laborers have presented theories, plenty of them, but little of Christ and his love. As the Saviour came to glorify the Father by the demonstration of his love, so the Spirit came to glorify Christ by revealing to the world the riches of his love and grace. If the Holy Spirit dwells in us, our work will testify to the fact, we shall lift up Jesus. Not one can afford to be silent now; the burden of the work is to present Christ to the world. All who venture to have their own way, who do not join the angels who are sent from heaven with a message to fill the whole earth with its glory, will be passed by. The work will go forward to victory without them, and they will have no part in its triumph.

Mrs. E. G. White. <RH, December 23, 1890 par. 22>

January 6, 1891 Home Missions.

While there is an awakening among our people in regard to foreign missions, there should also be much more interest than is now shown in home missions. This zeal for foreign work should kindle zeal for home work also. Some who have long professed to be Christians, and yet have felt no responsibility for the souls of those who are perishing right around them, within the shadow of their own homes, may feel a burden to go to foreign lands, to take hold of a work far off; but where is the evidence of their fitness for such a work? Wherein have they manifested a burden for souls? Let such begin the work at home, in their own household, in their own neighborhood, among their own friends. Here they will find a favorable missionary field. This home missionary work is a test, revealing their ability or inability for service in a wider field. <RH, January 6, 1891 par. 1>

This is the work that the Lord is constantly keeping before me. Who is carrying this burden? Who is doing this kind of missionary work? It is left undone. Children of Sabbath-keepers are not brought up in the nurture and admonition of the Lord. Those who feel no real burden for the souls in their own houses, who cannot educate and discipline their children, in the kindness, patience, and forbearance of Christ, have no work to do in larger missions. Let them do their home-work in the fear and love of God, showing their tact and wisdom by presenting to the church and the world a well-ordered, well-disciplined family. Such a family will indeed be a power for good; its influence will be far-reaching. <RH, January 6, 1891 par. 2>

Fathers and mothers should awake to their God-given responsibilities, and so order their families that they may present to Him who hath loved us and died for us, the results of their painstaking labor. In educating their children, they themselves are gaining precious knowledge, learning how to keep the way of the Lord, to do justice, and to love mercy, to be patient, to be true and faithful to their Heavenly Father, as they would have their children be obedient to them. Those who do not feel the responsibilities of their home missionary work, are not fitted to be missionaries in the neighborhood, in the church, or in foreign countries. Let parents and churches awake from the delusion that Satan has cast upon them. Let them not allow their children to do as they please, and then complain of God because these children are impenitent, wayward, and irreligious. This state of things reveals a neglect on their part toward the lambs of the flock. They have been absorbed in things of minor importance, and their home-work has been negligently done. When you have come up to the point of faithfully performing the work in your own homes, there is a work for you to do in the neighborhood, in the church, in the town where you live. <RH, January 6, 1891 par. 3>

In the case of Philip and Nathanael, we have an example of true home missionary work. Philip had seen Jesus, and was convinced that he was the Messiah. The knowledge he had received was so blessed to him that he wished his friends, also, to know the good news. He was desirous that the light and truth which had brought him such comfort and joy, should be shared by Nathanael. True grace in the heart will always reveal its existence by diffusing itself. Philip went in search of Nathanael, and as he called, Nathanael answered from his place of prayer under the fig-tree. Nathanael had not had the privilege of listening to the words of Jesus, but he was being drawn toward him in spirit. He longed for light and truth, and was at that moment sincerely praying for them. Philip with joy exclaimed, "We have found him, of whom Moses in the law, and the prophets, did write, Jesus of Nazareth." This is the way light is to be communicated,—by private, personal effort. In the home circle, at your neighbor's fireside, at the bedside of the sick, in a quiet way you may read the Scriptures, and speak a word for Jesus and the truth. Precious seed may thus be sown, that will spring up and bring forth fruit after many days. <RH, January 6, 1891 par. 4>

When God reveals the light of his love and truth to one person, it is not to be confined or hidden in that one; he is to let the light shine forth, by making personal efforts for the salvation of those who are in darkness. We need not live an aimless life. Every one who has a knowledge of the truth, a realization of what Jesus is to him, is made a depository of eternal truth, to impart to others. One truly converted soul may become a channel of light to the whole family, the whole neighborhood; and the more one makes known to others the riches of the grace of Christ, the more will his own light and grace increase. There is that scattereth and yet increaseth, and there is a withholding that tendeth to poverty. <RH, January 6, 1891 par. 5>

When the worker goes forth with the message of truth, he will meet obstacles, but these will only drive him closer to the self-denying Redeemer. As he meets unbelief, and as objections come up to what he has believed, and as objections come up to what he has believed and advanced, he is led to see the necessity of searching the Scriptures more thoroughly. The true, earnest worker who trusts in Jesus, will combine simplicity and meekness with a firmness and solidity of character that will lead him to speak with certainty, yet without boasting or self-exaltation. His fitness to work for the uplifting of the world, as Christ and the angels are working, will depend largely upon the distinctness of the line of demarkation which separates him from the spirit and customs of the world. He is to be a laborer together with God, to lead upward to a pure and holy standard. <RH, January 6, 1891 par. 6>

Men are selfish by nature. They act from impulse, without reference to the will of God. Their own will is their

criterion. He who would lead souls away from the world, must have great wisdom. His lessons must be given by example as well as by precept; he must possess the same self-denying spirit that was in Christ. If he cherishes the spirit that the world has, he will give evidence of it by seeking his own ease and pleasure and honor; he will be indolent, doing his work negligently, loving luxuries, living like the world. To those who have this spirit, God speaks, "Come out from among them, and be ye separate." Our work for the salvation of souls will not be done without a conflict. We shall have to practice self-denial, overcome inclination, relinquish the spirit and passions of the world, and be ready to sacrifice even life itself, if need be, for Christ's sake. <RH, January 6, 1891 par. 7>

The spirit and works of Christ's disciples stand out in vivid contrast to the selfishness of the world. His followers give evidence that they are controlled by a will-power that is higher than any human will. In order to succeed in our labors, we must work with God, be moved by his Spirit. Then he will work with us. "Without me ye can do nothing;" with Christ we can do all things. There must be a coming out from the world,--a separation in interest, in spirit, in language, in hopes, in aims. "Set your affection 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." <RH, January 6, 1891 par. 8>

The cross of Christ lies directly in our pathway, and must be lifted if we would follow Jesus. It is a perpetual reminder of Christ, our intercessor before God, and it points us to a nobler world. Through Christ we have constant communication with the Father. Through this open door we may view the glories of the celestial world, and may estimate the superiority of heavenly attractions as compared with earthly. Then with a heart all aglow with the love of Jesus, we may reveal to others what we have seen and learned. <RH, January 6, 1891 par. 9>

In social intercourse, Christians have altogether too little to say in regard to the things that belong to the kingdom of God. Those who have an indwelling Saviour will have something to say of his love and grace. And "it is not ye that speak, but the Spirit of your Father which speaketh in you." The truth is often spoken from a theoretical knowledge, but he whose heart is all aglow with it, because he has realized its saving, uplifting power, will be much more successful in giving light to others than is he who only knows the truth theoretically. To him who has felt the sanctifying power of the grace of Christ in his own heart, the truth is a living principle, and he can speak with an assurance that carries conviction to the heart of the unbeliever. He teaches as Christ taught, of whom his hearers said, "Never man spake like this man." John, in the assurance of a living experience, said: "That which we have seen and heard declare we unto you, that ye also may have fellowship with us: and truly our fellowship is with the Father, and with his Son Jesus Christ." Christ, through his Spirit, is working to draw men to himself; and we, the human agents, are to co-operate with Christ; it is his power that gives efficiency to our labors. <RH, January 6, 1891 par. 10>

But there is a sad lack of personal union with Christ, and hence there is a lack of sympathy and co-operation with him in his work. Home missionary work is strangely neglected. How many young men and women, youth and children, are without hope and without God in the world! and yet church-members look on as indifferently as though there were no souls to save, none for whom they should have any special interest. These souls whom you have neglected to instruct, neglected to lead to the light, are regarded by Heaven with pity. <RH, January 6, 1891 par. 11>

Our Redeemer is to see of the travail of his soul and be satisfied; how is it with those who profess to be his followers? Will they be satisfied when they see the fruit of their labors? What are the members of the church doing, to be designated "laborers together with God"? Where do we see travail of soul? Where do we see the members of the church absorbed in religious themes, self-surrendered to the work and will of God? Where do we see Christians feeling their responsibility to make the church prosperous, a wide-awake, light-giving people? Where are those who do not stint or measure their loving labor for the Master? Who are striving to quell every dissension in the church, being peace-makers in Christ's name? Who are seeking to answer the prayer of Christ, "That *they all may be one*; as thou, Father, art in me, and I in thee, that they also may be one in us; . . . I in them, and thou in me, that they may be made perfect in one; and that the world may know that thou hast sent me, and hast loved them, as thou hast loved me"? Could our Lord speak these words, so gracious, so full of meaning, of the churches in their present state of feeble love, of dissension and petty trial,--churches that are calling ministers from important work to settle their little manufactured difficulties, thus showing that they have no connection with God?--No. The members of the church must come into unity; and in order to do this, they must have less of self, and more of Jesus. They must learn of Christ. They must be meek and lowly of heart. Their selfish pride must die. Then their mountains of difficulty will be reduced to mole-hills. They will heed the exhortation of Paul, "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." "Do all things without murmurings and disputings: that ye may be blameless and harmless, the sons of God, without rebuke, in the midst of a crooked and perverse nation, among whom ye shine as lights in the world; holding forth the word of life; that I may rejoice in the day of Christ, that I have not run in vain, neither labored in vain." <RH, January 6, 1891 par. 12>

Jesus, your Redeemer, and all the holy angels are grieved at your hardness of heart. Jesus came to our world, and gave his own life to save these souls; and yet you who know the truth make so little effort to impart the blessings of his grace to those for whom he died. Such indifference and neglect of duty is an amazement to the angels. In the judgment you must meet the souls you have neglected. <RH, January 6, 1891 par. 13>

We see large churches gathered in different localities. Their members have a knowledge of the truth; but they are content to hear and partake of the word of life themselves, and do not seek to impart light to those who are without. Because of these neglected opportunities, this abuse of privileges, they themselves are not growing "in grace, and in the knowledge of our Lord and Saviour Jesus Christ." Thus the members of our churches are weak in faith, deficient in knowledge, and children in experience. They are not rooted and grounded in the truth. If they remain thus, the many delusions of the last days will surely deceive them; for they will have no spiritual eye-sight to discern truth from error. <RH, January 6, 1891 par. 14>

The end is near! God calls upon the church to set in order the things that remain. "Arise, shine; for thy light is come, and the glory of the Lord is risen upon thee." Workers together with God, you are empowered by the Lord to take others with you into the kingdom. You are to be God's living agents, channels of light to the world, and round about you are angels of heaven, with their commission from Christ to sustain, strengthen, and uphold you in working for the salvation of souls. <RH, January 6, 1891 par. 15>

I appeal to the churches in every Conference: Stand out separate and distinct from the world,--in the world, but not of it,--reflecting the bright beams of the Sun of Righteousness, being pure, holy, and undefiled, and in faith carrying light into all the highways and by-ways of the earth. To his church God has committed the work of diffusing light and bearing the message of his love. Our work is not to condemn, not to denounce, but to beseech men to be reconciled to God. We are to encourage souls, to attract them, and thus win them to Jesus. <RH, January 6, 1891 par. 16>

Brethren who labor in the ministry, pray as you never before prayed. "If two of you shall agree on earth as touching anything that they shall ask, it shall be done for them of my Father which is in heaven. For where two or three are gathered together in my name, there am I in the midst of them." There is a readiness to talk, but not always to the purpose. In reclaiming the sinner, there will need to be earnest, heart-felt importuning of God. "The effectual fervent prayer of a righteous man availeth much." <RH, January 6, 1891 par. 17>

Christ is saying to his people, "Lift up your eyes, and look on the fields; for they are white already to harvest. And he that reapeth receiveth wages, and gathereth fruit unto life eternal." The churches in every Conference should enlarge their field of labor. They should reach out farther and still farther, to adjoining cities and towns, carrying the light to thousands of souls who are hungering and thirsting, weeping and praying, for light. These poor souls now feel that they are shut up in darkness, and they long for light; and if each one who has the light would do his best to enlighten others, how many might be brought to a knowledge of the truth! If all the members of the church were imbued with the spirit of Jesus, and would go to work for kindred, friends, and neighbors, for all with whom they come in contact, what a work might be accomplished! Some would not accept their labors, but others would receive the light, and would with rejoicing enter the path that leads to everlasting life. <RH, January 6, 1891 par. 18>

January 13, 1891 The Effect of Daily Living.

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By Mrs. E. G. White.
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With us all, and especially with the young, great importance attaches to the present. We should consider, moment by moment, that this time which is now the present will soon become the past, and that it will have its influence upon the future. Each day, as it passes, enters into our life history, and goes to make up our record in heaven,--that record by which we are to be judged; it also tends to shape our character and future life, and thus exerts a more powerful influence upon our destiny. <RH, January 13, 1891 par. 1>

The results of each day's work are influenced by the days that have preceded it. Defeat today prepares the way for still greater defeat tomorrow; victory today insures an easier victory tomorrow. And God will hold us accountable, not only for our words and deeds, in themselves, and in their effect upon others, but for their effect upon our own character and life. For all these he will bring us into judgment. <RH, January 13, 1891 par. 2>

Let the youth remember that all their opportunities and privileges, all the blessings bestowed upon them in innumerable ways, as these have been improved or perverted, are molding the character and forming habits for good or

for evil; and in the great day an account must be rendered up for all the advantages received, and for the use made of the gifts of God. All is recorded in heaven. Page after page the history of our life experience is written, with the motives that prompted us to action. All will appear as a real life-picture, showing how much of our life was given to pleasing self, how much to blessing others, how much to honoring God, how much to answering the purpose of God in our creation. The talents intrusted to us must be accounted for, with all the improvement that might have been made on them, if time and influence and means had not been squandered on sinful pleasures. <RH, January 13, 1891 par. 3>

Would that the curtain might be rolled back, so that we could see the solemn and awful position in which we stand in regard to our responsibility to God and to our fellow-men! We would then understand why God will require the past. <RH, January 13, 1891 par. 4>

Take one day of your life, and faithfully record its history. Estimate the time trifled away; the tenor of your conversation; your words of vanity; your influence over others, and theirs over you; the evil resulting from carrying out the suggestions of those whose lives were unholy, and whom you might have avoided in your associations, but whom you have confirmed in their wrong course. Is not this day a sample of many days? <RH, January 13, 1891 par. 5>

O! how sad it is to see young men and women acting as though all they were in the world for was to amuse themselves, to get the greatest amount of pleasure in this life! Not one moment can they give to learning how to form character for the future world: murdering time, abusing the mercies and privileges granted them by God, neglecting opportunities for doing good, wasting health and strength, squandering money on sinful indulgences, gathering about them influences which tend to make them forget their Creator, forget that they are accountable to God for their life and all its possibilities for good, for his grace that they refuse to accept. How will their conduct day by day, week by week, month by month, year by year, appear to them when God shall require the past? <RH, January 13, 1891 par. 6>

Every man's life will be examined by the great standard of character, the law of Jehovah. There will be a reckoning up of the blessings provided by God at infinite sacrifice to himself, in the death of his beloved Son; for all this sacrifice was made in order that man might possess the riches of his grace, the abundant righteousness of Christ. But if man has neglected the great salvation, if he has chosen his own way rather than God's way, if the blessings purchased at such immense cost are unimproved, if the things of greatest value are regarded as of no consequence, terrible will be the loss, for it will be eternal. If God's plans are set aside for the working out of plans laid by finite beings, if one regulates his conduct by principles opposed to those laid down by God, his destiny will be in accordance with the course he has taken. <RH, January 13, 1891 par. 7>

When death comes to us, nothing can be done to set right the errors of the past. Not a line of our record can be blotted out, not a sentence corrected. What is written, is written. If the one probation has been misused, if Jesus has been neglected, if darkness has been preferred to light, there stands the record: They did not choose the Lord; they would none of his counsel, and they despised his reproofs. No second probation will be granted; for if the first has not been improved, no better use would be made of a second. <RH, January 13, 1891 par. 8>

If the Spirit of God is received into the heart, it will mold the character into forms of beauty; it will give a loveliness of disposition that will identify the receiver with Jesus. The young may be fashioned after the similitude of the character of Christ, if, with full purpose of heart, they will put their will on Christ's side. There is nothing that can hinder this full surrender to Christ except one's own choice to accept Satan's rule instead of Christ's. <RH, January 13, 1891 par. 9>

Our Heavenly Father presents before us no impossibilities. He requires at our hands nothing which we cannot perform. He has not set before his Church a standard to which they cannot attain. We give the lie to the truth, and glorify Satan, when we walk in sadness and gloom because we think more is required of us in the Christian life than we can perform. Your Redeemer loves you, and he presents to you eternal joys in a life of obedience. There is no one who has ever tasted the joy of full and willing submission to God, who has not felt peace, happiness, and assurance in his love. <RH, January 13, 1891 par. 10>

I appeal to you, my young friends. How anxious are you to remove the record of the past, to have your wrong-doings blotted out? What depths of iniquity are open to God's sight, that are hidden from all mortal view! Every secret thing shall be brought into judgment, whether it be good or evil. Past sins, unrepented of and unforgiven, will be brought up then, only to condemn us, and appoint our portion with the lost. But the promises of God are full of encouragement for us. "If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." "I acknowledged my sin unto thee, and mine iniquity have I not hid. I said, I will confess my transgressions unto the Lord; and thou forgavest the iniquity of my sin." "He that covereth his sins shall not prosper: but whoso confesseth and forsaketh them shall have mercy." "Blessed is he whose transgression is forgiven, whose sin is covered. Blessed is the man unto whom the Lord imputeth not iniquity, and in whose spirit there is no guile." "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,

January 13, 1891 par. 11>

We have the precious promise that every sin, if sincerely repented of, will be forgiven. To turn to God with contrition of soul, claiming the merits of the blood of Christ, will bring to us light, pardon, and peace. But we must turn to the Lord with full purpose of heart, with a decision to be doers of the words of Christ. Our past sins will sometimes come to mind, and cast a shadow over our faith, so that we can see nothing but merited punishment in store for us. But at such times, while we feel sorrow for sin, we should look to Jesus, and believe that he has pardoned our transgressions. "Being justified freely by his grace through the redemption that is in Christ Jesus: whom God hath set forth to be a propitiation through faith in his blood, to declare his righteousness for the remission of sins that are past, through the forbearance of God." To those who, though they have repented, are troubled over their past sins, who are tempted to think that perhaps they are not forgiven, Christ says, "Go, and sin no more." You have found peace with God; through his grace you have entered upon a new life; "by grace are ye saved through faith; and that not of yourselves: it is the gift of God." Then allow no unbelief to come in. Commit the keeping of your souls unto God as to a faithful Creator; he will keep that which is committed to his trust against that day. Instead of looking inward with regret and despair, look outward and upward in faith. Unless you are constantly fighting the fight of faith, the past will press its shadow over the present. <RH, January 13, 1891 par. 12>

Every Christian will have a hard battle to fight with wrong habits. He must overcome his unbelief, his deformity of character, his inclination to self-indulgence. His long resistance of light, warnings, and appeals has left its mark upon his life; and although God has forgiven him, he feels that he cannot forgive himself. He often thinks of what he might have been in physical and moral strength if it were not for that sinful past. But to him I say, "Look and live." The Lord declares, "My thoughts are not your thoughts, neither are your ways my ways." "As the heaven is high above the earth, so great is his mercy toward them that fear him." His promise is, "I will forgive their iniquity, and I will remember their sin no more." <RH, January 13, 1891 par. 13>

Learn lessons of patience, of meekness and lowliness, of kindness and forbearance toward those in fault, of forgiveness, of faith which, though tried, is ever triumphant. Say to your soul, "Why art thou cast down, O my soul? and why art thou disquieted within me? hope thou in God: for I shall yet praise him who is the health of my countenance, and my God." Cherish every ray of light. Search the Bible. Feed on the promises. Draw nearer and still nearer to God, inquiring at every step, "Is this the way of the Lord?" Your lessons, well learned, will be an everlasting possession to you, filling your heart with gladness and love to God because he has forgiven so much. <RH, January 13, 1891 par. 14>

Then make the very best use of your talents. Use them to the honor and glory of God. Many have such meager ideas of what they may become, that they will ever remain dwarfed and narrowed, when, if they would improve the powers that God has given them, they might develop a noble character, and exert an influence that would win souls to Christ. Do not rest short of a perfect union with Christ. Here is your source of strength. <RH, January 13, 1891 par. 15>

Whatever your past life may have been, if you seek in humble penitence the forgiveness of Jesus, and live to his glory, your life will be hid with Christ in God, and you will be more than a conqueror through him who hath loved you. The song will flow from your lips, "Thou wast slain, and hast redeemed us to God by thy blood, . . . and hast made us unto our God kings and priests; and we shall reign on the earth." <RH, January 13, 1891 par. 16>

May the Lord help the youth who claim to be Christians, to see that they need the subduing grace of God, which will make them conscientious, modest, God-fearing, unselfish. A life spent in resisting temptation, in self-denial, in diligence in good works, in gaining victories over sin, will shine forth amid the darkness of the world, and will glorify God. "Thou will keep him in perfect peace, whose mind is stayed on thee." <RH, January 13, 1891 par. 17>

January 20, 1891 Co-operation With Christ.

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By Mrs. E. G. White.
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In company with Bro. George Amadon, and Bro. Sanford Rogers and his wife, I left Battle Creek, Sept. 27, 1890, to attend meetings at Ceresco, Mich. We were agreeably surprised to see so many assembled as were present. Several had come from Battle Creek, among them Elder Sands Lane, who assisted in conducting the meetings. <RH, January 20, 1891 par. 1>

The Spirit of God touched my heart as I looked upon this little flock, and I had perfect freedom in presenting before them the many evidences of God's love for man, and the duty of co-operating with God in the work of saving souls for whom Christ died. The people responded to the message, and I thanked God for the privilege of speaking to those who

appreciated his truth. We had a precious social meeting, in which all united, giving heart-felt testimonies. <RH, January 20, 1891 par. 2>

It would be an encouragement to the smaller churches if members of the large church at Battle Creek would oftener visit their less privileged brethren. Those who would engage in this good work of strengthening their brethren, would find their own souls refreshed. If those who desire to move to Battle Creek, would go into some of these neighborhoods where there are small churches, instead of coming to swell the membership of a church already larger than it should be, they would be blessed themselves, and would be a blessing to others. I cannot think that it is in God's order for so many to move from smaller churches to Battle Creek. The weaker churches need help; and in the church at Battle Creek, these who could be a blessing in their forsaken fields, are practically lost to the work; for they do not feel any special burden to labor for others. Their testimony is seldom heard in the house of God. Would it not be well for those who think of moving to Battle Creek, to inquire, "Lord, what wilt thou have me to do? Can I do as much good in Battle Creek as I can in this little church where the brethren need all the help they can get?" Brethren, I hope you will seek counsel of God in regard to coming to Battle Creek. If you are coming in order to lay off your responsibilities, to have an easier time, it is at your peril. Do not follow selfish inclination; for in so doing, you may place yourselves in the way of temptations which you will not be prepared to resist. <RH, January 20, 1891 par. 3>

If you want to move, why not go to some place where your influence and ability will tell in the advancement of God's work? Why not bring self-denial into your life-experience? Suppose that residence in the country or in a village is not as favorable for obtaining a livelihood, not as conducive to advancement in temporal things; would not God honor your trust in him? and would not self-denial for Christ's sake make your lot a blessed one? The truth must be communicated to those who are in the darkness of error, and these are questions that believers in present truth should carefully weigh before leaving their home fields if there is need of labor there, or before settling down in comfort if another field is destitute. <RH, January 20, 1891 par. 4>

We all have something to do in the vineyard of the Lord, and no one can sit down in idleness, and be spiritually strong. Christ has given to every man his work, and it is an evidence that you have lost your connection with Christ, if you feel no burden to be a co-laborer with God. Jesus was a worker, and he is the Christian's example. Christ did not fail nor become discouraged, neither will his followers if they have his spirit. The Lord has made you partakers of his grace, he has given you his truth, and now you are to diffuse the light; and as you do this, it will increase. You are to keep in exercise the ability God has given you, that you may convey to the world the blessed treasures of knowledge concerning Christ and his love. He would have you spare no effort, withhold no sacrifice, but do all in your power to give the truth of God to the world. He says, "I have given my life for the world, I have given it for you. I have purchased you for my service, and I give you to the world, as God has given me to the world; you are to be my representative, as I was the representative of the Father." <RH, January 20, 1891 par. 5>

I am at a loss to understand the attitude of those who claim to have great light, who claim to believe in the soon-coming of Christ, when they have so little interest in his appearing. It was necessary that the Son of the infinite God should come to be the light of the world, to be the fountain of healing mercy to a lost race. Every one engaged in the service of Christ should have the heart filled with mercy and tenderness, that he may be able to reveal Christ to the world. We cannot be justified in withholding from him our highest, noblest service, and giving our ability to self-service. Those to whom God has revealed the treasures of his love and grace, are to be representatives of his mercy; and he has commissioned his angels to be ministers unto them, that they may be co-laborers with himself. When Jesus was about to leave his disciples, he said to them, "Let not your heart be troubled: ye believe in God, believe also in me. In my Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also." "It is expedient for you that I go away: for if I go not away, the Comforter will not come unto you; but if I depart, I will send him unto you." And what is the special work of the Comforter? "And when he is come, he will reprove the world of sin, and of righteousness, and of judgment: of sin, because they believe not on me; of righteousness, because I go to my Father, and ye see me no more; of judgment, because the prince of this world is judged. I have yet many things to say unto you, but ye cannot bear them now. Howbeit when he, the Spirit of truth, is come, he will guide you into all truth: for he shall not speak of himself; but whatsoever he shall hear, that shall he speak: and he will show you things to come. He shall glorify me: for he shall receive of mine, and shall show it unto you." <RH, January 20, 1891 par. 6>

Would it not be well for the members of the churches to devote some time to earnest prayer, and to the study of the words of Christ concerning the Comforter? Christ sent the Comforter upon his disciples when they were earnestly praying for it, and were as one in their desires and petitions. "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." <RH, January 20, 1891 par. 7>

After the outpouring of the Holy Spirit, thousands were converted. Angels of God that excel in strength, clothed with the brightness of heaven, came to the help of the church, and swept back the forces of Satan. The work of the Holy Spirit was not limited to apostolic days; it is not confined to any church, large or small: the field of his ministration is the world. "He will convince the world of sin, and of righteousness, and of judgment." But the instrumentalities through which the Holy Spirit works are the members of Christ's body, those who believe in his name. It is through these light-bearers that the gospel is to be carried to all the nations of the earth.

(Concluded next week.) <RH, January 20, 1891 par. 8>

January 27, 1891 Co-Operation With Christ.

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By Mrs. E. G. White.

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(Concluded.)
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Those who are sanctified through the truth, should with pen and voice testify what is truth, what Christ is to them. There are many branches of the work. Home missionaries and foreign missionaries are needed, and there cannot be too large a number. Everything we do should be done with reference to the salvation of souls, the glory of God. <RH, January 27, 1891 par. 1>

There should be no extravagance, in building fine homes, in buying costly furniture, in indulging in worldly dress, or in providing luxurious food; but in everything let us think of the souls for whom Christ has died. Let selfishness and pride die. Let none continue to expend means to multiply pictures to be sent to their friends. Let us save every dollar that can be saved, that the matchless charms of Christ may be presented before the souls of the perishing. Satan will suggest many ways in which you may expend money. But if is spent for self-gratification,--for unnecessary things, no matter how trifling their cost,--it is not spent for the glory of God. Let us look well to this matter, and see if we are denying ourselves as we should. Are we making sacrifices, that we may send the light of truth to the lost? <RH, January 27, 1891 par. 2>

How do we employ our time, fraught with eternal interests? What are we doing through personal efforts to let our light shine? We shall have to face these questions in the judgment. Have we been faithful stewards of the grace of God? Can the Lord say to us, "Well done, thou good and faithful servant? How many have been converted through our instrumentality? <RH, January 27, 1891 par. 3>

To what degree have you taxed your resources to answer the claims of God upon you? There should be but one interest in the church; one desire should control all, and that is the desire to conform to the image of Christ. Each one should strive to do for Jesus all that it is possible for him to do, by personal effort, by gifts, by sacrifices. There should be meat in the house of the Lord, and that means a full treasury, that responses may be made to Macedonian cries coming from every land. How pitiful it is that we are obliged to say to these who cry for help, "We cannot send you men or money. We have an empty treasury." Let all the pennies, dimes, and dollars that are lost to the cause through selfish love of pleasure, through desire to meet the world's standard, through love of ease, be turned into the channel that flows to God's treasury. It is the rills flowing into one that finally make the river. Let us be conscientious Christians, be laborers together with God. <RH, January 27, 1891 par. 4>

Why is it that there is so little genuine love for Christ in the church?--It is because the love of self has taken the place of love for Him who died on Calvary's cross for the sins of the world. Let us be of one heart, of one mind, and let us draw near to God, that he may draw near to us, and fill us with his intense love for perishing souls. Let every heart beat in unison, in interest for the cause of Christ. New fields of work must be opened, souls are to be added to the faith, new names will appear on the church records,--names that will appear in the immortal records in heaven. O that we might realize what might be done with the money expended for the gratification of self! <RH, January 27, 1891 par. 5>

Christ declared that the Holy Spirit should not speak of himself, but that "he shall testify of me." The Holy Spirit was to glorify the Redeemer of the world, who came to demonstrate the love of the Father by a life of suffering and humiliation, and by a death of shame. The Holy Spirit glorifies Christ by manifesting in the members of the church the self-denial, the self-sacrifice, the devotion of those who truly follow the great Exemplar. They shed a heavenly influence, and reveal in their characters the loveliness of Christ, working in harmony with the Holy Spirit. They can be silent concerning their own finite selves, but can extol the greatness of Christ, wakening an interest in others by the revealing of his marvelous love. They are able to show forth the praises of Him who hath called them out of darkness

into his marvelous light. <RH, January 27, 1891 par. 6>

O, let the tongue be silent concerning the pictures of self! let there be shame that the money expended in this way has not gone into the treasury to reproduce the likeness of Christ, to set forth his matchless charms. Jesus alone should engage the attention. Those who have attracted attention to self should change this course of action, and turn the minds of men to Him who is deserving of the whole heart's love. They should see the sinfulness of aiding the enemy of God and man by placing objects before the mind to divert the attention from Christ and heaven. <RH, January 27, 1891 par. 7>

This work of selfishness grieves the Holy Spirit of God. Did not Christ have travail of soul that the redemption of a lost world might be made sure? Then shall not the followers of Christ, those whom he has left as his representatives, be moved with soul anguish, and travail in spirit that souls may be brought to Christ? "We are laborers together with God." Christ worked unceasingly for the souls of men, and why are the members of the church standing all the day idle? Go, work in the Master's vineyard. Repent with tears and humiliation that you have wasted so much time upon unimportant matters when souls were perishing. <RH, January 27, 1891 par. 8>

As stewards of God's grace, have you not a personal interest in the work of saving your fellow-men? Shall Christ have died in vain for them because he does not have the co-operation of his professed followers? God requires that you shall be filled with the Holy Spirit. The work of Christ is sacred, and the command is, "Be ye clean, that bear the vessels of the Lord." He requires perfection of character in his agents. The influence of his church must all tend toward the building up of his cause in the earth. <RH, January 27, 1891 par. 9>

Each member must co-operate with the Holy Spirit in his office work. Let no one feel that he must engage in a warfare at his own charges. To neglect a single means which God has provided, is to exclude the rays of light that should shine forth to the world, and to rob the souls for whom Christ died, of the light of life. Human effort must be combined with divine power. <RH, January 27, 1891 par. 10>

Stumbling-blocks are placed before those who are looking for light, because the professed followers of Christ are devoid of the power of the Holy Spirit. <RH, January 27, 1891 par. 11>

The professed people of God do not study the life of Christ as they should. Satan has filled their minds with interest in things of minor importance, and the eternal realities are set aside. It is this that makes so great a dearth of laborers; this is why the sowers and reapers are so few. The fields already white unto the harvest, call for workers from every walk in life. There is so much, O, so much undone that should be done for the benefit of humanity! The widows, the fatherless, the poor, the helpless, are all around us; and we can expend money in selfish thoughtlessness when so much needs to be done? Christ will give us grace to do the work next to us; he will help us to use our time with wisdom, to give our means to unselfish projects. But he declares, "He that is not with me is against me; and he that gathereth not with me scattereth abroad." The absence of the heart-felt religion, the love that purifies the soul, places the professed followers of Christ with his enemies. <RH, January 27, 1891 par. 12>

When Christ gave his final commission to his disciples, he said, "All power is given unto me in heaven and in earth. Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things whatsoever I have commanded you: and lo, I am with you always, even unto the end of the world." This commission is for us; then let us work in the Spirit of Christ for our fellow-men. In great cities and smaller cities, in highways and by-ways, let us go forth to hold up Jesus as the one able to cleanse from sin. Every member of the church may be a working member, if he can do no more than say, "Come." For the word declares, "The Spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst come. And whosoever will, let him take the water of life freely." <RH, January 27, 1891 par. 13>

February 3, 1891 Sermon at Otsego.

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By Mrs. E. G. White.
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In company with Elder Rousseau and his wife, I left Battle Creek, Oct. 3, 1890, to attend meetings at Otsego, Mich. We went by private conveyance, and as we passed through the different towns on our way, we had many serious thoughts in regard to the work to be done in spreading the light of truth in these small villages. Are there not in Battle Creek church persons who are free from responsibilities in connection with our institutions there, who could enter Harmonia, Augusta, Gull Lake, Richmond, and other places near Battle Creek? Have the members of the Battle Creek church have the true missionary spirit? Are they following the example of Christ? He did not remain in the pleasant courts of heaven, and leave a world to perish. Where are our home missionaries? May the Lord

awaken an interest in the hearts of those who could do this work, that the light may shine into darkened places. Those who are content to sit under the clear light of truth Sabbath after Sabbath, and do nothing to diffuse this light, will lose the light themselves. If we would keep the light, we must be constantly giving it out. Jesus did not neglect the villages. The record declares, "He went throughout every city and village, preaching and showing the glad tidings of the kingdom of God: and the twelve were with him, and certain women, which had been healed of evil spirits and infirmities, Mary called Magdalene, out of whom went seven devils, and Joanna the wife of Chuza Herod's steward, and Susanna, and many others, which ministered unto him of their substance." Not only Christ, but his disciples also, labored in the cities and villages; and those who had been in the truth longer than the new converts, ministered unto him of their substance. <RH, February 3, 1891 par. 1>

Jesus left his glorious home, and went without the camp, bearing reproach; and shall those who have received the sacred treasures of truth, crowd together into large communities, and leave the work committed to them undone? Mark the example of the divine Teacher: "The people sought him, and came unto him, and stayed with him, that he should not depart from them. And he said unto them, I must preach the kingdom of God to other cities also: for therefore am I sent." "In the morning, rising up a great while before day, he went out, and departed into a solitary place, and there prayed. And Simon and they that were with him followed after him. And when they had found him, they said unto him. All men seek for thee. And he said unto them, Let us go into the next towns, that I may preach there also; for therefore came I forth. And he preached in their synagogues throughout all Galilee, and cast out devils." <RH, February 3, 1891 par. 2>

No one who professes to be a follower of Christ is left without some burden of responsibility. He is to let his light shine forth to the world. All heaven is interested for the salvation of souls. The angels that excel in strength have their commission to work for the perishing souls of men. Thousands and tens of thousands are engaged in active warfare, seeking to repulse the hosts of darkness, setting captives free from the power of the enemy. If angels are thus engaged, shall we be indifferent? God means that we shall all be laborers together with him. The least of all saints is to keep himself in the love of God, that he may not be a burden to others, but be able to lift with the active workers. Satan and his agents are working to destroy the Church of Christ, and it is necessary that every soul should be on the alert, helping on the great mission of the Redeemer. <RH, February 3, 1891 par. 3>

Seven discourses were given at Otsego, five by Bro. Rousseau, and two by myself. I longed for physical strength that I might engage still more actively in the work. I had freedom in speaking to the people on Sabbath, but the social meeting that followed the discourse was not marked by the promptness, zeal, and earnestness that characterize the meetings where the people have on the whole armor of God. We long to see those who profess the truth for this time, show works corresponding to its importance and value. We are to be living witnesses for God. Those who have received the truth into the heart and life cannot withhold a living testimony of gratitude, showing forth the praises of Him who has called them out of darkness into his marvelous light. <RH, February 3, 1891 par. 4>

On Sunday Bro. Rousseau spoke in the forenoon, and I in the afternoon. As I spoke in feebleness, I realized that power was given me of God; my faith was strengthened, and I knew that God would be with me as I went to fill various appointments in different States. I realized my great physical weakness, and was prepared to appreciate the help and strength that had been imparted to me by Him who has said to his workers, "Lo, I am with you always, even unto the end of the world." I believed the promise of God, and was able to say, "I will go forth trusting that the Lord will do the work that humanity alone cannot do." "Without me," said Christ, "ye can do nothing." But with Christ we can do all things. <RH, February 3, 1891 par. 5>

I spoke to the people of Otsego from the fourth and fifth verses of the second chapter of Revelation: "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." The people to whom these words are addressed have many excellent qualities, which are recognized by the True Witness; "nevertheless," he says, "I have somewhat against thee, because thou hast left thy first love." Here is a want that will have to be supplied. All the other graces fail to make the deficiency. The church is counseled to "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." <RH, February 3, 1891 par. 6>

In these words are warnings, reproofs, threatenings, promises, from the True Witness, he that holdeth the seven stars in his right hand. "The seven stars are the angels of the seven churches; and the seven candlesticks which thou sawest are the seven churches." <RH, February 3, 1891 par. 7>

When this church is weighed in the balance of the sanctuary, it is found wanting, having left its first love. The True Witness declares, "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 has patience, and for my name's sake hast labored, and hast not fainted." Notwithstanding all this, the church is found wanting. What is the fatal deficiency?--"Thou hast left thy first love." Is not this our case? Our doctrines may be correct; we may hate false doctrine, and may not receive those who are not true to principle; we may labor with untiring energy; but even this is not sufficient. What is our motive? Why are we called upon to repent?--"Thou hast left thy first love." Let each member of the church study this important warning and reproof. Let each one see if in contending for the truth, if in debating on the theory, he has not lost the tender love of Christ. Has not Christ been left out of the sermons, and out of the heart? Is there not danger that many are going forward with a profession of the truth, doing missionary work, while the love of Christ has not been woven into the labor? This solemn warning from the True Witness means much; it demands that you shall remember from whence you are fallen, and repent, and do the first works; "or else," says the True Witness, "I will come unto thee quickly, and will remove thy candlestick out of his place, except thou repent." O that the church might realize its need of its first ardor of love! When this is wanting, all other excellences are insufficient. The call to repentance is one that cannot be disregarded without peril. A belief in the theory of the truth is not enough. To present this theory to unbelievers does not constitute you a witness for Christ. The light that gladdened your heart when you first understood the message for this time, is an essential element in your experience and labors, and this has been lost out of your heart and life. Christ beholds your lack of zeal, and declares that you have fallen, and are in a perilous position. <RH, February 3, 1891 par. 8>

In presenting the binding claims of the law, many have failed to portray the infinite love of Christ. Those who have so great truths, so weighty reforms to present to the people, have not had a realization of the value of the atoning Sacrifice as an expression of God's great love to man. Love for Jesus, and Jesus' love for sinners, have been dropped out of the religious experience of those who have been commissioned to preach the gospel, and self has been exalted instead of the Redeemer of mankind. The law is to be presented to its transgressors, not as something apart from God, but rather as an exponent of his mind and character. As the sunlight cannot be separated from the sun, so God's law cannot be rightly presented to man apart from the divine Author. The messenger should be able to say, "In the law is God's will; come, see for yourselves that the law is what Paul declared it to be,--'holy and just and good.'" It reproves sin, it condemns the sinner, but it shows him his need of Christ, with whom is plenteous mercy and goodness and truth. Though the law cannot remit the penalty for sin, but charges the sinner with all his debt, Christ has promised abundant pardon to all who repent, and believe in his mercy. The love of God is extended in abundance to the repenting, believing soul. The brand of sin upon the soul can be effaced only through the blood of the atoning Sacrifice. No less an offering was required than the sacrifice of Him who was equal with the Father. The work of Christ--his life, humiliation, death, and intercession for the lost man--magnifies the law, and makes it honorable. <RH, February 3, 1891 par. 9>

Many sermons preached upon the claims of the law have been without Christ, and this lack has made the truth inefficient in converting souls. Without the grace of Christ it is impossible to take one step in obedience to the law of God. Then how necessary that the sinner hear of the love and power of his Redeemer and Friend! While the ambassador for Christ should plainly declare the claims of the law, he should make it understood that none can be justified without the atoning sacrifice of Christ. Without Christ there can be only condemnation and a fearful looking for of fiery indignation, and final separation from the presence of God. But he whose eyes have been opened to see the love of Christ, will behold the character of God as full of love and compassion. God will not appear as a tyrannical, relentless being, but as a father longing to embrace his repenting son. The sinner will cry with the psalmist, "Like as a father pitieth his children, so the Lord pitieth them that fear him." All despair is swept from the soul when Christ is seen in his true character. <RH, February 3, 1891 par. 10>

February 10, 1891 Sermon at Otsego.

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By Mrs. E. G. White.

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(Concluded.)

Satan has cast his shadow athwart the pathway of every human being, in order that he may misrepresent God to the world. He has clothed the character of God with attributes that are satanic, and wholly at variance with the truth. He has pictured him as a being full of revenge, as a lawgiver whose law is beyond the power of man to keep, and he has implanted enmity in the heart of the sinner, so that man unregenerated is in rebellion against God. This is the impression that Satan has made upon the human mind. Those who present the law of God as a transcript of the divine character will blend with their teaching that which belongs with the subject, and will present the love of the Father and the Son. When this is done, the shadow of the evil one will be removed from the hearts of men, and the clear light of

Christ's love, illuminating the understanding, will reveal the character of God as of one who is infinite in mercy. Sinners will behold Christ as one able and willing to cleanse from all sin. They will behold God not in his wrath, but in the sunshine of his love. His love will be seen as beyond all human love, and without a parallel. <RH, February 10, 1891 par. 1>

There are but two classes in the world,--the class that know God, and the class that know him not. The spiritual man belongs to the first class, the natural man to the other; and it is according to our estimate of the character of the Father and the Son that our class is determined. It is natural for the man whose soul is flooded with the love of Jesus, to see in God his father and his friend. He can and will teach others in harmony with the light which shines into the chambers of his heart. He will teach men the one way from sin to righteousness, revealing to the world the character of Him who is the way, the truth, and the life. Through the plan of redemption, a way has been provided whereby the sinner may be led from the depths of ruin upward to the paradise of God. This provision has been wrought out through an infinite sacrifice on the part of the Father and the Son. The love of God is expressed to man in the priceless gift of his Son; but Christ was given to a lost world, that we might be saved, not in our sins, but from our sins. <RH, February 10, 1891 par. 2>

Sinners cannot be saved by their good works; for all the powers of man belong to God, and in whatever we offer to God, we must say with David, "Of thine own have we given thee." The language of the truly repentant heart is, -

"In my hand no price I bring.
Simply to Thy cross I cling." <RH, February 10, 1891 par. 3>

Jesus alone has power to save from sin, to free from the power of evil; and to doubt him who has laid down his life for us, is to grieve and insult the Father, who has in one gift poured out all heaven to a lost world. "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?" Unbelief is an offense to God. A plan has been provided so broad, so perfect, that every sinner may find forgiveness and redemption. However great may be the sin, the sinner has no excuse for remaining away from Christ; for Jesus draws every soul, and all may respond to the infinite love of God. The sinner may put his will on the side of God's will, and may become a laborer together with God. All who truly accept of Christ will go forth to gather with him, and their sins will be left in the broad road, abandoned for the sake of Christ, and through his power. The path to heaven is a path of holiness; and he who walks in it, walks in the light as Christ is in the light. In following Christ, the light of the world, he will not fail nor be discouraged; for divine strength will be given that he may walk circumspectly, firmly, making advancement in the divine life. The follower of Christ will become one with him, he will look to Christ as the author and finisher of his faith, and the Father will be revealed to his soul as "the Father of mercies, and the God of all comfort." <RH, February 10, 1891 par. 4>

We are not saved as a sect; no denominational name has any virtue to bring us into favor with God. We are saved individually as believers in the Lord Jesus Christ. And "by grace are ye saved through faith; and that not of yourselves; it is the gift of God." We may have our names recorded on the books of the most spiritual of the churches, and yet we may not belong to Christ, and our names may not be written on the Lamb's book of life. Christ said, "I am the way, the truth, and the life: no man cometh unto the Father, but by me." If we could reach heaven through our own merits and efforts, then Christ need not have come to the world, to endure suffering, reproach, and shame, to be subjected to humiliation, mockery, insult, and death. He made an infinite sacrifice, because it was the only way whereby man could be saved. Those who believe in Christ will reveal it in their life and character. By beholding Christ they will be changed into his image, and Christ will be represented to the world by his followers. If we are branches of the True Vine, precious clusters of rich fruit will appear in the life as the natural result. Practical faith in Christ will result in the doing of his words; the believer in Jesus will work the works of God. "We are laborers together with God." "Without me," says Christ, "ye can do nothing." In and through the grace of Christ we can do all things. <RH, February 10, 1891 par. 5>

How many complain of the straitness of the way, of the trials and conflicts of the Christian life, and say it is hard to leave sin, and practice righteousness. They talk of the power of Satan, instead of magnifying the grace of Christ. This is the baleful fruit of unbelief. It places Satan before Christ, and we dishonor God by glorifying the evil one. When you talk of your trials and conflicts, and feel that they are unbearable, you are giving evidence that you have left your first love. Christ no longer appears to you as the chief among ten thousand and the one altogether lovely. To you are the words of my text addressed, "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." <RH, February 10, 1891 par. 6>

We find a sad state of affairs existing among those who claim to believe in Jesus. There is no evidence in their character and life that they have a saving knowledge of Christ. The union existing between the branch and the vine typifies the union which the soul should have with Jesus, but there is no evidence that such is the relation between

many a professed follower and his Lord. A hard, unsympathetic spirit, wholly unlike the spirit of Christ, characterizes the experience of many who claim to believe the truth. Little Christlike tenderness is manifested toward the unfortunate. Many lavish tenderness upon themselves, and upon their favorites, but the souls who most need attention, sympathy, and unselfish labor, are neglected. "Pure religion and undefiled before God and the Father is this, To visit the fatherless and widows in their affliction, and to keep himself unspotted from the world." <RH, February 10, 1891 par. 7>

How much a work of transformation is needed among all the churches and in all the world! The tender, pitying love of Jesus has been excluded from the heart, and self and its interests have closed the ears against the appeals of the widow and the orphan. As a result of this lack of service to the needy and unfortunate, many are lifted up in pride, and are full of self-esteem and Phariseeism. They are cold, hard, unimpressible. Jesus died to save sinners, and his professed followers should be laborers together with him. But instead of doing this, they wrap the garment of their own righteousness about them, and by their daily life prove themselves destitute of the grace of God. They are unapproachable, because they are bound about with selfishness and self-importance. They have no home religion, they have no neighborhood religion, they have no church religion. Their lives should be fragrant with deeds of love and mercy, a savor of life unto life; but instead of this, they are as destitute of loveliness as were the hills of Gilboa of dew and rain. Many of this class are placed in positions of trust, and they know not the Father nor the Son. They may be zealous in certain things, and have some characteristics essential to the positions they occupy; but Christ, who weighs actions in the balances of the sanctuary, says, "I know thy works." "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 in a time and way least expected by them, and will remove thy candlestick out of his place, except thou repent." <RH, February 10, 1891 par. 8>

What has Christ not done that fallen humanity might be restored to uprightness, and be reconciled to God? Jesus is the great restorer. In consequence of sin, earth was separated from heaven; but Jesus bridged the impassable gulf, united the fallen world with heaven, linked finite man with the infinite God; upon the mystic ladder, Christ, every lost one may gain heaven. Through the plan of God, every soul who has an experimental knowledge of Christ is to be a co-laborer with him in the saving of other souls. You should ask yourself, "What am I doing for the salvation of those for whom Christ died? Wherein am I a laborer together with God?" The ransom for your soul was paid on Calvary's cross; such love Christ had for you, and now wherein do you manifest love for perishing souls? Do you love others as Christ has loved you? There are lost sheep to be brought to the fold. There are prodigals to be received with love and joy, and brought back to the Father's house. Where are the unselfish, disinterested efforts put forth for the uplifting of the lost, for the healing of the erring, for the nourishing of the weak? <RH, February 10, 1891 par. 9>

It is possible for men to make changes in their life, to put away this or that indulgence in sin, and apparently to become Christians, while yet at heart they are as destitute of the love of Christ as is the veriest sinner. There is but one way to heaven, and it requires the consecration of all the powers of the mind, of all the affection of the soul, to Christ, by whom we have peace with God. It is not enough to be conscientious in your belief and practice: a man may be conscientious in bending his footsteps in a path that does not lead to heaven. That he is sincere does not prove that he is right. The sincere motives of his heart will not serve to change error into truth. Paul was conscientious in his persecution of the early Christians; but his conscientious zeal in a bad cause did not sanctify his actions, and bring him into favor with God. He believed that he was doing God service. But "he that trusteth in his own heart is a fool." We must test our conscience by the word of God. I tell you in fear and love, We must obey God's words, and work the works of God, having the mind of Christ, if we would be approved workers before him. <RH, February 10, 1891 par. 10>

Let us not flatter ourselves that we are the children of God, when our lack of Christ's love is made manifest by our indifference to the souls for whom he died. "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. For this is the message that ye heard from the beginning, that we should love one another. . . . We know that we have passed from death unto life, because we love the brethren. He that loveth not his brother abideth in death. Whosoever hateth his brother is a murderer: and ye know that no murderer hath eternal life abiding in him. Hereby perceive we the love of God, because he laid down his life for us: and we ought to lay down our lives for the brethren. But whoso hath this world's good, and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him? My little children, let us not love in word, neither in tongue; but in deed and in truth." <RH, February 10, 1891 par. 11>

A spirit of careless indifference toward our brethren has been coming into our churches, and the religion of many has become cold, selfish, loveless Phariseeism. The True Counselor has spoken words of the utmost importance to all our souls,--"Thou hast left thy first love." What a loss is this! "Remember therefore from whence thou art fallen, and repent, and do the first works." O, how many have failed to grow up into Christ, their living head! Instead of growing up into Christ, they have grown away from Christ, and have nourished the elements of character that have been like

those of Satan. These characteristics of evil excluded Satan from the royal courts above, and they will exclude you from the family of God, "except thou repent." Your heart must be softened and made susceptible to the influence of the Spirit of God, that you may grow up into a spiritual temple in Christ. The saints on earth must love as Christ loved, or they will not be saints in heaven. If your sympathies have become dried up, turn to God, humble your proud heart before him, fall on the Rock and be broken, and then Christ will mold you after his own similitude, and make you a vessel unto honor. <RH, February 10, 1891 par. 12>

Those who do not represent Christ, are like sign-boards that cannot be read; and many who are in prominent positions are pointing the wrong way, or giving no light as to which is the road to the kingdom of God. Let the sign-board be ever so rough, the letters ever so plain, if they can be read, the traveller may find the right way. Let every one in our ranks, professing the name of Christ, see to it that he is not misguiding souls. Many are becoming confused, and losing all confidence in Christ, because those who claim to be Christians are not following the light of the word, but rather are swayed by their impulses, and guided by their own notions. The souls of many are hungering and thirsting to know the way to heaven. Let it be made plain through a representation of the character of Christ. Your cold hard-heartedness is misleading souls, and turning their steps into the way of ruin. Put on Christ, and walk in love as dear children. "Learn of me," says the Great Teacher; "for I am meek and lowly in heart: and ye shall find rest unto your souls.": We should guide the souls of men, not in our way, but in the new and living way which Christ consecrated with his own blood. In this way we may "run, and not be weary;" "walk, and not faint;" we may go on from strength to strength, from light to greater light, till the beams of the Sun of Righteousness illuminate all the chambers of the mind and heart. As the light is diffused, given to others, greater light will come. The reason why the churches sit in darkness and have no light, is that they have not given light, they have not been as a city set upon a hill, that cannot be hid. O that all would cultivate love for souls, and deny inclination! Then the love of Christ would burn in the heart, and souls for whom he died would rejoice in the revealed mercy of God. <RH, February 10, 1891 par. 13>

February 17, 1891 The Measure of Light Given, Measures Our Responsibility.

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By Mrs. E. G. White.
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God does not commend or confirm men in impenitence, for this condition of the human heart does not glorify him, nor work good for humanity. God sheds light upon the souls of men, he grants them opportunities and privileges, and if these are not improved, if the precious moments of probation are neglected, the measure of the light given will be the measure of the guilt incurred through this inexcusable neglect of the gifts of God. The Saviour said, "If therefore the light that is in thee be darkness, how great is that darkness!" We are told that the Lord hardened Pharaoh's heart. The repeated refusals of the king to hear the word of the Lord, called forth more direct, more urgent and forcible messages. At each rejection of light, the Lord manifested a more marked display of his power; but the king's obstinacy increased with every new evidence of the power and majesty of the God of heaven, until the last arrow of mercy was exhausted from the divine quiver. Then the man was utterly hardened by his own persistent resistance. Pharaoh sowed obstinacy, and he reaped a harvest of the same in his character. The Lord could do nothing more to convince him, for he was barricaded in obstinacy and prejudice, where the Holy Spirit could not find access to his heart. Pharaoh was given up to his own unbelief and hardness of heart. Infidelity produced infidelity. When Pharaoh hardened his heart on the first exhibition of God's power, he made himself more capable of a second rejection of God's power. Pride and stubbornness held him in bondage, and hindered him from acknowledging the warnings of God. It was contrary to the nature of Pharaoh to change after once having given expression to his purpose not to believe. <RH, February 17, 1891 par. 1>

What Pharaoh has done, will be done again and again by men until the close of probation. God destroys no man; but when a man stifles conviction, when he turns from evidence, he is sowing unbelief, and will reap as he has sown. As it was with Pharaoh, so it will be with him; when clearer light shines upon the truth, he will meet it with increased resistance, and the work of hardening the heart will go on with each rejection of the increasing light of heaven. In simplicity and truth we would speak to the impenitent in regard to the way in which men destroy their own souls. You are not to say that God is to blame, that he has made a decree against you. No, he is not willing that any should perish, but that all should come to the knowledge of the truth, and to the haven of eternal bliss. No soul is ever finally deserted of God, given up to his own ways, so long as there is any hope of his salvation. God follows men with appeals and warnings and assurances of compassion, until further opportunities and privileges would be wholly in vain. The responsibility rests upon the sinner. By resisting the Spirit of God today, he prepares the way for a second resistance of

light when it comes with mightier power; and thus he will pass from one stage of indifference to another, until, at last, the light will fail to impress him, and he will cease to respond in any measure to the Spirit of God. <RH, February 17, 1891 par. 2>

Those who claim to be Christians are in continual need of a power outside of, and beyond, themselves. They need to watch unto prayer, and to place themselves under the guardianship of God, else they will be overcome by the enemy. The Christian must look to God, as a servant to his master, as a handmaid to her mistress, saying, "Lord, what wilt thou have me to do?" The servant of God must use his ability in such a way that it will bring glory to God. When he yields himself to the control of the Spirit of God, he will be renewed, transformed into the image of Christ. He will give his affections to God, he will be enlightened, strengthened, and sanctified, and will become a channel of light to the world. <RH, February 17, 1891 par. 3>

But the sinner who refuses to give himself to God, is under the control of another power, listening to another voice, whose suggestions are of an entirely different character. Passion controls him, his judgment is blinded, reason is dethroned, and impetuous desires sway him, now here, now there. The truth will have but little influence over him, for there is in human nature, when separated from the Source of truth, a continual opposition to God's will and ways. The physical, mental, and moral being are all under the control of rash impulses. The affections are depraved, and every faculty intrusted to man for wise improvement is demoralized. The man is dead in trespasses and sins. Inclination moves, passion holds the control, and his appetites are under the sway of a power of which he is not aware. He talks of liberty, of freedom of action, while he is in most abject slavery. He is not his own. He is not allowed to see the beauty of the truth; for the carnal mind is enmity against God, and not subject to his law. He views truth as falsehood, and falsehood as truth. The mind controlled by Satan is weak in moral power. Can such a one without change be taken into a holy heaven?--Oh, no; it would be no mercy to the impenitent sinner to place him in the society of the angels. <RH, February 17, 1891 par. 4>

When the wicked dead are raised from the grave, they come up with the tastes, habits, and characters that they formed in the time of probation. A sinner is not raised a saint, neither is a saint raised a sinner. The sinner could not be happy in the companionship of the saints in light, with Jesus, with the Lord of hosts; for on every side will be heard the song of praise and thanksgiving; and honor will be ascribed to the Father and the Son. A song will be raised that the unsanctified, unholy ones have never learned, and it will be out of harmony with their depraved tastes and desires. It will be unbearable to them. The apostle John heard this song. He says, "I heard a great voice of much people in heaven, saying, Alleluia; Salvation, and glory, and honor, and power, unto the Lord our God: for true and righteous are his judgments;. . . And a voice came out of the throne, saying, Praise our God, all ye his servants, and ye that fear him, both small and great. And I heard as it were the voice of a great multitude, and as the voice of many waters, and as the voice of mighty thunderings, saying, Alleluia: for the Lord God omnipotent reigneth. Let us be glad and rejoice, and give honor to him: for the marriage of the Lamb is come, and his wife hath made herself ready." It is impossible for the sinner to enjoy the bliss of heaven. <RH, February 17, 1891 par. 5>

February 24, 1891 The Spirit of a Christian.

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By Mrs. E. G. White.
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"Sanctify them through thy truth: thy word is truth." Every moment of our probationary time is precious; for it is our time for character-building. We should give most diligent heed to the culture of our spiritual nature. We should watch our hearts, guarding our thoughts lest impurity tarnish the soul. We should seek to keep every faculty of the mind in the very best condition, that we serve God to the extent of our ability. Nothing should be permitted to interrupt our communion with God. If corrupt thoughts are entertained, they will lead to corrupt actions. O may the angels of purity guard us, that no stain of immorality may be found upon us! Every worker for God should be pure in thought. The grandest themes, the noblest impulses, the purest conceptions, should be his, for he is the Son of God. <RH, February 24, 1891 par. 1>

We have a work to do in this world, and we must not allow ourselves to become self-absorbed, and so forget the claims of God and humanity upon us. If we seek God with earnestness, he will impress us by his Holy Spirit. He knows what we need, for he is acquainted with our every weakness, and he would have us work away from self, that we may become kind in thought and word and deed. We must cease to think and talk of self, making our needs and wants the sole object of our thoughts. God would have us cultivate the attributes of Heaven. To be a Christian is to be Christlike. If we would be successful in winning souls, we must be full of the tact that is born of kindness and sympathy and love.

There are some who have a desire to benefit others, but they fail because of their defective manners. They do not realize the fact that before seeking the reformation of others, they themselves need to reform. Those who would work for others, should remember that they are working for Christ's little ones, the members of his body. <RH, February 24, 1891 par. 2>

We should carefully consider what is our relation to God and to one another. We are continually sinning against God, but his mercy still follows us; in love he bears with our perversities, our neglect, our ingratitude, our disobedience. He never becomes impatient with us. We insult his mercy, grieve his Holy Spirit, and do him dishonor before men and angels, and yet his compassions fail not. The thought of God's long-suffering to us should make us forbearing to one another. How patiently should we bear with the faults and errors of our brethren, when we remember how great are our own failings in the sight of God. How can we pray to our Heavenly Father, "Forgive us our debts, as we forgive our debtors," if we are denunciatory, resentful, exacting in our treatment of others? God would have us more kind, more loving and lovable, less critical and suspicious. O that we all might have the Spirit of Christ, and know how to deal with our brethren and neighbors! <RH, February 24, 1891 par. 3>

We should manifest great tact in dealing with one who errs. In the spirit of love and meekness, we should seek to restore him to the fold of Christ; but instead of sympathy toward the wanderer, too frequently a censorious spirit is manifested. Those who have not made the mistake which they condemn in another, stand off in an unapproachable attitude, as if they felt themselves secure from making such a blunder. But let him who thinketh he standeth take heed lest he fall. If those who condemn another, loved as Christ has loved a lost race of rebels, they would by every means possible, seek to recover the erring one. They would not take delight in publishing his case, in making his fault appear in the worst light possible, but they would heed the injunction of the Scripture, "Ye which are spiritual, restore such a one in the spirit of meekness." If you do this, you will probably succeed in bringing your erring brother into fellowship with the church without publishing his errors to the church, or making his fault known to another in any way. <RH, February 24, 1891 par. 4>

There are too many among those who profess to be followers of Christ, who seek to excuse their own defects, by magnifying the errors of others. The highest evidence of nobility in a Christian is self-control. We should copy the example of Jesus; for when he was reviled, he reviled not again, but committed himself to Him that judgeth righteously. Our Redeemer met insult and mockery with uncomplaining silence. All the cruel taunts of the murderous throng who exulted in his humiliation and trial in the judgment hall, could not bring from him one look or word of resentment or impatience. He was the Majesty of heaven, and in his pure breast there dwelt no room for the spirit of retaliation, but only for pity and love. There is a time when silence is golden. We should always copy the life of Jesus; for we are to be like him. He loves us notwithstanding our defects and shortcomings. Let us not think that one of the graces of Christ is portrayed with no lesson to us in its portrayal. Pure love thinketh no evil. When we constantly imagine that we are not appreciated, and watch for slights, we do ourselves and others great harm. We must forget self in loving service for others. <RH, February 24, 1891 par. 5>

If you think your brother has injured you, go to him in kindness and love, and you may come to an understanding and to reconciliation. When you deal with the erring, you should always keep in mind the fact that you are dealing with Christ in the person of his saints. Go to your brother whom you think in the wrong, and lovingly talk with him alone; if you succeed in settling the trouble, you have gained your brother without exposing his frailties, and the settlement between you has been the covering of a multitude of sins, from the observation of others. Others will not need to know of your difficulty, and thus be put on the alert to watch with suspicion everything the one you think at fault may do, and put a wrong construction on his motives. <RH, February 24, 1891 par. 6>

"There is more joy in heaven over one sinner that repenteth, than over ninety and nine just persons that need no repentance." If the sinner repents because of your kind and loving admonition, work has been done for eternity. There is great need of carrying out the instruction of Christ in a definite manner, acting up to the word of our Master. This is living the law of God. In thus dealing with our brethren, we may make an impression on others that will never fade from their minds. We may not remember some act of kindness which we do, it may fade from our memory; but eternity will bring out in all its brightness, every act done for the salvation of souls, every word spoken for the comfort of God's children; and these deeds done for Christ's sake will be a part of our joy through all eternity. When we pursue toward our brethren any course save that of kindness and courtesy, we pursue an unchristian course. We should manifest courtesy at home, in the church, and in our intercourse with all men. But especially we should manifest compassion and respect for those who are giving their lives to the cause of God. We should exercise that precious love that suffereth long and is kind; that envieth not, that vaunteth not itself, is not puffed up, doth not behave itself unseemly, seeketh not its own, is not easily provoked, thinketh no evil. God would have his servants always appear at their best, both at home and in society; and where Jesus reigns in the heart, there will be sweet love, and we shall be tender and true to one another. It takes special watchfulness to keep the affections alive, and our hearts in a condition where we shall be

sensible of the good that exists in the hearts of others. If we do not watch on this point, Satan will put his jealousy into our souls; he will put his glasses before our eyes, that we may see the actions of our brethren in a distorted light. Instead of looking critically upon our brethren, we should turn our eyes within, and be ready to discover the objectionable traits of our own character. As we have a proper realization of our own mistakes and failures, the mistakes of others will sink into insignificance. <RH, February 24, 1891 par. 7>

Satan is an accuser of the brethren. He is on the watch for every error, no matter how small, that he may have something on which to found an accusation. Keep off from Satan's side. It is true that you should give no occasion for faultfinding. A moment's petulance, a single gruff answer, the want of Christian politeness and courtesy in some small matter, may result in the loss of friends, in the loss of influence. God would have you appear at your best under all circumstances--in the presence of those who are inferior to you, as well as in the presence of equals and superiors. We are to be followers of Christ at all times, seeking his honor, seeking to rightly represent him in every way, that we may be lights in the world, showing forth the praises of Him who has called us out of darkness into his marvelous light. We are not to exalt our own opinions above those of others. If our ideas are superior to those of others, it will be made manifest without special effort on our part. People of discernment will not fail to realize and appreciate the fact, and we shall receive the credit to which we are entitled. God bids us come to him for wisdom, that we may shed the quickening influence of the Holy Spirit upon others, not the influence of our own high opinion of ourselves. We are to come to God for his grace, that we may magnify and honor him, not praise ourselves, but be able to impart new and noble impulses to those around us. God is taking account of all we do and say in seeking to educate men to lift their hearts to him in gratitude and praise. Let self drop out of sight, and let Jesus appear as the One altogether lovely. We should seek to live for his glory alone, not that men may praise us. We should seek to do the work of God in all humility, in meekness and lowliness of heart, working as Christ worked, and angels will watch over us, and carry the tidings of our faithfulness to God and man, even to the courts of light. <RH, February 24, 1891 par. 8>

March 10, 1891 Peril of Neglecting Salvation.

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By Mrs. E. G. White.
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The more earnestly we apply our minds to the investigation of truth, the clearer will the evidences of truth appear; and the more closely we relate ourselves to the God of all wisdom, coming into communion with him who has created all things, the richer will be our knowledge, the more fully shall we comprehend divine truth. God has graciously endowed men with intellectual powers, and these powers are to be wisely improved, that men may have ability to search into and understand rich depths of knowledge in the character, word, and works of God. God will open the treasures of his love to the willing and obedient; he that willeth to do the will of God shall know of the doctrine. By communion with God we become refined, broadened, and elevated. To him who desires the knowledge of divine things, God will open hidden wonders, that are beyond the comprehension of those who are unenlightened by the Spirit of God. Those who hear the wonderful things opened to the Christian will be impressed with that which God can give to the consecrated and earnest soul. <RH, March 10, 1891 par. 1>

Christ, the way, the truth, and the life, gave himself for a fallen world, and in him are hid all the treasures of wisdom and knowledge. No greater gift can be bestowed upon man than that which is comprehended in Christ. And yet men wait, refusing to give to God the allegiance of the heart. But let the impenitent look to the plan of redemption, and ask themselves, "How shall we escape, if we neglect so great salvation?" It is perilous to neglect to render to God the full consecration of all our powers, for he has given them to man in trust. Will you not ask yourself, "How is it with my soul?" The great gift of salvation has been placed within our reach at an infinite cost to the Father and the Son. To neglect salvation, is to neglect the knowledge of the Father and of the Son whom God hath sent in order that man might become a partaker of the divine nature, and thus, with Christ, an heir of all things. A neglect to lay hold of the priceless treasure of salvation, means the eternal ruin of your soul. The peril of indifference to God and neglect of his gift, is measured by the greatness of salvation. God has done to the uttermost of his almighty power. The resources of infinite love have been exhausted in devising and executing the plan of redemption for man. God has revealed his character in the goodness, the mercy, compassion, and love manifested to save a race of guilty rebels. What could be done that has not been done in the provisions of the plan of salvation? If the sinner remains indifferent to the manifestation of the goodness of God, if he neglects so great a salvation, rejects the overtures of divine mercy, refuses the gift of life purchased by the precious blood of Christ, what could be done to touch his hard heart? If the wonderful achievement

wrought out by our Creator and Redeemer, into which he threw all his power and love, does not move the proud human heart, when man sees that his soul was thought of such value that the Son of the infinite God, the Majesty of heaven, was willing to lay down his life in order that we might be saved, then there is nothing that will move him. Christ left the royal courts, and accepted a life of shame, reproach, and suffering, and did not shrink even from the death of the cross, in order that he might unite humanity with divinity. Are you so infatuated with the love of self, with the suggestions of Satan, that these considerations do not move you to a life of humility, and of submission to God? Will not the love and compassion of him who gave in one gift all that heaven afforded, awaken a response in your heart? "How shall we escape, if we neglect so great salvation?" <RH, March 10, 1891 par. 2>

Those who do neglect the great gift of salvation, will have no second probation provided for them, but will be left without hope. The Son of the infinite God was the author of our salvation. He covenanted from the first to be man's substitute, and he became man that he might take upon himself the wrath which sin had provoked. The plan of redemption called forth the amazement of the heavenly hosts. The angels looked with wonder to see the mystery wrought out before them in the life of the Son of God. They saw the Redeemer take step after step down the path of humiliation. They saw him rejected, denied, insulted, abused, and crucified, and yet it was something beyond all finite intelligence to comprehend the full mystery of redemption. <RH, March 10, 1891 par. 3>

The only way in which salvation could be provided for man was through the union of divinity with humanity. Christ in human flesh alone could bridge the gulf that sin had made. With his humanity he was prepared to touch humanity. The greatness, the breadth, of the plan of salvation invests it with incomparable grandeur; but it can only be spiritually discerned, and it increases in greatness as we contemplate it. Looking to Jesus dying upon the cross, and knowing that it was our sin that placed the innocent Sufferer there, we are bowed down before him in wonder and love. The greatness of this salvation proves the peril of its neglect. <RH, March 10, 1891 par. 4>

Satan constantly seeks to make of none effect the great work of redemption. What importance, what magnitude, it gives to the theme of redemption, that he who has undertaken the salvation of man was the brightness of the Father's glory, the express image of his person. How, then, can heaven regard those who neglect so great a salvation, wrought out for man at such infinite cost? To neglect to lay hold on the rich blessings of heaven, is to refuse, to set at naught, him who was equal with the Father, the only one who could save fallen man. O, shall we through neglect of Christ throw away our one chance for eternal life? Shall we scorn divine mercy, and trample underfoot the Son of God, and count the blood of the covenant an unholy thing? <RH, March 10, 1891 par. 5>

The divine Author of salvation left nothing incomplete in the plan; every phase of it is perfect. The sin of the whole world was laid upon Jesus, and divinity gave its highest value to the suffering of humanity in Jesus, that the whole world might be pardoned through faith in the Substitute. The most guilty need have no fear but that God will pardon, for because of the efficacy of the divine sacrifice the penalty of the law will be remitted. Through Christ the sinner may return to allegiance to God. How wonderful is the plan of redemption in its simplicity and fullness. It not only provides for the full pardon of the sinner, but also for the restoration of the transgressor, making a way whereby he may be accepted as a son of God. Through obedience he may be the possessor of love and peace and joy. His faith may unite him in his weakness to Christ, the source of divine strength; and through the merits of Christ he may find the approval of God, because Christ has satisfied the demands of the law, and he imputes his righteousness to the penitent, believing soul. The spotless robe woven in the loom of heaven, covers the contrite one, and he wills to be obedient, taking the yoke of Christ, suffering as Christ suffered when he walked a man among men. <RH, March 10, 1891 par. 6>

What love, what wonderful love, was displayed by the Son of God. The death we deserved was suffered to come upon him, that immortality might be given to us, who could never merit such a reward. Is not salvation great in its simplicity, and wonderful in its comprehensiveness? Christ takes the sinner from the lowest degradation, and purifies, refines, and ennobles him. By beholding Jesus as he is, the sinner is transformed, and elevated to the very summit of dignity, even to a seat with Christ upon his throne. Contemplating the fullness of the provision that God has made, whereby every son and daughter of Adam may be saved, we are led to exclaim with John, "Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God." The angels are amazed at the manifestation of divine love for the fallen race. The fact that angels look with wonder upon the marvelous display of love on the part of God for man, shows how terrible a thing it is to neglect the salvation he has provided. The plan of redemption provides for every emergency, and for every want of the soul. If it were deficient in any way, the sinner might find some excuse to plead for neglect of its terms; but the infinite God had a knowledge of every human necessity, and ample provision has been made to supply every need. Thereby our sin can be pardoned, and eternal life secured; for the righteousness of Christ may be imputed unto us, to bear the test and meet the approval of a holy God. What, then, can the sinner say in the great day of final judgment, as to why he refused to give attention, the most thorough and earnest, to the salvation proffered him? <RH, March 10, 1891 par. 7>

March 17, 1891 The Example of Judas.

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By Mrs. E. G. White.
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Jesus said in his prayer for his disciples, "Those that thou gavest me I have kept, and none of them is lost, but the son of perdition." The betrayer of Christ might have had eternal life if he had been a doer of the words of Christ and not a hearer only. Judas had the same opportunities, the same privileges, as had the other disciples. He listened to the same precious lessons, but he failed to practice the principles laid down by our Lord, and would not yield his opinions and ideas to receive the teaching of Heaven. The practice of the truth, which Christ required, was at variance with the purposes and desires of Judas. <RH, March 17, 1891 par. 1>

The disciples were not chosen because they were imperfect, but in spite of their imperfections, that through the knowledge and practice of the truth, through the divine grace of Christ, they might become transformed into his image. Christ brought them into his school, and they had the privilege of listening to the instructions of the greatest educator the world ever knew. Judas was brought under the influence of the divine Teacher, and how tenderly did the Saviour deal with him who was to be his betrayer. Jesus knew the dark phases of his character, knew that if his evil traits were not overcome, he would betray his Lord. Jesus presented principles of love and benevolence that struck at the root of covetousness. He pictured before the covetous Judas the heinous character of greed, and many a time Judas realized that his character had been portrayed, his sin pointed out; but he still cherished his evil, and would not confess and forsake his unrighteousness. He was self-sufficient, and instead of resisting temptation, he followed his fraudulent practices, and this in the light of the teaching and life of Christ. Christ was before him, a living example of what he must become if he reaped the full benefit of the divine mediation and ministry. Lesson after lesson fell unheeded on the ears of Judas. How many today follow in his steps. In the light of God's law, selfish men see their evil characters, but fail to make the required reformation, and go on from one state of sin to another. <RH, March 17, 1891 par. 2>

The lessons of Christ are applicable to our own time and generation. He said, "Neither pray I for these alone, but for them also which shall believe on me through their word." The same testimony is brought to us in these last days as was brought to Judas. The same lessons which he failed to make practical in his life come to men who hear, and yet make a like failure, because they do not put away their sin. But all who finally have a seat with Christ upon his throne will be those who have overcome. All selfishness must be rooted from the heart. The apostle says, "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, 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." <RH, March 17, 1891 par. 3>

The world's Redeemer has given himself our sacrifice, and he has left us also an unerring pattern. We cannot excuse our defects of character on the ground that others are defective, for we are to see Jesus only. We are not only to assent to the truth, but we are to yield joyful obedience to its requirements. With the cross of Calvary before us, can we harbor pride, selfishness, and rebellion, as did Judas? Christ took step after step down the path of humiliation and self-denial, that we might become the sons and daughters of God. What returns are we making for all this manifestation of infinite love? How cold, how indifferent we are! How little we give to Jesus, when he has given all for us! He died the death of lowest shame for us, and yet how feeble is our service, how reluctant our hearts to yield all to him! <RH, March 17, 1891 par. 4>

Who of us are copying the pattern? Through the grace of Christ are we mastering pride of heart? have we uprooted selfishness? have we opened wide the door of the heart to let in the precious love of Jesus? Or are we cherishing sins that will ruin us at last? We cannot meet Christ in peace with one sin unrepented of, unconfessed, and unforsaken. But John writes, "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, we make him a liar, and his word is not in us." "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." <RH, March 17, 1891 par. 5>

Jesus bore long with the perversity of Judas, and he bears long with our perversity. Although we have before us the example of Judas, how many dare to do as he did! But in our case, as in the case of Judas, there will come a time when the boundary line of God's mercy and forbearance will be reached. We shall either heed the sayings of our Lord, and carry out their instruction in our lives, or we shall be hearers and not doers, and fall under condemnation. We shall either overcome our evil traits of character, and become like Christ, or we shall cherish our defects, and fail of the

divine standard. In the latter course we set up our will in opposition to the will of Christ, and enter into conflict with him who has given us the most unmistakable evidences of his love. O that we may not reject him and choose our own deficiencies! From his heart flow forth waves of blessing to every heart open to receive his love. We have only to love him, to trust him, to obey him, and he has pledged his immutable word that we shall have the riches of his glory. We have only to come to him in child-like simplicity and meekness, and he will make us one with himself, and we shall be the sons and the daughters of God. It is our place to learn the lessons that Judas might have learned from the lips of the divine Teacher, and we shall become Christ-like in character. <RH, March 17, 1891 par. 6>

Let us not be in the position of those for whom the Saviour has died in vain. In Christ there is sufficient grace to overcome all our evil traits of character, and strength is found alone in him. He bears long with us. If he had been like many, he would have sharply rebuked Judas for his covetousness; but what divine patience he manifested toward this erring man, even while he gave him evidence that he read his heart as an open book. He presented before him the highest incentives for right-doing, and if Judas rejected the light of heaven, he would be found guilty and without excuse. <RH, March 17, 1891 par. 7>

Those who profess to be the followers of Christ are in danger of taking a course similar to that of Judas. If they do not hourly make Christ their strength, and through his grace become overcomers, their unlikeness to Christ is strengthening; their evil habits are confirming. Those who are spiritually proud, selfish, and stubborn, may now make diligent work in repentance, and their sins may be blotted out when the times of refreshing shall come from the presence of the Lord. The precious light shining upon us, shone upon the disciples; for it came through them to us, and it is of the same value today as in the early days of Christianity. Christ did not compel Judas to receive the light; neither will he compel us to receive it. The Lord sends his servants to open the treasures of truth to the understanding of all who will accept evidence; but if men choose to cherish their own notions, and resist the truth, refusing to be sanctified through it, their hearts will become hard and unimpressible. <RH, March 17, 1891 par. 8>

March 24, 1891 God's Means for Diffusing Light.

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By Mrs. E. G. White.
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"Wherefore gird up the loins of your mind, be sober, and hope to the end for the grace that is to be brought unto you at the revelation of Jesus Christ; as obedient children, not fashioning yourselves according to the former lusts in your ignorance: but as he which hath called you is holy, so be ye holy in all manner of conversation; because it is written, Be ye holy; for I am holy. And if ye call on the Father, who without respect of persons judgeth according to every man's work, pass the time of your sojourning here in fear: forasmuch as ye know that ye were not redeemed with corruptible things, as silver and gold, from your vain conversation received by tradition from your fathers; but with the precious blood of Christ, as of a lamb without blemish and without spot." <RH, March 24, 1891 par. 1>

I feel a deep interest in those who profess to be the children of God, that they may be the light of the world. If they respond to the requirements of God, there will be need of much greater watchfulness, much more untiring diligence. The responsibility of representing Christ to the world does not rest alone upon those who are ordained as ministers of the gospel. Each member of the church should be a living epistle, known and read of all men. A working church will be a living church. Those who are elected as elders and deacons should ever be on the alert that plans may be made and executed which will give every member of the church a share in active work for the salvation of souls. This is the only way in which the church can be preserved in a healthy, thriving condition. <RH, March 24, 1891 par. 2>

How earnestly we should search the word of God; for it is our only safe guide, our only safeguard. The gospel of God is able to make us wise unto salvation. It is not incomprehensible, and placed above us, but its plain, inspired utterances can simplify the perplexing problems of this life, and enlighten each single-hearted believer with the bright beams of heavenly wisdom. As so great a reward attends the earnest searching of the word of God, should we not with more painstaking effort seek to enter into God's plans, and strive to fulfill his designs in diffusing the light of truth? Paul writes to Timothy, "Thou therefore, my son, be strong in the grace that is in Christ Jesus. And the things that thou hast heard of me among many witnesses, the same commit thou to faithful men, who shall be able to teach others also." This is God's plan for diffusing light. Those who are called to preach the gospel, are not simply to be preachers, but they are to be teachers, to be educators. They are to look deeper than the surface, they are to realize the responsibility which rests upon them as instruments through which God would accomplish his great designs in the salvation of the lost. The servants of God have a most solemn work to do, and they should seek to comprehend the conditions upon which they

are accepted to serve a crucified Redeemer. <RH, March 24, 1891 par. 3>

We are nearing the close of this world's history, and it is essential that every laborer in the cause of God should closely examine his heart, and strive to understand the importance of the work to which he is called. The servant of God should ever seek for higher and higher attainments, both intellectual and moral. The laborers together with God may occupy positions of influence, if God is their dependence and support. They cannot afford to be indolent, for the result will be manifest in the defects and deformity of their character, and they will leave the baleful stamp of their deficient character upon those with whom they associate. God has made it possible for his children to grow to the full stature of men and women in Christ; none need be dwarfed. <RH, March 24, 1891 par. 4>

If the minister is growing in grace and in the knowledge of Jesus, he will be able to devise plans for the advancement of the work of God, and will bring every member of the church into that place of responsibility for which he is best fitted. Young men and women should be educated for service in the cause of God. The Lord chooses the young because they are strong in body and vigorous in mind; and if the youth are rightly instructed, they will be earnest workers for the Master. God will be the counselor of the young if they put their trust in him; he will accept them, and exalt them to be co-laborers with himself, if they will yield themselves in submission to his will. <RH, March 24, 1891 par. 5>

A great mistake has been committed in permitting the youth to drift hither and thither with no purpose in life but that of self-gratification, when they should have been interested in the service of Christ. The young place themselves in the way of temptation, because they desire to follow inclination, and those who have had experience do not take hold of them in the right way; they do not, in pitying love, in Christ-like tenderness, seek to show them their danger. The members of the church should not be content to rest until the feet of the young are directed into the path that leads to eternal life. Let those who have the love of Christ in their hearts, who have heavenly wisdom, make it their special business to see that the youth are brought under a saving influence. Let the youth be drawn to him who died for them; let them be invited into the service of the Master. <RH, March 24, 1891 par. 6>

Very much has been lost to the cause of God because of inattention to the young. Ministers of the gospel should form a happy acquaintance with the youth of their congregations. There is a great reluctance on the part of many to become acquainted with the youth, but it is accounted of Heaven a neglect of duty, a sin against souls for whom Christ died. The youth are objects of Satan's special attacks; and the manifestation of kindness, courtesy, tender sympathy, and love, will often work the salvation of those who are under the temptations of the evil one. The love of Jesus will win you an entrance into the hearts of the young; and when you have obtained the confidence of the youth, they will listen to your words and take your counsel. You should bind them to your heart by the cords of love, and then instruct them how to labor in the cause of God. The youth may labor for their young companions in a quiet, unpretending way. This branch of God's work must not be neglected. Our churches are not doing what they might do for the youth. There seems to be no burden for souls for whom Christ died. Why should this labor for the youth in our borders not be thought the highest of missionary work? Why do the ministers leave the young without endeavoring to win them to Christ? Why do they not urge the young to give their hearts to God? This work will require the most delicate tact, the most thoughtful consideration, the most earnest prayer that heavenly wisdom may be imparted; for connected with the church are those who are not ignorant of our faith, yet whose hearts have never been touched by the power of divine grace. Can we who claim to love God pass on day after day, and week after week, indifferent to those who are out of Christ? If they should die in their sins, unwarned, their blood would be required at the unfaithful watchman's hands. Why is it that personal efforts are not put forth that they may be drawn to Christ by the strong cords of love? There is work for each and all to do, and will any one shrink from sacred responsibility? Shall souls be left to perish because of your unfaithfulness? Jesus has said, "Ye are the light of the world." "Let your light so shine before men, that they may see your good works, and glorify our Father which is in heaven." Let your light shine in clear, steady rays, that you may represent Him who has brought life and immortality to light through the gospel. <RH, March 24, 1891 par. 7>

The church has been appointed as the medium through which divine light is to shine into the moral darkness of this world, and the peace-giving beams of the Sun of righteousness fall upon the hearts of men. Personal labor with individuals and with families constitutes a part of the work to be done in God's moral vineyard. The meekness, the patience, the forbearance, the love of Christ must be revealed in the homes of the land. The church must arise and shine. Radiant with the spirit and power of the truth, the people of God must go forth to a world lying in darkness, to make manifest the light of the glory of God. God has given to men noble powers of mind to be employed to his honor; and in the missionary work these powers of mind are called into active exercise. Wise improvement and development of the gifts of God will be seen in his servants. Day by day there will be growth in the knowledge of Christ. He who once spake as never man spake, who wore the garb of humanity, is still the Great Teacher. As you follow in his footsteps, seeking the lost, angels will draw near, and through the illumination of the Spirit of God, greater knowledge will be obtained as to the best ways and means for accomplishing the work committed to your hands. <RH, March 24, 1891 par. 8>

While Christ would lead his servants out into the highways, into the homes of men, to seek and save the lost, Satan is employing his agents to lead souls to ruin. His most effective agents for this work are those whose names are on the church records, but fail of a record in "the Lamb's book of life." There are many who are blind leaders of the blind, and leaders and those who are led will come to destruction at last. Satan is ever on the alert that he may lead men into idolatry, that those who profess to love Christ may bow down to rivals of the Lord of heaven. The success which Satan has achieved in leading the religious world into idolatry, has made him bold, and much of what the world calls, "advanced thought" is simply progress into error and darkness. <RH, March 24, 1891 par. 9>

In order that we may meet the ranks of the adversary with success, there is earnest work to be done. We must study the word of God, we must pray in secret, we must assemble and agree as to the explicit things that we would have God do for us and for his cause. We must counsel together, and open every plan to those with whom we are connected, that every method may be critically examined, and the very best chosen. We should pray that God will direct in all our plans, that no mistake may be made. There should be a decided advance seen in our work; growing efficiency should be manifested in every department. We now see more doors open for usefulness than we can find laborers to enter; for many to whom God has intrusted ability do not employ the means within their reach for the improvement of their talents. <RH, March 24, 1891 par. 10>

Those who should have been the light of the world have shed forth but feeble and sickly beams. What is light?--It is piety, goodness, truth, mercy, love; it is the revealing of the truth in the character and life. The gospel is dependent on the personal piety of its believers for its aggressive power, and God has made provision through the death of his beloved Son, that every soul may be thoroughly furnished unto every good work. Every soul is to be a bright and shining light, showing forth the praises of Him who has called us out of darkness into His marvelous light. "Ye are laborers together with God," yes, *laborers*; that means doing earnest service in the vineyard of the Lord. There are souls to be saved,--souls in our churches, in our Sabbath-schools, and in our neighborhoods. <RH, March 24, 1891 par. 11>

We do not so much need the grand church edifice, the worshipers adorned in costly array to harmonize with the church; this will not move one soul toward the kingdom of heaven. Display will not awaken the tender sympathies whereby soul meets soul. We need faith, obedience, genuine love for God and for humanity. This alone will exert the heaven-born influence that will move the hearts of men. There are moral icebergs in our churches. There are plenty of formalists who can make an imposing display, but cannot shine as lights in the world. God looks with pitying tenderness upon a church whose worshipers, although poor and ignorant, are sincere. They may be scorned and neglected by the world, but they are beloved of God. The glory of the church of God is in the piety of its members; for there is the hiding of Christ's power. The influence of the sincere children of God may be esteemed as of little worth, but it will be felt throughout time, and rightly revealed in the day of reward. The light of a true Christian, shining forth in steadfast piety, in unwavering faith, will prove to the world the power of a living Saviour. In his followers Christ will be revealed as a well of water, springing up into everlasting life. Although scarcely known to the world, they are acknowledged as God's peculiar people, his chosen vessels of salvation, his channels whereby light is to come to the world. <RH, March 24, 1891 par. 12>

March 31, 1891 Teach by Precept and Example.

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By Mrs. E. G. White.
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If we would have our children pure and elevated in character, we must see that their daily associates are what they should be. If children have companions who are noble and true, in most cases they themselves will become noble and true. They should have companions who will not ridicule what is pure and worthy, but will rather advocate what is right. The fear of ridicule leads many a youth to yield to temptation, and to walk in the way of the ungodly. Mothers may do much by example as well as by precept to show their children how to be upright amid scorn and ridicule. But too often mothers show a morbid sensitiveness as to what others may think of their habits, dress, and opinions, and, to a great extent, they are slaves to the thought of how others may regard them. Is it not a sad thing that judgment-bound creatures should be controlled more by the thought of what their neighbors will think of them than by the thought of their obligation to God? We too often sacrifice the truth in order to be in harmony with custom, that we may avoid ridicule. We do not carry all our burdens to the Lord, but craving human sympathy, we lean on broken reeds, seek to drink from broken cisterns that can hold no water. <RH, March 31, 1891 par. 1>

A mother cannot afford to be in bondage to opinion; for she is to train her children for this life and for the life to

come. In dress, mothers should not seek to make a display by needless ornamentation. The fringes, ribbons, laces, and ornaments are not necessary, and in the purchase of these things the money God has intrusted to us is turned away from its proper channel; for it should flow into the treasury to supply the wants of God's cause. <RH, March 31, 1891 par. 2>

We should see that our children have advantages for gaining an education, that they have a pleasant home, furnished simply, and providing convenient, tasteful arrangements. These are legitimate channels in which our means may flow, and in denying self, the gratification of pride, we lose nothing; for we are comfortable in a pleasant home, and are provided with neat, plain garments. Mothers, by not following the practices of the world, you may set before your children an example of faithfulness to God, and so teach them to say no. Teach your children the meaning of the precept, "If sinners entice thee, consent thou not." But if you would have your children able to say no to temptation, you yourself must be able to say no. It is as needful for the man to say no, as for the child. <RH, March 31, 1891 par. 3>

With the sacred responsibilities of motherhood, how can a woman give herself to the frivolous fashions of the world, and so teach her children to conform to the world's standard? Demoralizing extravagance prevails everywhere, and souls are going to ruin because of their love of dress and display. The life of nine tenths of those who are devotees of fashion is a living lie. Deception, fraud, is in their daily practices; for they wish to appear that which they are not. <RH, March 31, 1891 par. 4>

Nobility of soul, gentleness, generosity, are bartered away to gratify the lust after evil things. Thousands sell their virtue that they may have means for following the fashions of the world. Such madness concerning the changing fashions of the world should call forth an army of reformers who would take their position for simple and plain attire. Satan is ever inventing fashions that cannot be followed except through the sacrifice of money, time, and health. <RH, March 31, 1891 par. 5>

Having before us the picture of the world's demoralization upon the point of fashion, how dare professed Christians follow in the path of the worldling? Shall we appear to sanction these demoralizing fashions by adopting them? Many do adopt the fashions of the world, but it is because Christ is not formed within them, the hope of glory. Luxurious living, extravagant dressing, is carried to such an extent as to constitute one of the signs of the last days. <RH, March 31, 1891 par. 6>

Pride and vanity are manifested everywhere; but those who are inclined to look into the mirror to admire themselves, will have little inclination to look into the law of God, the great moral mirror. This idolatry of dress destroys all that is humble, meek, and lovely in character. It consumes the precious hours that should be devoted to meditation, to searching the heart, to the prayerful study of God's word. In the word of God, inspiration has recorded lessons especially for our instruction. Paul writes, "In like manner also, that women adorn themselves in modest apparel, with shamefacedness and sobriety; not with braided hair, or gold, or pearls, or costly array; but (which becometh women professing godliness) with good works." No Christian can conform to the demoralizing fashions of the world without imperiling his soul's salvation. <RH, March 31, 1891 par. 7>

Devotion to dress takes from the means intrusted for works of mercy and benevolence, and this extravagant outlay is robbery toward God. Our means has not been given to us for the gratification of pride and love of display. We are to be wise stewards, and clothe the naked, feed the hungry, and give our means to advance the cause of God. If we want adornment, the graces of meekness, humility, modesty, prudence, are suited to every person, in every rank and condition of life. <RH, March 31, 1891 par. 8>

Shall we not take our stand as faithful sentinels, and by precept and example frown down indulgence in the dissipation and extravagance of this degenerate age? Shall we not set a right example to our youth, and whether we eat or drink, or whatsoever we do, do all to the glory of God? <RH, March 31, 1891 par. 9>

April 7, 1891 The Character of Peter.

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By Mrs. E. G. White.
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Although Peter and John were chosen disciples of Christ, and were counted among the twelve, they were still imperfect in character. Peter was of a zealous, ardent temperament, and ever manifested great earnestness in the cause of Christ. At one time the disciples were on the sea, and the record declares that the ship was in the midst of the sea, tossed with waves, for the wind was contrary; "and in the fourth watch of the night Jesus went unto them, walking on the sea. And when the disciples saw him walking on the sea, they were troubled, saying, It is a spirit; and they cried out for fear. But straightway Jesus spake unto them, saying, Be of good cheer; it is I; be not afraid. Peter answered him and said, Lord, if it be thou, bid me come unto thee on the water. And he said, Come. And when Peter was come down out

of the ship, he walked on the water, to go to Jesus. But when he saw the wind boisterous, he was afraid; and beginning to sink, he cried, saying, Lord, save me. And immediately Jesus stretched forth his hand, and caught him, and said unto him, O thou of little faith, wherefore didst thou doubt?" <RH, April 7, 1891 par. 1>

This incident illustrates much of the character of impulsive Peter. Faith and unbelief were blended in his words and actions. He said, "Lord, *if* it be thou, bid me come unto thee on the water." The Lord had assured the disciples, "It is I; be not afraid." And when Peter saw the waves around him, saw the boisterous winds, he forgot the power of his Lord, and began to sink; but at his cry of weakness, Jesus was at his side to grasp his outstretched hand, and lift him from the billows. <RH, April 7, 1891 par. 2>

When the Lord sought to prepare the minds of his disciples for their last great trial in his betrayal and crucifixion, Peter felt that he could not bear to have the words of the Lord fulfilled; and stirred with indignation at the thought of the injustice so soon to come upon Christ and his followers, he exclaimed, "Be it far from thee, Lord; this shall not be unto thee." The impression which Christ desired to make upon the minds of his followers was one directly opposed to the impression that Peter's words would make, and he rebuked his disciple with the sternest rebuke that ever fell from his lips. He said, "Get thee behind me, Satan: thou art an offense unto me; for thou savorest not the things that be of God; but those that be of men." <RH, April 7, 1891 par. 3>

Although Peter had been long with the Master, he had a very imperfect conception of the plan of salvation. He did not desire to see the cross in the work of Christ; but it was through the cross that life and hope were to come to dying men. <RH, April 7, 1891 par. 4>

When Jesus had spoken of his death, declaring that all his disciples would be offended because of him, Peter had said, "Though all men shall be offended because of thee, yet will I never be offended." He assured his Lord that he would go with him both to prison and to death; but Jesus knew Peter much better than the disciple knew himself, and he said to him, "Verily I say unto thee, That this night, before the cock crow, thou shalt deny me thrice." <RH, April 7, 1891 par. 5>

At the very first trial, Peter failed. When Jesus bowed in agony in the garden of Gethsemane, Peter was sleeping with the other disciples, and could not watch with his suffering Lord one hour. The thrice-repeated prayer was uttered that the bitter cup of woe might pass from the Saviour. Borne down with superhuman agony, Jesus staggered to his disciples, longing for human sympathy; but he found that instead of watching they were sleeping. From his quivering lips came the mild rebuke to Peter, "What, could ye not watch with me one hour?" Then he framed this tender excuse: "The spirit indeed is willing, but the flesh is weak." <RH, April 7, 1891 par. 6>

Jesus had said many things concerning the hour of trial that was to come upon his disciples when he should be made the object of mockery and reproach. He had told them, "All ye shall be offended because of me." But the disciples could not believe that they would manifest such unfaithfulness, and Peter especially had assured the Master that he would never leave him, but would be true to him even if it should lead him to prison and to death. When Jesus was actually in the hands of the armed men, where were the boastful disciples?-- They had fled. Even Peter was in the rear, far from his suffering Lord. When the cruel trial began in the judgment hall, had Jesus a defender in the ardent Peter? Was he then by the side of his deserted Lord?--No, but with those who were mocking and reviling. It is true that Peter had a deep interest in the trial, and he did desire to be at the side of his Lord; but he could not endure the scorn, the reproach, that would fall upon him if he should take his place as a disciple of Christ. When one of the women of the palace said to Peter, "Thou also wast with Jesus of Galilee," he denied before all the company, saying, "I know not what thou sayest." He who had made so confident a statement of his fidelity to Christ, now denied his Lord at the question of a maid in the palace. Did he now move nearer to his Lord?--No, he pushed his way out to the porch, seeking to escape the prying eyes of the enemies of his Lord; but again he was recognized, and another said to him, "This fellow was also with Jesus of Nazareth." And again he denied with an oath, "I do not know the man." Peter was irritated that he could not find an escape from the eyes of his enemies; he returned again to the hall, where he could better view the trial, but he stood among the mockers and revilers of Christ, and the third time he was recognized, and they said to him, "Surely thou also art one of them; for thy speech betrayeth thee." Peter had been ready to take up arms in defense of Christ, but to acknowledge the Lord when he was the object of scorn and derision, was more than he had courage to do. He was a moral coward, and with curses and oaths he denied that he knew his Master. <RH, April 7, 1891 par. 7>

Peter had been warned of this temptation; but he did not realize his danger, and therefore had not prepared himself for the trial. He had been filled with self-confidence, and deemed that he was able to withstand any temptation, assuring the Lord that though all others should be offended, he would be ready to go with him to prison and to death. When he took his stand with the revilers of Christ, he placed himself on the enemy's ground, and he fell. At his third denial of his Lord the cock crew, and Jesus turned his eyes upon Peter with a look of peculiar sadness, and the words that Christ had spoken to him came quickly to his mind. All through his life the memory of that look was with Peter. His sinful boasting, his Lord's warning, his denial of the Saviour, all came to him like a flash of lightning; and casting one pitiful

look upon his suffering, insulted Lord, he hurried away from the sound of false accusation and reproach, rushed from the palace, plunged into the darkness, and weeping bitterly, hurried to Gethsemane. He began to see himself as he really was. Memory was alive, and his sins were pictured before him in all their heinous light. Peter threw himself on the spot where a few hours before, Jesus had prayed and wept in agony, and there the disciple prayed as he never before had prayed. With deep repentance and terrible remorse he pleaded for forgiveness, and he rose a converted man; but he felt that although Jesus would forgive him, he could never forgive himself. <RH, April 7, 1891 par. 8>

Jesus knew all the sorrow and remorse of his erring disciple, and when the heavenly messengers appeared to the women at the sepulcher, they told them of Christ's resurrection, and bade them tell the disciples and Peter, that he went before them into Galilee. How eagerly did Peter receive this word of love and compassion! He knew that his Lord still thought of him, still loved him, and he took this message as a sign of forgiveness. <RH, April 7, 1891 par. 9>

After his resurrection, Jesus showed himself to his disciples at the sea of Tiberias; "and on this wise showed he himself. There were together Simon Peter, and Thomas called Didymus, and Nathanael of Cana in Galilee, and the sons of Zebedee, and two other of his disciples. Simon Peter saith unto them, I go a fishing. They say unto him, We also go with thee. They went forth, and entered into a ship immediately; and that night they caught nothing. But when the morning was now come, Jesus stood on the shore; but the disciples knew not that it was Jesus. Then Jesus saith unto them, Children, have ye any meat? They answered him, No. And he said unto them, Cast the net on the right side of the ship, and ye shall find. They cast therefore, and now they were not able to draw it for the multitude of fishes. Therefore that disciple whom Jesus loved saith unto Peter, It is the Lord. Now when Simon Peter heard that it was the Lord, he girt his fisher's coat unto him, (for he was naked,) and did cast himself into the sea." When the disciples came to land, they found that Jesus had prepared them fish and bread. "So when they had dined, Jesus saith to Simon Peter, Simon, son of Jonas, lovest thou me more than these? He saith unto him, Yea, Lord; thou knowest that I love thee. He saith unto him, Feed my lambs. He saith to him again the second time, Simon, son of Jonas, lovest thou me? He saith unto him, Yea, Lord; thou knowest that I love thee. He saith unto him, Feed my sheep. He saith unto him the third time, Simon, son of Jonas, lovest thou me? Peter was grieved because he said unto him the third time, Lovest thou me? And he said unto him, Lord, thou knowest all things; thou knowest that I love thee. Jesus saith unto him, Feed my sheep." <RH, April 7, 1891 par. 10>

In the answers that Peter gave to the Lord's thrice-repeated question, a different spirit is manifested from what we find in the boastful assurances before the crucifixion of Christ. Peter was a converted man, and showed in his life that transforming grace had taken possession of his heart. As firm as a rock, he ever after stood boldly up to witness for Christ. Jesus had said to Peter, "Simon, behold, Satan hath desired to have you, that he may sift you as wheat: but I have prayed for thee, that thy faith fail not; and when thou art converted, strengthen thy brethren." Peter had severe trials to pass through, but although he was called to go to prison and to death for Christ's sake, never again did he waver from his allegiance. <RH, April 7, 1891 par. 11>

April 14, 1891 "What Shall We Do That We Might Work the Works of God?"

*[Sermon at workers' meeting at Grand Rapids, Mich., Sept. 25, 1887.]

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By Mrs. E. G. White.
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"Verily, verily, I say unto you, Ye seek me, not because ye saw the miracles, but because ye did eat of the loaves, and were filled. Labor not for the meat which perisheth, but for that meat which endureth unto everlasting life, which the Son of man shall give unto you; for him hath God the Father sealed. Then said they unto him, What shall we do, that we might work the works of God?" This is a very important question to us all; many an anxious one has come to me inquiring, "What shall I do, that I may work the works of God?" I suppose there are many before me with this question in their hearts. This is the answer that Jesus gave to the inquiry: "This is the work of God, that ye believe on him whom he hath sent." <RH, April 14, 1891 par. 1>

There are many who would answer. "We do believe on Christ, but feel that we fail to work the works of God." I am not so sure that you have the faith which Jesus spoke of when he said, "This is the work of God, that ye believe on him whom he hath sent." The faith Jesus spoke of was more than a nominal assent to the truth that Christ is the Son of God. You are to believe that he is your Saviour, your Redeemer. You are to believe that you are his child, that it is your right to claim the promises of his word, your privilege to represent him to the world. This genuine faith in Christ will manifest itself in your daily life, in your character and works, and will prove to the world that there is transforming power in the Christian's religion. Your faith will be manifest to the world as a faith that lifts the soul above the low

things of earth, that elevates the thoughts, and fastens the affections upon things above. <RH, April 14, 1891 par. 2>

But when Jesus had answered them concerning what was meant by the works of God, they were still filled with doubt, and queried, "What sign showest thou then, that we may see, and believe thee? What dost thou work? Our fathers did eat manna in the desert; as it is written, He gave them bread from heaven to eat. Then Jesus said unto them, Verily, verily, I say unto you, Moses gave you not that bread from heaven; but my Father giveth you the true bread from heaven. For the bread of God is he which cometh down from heaven, and giveth life unto the world. Then said they unto him, Lord, evermore give us this bread. And Jesus said unto them, I am the bread of life: he that cometh to me shall never hunger; and he that believeth on me shall never thirst." <RH, April 14, 1891 par. 3>

From these words you may understand the character of real faith in Christ; it is a faith that lays hold upon his divine merits. It is the faith spoken of as "the substance of things hoped for, the evidence of things not seen." The people whom he addressed did not have this faith, but insisted on seeing some mighty miracle as a sign of his messiahship. Had they not seen a sign in the very lesson he had given them? And he said unto them, "Ye also have seen me, and believe not. All that the Father giveth me shall come to me; and him that cometh to me I will in no wise cast out. For I came down from heaven, not to do mine own will, but the will of him that sent me. And this is the Father's will which hath sent me, that of all which he hath given me I should lose nothing, but should raise it up again at the last day. And this is the will of him that sent me, that every one which seeth the Son, and believeth on him, may have everlasting life: and I will raise him up at the last day." <RH, April 14, 1891 par. 4>

Jesus has promised that he will in no wise cast out those who come to him. We are to come with the faith that works by love and purifies the soul. What has the Father given the Son? He has given him every one who has genuine faith in Christ; for this faith will enable its possessor to endure unto the end, and he will be raised up at the last day. <RH, April 14, 1891 par. 5>

"The Jews then murmured at him, because he said, I am the bread which came down from heaven. And they said, Is not this Jesus, the son of Joseph, whose father and mother we know? how is it then he saith, I came down from heaven? Jesus therefore answered and said unto them, Murmur not among yourselves. No man can come to me, except the Father which hath sent me draw him: and I will raise him up at the last day. It is written in the prophets, And they shall be all taught of God. Every man therefore that hath heard, and hath learned of the Father, cometh unto me. Not that any man hath seen the Father, save he which is of God, he hath seen the Father. Verily, verily, I say unto you, He that believeth on me hath everlasting life. I am that bread of life." Christ did not speak of temporal bread, but of the bread of life, of which if a man eat, he shall have the life that measures with the life of God. <RH, April 14, 1891 par. 6>

Jesus continued: "I am the living bread which came down from heaven: if any 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. The Jews therefore strove among themselves, saying, How can this man give us his flesh to eat? Then Jesus said unto them, 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 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." <RH, April 14, 1891 par. 7>

How is it with those who are here today? Are there not some who believe not, who have no real foundation for their faith? Are there not some who would find in the hour of temptation that their hope was but sliding sand? We should seek to know the character of our title to the heavenly treasure. God knows who among us will turn aside and give heed to seducing spirits. He knows those who are cherishing defects of character, and permitting these defects to have an overcoming power upon them, until they shall be led, as was Judas, to betray their Lord. <RH, April 14, 1891 par. 8>

The words that Jesus uttered proved the hearts of many who professed to be his followers, and "from that time many of his disciples went back, and walked no more with him. Then said Jesus unto the twelve, Will ye also go away? Then Simon Peter answered him, Lord, to whom shall we go? thou hast the words of eternal life. And we believe and are sure that thou art that Christ, the Son of the living God." <RH, April 14, 1891 par. 9>

Christ brought a testing truth to bear upon his disciples at that time, and had they borne the test, they would have manifested the faith that makes the soul a partaker of the divine nature; but the test found their faith an empty profession, and at the suggestion of the enemy they were turned against their Lord. The difficulties, the self-denials, seemed more than they could surmount, and they walked no more with him. <RH, April 14, 1891 par. 10>

We shall all be tested by trial and temptation, and we shall be able to endure only by having genuine faith, by having root in ourselves. It will not do for us to depend upon others. We must know that we have a hold from above. May God

help us to realize the importance of examining our hearts to see whether or not we are in the faith. There are many who will fail because they do not gather every ray of light emanating from the word of life; they do not cherish the divine precepts, and dwell upon the precious promises of God. If they did this, fruits of righteousness would appear in their life, and every day they would be growing stronger and stronger, and more and more like Christ. <RH, April 14, 1891 par. 11>

Our bodies are composed of what we eat; and by partaking of nourishing food, we have good blood, firm muscles, and vigorous health. So in our spiritual nature, we are composed of what we dwell upon. If we take the lessons which Christ has given us, and make them practical, living out his instructions, we are then eating the flesh and drinking the blood of our Saviour, and becoming more and more like him in life and character. In this way we come to know that his going forth is prepared as the morning. How is that? When the day dawns, the light is faint and subdued; but as the sun rises, its light increases and strengthens, until its rays reach the perfect day. This is the way in which the Christian's light is to increase. We are to know more of Christ today than we knew yesterday; we are to grow in grace and in the knowledge of our Lord and Saviour; we are to trust him more in trial and difficulty, looking to him as the author and finisher of our faith. In sorrow and temptation we are to realize that he is touched with the feeling of our infirmities; that he was a man of sorrows and acquainted with grief; that he was wounded for our transgressions, and by his stripes we are healed. <RH, April 14, 1891 par. 12>

Christ has promised, "Him that cometh to me I will in no wise cast out." He will hear and answer our prayers, and faith appropriates the rich promises of God, believing they are for us. As we accept the promises of God, we grow stronger in faith, and find the word of the Lord fulfilled as he has spoken it. We may feel our weakness and unworthiness, and because of this, realize our dependence upon God. Every one of us can have a rich experience in the things of God if we will utterly forsake our sin and submit ourselves to God. O, how can we cherish impurity in the soul when Christ has died for us, that we may become partakers of the divine nature, and escape the corruption that is in the world through lust? We are to be sanctified through the truth, and this sanctification is not the work of a moment, but of a life-time. We must all learn to lean upon Jesus; for the time will come when we shall be scattered, and we cannot lean upon one another. Christ is ready to give us the help we need. The Bible is full of precious treasure, but we must dig for it as did the man who purchased the field of treasure. In this way we shall learn what it is to have living faith. Many are enfeebling the mind by the reading of stories and novels, and are losing their relish for the word of God. They are becoming mental inebriates, and will be unable to look at the solemn questions of life and destiny in the right light, unless they put away this practice. Search the Scriptures, and know what is truth. Lean upon God, and know what is living faith, and live by every word that proceedeth out of the mouth of God. <RH, April 14, 1891 par. 13>

April 21, 1891 "What Shall We Do, That We Might Work the Works of God?"

**[Sermon at workers' meeting, Grand Rapids, Mich.]*

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By Mrs. E. G. White.

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(Concluded.)

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When Philip had found Jesus, he was not content to keep the knowledge of the Messiah to himself. "Philip findeth Nathanael, and saith unto him, 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 unto him, Can there any good thing come out of Nazareth? Philip saith unto him, Come and see." This is the best way to test the truth. With softened and subdued hearts, with the Holy Spirit resting upon you, come to the oracles of truth; see for yourselves what is truth. We do not ask you to believe because we present truth to you, but believe because you have proved for yourself that it is truth. <RH, April 21, 1891 par. 1>

"Jesus saw Nathanael coming to him, and saith of him, Behold an Israelite indeed, in whom is no guile! Nathanael saith unto him, 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." Nathanael had been praying to God, and Christ beheld his devotions. How many of us have been offering prayer to Heaven? God sees us wherever we are, and he knows the intents and purposes of our hearts; nothing escapes his notice. Do we believe in Christ? Do we believe that he laid aside his glory, his majesty, his high command, his royal robes, to become a man of sorrows, and acquainted with grief? Then how can we sin against him? How can we grieve the Holy Spirit of God? How can we bruise Jesus, and put him to an open shame? If you were eating of his flesh and drinking of his blood, you would not do this. Christ has presented before us eternal life, but we can have it only by thorough identification with Christ, by showing that Christ's life is woven into our experience, that we have passed from death unto life. If we are eating Christ's flesh and drinking his blood, his life will be in us, and we shall bear the same relation to him as the branch does to the vine. The branch receives nutriment from the parent stock,

and those united with Christ receive nourishment from him. The branch bears fruit of the same kind as that of the vine. If you are a part of Christ, and identified with him, you are eating his flesh and drinking his blood, and through this living experience you become sons and daughters of God. <RH, April 21, 1891 par. 2>

But the children of God need not think to reach heaven without suffering, for we are to be partakers of Christ's sufferings. Christ says, "If any man will come after me, let him deny himself, and take up his cross, and follow me." There is work to be done for those around you, that cannot be neglected. Your children are to be educated in the truth. Parents should talk to their little ones of Jesus, and of the plan of salvation. They should weave precious lessons of the life and character of Christ into their children's minds that they may become the followers of Christ and heirs of eternal life. There is much talk of foreign missionary work, but the home work is neglected. The greatest mission field is right at your fireside, and the great need is that of fathers and mothers in Israel. When parents begin to realize the great responsibility that rests upon them, they will take up this home missionary work, and train their children for heaven. They will give their little ones line upon line, and precept upon precept. "Hear, O Israel: The Lord our God is one Lord: and thou shalt love the Lord thy God with all thine heart, and with all thy soul, and with all thy might. And these words, which I command thee this day, shall be in thine heart: and thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up." It is in this way that parents are to keep ever before themselves and their children the great standard of righteousness. If they are condemned in their course of action, if the defects of their character are pointed out to them, they are to cleanse themselves, to overcome by the blood of the Lamb. <RH, April 21, 1891 par. 3>

The professed people of God should pray more, and talk less; for we are altogether too earthly. Our minds dwell too much on earthly things. We are to be as pilgrims and strangers on the earth, passing on to a better country. We are to be in earnest in our efforts for gaining eternal life. The blessed Saviour has a crown waiting for us. It is to be decided by us whether or not we shall have that crown. Christ must be revealed in your daily life. There must be no angry words spoken in the home, no seeds of coarse, common talk sown in your children's hearts, or they will have no confidence in you when you speak in meeting. God help us to have the peace of Christ in our hearts, that we may teach our children the way of life and peace! We may have a little heaven to go to heaven in, if Christ breathes upon us his Holy Spirit. His love will be with us, and we shall be acquainted with him, and can bring him into our families. <RH, April 21, 1891 par. 4>

We should abstain from all evil-speaking and evil-surmising. Our children will be in danger of losing all respect for religion if we indulge in criticism of others. Let us talk of the love of Christ, of the commandments of God. Teach your children to be kind and courteous to all, and especially to respect the old. If you do all that God has given you to do, you will have no time to criticise your neighbors. You have your own little plat of ground to work upon; the unsightly weeds must be removed from your own dooryard. You must teach your children the way of life, and educate them to bear burdens at home. In this way they will be educated to bear burdens in the church, and will become lightbearers for God. You have a work to do to see that Satan does not sow his poisonous seeds in the hearts of your children. You may not have time for adorning your houses, but if the characters of your children are made beautiful, you will meet the approval of God. You will not have time to put ruffles and unnecessary ornaments upon your garments, for you will realize that you have a great work to do for Christ. If parents desire their children to have noble characters, they must guard against light and trifling talk, and give them line upon line, and precept upon precept of truth. May God help you to take hold of the work intelligently; for if there is not a work to be done in this direction, then God has never spoken by me. <RH, April 21, 1891 par. 5>

Instead of indulging in jesting and joking, suppose you begin to exalt Jesus, talking of his wonderful charms. Make your children acquainted with the divine Redeemer of mankind; for they do not know him. If you had good home religion, you would be a bright and shining light, and represent Christ to a lost world. Let no murmuring escape your lips, but talk of the love of God. Christ is soon coming, and is it not time that we were getting ready for his glorious appearing? <RH, April 21, 1891 par. 6>

Enoch walked with God 300 years, and we can walk with God from day to day. He had in his heart the living principles of the law of God, and the Holy Spirit rested upon him. He looked forward to the coming of Christ, and prophesied of the appearing of our Lord that is now so near at hand. If we believe that Christ is soon coming, we shall talk of our hope. Jesus 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 were I am, there ye may be also." Christ has warned us to watch and pray that we may be ready for his coming; and shall we not watch and be patient? Shall we be deceived by the powers of darkness? May God help us that our lamps may be found trimmed and burning! <RH, April 21, 1891 par. 7>

In the parable of the virgins, five were found wise, and five foolish. Can it be possible that half of us will be found without the oil of grace in our lamps? Shall we come to the marriage feast too late? We have slept too long; shall we

sleep on, and be lost at last? Are there those here who have been sinning and repenting, sinning and repenting, and will they continue to do so till Christ shall come? May God help us that we may be truly united to Christ, the living vine, and bear fruit to the glory of God! Many feel rich, and regard themselves as in need of nothing; but may such confess their sins, and let the Spirit of God into their hearts. O, let us fear to go on in our evil, unrepenting state, lest we become like Judas, and finally betray our blessed Lord! <RH, April 21, 1891 par. 8>

Shall we not break off our sins by righteousness, and have our conversation in heaven, whence we look for our Saviour? Shall we not talk of our Saviour until it becomes natural for us to do so? If we do not order our conversation aright, we shall not see the salvation of God. Satan will take possession of the heart, and we shall become low and sensual. Let us elevate the thoughts, and take hold upon things that are of real value, gaining an education here that will be of value in the world to come. Shall we not seek the Lord with earnestness, repent of our backslidings, mourn that we have neglected his word, that we do not know the truth better, and turn to him with all the heart, that he may heal us, and love us freely? Today let us take a step toward heaven. Christian character is not achieved in an instant, but day after day we are to add to our faith virtue, and to virtue knowledge, and to knowledge temperance, and to temperance patience, and to patience brotherly kindness, and to brotherly kindness charity. It is in the way that we are to be made ready for the coming of Christ. If we do not advance in the light, we shall be among that company who sit in darkness, for whom no place is found in heaven. <RH, April 21, 1891 par. 9>

John says, "I saw the dead, small and great, stand before God; and the books were opened: and another book was opened, which is the book of life: and the dead were judged out of those things which were written in the books, according to their works. . . . And whosoever was not found written in the book of life was cast into the lake of fire. <RH, April 21, 1891 par. 10>

"And I saw a new heaven and a new earth: for the first heaven and the first earth were passed away; and there was no more sea. And I John saw the holy city, New Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband. And I heard a great voice out of heaven saying, Behold, the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God. And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow nor crying, neither shall there be any more pain: for the former things are passed away." This is the company with whom we desire to stand. Then let us show it by our works, and remove from our hearts everything that will shut out Jesus. The latter rain is to fall upon the people of God. A mighty angel is to come down from heaven, and the whole earth is to be lighted with his glory. Are we ready to take part in the glorious work of the third angel? Are our vessels ready to receive the heavenly dew? Have we defilement and sin in the heart? If so, let us cleanse the soul temple, and prepare for the showers of the latter rain. The refreshing from the presence of the Lord will never come to hearts filled with impurity. May God help us to die to self, that Christ, the hope of glory, may be formed within! I must have the Spirit of God in my heart. I can never go forward to do the great work of God, unless the Holy Spirit rests upon my soul. "As the hart panteth after the water brooks, so panteth my soul after thee, O God." The day of judgment is upon us. O that we may wash our robes of character, and make them white in the blood of the Lamb! <RH, April 21, 1891 par. 11>

April 28, 1891 Changed Into His Image.

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By Mrs. E. G. White.
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Sin-burdened, struggling souls, Jesus in his glorified humanity has ascended into the heavens to make intercession for us. "For we have not a high priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin. Let us therefore come boldly unto the throne of grace." We should be continually looking unto Jesus, the author and finisher of our faith; for by beholding him we shall be changed into his image, our character will be made like his. We should rejoice that all judgment is given to the Son, because in his humanity he has become acquainted with all the difficulties that beset humanity. <RH, April 28, 1891 par. 1>

To be sanctified is to become a partaker of the divine nature, catching the spirit and mind of Jesus, ever learning in the school of Christ. "But we all with open face beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory, even as of the Lord the Spirit." It is impossible for any of us by our power or our own efforts to work this change in ourselves. It is the Holy Spirit, the Comforter, which Jesus said he would send into the world, that changes our character into the image of Christ; and when this is accomplished, we reflect, as in a mirror, the glory of the Lord. That is, the character of the one who thus beholds Christ is so like his, that one looking at his sees Christ's

own character shining out as from a mirror. Imperceptibly to ourselves, we are changed day by day from our own ways and will into the ways and will of Christ, into the loveliness of his character. Thus we grow up into Christ, and unconsciously reflect his image. <RH, April 28, 1891 par. 2>

Professed Christians keep altogether too near the lowlands of earth. Their eyes are trained to see only common-place things, and their minds dwell upon the things their eyes behold. Their religious experience is often shallow and unsatisfying, and their words are light and valueless. How can such reflect the image of Christ? How can they send forth the bright beams of the Sun of Righteousness into all the dark places of the earth? To be a Christian is to be Christ-like. <RH, April 28, 1891 par. 3>

Enoch kept the Lord ever before him, and the inspired word says that he "walked with God." He made Christ his constant companion. He was in the world, and performed his duties to the world; but he was ever under the influence of Jesus. He reflected Christ's character, exhibiting the same qualities in goodness, mercy, tender compassion, sympathy, forbearance, meekness, humility, and love. His association with Christ day by day transformed him into the image of him with whom he was so intimately connected. Day by day he was growing away from his own way into Christ's way, the heavenly, the divine, in his thoughts and feelings. He was constantly inquiring. "Is this the way of the Lord?" His was a constant growth, and he had fellowship with the Father and the Son. This is genuine sanctification. <RH, April 28, 1891 par. 4>

Many who claim to be sanctified become boisterous, passionate, and wholly unlike Christ in words and deportment, if their will is crossed. These show that they are not what they claim to be. The more closely one views Christ, the less disposed will he be to make high claims to holiness. He will have a humble opinion of himself and of his own goodness, but Christ will be revealed in his character. <RH, April 28, 1891 par. 5>

Christ said, "It is expedient for you that I go away." No one could then have any preference because of his location or personal contact with Christ. The Saviour would be accessible to all alike, spiritually, and in this sense he would be nearer to us all than if he had not ascended on high. Now all may be equally favored by beholding him and reflecting his character. The eye of faith sees him ever present, in all his goodness, grace, forbearance, courtesy, and love, those spiritual and divine attributes. And as we behold, we are changed into his likeness. <RH, April 28, 1891 par. 6>

Christ is soon coming in the clouds of heaven, and we must be prepared to meet him, not having spot or wrinkle or any such thing. We are now to accept the invitation of Christ. He says, "Come unto me, all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart; and ye shall find rest unto your souls." The words of Christ to Nicodemus are of practical value to us today: "Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God. That which is born of the flesh is flesh; and that which is born of the Spirit is spirit. Marvel not that I said unto thee, Ye must be born again. The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth: so is every one that is born of the Spirit." <RH, April 28, 1891 par. 7>

The converting power of God must be upon our hearts. We must study the life of Christ, and imitate the divine Pattern. We must dwell upon the perfection of his character, and be changed into his image. No one will enter the kingdom of God unless his passions are subdued, unless his will is brought into captivity to the will of Christ. <RH, April 28, 1891 par. 8>

Heaven is free from all sin, from all defilement and impurity; and if we would live in its atmosphere, if we would behold the glory of Christ, we must be pure in heart, perfect in character through his grace and righteousness. We must not be taken up with pleasure and amusement, but be fitting up for the glorious mansions Christ has gone to prepare for us. If we are faithful, seeking to bless others, patient in well-doing, at his coming Christ will crown us with glory, honor, and immortality. <RH, April 28, 1891 par. 9>

Prophecy reveals the fact that we are nearing the end of all things, and the people of God are to be the light of the world. In character and life we are to make manifest the requirement of God in humanity; and in order to do this, we must gather up the rays of divine light from the Bible, and let them shine forth to those who are in darkness. Christ must abide in our hearts by faith, that we may know and teach the way to heaven. "And they that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness, as the stars forever and ever." <RH, April 28, 1891 par. 10>

Christ is soon coming in glory, and when his majesty is revealed, the world will wish that they had his favor. At that time we shall all desire a place in the mansions of heaven; but those who do not confess Christ now in word, in life, in character, cannot expect that he will confess them then before his Father and the holy angels. By those who have denied him, the cry will be raised, even to the mountains, "Fall on us, and hide us from the face of him that sitteth on the throne, and from the wrath of the Lamb: for the great day of his wrath is come; and who shall be able to stand?" O, how happy will those be who have made themselves ready for the marriage supper of the Lamb, who are robed in the righteousness of Christ, and reflect his lovely image! They will have on the pure white linen which is the righteousness

of the saints, and Christ will lead them by the side of living waters; God will wipe away all tears from their eyes, and they will have the life that runs parallel with the life of God. <RH, April 28, 1891 par. 11>

May 5, 1891 "Whatsoever a Man Soweth, That Shall He Also Reap."

*[Sermon preached at Moss, Norway, June 19, 1887.]

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By Mrs. E. G. White.
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"Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap. For he that soweth to his flesh shall of the flesh reap corruption; but he that soweth to the Spirit shall of the Spirit reap life everlasting." <RH, May 5, 1891 par. 1>

We are assured that God is acquainted with all our works. "Be not deceived; God is not mocked." Our lives are all open before him with whom we have to do, and "he that soweth to his flesh shall of the flesh reap corruption." What is it to sow to the flesh?--It is to follow the desires and inclinations of our own natural hearts. Whatever may be our profession, if we are serving self instead of God, we are sowing to the flesh. The Christian life is a life of self-denial and cross-bearing. We are to endure hardness as good soldiers of Jesus Christ. Have we enlisted in the service of the Lord, and are we indeed his soldiers? If we are the soldiers of Christ, it is our business to follow his directions, to obey orders implicitly. We are not our own, and we cannot plan for selfish gratification and pleasure. We cannot inquire, What is for our convenience, but only, What are our orders? No one looks upon the life of a soldier as a life of self-pleasing and gratification. <RH, May 5, 1891 par. 2>

We are on the battle-field today, and two great forces are ever contending for the mastery. The word of God declares, "The flesh lusteth against the Spirit, and the Spirit against the flesh: and these are contrary the one to the other." Ever since his rebellion and expulsion from heaven, Satan has been seeking to wrest souls from Christ. It would be well for every one of us who profess to be children of God, to inquire, In which army am I serving? Am I under the blood-stained banner of Prince Emmanuel, or under the black banner of the prince of darkness? <RH, May 5, 1891 par. 3>

My text declares that God is not mocked. God understands whether he has the whole heart's service, or whether we are simply professors of religion. The truth of God must be enshrined in the heart, and we must be determined to fight the battles of the Lord, if we would come off conquerors with the final triumph of the truth; for the truth will triumph gloriously. What are you sowing in your daily life? Are you sowing to your flesh? Are you thinking only of your pleasure, your convenience? sowing to pride and vanity and ambition? "Whatsoever a man soweth, that shall he also reap." If you are sowing faith, rendering obedience to Christ, you will reap faith and power for future obedience. If you are seeking to be a blessing to others, God will bless you. We should bring all the good possible into our lives, that we may glorify God, and be a blessing to humanity. The Lord has made it possible for us to have a righteous character in this life, that we may reflect the image of Christ to the world, and bring hope and joy to others. The joy we give to others will be reflected upon us again; for as we sow, we shall reap. But if we educate our souls in the line of doubt, we shall reap doubt at a time when faith and confidence are most essential, and shall be powerless to hope and believe. If we talk doubt, and question the dealings of God, we shall have an abundant harvest of doubt and questioning to reap. We shall be sowing to the flesh, and of the flesh shall reap corruption. <RH, May 5, 1891 par. 4>

"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." Abundant provision has been made that all who desire to live a godly life may have grace and strength through Jesus, our divine Redeemer. The Christian's life is not to be one of burdens and cares, although the cross must be lifted and the burdens borne; for the servants of God are to draw peace and strength from the Source of their strength, and in so doing they will find life full of happiness and peace. <RH, May 5, 1891 par. 5>

He who seeks to serve God and mammon at the same time, will find only unrest and trouble; for a double-minded man is unstable in all his ways. When you have an eye single to the glory of God, it will be easy to serve your Lord, easy to walk in the path to heaven. The whole being must be consecrated to God; for our precious Saviour never shares a divided heart. Our inclinations and desires must be under the control of the Spirit of God, and then we shall be strengthened to fight the good fight of faith. We should daily ask, What are the Captain's orders? <RH, May 5, 1891 par. 6>

We are to be representatives of Jesus in this world. Are we fulfilling this solemn obligation, or are we misrepresenting our precious Lord, because of our unconsecrated lives? It is our privilege and duty to walk even as

Christ walked; for "he that saith he abideth in him ought himself also so to walk, even as he walked." Jesus said of his people, "Ye are the light of the world. A city that is set on a hill cannot be hid. Neither do men light a candle, and put it under a bushel, but on a candlestick; and it giveth light unto all that are in the house. Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven." <RH, May 5, 1891 par. 7>

How many instead of glorifying God, instead of influencing others in the path of right, are swayed themselves by the evil influences that surround them. The lack of devotion in others, the pride, the hardness of heart, all lead these half-hearted Christians to take a position of indifference and infidelity, and they fail to realize that they are to be representatives of Christ, that they are to prove to the world by a life of godliness, that they are the true followers of Christ. Those who desire to be the disciples of the Lord must fix their eye upon the Author and Finisher of their faith. They need not be in a state of uncertainty and unhappiness; for if they give themselves wholly to the Lord, they may have confidence in God. The religion of Christ is not a religion of mere emotion. You cannot depend upon your feelings for an evidence of acceptance with God; for feelings are variable. You must plant your feet on the promises of God's word, you must walk after the example of Jesus, and learn to live by faith. Satan may pour in his temptations upon you; but you have the promise of God, that "when the enemy shall come in like a flood, the Spirit of the Lord shall lift up a standard against him." We should be faithful in the performance of our vows before God. <RH, May 5, 1891 par. 8>

We are to cultivate the loveliness of Christian character, and to seek the inward adorning that we may show forth the praises of him who hath called us out of darkness into his marvelous light. But how many seem to think only of the outward adorning, and they make it evident that they are not in Christ, by the apparel in which they deck themselves. They live to gratify self, to please the world, and have not an eye single to the glory of God. The Christian is not to live to please the world. "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." Shall we not comply with this condition, when it involves so great a blessing and reward? <RH, May 5, 1891 par. 9>

The religion of Christ never degrades the receiver; it ennobles and elevates. Upon certain conditions we are assured that we may become members of the royal family, children of the heavenly King. Is not this exaltation something worth seeking for? Through faith in Christ, and obedience to the requirements of his law, we are offered a life that shall run parallel with the life of God. And in that immortal life there shall be no sorrow, no sighing, no pain, no sin, no death. O that we might be more heavenly minded, and bring more of heaven into our life and conversation! But with all the rich promises of God, how many seem wholly absorbed in the things of earth. They are all taken up with the thought of what shall we eat, what shall we drink, and wherewithal shall we be clothed? God would not have us center our minds upon the things of this world. We are not to seek for our selfish gratification, but to center the mind upon Christ. Are you separating yourself from everything that will separate you from God? If you are in close connection with God, you will talk of him, you will have an abundance in your heart of the things of heaven. Shall we not change the order of things, and sow to the Spirit? Why do you not appreciate your Redeemer more? Why do you not think of him, and talk of him to others? The Lord is waiting to do great things for his children who trust in him. Do we expect to dwell with Christ in the eternal world? Then we must dwell with him here, that he may help us in every time of trial and temptation, and make us ready for his coming in the clouds of heaven. He will reward every man according to his works, and every secret thing will be brought into judgment. We shall find then that only those who have lived by every word that proceedeth out of the mouth of God will be saved. We must plant our feet on the word, the solid rock of truth. We must search carefully throughout the Scriptures to see if we are indeed working the works of God. The beauty and grace of Christ must be woven into our characters. We cannot keep Christ so apart from our lives as we do, and yet be fitted for his companionship in heaven. He is to be the all in all of heaven, and must be our all in all upon earth. <RH, May 5, 1891 par. 10>

If we are acquainted with Christ here, we shall be kind and courteous, tender-hearted, forbearing, patient. I entreat you to sow to the Spirit. Every temptation resisted, will give you power to sow to the Spirit in another time of trial. But I ask, How do your conflicts result now? Are you without a vital connection with Christ? If so, you will be overcome by the flesh, and the warfare between the flesh and the Spirit will terminate in defeat to the Spirit. You will lean to self-indulgence, to self-gratification. O, take hold of Christ's strength, and make peace with him! Then you will be enabled to practice self-denial, and to sow to the Spirit. I point you to the cross of Calvary. The path from the manger to Calvary is marked with the foot-prints of self-denial. Who of you are willing to become partakers with Christ of his sufferings? "If we suffer, we shall also reign with him." "For your sakes he became poor, that ye through his poverty might be rich." We should be just as willing to bear shame, reproach, and suffering for the Majesty of heaven, as he was to endure the cross for us. <RH, May 5, 1891 par. 11>

Christ 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." O, remove everything that obstructs the entrance to your heart, and let the

Saviour in. Humble your hearts before God, that he may give you his Holy Spirit. Christ has said, "If any man will come after me, let him deny himself, and take up his cross, and follow me." You cannot follow Christ unless you are willing to bear the cross at every step. "The friendship of the world is enmity with God." We must take our journey through the world as pilgrims and strangers, clinging by living faith to the cross of Calvary. The blessing of God will rest upon every soul that makes a full consecration to him. When we seek for God with all the heart, we shall find him. God is in earnest with us, and he wants us to make thorough work for eternity. He has poured out all heaven in one gift, and there is no reason why we should doubt his love. Look to Calvary. Christ died for you, and what greater evidence of God's love could you ask than that which has been given in the life and death and intercession of Jesus? <RH, May 5, 1891 par. 12>

God asks you to give him your heart. Your powers, your talents, your affections, should all be surrendered to him, that he may work in you to will and to do of his good pleasure, and fit you for eternal life. Accept the invitation of Christ. He bids you, "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." O that we might press toward the mark for the prize of our high calling in Christ Jesus! What more can God do than he has done? Let us empty our souls of all enmity, all foolishness, and by living faith connect with Jesus. Draw nigh to God, and he will draw nigh to you. Christ will pardon your transgressions, and receive you graciously. <RH, May 5, 1891 par. 13>

--There is just as much self-denial required today as there was in the starting of the message.--Mrs. E. G. White. <RH, May 5, 1891 par. 14>

May 19, 1891 Resisting Temptation.

*[Morning talk at Grand Rapids, Mich.,]

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By Mrs. E. G. White.
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The people of God have allowed many things to come in between their souls and God, and their thoughts of God have been far below what it is their privilege to have. They are not on the high vantage ground where God would have them, and they should realize this keenly, that they may repent and turn to God with all the heart. It is sad to think that though they have professed the truth for these many years, many have failed to understand how to take God at his word, that they may be strengthened in the time of temptation. <RH, May 19, 1891 par. 1>

Temptation will come upon all the children of God. James writes: "My brethren, count it all joy when ye fall into divers temptations; knowing this, that the trying of your faith worketh patience. But let patience have her perfect work, that ye may be perfect and entire, wanting nothing." The word does not say that we are to count it all joy when we fall under temptation, but when we fall into temptation. It is not necessary to fall under temptation; for temptation comes upon us for the trying of our faith. And the trying of our faith worketh patience, not fretfulness and murmuring. If we put our trust in Jesus, he will keep us at all times, and will be our strength and shield. We are to learn valuable lessons from our trials. Paul says, "We glory in tribulations also; knowing that tribulation worketh patience; and patience, experience; and experience, hope: and hope maketh not ashamed; because the love of God is shed abroad in our hearts by the Holy Ghost which is given unto us." <RH, May 19, 1891 par. 2>

Many seem to think that it is impossible not to fall under temptation, that they have no power to overcome; and they sin against God with their lips, talking discouragement and doubt, instead of faith and courage. Christ was tempted in all points like we are, yet without sin. He said, "The prince of this world cometh, and hath nothing in me." What does this mean?--It means that the prince of evil could find no vantage ground in Christ for his temptation; and so it may be with us. "For we have not a high priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin. Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need." <RH, May 19, 1891 par. 3>

As a people, we are looking for the coming of the Lord in the clouds of heaven; and how carefully should we examine our hearts that we may know whether or not we are in the faith. There seems to be a mist before the eyes of many, for they fail to discern spiritual things, and do not recognize the workings of Satan to entrap their souls. Christians are not to be the slaves of passion; they are to be controlled by the Spirit of God. But many become the sport of the enemy, because when temptations comes, they do not rest in Jesus, but worry themselves out of his arms, and in perplexity lose all their faith and courage. They do not remember that Jesus has helped them out of difficulties in the

past, that his grace is sufficient for the daily trials, and that he can help in the present trouble. We make failures in our little, daily difficulties, and allow them to irritate and vex us; we fall under them, and so make stumbling-blocks for ourselves and others. But blessings of the greatest importance are to result from the patient endurance of these daily vexations; for we are to gain strength to bear greater difficulties. Satan will press upon us the most severe temptations, and we must learn to come to God in any and every emergency, as a child would come to its parents. <RH, May 19, 1891 par. 4>

We profess to be Bible Christians, and we are not left in the dark to take step after step in uncertainty. We are to know where we are going. We cannot be in darkness if we are following Christ as our leader; for he says, "He that followeth me shall not walk in darkness, but shall have the light of life." When the way seems beset with difficulty, and clouded with darkness, we must believe that there is light ahead, and not turn to the right or left, but press forward, notwithstanding all our trials and temptations. <RH, May 19, 1891 par. 5>

Take courage, tempted soul; for the Lord knoweth them that are his. "There hath no temptation taken you but such as is common to man: but God is faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation also make a way to escape, that ye may be able to bear it." Keep talking faith, and the victory is yours; for "this is the victory that overcometh the world, even our faith." Jesus has said we should not walk in darkness, but should have the light of life, and we believe it. We are to keep talking of the light, to keep praying and believing, and the light will break upon us when our faith has been tried and patience has had its perfect work. <RH, May 19, 1891 par. 6>

We are not to be like the man who said, "I have prayed and prayed, but I do not receive." A companion said to him, "Let us pray together then, and claim the promise of God." So they bowed in prayer; but when they rose from their knees, the man said, "I don't feel any different, and I didn't expect I should." This is the way that many present themselves before God; they would be surprised if God should answer their prayers. They do not expect the Lord to answer their prayers, or think that the Lord will hear them, and their petitions are in vain; for they go away as they came. <RH, May 19, 1891 par. 7>

We must have faith in God. "He that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him." Our faith is to be tried by trials and temptations, that patience may have her perfect work, and we may be perfect, wanting nothing. We know nothing about the strength of our faith until it is tried. You may not understand the way in which God is leading you, you may not be filled with joy, but may be in heaviness because of temptation; but in all this it is your privilege to say, "I believe the Lord will give me the things I have asked for. I can and will trust God." When you have done this, be thankful, knowing that the trying of your faith worketh patience. Do not become restless, full of fault-finding, under the test and proving of God. Do not fret and talk discouragement and grieve the Holy Spirit of God from you. That which you sow, you will reap; and you will not find that a harvest of doubt is a pleasant thing to reap. You must be careful what kind of seed you sow; for it will bear a harvest after its kind. Talk light and faith and hope, and educate yourself to see light when God reveals it to you. <RH, May 19, 1891 par. 8>

"But let patience have her perfect work, that ye may be perfect and entire, wanting nothing." If you feel that you lack wisdom in this, plead the promise of God. He says, "If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him. But let him ask in faith, nothing wavering." Come to God with all your needs. Don't go to others with your trials and temptations; God alone can help you. If you fulfill the conditions of God's promises, the promises will be fulfilled to you. If your mind is stayed upon God, you will not go from a state of ecstasy to the valley of despondency when trial and temptation come upon you. You will not talk doubt and gloom to others. You will not say, "I do not know about this or that. I do not feel happy. I am not sure that we have the truth." You will not do this, for you will have an anchor to the soul both sure and steadfast. When we talk discouragement and gloom, Satan listens with fiendish joy; for it pleases him to know that he has brought you into his bondage. Satan cannot read our thoughts, but he can see our actions, hear our words; and from his long knowledge of human family, he can shape his temptations to take advantage of our weak points of character. And how often do we let him into the secret of how he may obtain the victory over us. O that we might control our words and actions! How strong we would become if our words were of such an order that we would not be ashamed to meet the record of them in the day of judgment. How different will they appear in the day of God from what they seem when we utter them. <RH, May 19, 1891 par. 9>

What harm is wrought in the family circle by the utterance of impatient words; for the impatient utterance of one leads another to retort in the same spirit and manner. Then come words of retaliation, words of self-justification, and it is by such words that a heavy, galling yoke is manufactured for your neck; for all these bitter words will come back in a baleful harvest to your soul. Those who indulge in such language will experience shame, loss of self-respect, loss of self-confidence, and will have bitter remorse and regret that they allowed themselves to lose self-control and speak in this way. How much better would it be if words of this character were never spoken! How much better to have the oil of grace in the heart, to be able to pass by all provocation, and bear all things with Christlike meekness and

forbearance. <RH, May 19, 1891 par. 10>

Home religion is greatly needed, and our words in the home should be of a right character, or our testimonies in church will amount to nothing. Unless you manifest meekness, kindness, courtesy, in your home, your religion will be in vain. If there was more genuine home religion, there would be more power in the church. We may have a great deal more faith than we now have, by living up to the light God has given. Says the apostle, "Now faith is the substance of things hoped for, the evidence of things not seen." As you would believe in a friend, so you are to trust God. If your friend has never denied your requests, you will not doubt his promise to favor you in some new desire. You are to believe that Jesus knows just what you need, and will supply all your wants; so you can go on in faith, saying "I have laid my burden upon the Lord, and I will not lay it upon any human being. God will hear and answer my prayers." Satan may say, "You do not feel any better, you are just as miserable as ever." But tell him you believe that God will do just as he said, and rest your whole weight on his promise. <RH, May 19, 1891 par. 11>

We must have a practical faith, a faith which works by love and purifies the soul. This genuine faith has a purifying, refining influence upon the Christian's character. Those who have this faith will not be careless and rough in word or deportment. They will realize that they are of value in the sight of God, his sons and daughters, and they will be circumspect in deportment, careful in habits and dress. They will realize that they are a spectacle unto men and angels, and will feel the necessity of having a pure mind, of speaking choice words, of acting in a refined manner. They will keep before them the fact that they are preparing for the society of the heavenly angels. <RH, May 19, 1891 par. 12>

Brethren and sisters, do not let every one know your thoughts and emotions. Do not manifest impatience, keep yourself under control, master yourself. Satan will take advantage if you give him the least chance. You must fight the good fight of faith, and lay hold on eternal life. You may gain one victory, but this is not enough; you must gain victory after victory, going from strength to strength. We are to occupy some place in the Lord's spiritual temple, and the important question is not as to whether you are a large or a small stone, but whether you have submitted yourself to God that he may polish you, and make you emit light for his glory. If you are in the Lord's temple, we must emit light. Are we permitting the heavenly Builder to hew and square and polish us? Have we faith to rest in him? <RH, May 19, 1891 par. 13>

We must have a faith that is not dwarfed and sickly, but one in keeping with the great truth committed to us. O, let us come up to the help of the Lord, to the help of the Lord against the mighty! We have truth that will sanctify the soul, if we will only allow it to work in us and make us holy. Shall we be sanctified through the truth? May God help us to let his grace and light into our souls. <RH, May 19, 1891 par. 14>

May 26, 1891 Lessons From the Time of Elijah.

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By Mrs. E. G. White.
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In the days of Elijah there was great apostasy in Israel. Ahab, the king, had connected with himself men and women who had departed from the living God, and turned to the service of idols. The king should have been loyal to God, one who by both influence and example would have bound his people to God; but instead of this, he joined with apostates, and led the people into idolatry. Leading men are endowed with great influence for good or evil, and their responsibility is very great. Ahab had used his influence to propagate evil, and Israel sank deeper and deeper into sin. <RH, May 26, 1891 par. 1>

Elijah was a worshiper of the living God, and his soul was stirred within him as he saw apostasy prevail, and the people of God follow the customs of the nations around them. He was a man of prayer, and he sent up fervent petitions that God would arrest the tide of evil that seemed about to sweep Israel into perdition. God regarded his prayer, and he was commissioned to announce to Israel, in the presence of the king, that God would bring chastisement upon his people. They had dishonored God in the sight of the nations, and as a result, darkness as a thick cloud enveloped them, and abominations accumulated within their borders. In every direction they had reared the temple of idolatry, the altar of profanity, before which prophets and loyal men, servants of the God of heaven, had poured out their blood. Satan swayed his scepter over Israel, and the moral atmosphere was clouded with the smoke of national idolatry. <RH, May 26, 1891 par. 2>

In this time of great depravity, Elijah made his way to Ahab, the leader of the apostasy. In his presence he reached forth his hand to heaven, and declared, "As the Lord God of Israel liveth, before whom I stand, there shall not be dew nor rain these years, but according to my word." In making such an announcement it might seem that Elijah was taking great risk. If dew or rain had come with no command from Elijah, the king would have represented him as a false

prophet, and the priests of Baal would have attributed the blessing to a deliverance wrought by their idol, and would have exalted Baal as triumphant over Jehovah. <RH, May 26, 1891 par. 3>

The judgment threatened was so unexpected, so terrible, so sudden, that Ahab seemed paralyzed, and he did not realize that the prophet had left his presence unrebuked, until the man of God had gone beyond recall. Then the king roused his servants, and called for the man who had declared that heaven was shut up according to his word. But Elijah was not to be found, and neither dew nor rain fell upon the land of Israel for three years and a half. <RH, May 26, 1891 par. 4>

The object of this affliction was to arouse Israel to a realization of their sin, to bring them to repentance, and turn them to God, that they might honor Jehovah as the only true and living God. After three years and a half of drought, the Lord said to Elijah, "Go, show thyself unto Ahab; and I will send rain upon the earth." "And it came to pass, when Ahab saw Elijah, that Ahab said unto him, Art thou he that troubleth Israel? And he answered, I have not troubled Israel; but thou, and thy father's house, in that ye have forsaken the commandments of the Lord, and thou hast followed Baalim. Now therefore send, and gather to me all Israel unto mount Carmel, and the prophets of Baal four hundred and fifty, and the prophets of the groves four hundred, which eat at Jezebel's table." The king obeys this command as though he were the servant, and Elijah the king. Then Elijah orders them to bring two bullocks, one for the prophets of Baal, and one for himself, and he bids the prophets dress their bullock and put it on the altar, and call upon Baal for fire. He says, "Call ye on the name of your gods, and I will call on the name of the Lord: and the God that answereth by fire, let him be God. And all the people answered and said, It is well." <RH, May 26, 1891 par. 5>

The priests of Baal called aloud, and cut themselves, even unto the going down of the sun, but there was no response from their idol; for "there was neither voice, nor any to answer, nor any that regarded. And Elijah said unto all the people, Come near unto me. And all the people came near unto him. And he repaired the altar of the Lord that was broken down. And Elijah took twelve stones, according to the number of the tribes of the sons of Jacob, unto whom the word of the Lord came, saying, Israel shall be thy name: and with the stones he built an altar in the name of the Lord." Then he had the people pour on twelve barrels of water. "And it came to pass at the time of the offering of the evening sacrifice, that Elijah the prophet came near, and said, Lord God of Abraham, Isaac, and of Israel, let it be known this day that thou art God in Israel, and that I am thy servant, and that I have done all these things at thy word. Hear me, O Lord, hear me, that this people may know that thou art the Lord God, and that thou hast turned their heart back again. Then the fire of the Lord fell, and consumed the burnt sacrifice, and the wood, and the stones, and the dust, and licked up the water that was in the trench. And when all the people saw it, they fell on their faces: and they said, The Lord, he is the God; the Lord, he is the God." <RH, May 26, 1891 par. 6>

Before the sacrifice, Elijah had said, "How long halt ye between two opinions? If the Lord be God, follow him: but if Baal, then follow him." After the destruction of the prophets of Baal, Elijah said to Ahab, "Get thee up, eat and drink; for there is a sound of abundance of rain." After the king's departure, Elijah went up to the top of Carmel; "and he cast himself down upon the earth, and put his face between his knees." When he had bidden Ahab go up and eat and drink, did he have an evidence that the showers were about to fall? Did he see the clouds in the heavens? Did he see the rain, or hear the thunder?--No; he spoke these words because the Spirit of the Lord moved upon his mind, and led him to believe that his prayer would be heard. He had done all that was possible to make manifest his faith, and now he began to pray for the outpouring of the abundance of rain. <RH, May 26, 1891 par. 7>

He "said to his servant, Go up now, look toward the sea. And he went up, and looked, and said, There is nothing. And he said, Go again seven times." The servant watched while Elijah prayed. Six times he returned from the watch, saying, There is nothing, no cloud, no sign of rain. But the prophet did not give up in discouragement. He kept reviewing his life, to see where he had failed to honor God, he confessed his sins, and thus continued to afflict his soul before God, while watching for a token that his prayer was answered. As he searched his heart, he seemed to be less and less, both in his own estimation and in the sight of God. It seemed to him that he was nothing, and that God was everything; and when he reached the point of renouncing self, while he clung to the Saviour as his only strength and righteousness, the answer came. The servant appeared, and said, "Behold, there ariseth a little cloud out of the sea, like a man's hand. And he said, Go up, say unto Ahab, Prepare thy chariot, and get thee down, that the rain stop thee not. And it came to pass in the meanwhile, that the heaven was black with clouds and wind, and there was a great rain. And Ahab rode, and went to Jezreel. And the hand of the Lord was upon Elijah; and he girded up his loins, and ran before Ahab to the entrance of Jezreel." <RH, May 26, 1891 par. 8>

There are many lessons to be drawn from the experience of Israel and of the prophet of God. We are living in a time of apostasy similar to the time of which we have read; for there is great religious declension in the churches, among the professed people of God. The children of God should have a realization of their accountability, and should direct their hearts toward God, seeking for strength and grace with an earnestness which they have never before manifested. There never was a more solemn time in the history of the world than the time in which we are now living. Our eternal

interests are at stake, and we should arouse to the importance of making our calling and election sure. We dare not risk our eternal interests on mere probabilities. We must be in earnest. What we are, what we are doing, what is to be our course of action in the future, are all questions of untold moment, and we cannot afford to be listless, indifferent, unconcerned. It becomes each one of us to inquire, "What is eternity to me?" Are our feet in the path that leads to heaven, or in the broad road that leads to perdition? <RH, May 26, 1891 par. 9>

All around us the world is manifesting intense activity. There is a feeling of apprehension among all people; they are looking for some great event, but know not what it is to be. The state of affairs in Europe excites men's fears, and all are looking for those things that shall come upon the earth, and their hearts are failing them for fear. The nations are filled with anxiety, and there is a spirit of unrest and tumult on every hand. If ever there was a time when men should know their position, it is now. No man can afford to go on blindfolded, not knowing in what road he is traveling, but careless and hoping to come out right in the end; for great and disastrous will be his awakening. Those who do not appreciate eternal life enough to work diligently for it, will never obtain it. Those who are seeking earthly pleasure, worldly gain and honor, will never make a success of winning eternal life, unless they repent, and turn to God with all the heart. <RH, May 26, 1891 par. 10>

How many seek their pleasure in the gaming-table, in attending the theater, while thoughts of God and eternity are put far from their minds! They think more of what they shall eat, what they shall drink, and wherewithal they shall be clothed, than of the salvation of their souls; and can these expect to gain heaven when they neglect the great salvation purchased for them at infinite cost? They give no proof that they love God, no proof that they love the atmosphere of heaven. By the characters they develop they say distinctly that they are in the broad road that leads to ruin. <RH, May 26, 1891 par. 11>

Those who make a success of the Christian life will count all things as loss for the excellency of the knowledge of Christ. Only those who are abiding in Christ, can know what true life is. They realize the value of true religion. They have brought their talents of influence and means and ability to the altar of consecration, seeking only to know and do the will of him who has died to redeem them. They know that the path they must travel is strait and narrow, and that they will have to meet many obstacles and temptations, as they resist the enticements of the broader road that leads to ruin; but they will discern the footsteps of Jesus, and press onward toward the mark for the prize of the high calling in their Lord and Saviour. They will choose the royal way that leads to heaven, although it is strait and narrow; for they have respect unto the recompense of the reward. <RH, May 26, 1891 par. 12>

June 2, 1891 Cease From Idolatry.

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By Mrs. E. G. White.
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As Christians, God has claims upon us, and we should continually seek to realize that we are not our own, but have been purchased at an infinite price, even with the life of God's dear Son. As the purchase of the blood of Christ, as his representatives on earth, we sustain important relations both to the church and to the world. We are commissioned to go into all the world and preach the gospel to every creature. We are under obligation to do all in our power to save souls for whom Christ has died. Christ has made an infinite sacrifice in our behalf, and we should show that we appreciate this sacrifice by doing all in our power to forward the work of salvation. <RH, June 2, 1891 par. 1>

In his sermon at Nazareth, Jesus declared that he had come to fulfill the word of the Lord by the prophet Isaiah. He read, "The Spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor; he hath sent me to heal the broken-hearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised." This was the mission of Christ to our world, and he is our example in all things. Through the power of his grace we are to take up the work where he left it, and carry it forward to completion. We are to relieve the miseries of our fellow-men as far as we can, and to pray that our pitying Redeemer will comfort and help where we cannot. We all have a work to do for the Master. We are to break the bands of oppression, to proclaim deliverance to those who are bound in the fetters of vicious habits. By precept and example we are to aid our fellow-men, that they may reach a higher and nobler life, aiding them to the utmost of our ability to enlarge their capacity, to increase their happiness, and to obtain a moral fitness for the life to come. <RH, June 2, 1891 par. 2>

There are hundreds professing to believe the truth, who are doing nothing except to serve themselves, who should be engaged in most earnest work for the Master. They should yield their hearts to God, purify their souls by obedience to the truth, and let the love of Christ enlarge their natures, so that they may come into sympathy with their fellow-beings

who need the aid of Christian love and unselfish effort. If all who profess to be followers of Christ would follow him in deed and in truth, many souls would be rescued from the snare of the enemy. The language of those who would be laborers together with God, would be, "Jesus, my Master, died for a ruined world, leaving me an example that I should follow in his steps. I must do for others as Christ has done for me." Selfishness and indifference must be put far from the children of God; for a great work waits to be done for the world. <RH, June 2, 1891 par. 3>

We cannot all preach, but we can all act some humble part in the work of God. We cannot all go forth as did Luther and other noble reformers, but we can fill some humble place, and be laborers together with God. But many who have ability to work for God fail to accomplish anything in his service. They choose to follow plans for their own selfish pleasure, while souls are perishing whose blood will be required at their hands. Brethren and sisters, we must put on the whole armor of God, and work while it is called today. Many are doing nothing who could do much for God, if they would give themselves wholly to him. Their minds are now crippled with selfish thoughts and desires, and they are kept from the work of God by engaging in needless labor for themselves. Many are employing their time in conforming to the world, while souls are left to perish in darkness. Much that might be done by sisters is left undone, because they fail to cultivate their God-given ability in the right direction. Although they profess to be followers of Christ, the Saviour does not abide in their hearts by faith. <RH, June 2, 1891 par. 4>

If half the time devoted to dress and display were devoted to the study of the Scriptures and to prayer, the minds of many of my sisters would be enlarged and enriched, strengthened and disciplined, and they would be fitted to bless and help souls that are perishing for the bread of life. Painstaking, determined effort would result in blessing to those who labor and those who are perishing. Do you feel better prepared to search the Scriptures, to engage in secret prayer, to bear testimony in social meeting, after devoting hours to the needless ornamentation of your clothing? There is a class of women in the world who appear very fair to the eye, but within they are full of corruption. Is this the class you are seeking to imitate? Are you neglecting the inner adornment, and devoting probationary time to the decoration of your apparel? In this way you make it manifest that you do not appreciate the inward adorning of a meek and quiet spirit, which is of great price in the sight of God. Shall not those who believe present truth, cease from idolatry? Put away your idols, and humble your hearts before God. <RH, June 2, 1891 par. 5>

Will not those who profess to be followers of the meek and lowly Jesus clothe themselves in modest apparel, adorning themselves with good works, as becometh women professing godliness? Do not say, "After I have worn out this garment, I will make the next plainer." What zeal, what earnest effort, what skill, what patience, you manifested in fashioning that garment according to the prevailing style; and can you not now manifest just as much zeal in refashioning it to meet the approval of God? Can you not work as hard to conform to God's order as you did to conform to the order of fashion? You could afford time, effort, and money to place yourself in harmony with the world, and can you not now manifest zeal in seeking to stand upon the Bible platform? <RH, June 2, 1891 par. 6>

The apostle says, "Be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect will of God. Peter writes concerning the apparel of women, saying, "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. For after this manner in the old time the holy women also, who trusted in God, adorned themselves." And Paul writes, "In like manner also, that women adorn themselves in modest apparel, with shamefacedness and sobriety; not with braided hair, or gold, or pearls, or costly array; but (which becometh women professing godliness) with good works." <RH, June 2, 1891 par. 7>

Great neglect has been shown in the matter of bringing our church-members up to the standard of the Bible in this matter. After admonition, after time for Bible study and reflection, those who are walking contrary to the Scriptures, and will not reform, should be suspended from the church. The church is weakened, her power is enfeebled, her influence is limited, because church-members fail to live in accordance with the directions of the Bible. The example of those who follow the fashions of the world has a disastrous effect upon other members of the church. Many seek to imitate the dress of those who go into extravagance on this matter. Those who cannot afford to make the display, feel that the contrast between their simplicity and the fashion of their sisters is too sharply defined. In seeking to make the contrast less striking, they conform to the world, and expend their little all on dress. They give time and effort to make an appearance which they consider more respectable, and often sacrifice health, happiness, and the favor of God for the sake of dressing as do others who are not following the directions of the word of God. Some of our sisters have been so sensitive over the contrast between their appearance and that of their more dressy sisters, that they have refused to come to church on the Sabbath day. <RH, June 2, 1891 par. 8>

My sisters, let us face the mirror of God's holy law, and test our spirit and character by the first four and last six commandments. The first four commandments require that we should love God with all our heart, might, and

strength; and anything that tends to draw the mind away from God, assumes the form of an idol, occupying the thought, and consuming the time, and crowding out of the soul-temple the spirit of Christ. O, how much means that should go to the cause and work of God is laid upon the altar of idols! Unless God is enthroned in the heart, the commandments are violated; for we have other gods before the Lord of hosts. "Thou shalt love the Lord thy God with all thy heart." "Thou shalt have no other gods before me." Examine your thoughts and actions in the light of God's law, and see if you have not failed in your duty to your fellow-men. Can a true follower of Christ so forget the sacrifice made in behalf of fallen man, that he will become careless of the time and means intrusted to him of Heaven to do good to others? The means we have is ours only to relieve the necessities of ourselves and others. The money expended for the gratification of selfish desires in dress or in any other way, is money lost to the cause of God. <RH, June 2, 1891 par. 9>

Shall not the glory of God and the good of others be our first object in life? Many seem to think that dress is of no importance in the eyes of the Lord. The matter of dress, separated from everything else, may not be of so great consequence, but the evils resulting from extravagant dress are by no means few or unimportant, since they endanger the spirituality of the church. Time that should be devoted to the improvement of the mind, and to the benefiting of souls that are perishing, is given to needless work, that the dress may be made attractive. Meditation and prayer are neglected, while the mind is filled with methods of conforming to the world. Those who give much time and thought to dress, fail to bring themselves into connection with God by the study of the Scriptures, by meditation on his ways and work. Intemperance in dress is increasing. Now one fashion and then another takes the attention, and souls are drawn away by fashion from the things that pertain to their eternal interest. None can afford the outlay necessary for dressing in the height of style, for it involves robbery toward God, nor can any afford the loss of spirituality that is sure to follow. They will become bankrupt in the things of God. <RH, June 2, 1891 par. 10>

Let those who have been expending means and time and thought on needless decoration of themselves, face the mirror of God's law and behold their real defects. Do not make excuses, but pray as did David, "Open thou mine eyes, that I may behold wondrous things out of thy law." If the money used in multiplying pictures of yourselves were devoted to the cause of God, if means expended for mere selfish gratification were turned into the channel that flows to the treasury, our missionaries would be well supplied with the necessities of life, our publishing houses would not be burdened with debt, and the treasury would be full and running over. Complaints would not be heard concerning our inability to extend our missionary operations. <RH, June 2, 1891 par. 11>

Let all who profess to be members of Christ's body, look at the facts candidly and carefully, and put the question to their souls, "Am I living in obedience to the first four commandments? Do I love God supremely?" We should be jealous of ourselves with a godly jealousy, and be more critical over the condition of our own souls than over the condition of the souls of our neighbors. We should criticise our motives, test our thoughts. Is God the subject of our meditation? Do we love the Bible? Do we love the hour of prayer? Or will we neglect it in order to adorn ourselves to attract attention to self? Do you devote your time to dress instead of to the study of God's precious word, which would broaden your understanding and make your heart glow with truth that you could communicate to others? Are you reluctant in your attendance at social meeting? Do you feel no zeal, no pleasure, in speaking of the love of Christ? If this is the case, you are cherishing some idol. <RH, June 2, 1891 par. 12>

Have you compared your life and character with the last six commandments? Do you love your neighbor as yourself? There is missionary work to be done. The skill, taste, patience, that is used in decorating your dress, should be devoted to Christ. I have felt sad as I have heard some of our sisters excusing themselves from the work of God on the plea that they had no ability. They declared they did not know how to be laborers together with God. O, it is time that all the professed servants of God knew how to work with Christ for the salvation of precious souls for whom he died. Christ can give you wisdom, experience, and spiritual knowledge, so that you may be workers with him. The same tact, perseverance, energy, employed in trimming your dresses, would be available in the work of God, if it were directed under his guidance to teaching others the way of truth, and to building up the spiritual interests of his cause. Many who make these excuses show by their dress that they know how to endure perplexity, how to work energetically; and these very qualities given to Christ would be made of use in saving the souls of men. <RH, June 2, 1891 par. 13>

My sisters, my brethren, shall we not all put away idolatry? Let us leave the fashions, let us leave all forms of self-gratification, to those who have no time for, nor interest in, the salvation of their own souls or the souls of others. Let us make it our one great interest to work for God and humanity, to win heaven ourselves, and to direct the feet of others into the path that leads to eternal life. <RH, June 2, 1891 par. 14>

June 9, 1891 Prayer and Faith.

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By Mrs. E. G. White.
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"Elias was a man subject to like passions as we are, and he prayed earnestly that it might not rain: and it rained not on the earth by the space of three years and six months. And he prayed again, and the heaven gave rain, and the earth brought forth her fruit." Important lessons are presented to us in the experience of Elijah. When upon Mount Carmel he offered the prayer for rain, his faith was tested, but he persevered in making known his request unto God. Six times he prayed earnestly, and yet there was no sign that his petition was granted, but with strong faith he urged his plea to the throne of grace. Had he given up in discouragement at the sixth time, his prayer would not have been answered, but he persevered till the answer came. We have a God whose ear is not closed to our petitions; and if we prove his word, he will honor our faith. He wants us to have all our interests interwoven with his interests, and then he can safely bless us; for we shall not then take glory to self when the blessing is ours, but shall render all the praise to God. God does not always answer our prayers the first time we call upon him; for should he do this, we might take it for granted that we had a right to all the blessings and favors he bestowed upon us. Instead of searching our hearts to see if any evil was entertained by us, any sin indulged, we would become careless, and fail to realize our dependence upon him, and our need of his help. <RH, June 9, 1891 par. 1>

Elijah humbled himself until he was in a condition where he would not take the glory to himself. This is the condition upon which the Lord hears prayer, for then we shall give the praise to him. The custom of offering praise to men is one that results in great evil. One praises another, and thus men are led to feel that glory and honor belong to them. They begin to feel as did Nebuchadnezzar when he walked around the palaces of his kingdom, exclaiming, "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?" God had warned the king of his danger in thus taking the glory to himself, but he did not heed the warning, and God sent his threatened judgment upon him, and Nebuchadnezzar was humbled. After he had learned his lesson, and had given honor to God, he was restored to his kingly state and power. Giving praise to men lifts them up in their own estimation, and they forget that their ability is of God, an intrusted capital put in their charge to be used for the glory of the Giver. Men are tested in the use of this earthly capital to see if they may be intrusted with the heavenly riches. When we are in a right condition before God, we shall realize that a great sacrifice has been made in our behalf, and we shall see our own human frailty and weakness, and offer praise to God, instead of to man. All the praise belongs to God. When great men are called upon to speak, it is too often the case that their words do not carry with them a solemn weight of conviction; for much of their address is given to win the applause of the people. They render praise to men, and fail to realize that all power and ability are from God, to whom all the glory belongs. When you exalt man, you lay a snare for his soul, and do just as Satan would have you. You should praise God with all your heart, soul, might, mind, and strength; for God alone is worthy to be glorified. If we should realize that our salvation cost the infinite price of the life of the Son of God, we should have more humble views of self. Our Saviour knew that there was no hope of redemption for us except through him, and he came to the world to be wounded for our transgression, to be bruised for our iniquities, to bear our chastisement, that through his stripes we might be healed. <RH, June 9, 1891 par. 2>

In order to exalt the Lord as we should, we must have genuine faith, that will lead us to render obedience to the law of God. There are many who claim to have faith in God, but it is a faith that does not work, and the apostle says, "Faith without works is dead." It is of like character with the faith possessed by the evil angels, for they "believe and tremble." We must have the faith of the Bible,--the faith that works by love, and purifies the soul. <RH, June 9, 1891 par. 3>

How are we to know that we have faith in God, that we are his children and have love for him? Is it by our profession? I once visited at the home of a minister who prided himself on his family government. His children made great outward demonstrations of affection, but when he asked them to do some errand for him, or perform some task, they paid no attention to his wants, and did not regard his request. I asked him how he could think that his children really loved him, when they paid no attention to his desires. He replied that he knew they loved him, because they showed such fondness for him; they clung to his neck and kissed him, and seemed eager to manifest their love. But without obedience, all outward profession of affection is a mere mockery. When we see children spring to obey the command of father or mother, manifesting cheerful love in their service, we know that they really love their parents. How do we know that we love our Heavenly Father? If a child loves his parents, he will obey their commands. If we love God, we shall keep his commandments. The apostle says, "This is the love of God, that we keep his commandments; and his commandments are not grievous." <RH, June 9, 1891 par. 4>

We must place our will on the side of God's will. It makes all the difference there is between the servant of God and the servant of the evil one, where the will is placed. If our will is on the side of self and Satan, we shall be transgressors of the Law of God; if our will is on the side of God, we shall be his obedient children. Jesus declared, "I have kept my

Father's commandments," and he bids us follow in his steps. John writes, "He that saith he abideth in him ought himself also so to walk, even as he walked." The keeping of the commandments of God involves a cross. The Sabbath of the fourth commandment lies in the pathway of all those who would be faithful, obedient children of the Lord. Many excuse themselves from obedience to this holy precept, saying, "It is not convenient for me to keep this commandment. It will interfere with my business." Does God ask you if it is convenient for you to keep his commandments? You think that it is a great crime to be dishonest with your fellow-men, but how much worse is it to commit robbery toward God! We should act like men and women of intelligence. God has commanded that the Sabbath day should be kept as a memorial of his creative power and work, and there is no power on earth that can change the precept of Jehovah. Jesus declared, "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, June 9, 1891 par. 5>

God has given us in his word a standard by which our love is to be tested, and we should inquire, What saith the Scriptures? Jesus says, "He that followeth me shall not walk in darkness, but shall have the light of life." If we follow him in humble obedience, we may claim the promises of God. But if the Lord does not immediately answer our petitions, shall we sink down in discouragement?--No; God has given us his word, and if we fulfill the conditions, he will make good his promise. We are to believe the word of God whether we have any manifestation of feeling or not. I used to ask God for a flight of feeling, but I do not do this now. I come to God with the naked promise, and say, "Lord, I believe thy word." Like Elijah, again and again I press my petition to the throne of grace; and when the Lord sees that I realize my inefficiency and weakness, the blessing comes. <RH, June 9, 1891 par. 6>

My soul has been hungering and thirsting for God, and I have been relying upon him. He lets his blessing rest upon me, not because I have any great wisdom, but because I believe his promises, and he honors my faith. My heart is humble before him, my soul is melted in grateful love as his light shines upon me. The child of God has to walk by faith, and thus he obtains a rich and deep experience in the things of God. When the enemy comes in with his temptations, the Christian can point to his experience, and boldly declare that the Lord has been his helper, and that he will still triumph through the grace of Christ. I have committed the keeping of my soul unto God as unto a faithful Creator, and I know that he will keep that which I have committed to him until that day. If we had living faith in God, our lips would be filled with his praise continually. How often we speak of our troubles, how seldom of the goodness and mercy of God! Christ says, "Ye are the light of the world." O that we might be as a city set upon a hill, that cannot be hid! Jesus lives; he is not in Joseph's new tomb: he is risen, and pleads for us on high. We have a living Saviour. Let us praise him with heart and soul and voice. If any have lost faith, let them seek God today. The Lord has promised that if we seek him with the whole heart, he will be found of us. Turn unto him today; for he will abundantly pardon. <RH, June 9, 1891 par. 7>

June 16, 1891 An Address to Young Men.

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By Mrs. E. G. White.
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"Young men likewise exhort to be sober-minded." Young men are not to be lovers of pleasure, seekers for amusement, ready to squander time and money and influence in selfish gratification; but they are to cultivate sobriety and godliness. They should seek each day to realize that they are now in the sowing time, and that the harvest reaped will be according to the seed sown. Young men should form their plans of life with thoughtful deliberation, and subject their conduct to criticism, as they seek for integrity of heart and action that will stand the test of the judgment. They should be willing to receive counsel from those of experience, that they may be fortified to stand in the perils that will beset their pathway. They will be exposed to influences which will lead them away from fidelity to God, unless they ever keep a realization of their responsibilities. <RH, June 16, 1891 par. 1>

God wants the youth to become men of earnest mind, to be prepared for action in his noble work, and fitted to bear responsibilities. God calls for young men with hearts uncorrupted, strong and brave, and determined to fight manfully in the struggle before them, that they may glorify God, and bless humanity. If the youth would but make the Bible their study, would but calm their impetuous desires, and listen to the voice of their Creator and Redeemer, they would not only be at peace with God, but would find themselves ennobled and elevated. It will be for your eternal interest, my

young friend, to give heed to the instructions in the word of God, for they are of inestimable importance to you. <RH, June 16, 1891 par. 2>

I entreat you to be wise, and consider what will be the result of leading a wild life, uncontrolled by the Spirit of God. "Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap. For he that soweth to his flesh shall of the flesh reap corruption." For your soul's sake, for Christ's sake, who gave himself to save you from ruin, pause on the threshold of your life, and weigh well your responsibilities, your opportunities, your possibilities. God has given you an opportunity to fill a high destiny. Your influence may tell for the truth of God; you may be a co-laborer with God in the great work of human redemption. <RH, June 16, 1891 par. 3>

John says, "I have written unto you, young men, because ye are strong, and the word of God abideth in you, and ye have overcome the wicked one. Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him. For all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world. And the world passeth away, and the lust thereof: but he that doeth the will of God abideth forever." O that young men might appreciate the high destiny to which they are called! Ponder well the paths of your feet. Begin your work with high and holy purpose, and be determined that through the power of the grace of God, you will not diverge from the path of rectitude. If you begin to go in a wrong direction, every step will be fraught with peril and disaster, and you will go on straying from the path of truth, safety, and success. You need your intellect strengthened, your moral energies quickened, by divine power. The cause of God demands the highest powers of the being, and there is urgent need in many fields for young men of literary qualifications. There is need of men who can be trusted to labor in extensive fields that are now white to the harvest. Young men of ordinary ability, who give themselves wholly to God, who are uncorrupted by vice and impurity, will be successful, and will be enabled to do a great work for God. Let young men heed the admonition, and be sober-minded. <RH, June 16, 1891 par. 4>

How many youth have wasted their God-given strength in folly and dissipation! How many painful histories rise before me of youth who have become mere wrecks of humanity, mentally, morally, physically, because of indulgence in vicious habits! Their constitutions are ruined, their life usefulness greatly impaired, because of indulgence in unlawful pleasures. I entreat of you, careless, reckless youth of today, be converted, and become laborers together with God. Let it be the study of your life to bless and save others. If you seek help from God, his power working in you will bring to naught all opposing powers, and you will become sanctified through the truth. Sin is alarmingly prevalent among the youth of today, but let it be your purpose to do what you can to rescue souls from the power of Satan. Carry light wherever you go; show that you have strength of purpose, that you are not a person of indecision, easily swayed by the persuasions of evil associates. Do not yield a ready assent to the suggestions of those who dishonor God, but rather seek to reform, reclaim, and rescue souls from evil. Resort to prayer, persuade in meekness and lowliness of spirit those who oppose themselves. One soul saved from error, and brought under the banner of Christ, will cause joy in heaven, and place a star in your crown of rejoicing. A soul saved will, through his godly influence, bring other souls to a knowledge of salvation, and thus the work will multiply, and only the revealings of the day of judgment will make manifest the extent of the work. Do not hesitate to work for the Lord because you think you can do but little. Do your little with fidelity; for God will work with your efforts. He will write your name in the book of life as one worthy to enter into the joy of the Lord. Let us earnestly entreat the Lord that laborers may be raised up, for the fields are white to the harvest; the harvest is great, and the laborers are few. <RH, June 16, 1891 par. 5>

Our churches are languishing for the want of whole-hearted, self-denying workers. Our smaller churches are losing their vitality because their members do not seek to work for those around them. God can work with few as well as with many, but personal responsibility does not seem to be comprehended as it should be by the members of our churches. Can God bless the church that is indolent and selfish? O rouse, my brethren and sisters, and come to Christ, and he will give you life. God has given to each one his work, and hours are as precious jewels to be treasured and improved for the glory of God. Although we should not move rashly, we must not stand in idleness, but go forward as light-bearers for Christ. God would have his followers men and women of undaunted determination and resolution. They are to be as lights in the world, making those with whom they come in contact wiser, purer, happier. <RH, June 16, 1891 par. 6>

Young men should have broad ideas, wise plans, that they may make the most of their opportunities, catch the inspiration and courage that animated the apostles. John says, "I have written unto you, young men, because ye are strong, and the word of God abideth in you, and ye have overcome the wicked one." An elevated standard is presented before the youth, and God is inviting them to come into real service for him. True-hearted young men who delight to be learners in the school of Christ, can do a great work for the Master if they will only give heed to the command of the Captain as it sounds down along the lines to our time, "Quit you like men, be strong." You are to be men who will walk humbly with God, who will stand before him in your God-given manhood, free from impurity, free from all contamination from the sensuality that is corrupting this age. You must be men who will despise all falsity and wickedness, who will dare to be true and brave, holding aloft the blood-stained banner of Prince Emmanuel. Your

talents will increase as you use them for the Master, and they will be esteemed precious by Him who has bought them with an infinite price. Do not sit down and neglect to do anything, simply because you cannot do some great thing, but do whatever your hands find to do, with thoroughness and energy. <RH, June 16, 1891 par. 7>

We each have some power of influence. Men are led to change their plans in temporal matters by the influence of others who approach them in a judicious manner, presenting reasons for such a change. Men lead others to confide in them, to trust their judgment, and to shape their course of action in a different way from that they would otherwise do, simply because of personal influence. Why not use this power of influence to persuade them in matters that pertain to their eternal interests? Use your influence in persuading men to believe the truths of the Bible. Work for God as earnestly in this matter as in things that concern this life; as you exercised your power in society in earthly things, now exercise your power to stay the tide of corruption that is flooding the world. You can save your fellow-men from leading a life of sin and unhappiness. Do not wait for better opportunities; work now, while it is called today. Just where you are, take hold of your opportunities. Those who have a heart to work will find openings all around them; for such will be praying and watching for opportunities, and when these appear, they will seize upon them, and make the most of them. The faithful improvement of small openings will prepare the way for a larger work. <RH, June 16, 1891 par. 8>

Christ is calling for volunteers to enlist under his standard, and bear the banner of the cross before the world. The church is languishing for the help of young men who will bear a courageous testimony, who will with their ardent zeal stir up the sluggish energies of God's people, and so increase the power of the Church in the world. Young men are wanted who will resist the tide of worldliness, and lift a voice of warning against taking the first steps in immorality and vice. <RH, June 16, 1891 par. 9>

But first the young men who would serve God, and give themselves to his work, must cleanse the soul temple of all impurity, and enthrone Christ in the heart; then they will be enabled to put energy into their Christian effort, and will manifest enthusiastic zeal in persuading men to be reconciled to Christ. Will not our young men respond to the invitation of Christ, and answer, "Here am I; send me"? Young men, press to the front, and identify yourselves as laborers together with Christ, taking up the work where he left it, to carry it on to its completion. <RH, June 16, 1891 par. 10>

We have a most solemn message to bear to the world, and how circumspect should be our conduct, how unblamable our example. If through our influence souls are led astray, the loss will be placed to our account. We shall not only suffer because of our own rejection of Christ, but because our impenitence encouraged others to continue in transgression. The Lord will help all who feel their need of help, who seek him earnestly for strength and divine guidance. Those who will purify their hearts by obeying the truth, will be used of God in accomplishing great good. Those who have the love of God in the heart will show it by corresponding works; for they will let their light shine forth in deeds of truth and goodness. "A city that is set on a hill cannot be hid." I appeal to you, my brethren and sisters, have root in yourselves. Let your souls be riveted to the eternal Rock. God is not mocked; he knows those that are his. Our profession of truth will not save us; we must be sanctified through the truth. Christ said, "Thy word is truth." We must study the Bible, comparing scripture with scripture. A mere reading through of the Bible will not be sufficient. The heart must be opened to understand what saith the Scriptures in regard to duty. We must have a calm, steady faith, and that moral courage which Jesus alone can impart to us, that we may be strengthened for trial, and prepared for duty. We need living faith, that we may be closely united with God; for only in this way shall we be able to make a success of the Christian life and be a blessing to others. <RH, June 16, 1891 par. 11>

June 23, 1891 Spiritual Benefit the Object of Camp-Meetings.

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By Mrs. E. G. White.
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Our camp-meetings are not conducted in a way that will result in the greatest benefit to the largest number of those who attend, and the reason for this is that spiritual interests do not have the prominence which they should have in meetings of this character. Many and varied business meetings divide the attention, and meetings for the education of workers in different departments of missionary work, claim the services of those who should devote themselves to feeding the flock of God. All these different interests are of great importance; but when they have been attended to at camp-meeting, only a small margin of time and effort remains in which to treat of the practical relation of truth to the soul. Those who come for enlightenment and strength, return to their homes little better fitted to work in their families and churches than they were before they came to the meeting. <RH, June 23, 1891 par. 1>

Many meetings are conducted in which the larger number of the people have little interest, and if they could attend all the meetings, they would go away wearied, instead of refreshed and benefited. The special branches of the work should receive attention; but they should not be allowed to monopolize the time and talent of those who are called of God to look after the spiritual interests of the people, and if they are diverted from this work of building up the children of God in the most holy faith, the camp-meeting does not meet the end for which it has been appointed. The specific object of the camp-meeting is to lead the people to discern what they must do to inherit eternal life. If the time is given up largely to the education of canvassers and workers, the spiritual standard is not elevated before the people. Many are disappointed over the failure of their expectations in gaining help from the camp-meetings, but think that the order of things cannot be changed, and that they must submit to the existing state of affairs; but decided reforms are possible and essential. Methods must be discovered, plans must be carried out, whereby the standard shall be uplifted, the people taught how they may be purified from all iniquity, and may be elevated by adherence to pure and exalted principles. <RH, June 23, 1891 par. 2>

Those who labor at camp-meeting should have an appreciation of the importance and solemnity of their work. They should not imagine that a display of oratory, a discourse made up of flashy rhetoric, spoken in a loud voice, is something essential to the salvation of souls. The minister should learn to speak in a clear, low voice, using the vocal organs in such a way that the throat and lungs will not be taxed or injured. He should cultivate a pleasing manner, and give discourses short and to the point. In this way neither minister nor people will be wearied. Some of our ministers have worn themselves out by loud speaking and long sermons, and they have been looked upon as martyrs to the cause, when they were victims of unwise habits. Brethren, your voice is a talent given you of God, by which you are to glorify you Creator. It can be put to the highest use, or perverted and abused. You can use it in such a way that the vital organs will be enfeebled and injured. Every power God has given should be used with discretion, that physical vigor may be preserved. The minister must have strength for work in the pulpit, and in the homes of those who are interested or in need of personal effort. <RH, June 23, 1891 par. 3>

The conversion of souls does not depend on the loud tone or the long discourse, but on the conviction which attends the word spoken, on the inculcation of ideas that are of vital importance in obtaining eternal life. How much better truth is appreciated when spoken in a calm, unexcited way. Ministers should feel the importance of the theme of redemption, and realizing that they are speaking to judgment-bound souls, their voices should be filled with pathos and melody, and the words of eternal life should be spoken with distinctness and impressiveness, that the people may realize the value of the truth. To preach in a hard, strained voice, pitched on a high key, is suicidal, and those who have practiced this way of speaking should cease to do it, and learn of the divine Teacher. Several of our ministers might have been alive today if they had observed the simple rules that apply to the use of the voice. Let loud speaking and long discourses cease from among us. <RH, June 23, 1891 par. 4>

Do not immediately follow one discourse with another, but let a period of rest intervene, that the truth may be fastened in the mind, and that opportunity for meditation and prayer may be given for both minister and people. In this way there will be growth in religious knowledge and experience. Bible readings should be given, and believers and unbelievers should have an opportunity to ask questions on points not fully understood. Those who profess to be advocates of truth, should ask questions that will bring forth answers that will shed light upon the present truth. If any ask questions that serve to confuse the mind, and to sow doubt and questioning, they should be advised to abstain from such questioning, that others may be brought to Christ. We must learn when to speak and when to keep silent, and learn to sow seeds of faith, to reflect light and not darkness. Special meetings should be appointed for those who are interested in the truth, and who need instruction. <RH, June 23, 1891 par. 5>

Christ is the ministers's model. How directly to the point, how well adapted to the purpose and circumstances, are Christ's words! How clear and forcible are his illustrations! His style is characterized by simplicity and solemnity. Throughout the teachings of Christ, there is nothing to justify the minister in the relation of humorous anecdotes in the pulpit. The lessons of Christ should be carefully studied, and the subjects, manner, and form of discourses should be modeled after the divine pattern. Oratorical display, flashy rhetoric, and fine gestures do not constitute a fine discourse. Many are deceived by these things, and call a man a good minister who does not deserve the name. If the simplicity of the gospel of Christ is lacking in a discourse, there is a great need that the minister learn lessons of the divine Teacher, that he may become truly wise. The minister must have his heart melted by the love of Christ, and his words must be full of divine power. He must lift up Jesus, making him the center of attraction, the source of all power. The truth as it is in Jesus will be efficacious in converting souls to God. The holy truth is always to be presented in its true simplicity; for in this time, when the end of all things is at hand, the way of the Lord is to be prepared, the third angel's message is to lighten the earth with its glory. <RH, June 23, 1891 par. 6>

The greatest Teacher the world ever knew, educated those who came to him in the simplest way. Sometimes he

taught them, sitting among them on the mountain side; sometimes walking with them by the sea or way, he revealed to them the mysteries of the kingdom of God. He did not sermonize as men do today. In intensely earnest tones he assured them of the truths of the life to come, of the way of salvation. The Jews did not expect the Messiah to come as a teacher, but as a temporal king, to sit upon the throne of David; and if they had spoken the unbelief of their hearts, they would have scoffed at the idea of his Messiahship. And yet some believed on him, even among the chiefs and rulers. Nicodemus voiced the sentiments of many when he said, "Rabbi, we know that thou art a teacher come from God; for no man can do these miracles that thou doest, except God be with him." <RH, June 23, 1891 par. 7>

If the man who feels himself called of God to be a minister will abase himself and learn of Christ, he will become a true teacher. This is what we need in our camp-meetings,--a ministry vivified with the Holy Ghost. There must be less sermonizing, and more tact to educate the people in practical religion. The people must be impressed with the fact that Jesus is salvation to all who believe in him. "God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." There are grand themes on which the gospel minister may dwell. Jesus has said, "He that believeth on the Son hath everlasting life." <RH, June 23, 1891 par. 8>

If the minister's lips are touched with a coal from off the altar, he will lift up Jesus as the sinner's only hope. When the heart of the speaker is sanctified through the truth, his words will be living realities to himself and to others; for those who hear him will know that he has been with God, and drawn near to him in fervent, effectual prayer. The Holy Spirit has fallen upon him, and his soul has felt the vital, heavenly fire, and he will be able to compare spiritual things with spiritual, and to tear down the strongholds of the enemy. Hearts will be broken by his presentation of the love of God, and many will inquire, "What must I do to be saved?" <RH, June 23, 1891 par. 9>

The minister who is ready to engage in frivolous conversation, ready to jest and laugh, does not realize the sacred obligations resting upon him, and if goes from such an exercise to the pulpit, the Lord cannot stand by his side to bless him. The Lord cannot be a hammer to break the flinty rock in pieces; the man stands alone. If the people are in any way affected, it is not due to the efforts of the ministers, but in answer to their own prayers. If they have felt their need, if they have besought God for a blessing, by drawing nigh to him, then God has fulfilled his word and drawn nigh to them. If the people have friends for whom they have carried a burden, and these friends turn to God in true contrition of heart, the credit does not belong to the Christless discourse; for God has set other influences at work to change the heart and convert the soul. O that all our ministers might be indeed the ambassadors of Christ! <RH, June 23, 1891 par. 10>

Flowery discourses will not be sufficient to feed the soul of the famishing child of God. The following desire will give a voice to the longing of many a heart that is fed on what are called "smart sermons." An intelligent man remarked, "O that my pastor would give me something besides pretty flowers, and brilliant periods, and intellectual treats! My soul is famishing for the bread of life. I long for something simple and nourishing and scriptural." Daniel Webster gave utterance to these forcible words: "If clergymen in our day would return to the simplicity of gospel truth, and preach more to individuals and less to the crowd, there would not be so much complaint of the decline of true religion. Many of the ministers of the present day take their text from St. Paul, and preach from the newspapers. When they do so, I prefer to enjoy my own thoughts, rather than listen. I want my pastor to come to me in the Spirit of the gospel, saying, 'You are mortal. Your probation is brief, your work must be done speedily. . . You are hastening to the bar of God. The Judge standeth before the door.'" <RH, June 23, 1891 par. 11>

June 30, 1891 Spiritual Advancement the Object of Camp-Meetings. - No 2.

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By Mrs. E. G. White.
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In giving Timothy instruction, Paul exhorted him to "preach the word." He said, "Thou therefore, my son, be strong in the grace that is in Christ Jesus. And the things that thou hast heard of me among many witnesses, the same commit thou to faithful men, who shall be able to teach others also. Thou therefore endure hardness, as a good soldier of Jesus Christ." The apostle presented before Timothy certain principles which he was to observe and teach, and then he declared, "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, June 30, 1891 par. 1>

The various points of truth are not all equally appropriate to be presented to a congregation at any one time. Even Jesus said to his disciples, who had been with him for three years, "I have yet many things to say unto you, but ye cannot bear them now." We must endeavor to present the truth as the people are prepared to hear it and to appreciate its

value. The Spirit of God is working upon the minds and hearts of men, and we are to work in harmony with it. Of some truths they already have a knowledge; there are some in which they are interested, of which they are ready to learn more. Show them the deep significance of these truths, and their relation to others which they do not understand. Thus you will arouse a desire for greater light. This was Paul's manner of labor. It is "rightly dividing the word of truth."

<RH, June 30, 1891 par. 2>

"Flee also youthful lusts: but follow righteousness, faith, charity, peace, with them that call on the Lord out of a pure heart. But foolish and unlearned questions avoid, knowing that they do gender strifes. And the servant of the Lord must not strive; but be gentle unto all men, apt to teach, patient; in meekness instructing those that oppose themselves; if God peradventure will give them repentance to the acknowledging of the truth; and that they may recover themselves out of the snare of the Devil, who are taken captive by him at his will." <RH, June 30, 1891 par. 3>

The words addressed to Timothy are addressed to all ministers; and would it not be well if they would become doers of these words? Paul says, "The things that thou hast heard of me among many witnesses, the same commit thou to faithful men, who shall be able to teach others also." The instruction given to Timothy was deemed of great importance, and not to be lost, but was to be communicated to faithful men who would disseminate the light, and spread abroad a knowledge of the principles of truth. My ministering brethren, you are to learn the same lessons, for these are the words of Christ through Paul, given for your instruction and admonition. "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." "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." No part of the minister's duty is to be neglected. He is to preach the word, not the opinions of men. He is to labor with individuals, to visit families, not simply to talk of the commonplace happenings, but of things of eternal interest, praying with them, and teaching in all simplicity the truth of God. <RH, June 30, 1891 par. 4>

The State camp-meetings are not as efficient as they should be in bringing about spiritual advancement, because many matters pertaining to temporal earthly things are brought in to occupy the mind. That which relates to business should be reserved to be attended to by those who are appointed to give attention to these matters. And as far as possible these business matters should be brought before the churches at some other time. <RH, June 30, 1891 par. 5>

Instruction in regard to conducting the Sabbath-school should to a large degree be given in the home churches; for the labor can be made more direct and the results will be more permanent if instruction is given at home. This work does not require the services of the ministers; they should be free to attend to the spiritual interests of the people. They are to teach others what to do. They must instruct the people as to how to come to the Lord, and how to lead others to him. There must be time for heart-searching, for soul-culture. When the mind is occupied with all these matters of business, there must necessarily be a dearth of spiritual power. Personal piety, true faith, and heart holiness are not kept before the mind until the people realize their importance. We must have the power of God with us in our camp-meetings, or we shall not be able to prevail against the enemy of souls. Christ says, "Without me ye can do nothing." Those who gather at camp-meetings must be impressed with the fact that the object of our meetings is to attain to a higher Christian experience, to advance in the knowledge of God, to become strengthened with spiritual vigor; and unless we realize this, the meetings will be fruitless to us. <RH, June 30, 1891 par. 6>

The ministers need to humble their souls before God, and cleanse the soul-temple of every moral and spiritual defilement, that they may attain unto the likeness of Christ in spirit and character, and know how to watch for souls. This they can never do without the impartation of the divine nature and Spirit. Love must be the abiding principle of the soul that would win others to Christ. But how little love is there for God, or for man formed in his image. <RH, June 30, 1891 par. 7>

When man is a partaker of the divine nature, the love of Jesus will be an abiding principle in the soul, and self and its peculiarities will not be exhibited. But it is sad to see those who should be vessels unto honor, indulging in the gratification of the lower nature, and walking in paths that conscience condemns. The corruption within unites with the corruption without, and men professing to be followers of Christ, fall to a low level, always mourning over their shortcomings, but never overcoming, and bruising Satan under their feet. Guilt and condemnation constantly enshroud the soul, and the cry of such might well be, "O wretched man that I am, who shall deliver me from the body of this death?" Through indulgence in sin, self-respect is destroyed; and when that is gone, respect for others is lessened, because we are under the impression that others are as unrighteous as we are ourselves. <RH, June 30, 1891 par. 8>

At our yearly convocations these things should be set before the people, and they should be encouraged to hope in the Lord, for he says, "When ye shall search for me with all your heart," "I will be found of you." The standard should be elevated, and the preaching should be of a more spiritual character, that the people may see the reason of their weakness and unhappiness. Many are unhappy because they are unholy. Purity of heart, innocence of mind, only can be

truly blessed of God. When sin is cherished in the heart, there can be nothing but unhappiness in the end; and the sin which leads to the most unhappy results is pride of heart, the lack of Christ-like sympathy and love. <RH, June 30, 1891 par. 9>

Many are satisfied with business activity in the cause of God, while their hearts are destitute of love and compassion one for another. They know nothing of the tender sympathy that dwelt in the bosom of Jesus, and unless their characters are transformed, unless the heart is made tender, and they become partakers of the divine nature, they will make grave blunders, and fail to become inhabitants of heaven. Those who are holding responsible positions need to drink deep at the fountain of Christ's love, that their hearts may be made kind and their actions considerate. By his word, by the testimonies of his Spirit, God is appealing to his people both early and late, urging them to the attainment of the divine ideal. It was for this end that Christ took human nature upon himself. The elevation of man is the object of the plan of salvation. This elevation of character is to be reached through the merit and grace of Christ. We are continually to behold him, to meditate on the grace of his character, to contemplate his love; and by beholding, we shall become changed. <RH, June 30, 1891 par. 10>

When Moses besought God to show him his glory, 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." It grieves the heart of God, as our Father, to let justice smite. He "suffereth long and is kind." While men are hard-hearted, condemnatory, and willing to abandon the one who needs help that his soul may be saved from death, the Father, with heart filled with love for the sinner, opens his arms, and says, "Child, come back to me." If the Lord were not full of mercy and abundant in goodness, we should not be the subjects of his grace and love today. He pardons abundantly. He entreats the sinner to confess his sin, to come to him and accept forgiveness. <RH, June 30, 1891 par. 11>

And yet, with the lessons of Christ's life before them, how many who claim to be his followers, fail to be tender-hearted, forgiving, and full of love and compassion. In the hardness of their own hearts, in the iron-like stubbornness of their own will, they wound and bruise the souls for whom Christ has died. If they think a brother has erred, they are severe toward him, not remembering that they themselves are in constant need of God's mercy. They pass lightly over things in themselves that are grievous in the sight of God, but censure without mercy those whom they think blamable. How differently does God deal with the sinner; he forgives transgression and sin. He loved us, and gave himself for us. What does it mean that such hardness of heart is manifested among the professed children of God? It is an offense to God; for it misrepresents his character. <RH, June 30, 1891 par. 12>

"God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." It was the love of God that gave Christ to the world, that he might draw all men unto himself. It is for this end that the Spirit is striving with human hearts, that their hardness may be melted away, that they may be purified, ennobled, refined. God would have us of the same mind as was Christ, that we may be fitted for eternal life, and be the sons and daughters of God. When men in connection with the work of God manifest severity, hardness of heart, showing a lack of sympathy and love, they make it evident that Satan is molding them after his own order. The leaven of unrighteousness is working in them, and the loss of souls will result from their unchristian course. My brethren, all this coldness, this hardness of heart, must be put away. When the gold of love is sought for, when the divine nature is imparted to you, men will see a love which is impartial, pure, elevated, and fervent, and the fruits of pure and undefiled religion will appear. To manifest affection in kindly words, in acts of tender consideration, will not then be looked upon as weak and unmanly, but brethren will press together, and bear testimony to the world that the religion of Christ is of divine origin. <RH, June 30, 1891 par. 13>

July 7, 1891 Spiritual Advancement the Object of Camp-Meetings. - No. 3.

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By Mrs. E. G. White.
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The things most essential to be taught at our camp-meetings are those that will most tend to the spiritual advancement of the people. The order that has come in, and has almost imperceptibly molded the character of the meetings, giving them more of a business influence than a spiritual influence, must be changed. The important truths of practical godliness must be presented. The people must be made to realize that faith and love must be brought into the soul; for it is the exercise of these graces that will give the proper training to the soul. Christ must be formed within, the hope of glory. These things must be taught, line upon line, and precept upon precept, here a little and there a little. The holiness

and consecration which Christ requires of his followers, must ever be kept before the mind. <RH, July 7, 1891 par. 1>

The greater the simplicity of our faith, and the more earnest and loving our trust, the more constant will be our peace in Christ. We shall have to fight the good fight of faith again and again; for we wrestle not against flesh and blood, but against principalities and powers, against the rulers of the darkness of this world, "against wicked spirits in high places." We must put away all slothfulness in the work, and strive to run the Christian race, that we may win the prize, the immortal crown of glory. We must come to the Lord in faith, that he may fulfill his promises to us; for the clean heart, the unselfish spirit, are the gracious gifts of God; it is his Spirit that makes us new creatures in Christ Jesus. The word of God leaves the responsibility of our ruin at our own door; everything depends upon our obedience or disobedience. <RH, July 7, 1891 par. 2>

We must have all of Christ, and none of self; then the promises will be fully ours, and the heavenly inspiration will enter and take possession of the soul. The soul-temple will then be fully cleansed from its defilement. Pure and undefiled religion will then be found in the heart; this is the life of God in the soul, and it will be made manifest by good works. The condition upon which we shall receive an increase of grace is that we improve upon that already bestowed; for faith and works go together. There must be no resisting of the Spirit of God, as there has been in the past, but we must lay hold of eternal realities. The forgiveness of sins is promised to him who repents; but if those who have resisted the Spirit of God, who have given wrong impressions of the character of God, do not repent, their names will be blotted out of the book of life. <RH, July 7, 1891 par. 3>

The hand of God is stretched out to save his people from sinking into the formal, Christless state into which the Jewish nation sank; to slight the means which God has ordained for this purpose, is to slight Jesus. The soul that would be saved must co-operate with God in the work of salvation; the human and the divine must unite in faith and practice. If we would have pardon, we must confess our sins, and believe in the mercy of God. What should our Christian life and character be, since God has given us such wonderful light, illuminating the way to heaven. What constant zeal, what prayerful watchfulness, should mark our Christian course. Jesus says, "Strive to enter in at the strait gate; for many, I say unto you, will seek to enter in, and shall not be able." But though the way is so strait, there is no need of despair, if we listen to the voice of God, and obey him instead of our own unsanctified impulses. Christ has said, "My grace is sufficient for thee." His strength is made perfect in weakness. <RH, July 7, 1891 par. 4>

There has been marked presumption manifested by those who claim to be the children of God. O, how much better to pass the time of our sojourning here in fear,--not in fear that the power of God is not sufficient for us, not that one of his good promises may fail; but in fear of our own sinful hearts. "Fear, lest, a promise being left us of entering into his rest, any of you should seem to come short of it." We must lift the standard higher, and still higher, and in and through the grace of Christ we must attain unto it. We must regard the Bible as addressed to us personally; and as we take heed to the words of God, they will be a safeguard to us against the enemy. <RH, July 7, 1891 par. 5>

The religion of many is altogether too comfortable, too easy. They seem to think that if they copy the life of their neighbors, they will be safe. I tell you, we are not safe in copying any one but Jesus. Christ is the way, the truth, and the life. Thank God, probation is not ended, and we are prisoners of hope. There is need of a daily self-examination, daily humiliation, daily learning at the foot of the cross. It is essential that we feel our need, our short-comings, our failures, and trust fully in Christ. Then we shall be able to show forth the praises of Him who has called us out of darkness into His marvelous light. <RH, July 7, 1891 par. 6>

We must take every justifiable means of bringing the light of truth before the people. The press must be utilized, and every advertising medium employed that will call attention to our work. Let not this be regarded as unessential. On every corner you may see placards and notices calling the minds of the people to various things that are going on, some of them of the most objectionable nature; and shall those who have the light of life fail to place it where men can have access to it? Shall we hide the light under a bushel? To as great an extent as possible let the important discourses given at our camp-meetings be published in the papers; for in this way precious light may be shed on the pathway of many who sit in darkness. <RH, July 7, 1891 par. 7>

Many regard us as the unbelieving Jews regarded Paul,--as trying to press our views upon the attention of others. But can we be too urgent in bringing the light of life before perishing men? If we have the most solemn truth ever given to the world, why should we not be in earnest? Why should we not use every endeavor to persuade men to lift the cross, to bear the reproach for Christ's sake, that they may have eternal life? <RH, July 7, 1891 par. 8>

Put your light on a candlestick, that it may give light to all that are in the house. Many are praying, and asking the Lord to show them what is truth. If the truth has been revealed to us, we are to make it so plain to others that the honest in heart may recognize it and rejoice in its bright rays. Nathanael prayed that he might know whether or not the man announced by John the Baptist as the Messiah was indeed the Lamb of God that taketh away the sin of the world. While he was laying his perplexities before God, and asking for light, Philip called him, and in earnest, joyful tones

exclaimed, "We have found him, of whom Moses in the law, and the prophets, did write, Jesus of Nazareth, the son of Joseph." But Nathanael was prejudiced against the Nazarenes; through the influence of false teaching, unbelief arose in his heart, and he asked, "Can there any good thing come out of Nazareth?" Philip did not try to combat his prejudice and unbelief. He said, "Come and see." Philip was wise, for as soon as Nathanael saw Jesus, he was convinced that Philip was right. His unbelief was swept away, and faith, firm, strong, and abiding, took possession of his soul. Jesus commended the trusting faith of Nathanael. <RH, July 7, 1891 par. 9>

There are many in the same position as was Nathanael. They are prejudiced and unbelieving because they have never come in contact with the truth or the people who hold it, and it will need but an attendance on a meeting full of the Spirit of Christ to sweep away their unbelief. No matter what we have to meet, what opposition, what efforts to turn souls away from the truth of heavenly origin, we must give publicity to our faith, that honest souls may see and hear and be convinced for themselves. Our work is to say as did Philip, "Come and see." We must not put our light under a bushel, but on a candlestick, that it may give light to all that are in the house. We hold no doctrine that we wish to hide. To those have been educated to keep the first day of the week as a sacred day, the most objectionable feature of our faith is the Sabbath of the fourth commandment. But does not God's word declare that the seventh day is the Sabbath of the Lord thy God? and although it is not an easy matter to make the required change from the first to the seventh day, this change must be made. It involves a cross; it clashes with the precepts and practices of men. Learned men have taught the people till they are full of unbelief and prejudice; and yet we must say to these people, "Come and see." God requires us to proclaim the truth, and let it discover error. <RH, July 7, 1891 par. 10>

The third angel is represented as following the first and second angels, and crying with a loud voice, "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. . . . Here is the patience of the saints: here are they that keep the commandments of God, and the faith of Jesus." Shall not we who read these threatenings, and who believe the word of God, give the warning to a world lying in darkness? The angels are represented as flying in the midst of heaven, uttering a solemn proclamation. Their voices are not heard by the inhabitants of earth, save through the people who carry forward the work as the messengers of God. Those who search the Scriptures understand the messages given by the angels, and take up the cry, proclaiming the warning to the world. The three messages for this time are of most solemn import, and it is of the greatest consequence to those who hear whether or not they act upon the light given. <RH, July 7, 1891 par. 11>

God calls upon his faithful watchmen who see the danger, to lift up the cry, "The morning cometh, and also the night." It is the work of every soul who understands Bible truth for this time, to unite, his voice with the messengers in proclaiming the message, in pushing the triumphs of the cross. The truth must be presented in its simplicity, and laid out in clear lines. We are in no case to hide our light under a bushel, as if ashamed of it. We have nothing of which to be ashamed; the commandments of God are to be honored above the traditions and commandments of men. <RH, July 7, 1891 par. 12>

Then, brethren, use wisely the precious light that God has given, presenting it to the people in the meekness and gentleness of Christ. Meet the prejudice of the people with an invitation such as Philip gave Nathanael, --"Come and see." Say, "If Seventh-day Adventists have the truth, and can prove it so from the oracles of God, you do not wish to be found fighting against God." We are to be bodies of light, proclaiming Christ and his love to the people, and presenting all our doctrines in their true relation to this important theme. <RH, July 7, 1891 par. 13>

We must expect to meet opposition and unbelief. The truth has always had to meet these elements. In the days of Christ, the scribes and Pharisees were filled with opposition to his work. When it was declared that "God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life," they were as full of criticism and prejudice at this statement as are the people today when they hear the doctrines held by the Seventh-day Adventists. We shall have to meet people as full of hatred to our work as were the priests and rulers in the days of Christ to his work. <RH, July 7, 1891 par. 14>

It is our duty, however, to diffuse light in every direction, and lay out in clear lines what the sinner must do in order to obtain eternal life. The words of Christ jarred upon the prejudices of Nicodemus. He had been educated to believe that the Jews were the people to whom, as the descendants of Abraham, came the exclusive privileges of the gospel. All outside the Jewish nation were the subjects of wrath and condemnation. He had acknowledged that Christ was a teacher from God, but to be told that God's love was toward all men, that the mercy of God was for all who believed in Christ, was to him a new revelation. O that men could understand that long years of custom and tradition do not convert error into truth! Salvation is for all who believe, and there is no respect of persons or nations with God. The truth must be made to appear before men, whether they will hear or whether they will forbear. We must preach Christ and him crucified, and return to the old paths, and lead others in the good way. We must lift up Jesus and let self sink out of sight, that Christ may draw to himself the souls for whom he has died. <RH, July 7, 1891 par. 15>

July 14, 1891 Spiritual Advancement the Object of Camp-Meetings. - No. 4.

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By Mrs. E. G. White.
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In the sermon on the mount, Christ said to his disciples, "Ye are the light of the world. A city that is set on a hill cannot be hid. Neither do men light a candle, and put it under a bushel, but on a candlestick; and it giveth light unto all that are in the house. Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven." If our camp-meetings are conducted as they should be, they will indeed be a light in the world. It is not wisdom to locate them in some far-away place, difficult of access. As I have come upon camp grounds located several miles from a city, I have been pained at heart, and have said to myself, "A city that is set on a hill cannot be hid. Neither do men light a candle, and put it under a bushel, but on a candlestick; and it giveth light unto all that are in the house." <RH, July 14, 1891 par. 1>

The camp-meetings should be moved from place to place, and not located at the same city or town more than twice or three times. They should be conducted in such a way that much good may be accomplished, and the truth properly presented and represented by those who believe it. Whatever manifests the Lord Jesus Christ to the world is light. There are many honest souls who are in darkness; they have confused ideas as to what the Scriptures teach; and if the lessons of Christ, the truths of the Bible, in their simplicity, are placed before them, they will recognize the light and rejoice in it. Their perplexities will vanish before the light of the truth as dew before the morning sun. Their conceptions of Bible truth will be expanded, and the revelation of God in Christ will come to them, showing them the depth, breadth, and height of divine and spiritual mystery that they did not discern before, that cannot be explained, but only exemplified in Christ-like character. The world in its wisdom knows not God; for the wisdom among men is not drawn from the great Source of all light and wisdom. The world cannot see the beauty, the loveliness, goodness, and holiness, of divine truth. And in order that men may understand it, there must be a channel through which it shall come to the world. The Saviour has constituted the church that channel; for he has said, "Ye are the light of the world." The professed follower of Christ is under the most solemn obligation to let his light shine that Jesus may be made manifest to the world. Christ has revealed himself to us that we may reveal him to others. <RH, July 14, 1891 par. 2>

The presidents of Conferences, the ministers of the churches, should give themselves to the spiritual interests of the people, and should be excused from the mechanical labor attendant on the camp-meeting. The ministers should not be wearied out, but should feel refreshed and be in a cheerful frame of mind; for this is essential to the best good of the meetings. They should be able to speak words of cheer and courage, and drop seeds of spiritual truth into the soil of honest hearts, to spring up and bear precious fruit. The Lord has let his light shine upon us that we may impart it to others. Ye are laborers together with God. There are men and women who are following the Saviour according to the best light they have, and the light of advanced truth will be brought before these honest souls. Some will turn their feet away from the Sabbath, and maintain their loyalty to God. <RH, July 14, 1891 par. 3>

Those who labor at camp-meeting should frequently engage in prayer and counsel together, that they may labor intelligently. The practical lessons of Christ are to be often repeated. Christ and his righteousness are to be so blended with the third angel's message that the whole world may be lightened with his glory. All should have a personal, experimental knowledge of what Jesus may be to them, or they cannot proclaim the truth as it is in Jesus. Personal faith in the efficacy of the blood of Christ in our own behalf, gives "peace and assurance forever." In the time of trouble and test, we shall fear no evil; for who can lay anything to the charge of God's elect? The Lord justifies them for the sake of Christ, who gave his precious blood for their redemption. <RH, July 14, 1891 par. 4>

We must walk and act in obedience to God, in harmony with his plan for the salvation of the world. No soul can be saved in disobedience. There is great danger of losing our interest in one another, losing our love for those for whom Christ died, because we do not live in the light of the Sun of righteousness. Brethren, shall we manifest cold indifference toward those whom we know to be in ignorance of the truth that is to make them wise unto salvation? If our own hearts were touched with his divine love, hearts would be melted with the love of Christ, but it is impossible to communicate to others that of which we have no experimental knowledge. This hard-heartedness is of Satan. There are many ways in which he works. He seeks to make men who claim to believe the truth, faithless, loveless, proud, selfish, haughty, tyrannical. He well knows that those who possess such characteristics can never be a savor of life unto life. They exert no fragrant influence, but rather wound and bruise the souls of those whom they might relieve and comfort. <RH, July 14, 1891 par. 5>

God would have every soul copy the pattern; as he was in the world, so are his followers to be. It is not in the order of God that men should be harsh, unsympathetic, without the grace of love and patience, without true affection for others. Paul says, "Now I Paul myself beseech you by the meekness and gentleness of Christ." Said Job, "Did not I weep for him that was in trouble? Was not my soul grieved for the poor?" We only can let our light shine to the glory of God when we manifest the goodness and mercy of Christ, not only toward those who please us, but toward those who are faulty and erring and sinful. Let all our works be wrought in God, and if we have unamiable traits of character, let us overcome these unsavory representatives, and cease to dishonor God and bring the truth into disrepute. <RH, July 14, 1891 par. 6>

Our ministers and teachers should seek to represent the love of Christ to a fallen world. The discourses at our camp-meetings should not be of an oratorical character altogether, for they will be then as the offering of Cain, without the blood of Christ to make them acceptable to Heaven. They should show how God has manifested his hatred of sin and his love for the sinner. Is there any love in the whole world that bears comparison with the love that God has manifested to a lost world? God has commended his love toward us in that he has given all heaven in one gift, even in the gift of his only begotten and well-beloved Son. The love of God is to be brought before the people. With hearts melted into tenderness, let the words of God be spoken to the people. Let the messages of truth go to all the highways and by-ways of the earth, and let those who are in error be treated with the gentleness of Christ. If those with whom you are laboring do not immediately and readily grasp the truth, do not censure, do not criticise and condemn, but ever remember that you are to represent Christ in his meekness and gentleness and love. Then you will be indeed a laborer together with God, teaching the truth as it is in Jesus; and every soul won to Christ will be a star in the crown of your rejoicing. <RH, July 14, 1891 par. 7>

Though you should meet with the bitterest opposition, do not denounce your opponents. They may think as did Paul, that they are doing God service, and to such we must manifest patience, meekness, long-suffering. This is the only way in which we can be a savor of life unto life. Let us not feel that we have heavy trials to bear, severe conflicts to endure, in representing unpopular truth. Think of Jesus and what he has suffered for you, and be silent. Make no complaint, speak no word of murmuring, let no thought of reproach or discontent enter your mind, even when abused and falsely accused. Take a straightforward course, "having your conversation honest among the Gentiles: that, whereas they speak against you as evil-doers, they may be your good works, which they shall behold, glorify God in the day of visitation." "Not rendering evil for evil, or railing for railing: but contrariwise blessing; knowing that ye are thereunto called, that ye should inherit a blessing. For he that will love life, and see good days, let him refrain his tongue from evil, and his lips that they speak no guile: let him eschew evil, and do good; let him seek peace, and ensue it. For the eyes of the Lord are over the righteous, and his ears are open unto their prayers; but the face of the Lord is against them that do evil. And who is he that will harm you, if ye be followers of that which is good? But and if ye suffer for righteousness' sake, happy are ye: and be not afraid of their terror, neither be troubled; 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, July 14, 1891 par. 8>

You should conduct yourself with meekness to those who are in error, for were you not recently in blindness in your sins? and because of the patience of Christ should you not be tender and patient to others? The apostle exhorts us to "be pitiful, be courteous." God has given us many admonitions to manifest great kindness toward those who oppose us, lest we balance a soul in the wrong direction. Our life must be hid with Christ in God, we must know Christ personally; for this is eternal life, to know God and Jesus Christ; then only can we rightly represent him to the world. Let the prayer constantly ascend, "Lord, teach me how to do as Jesus would do, were he in my place." Wherever we are, we must let our light shine forth to the glory of God in good works. This is the great, important interest of our life. <RH, July 14, 1891 par. 9>

Those who keep in a prayerful frame of mind, will be able to speak a word in season to those who are brought within the sphere of their influence; for God will give wisdom whereby they may serve the Lord Jesus. "When wisdom entereth into thine heart, and knowledge is pleasant unto thy soul; discretion shall preserve thee, understanding shall keep thee." You will open your mouth with wisdom, and in your tongue will be the law of kindness. If those who claim to be Christians will heed the words of Christ, all who come in contact with them will acknowledge that they have been with Jesus and have learned of him. They will represent Christ, and eternal things will be the theme of thought and conversation. The realities of eternity will be brought near. They will watch for souls as they that must give an account. To watch for souls means more than many seem to think; it means to go out and search for the lost sheep of the house of Israel. <RH, July 14, 1891 par. 10>

Simple faith in the atoning blood can save my soul; and with John, I must call the attention of all to the Lamb of God, which taketh away the sin of the world. Jesus has saved me, though I had nothing to present to him, and could only say,

"In my hand no price I bring,
Simply to thy cross I cling." <RH, July 14, 1891 par. 11>

Never did a sinner seek the Savior with the whole heart, but that the Saviour was found of him. Every soul who trusts in Jesus can say, -

"Jesus as I am, Thou wilt receive,
Wilt welcome, pardon, cleanse, relieve;
Because thy promise I believe,
O Lamb of God, I come, I come." <RH, July 14, 1891 par. 12>

We may claim the blessed assurance, "I have blotted out, as a thick cloud, thy transgressions." Thy "sins, which are many, are forgiven." O, how precious, how refreshing, is the sunlight of God's love! The sinner may look upon his sin-stained life, and say, "Who is he that condemneth? It is Christ that died." "When sin abounded, grace did much more abound." Christ, the Restorer, plants a new principle of life in the soul, and that plant grows and produces fruit. The grace of Christ purifies while it pardons, and fits men for a holy heaven. We are to grow in grace and in the knowledge of our Lord Jesus Christ, until we reach the full stature of men and women in Christ. <RH, July 14, 1891 par. 13>

O that we might all reach the high standard which God has set before us, and no longer remain dwarfs in the religious life! What beams of light would be reflected to the world in good works, if we should become light-bearers such as God would have us! How many would respond to the light, and in their turn become channels of light to others. In place of standing still, go forward. Instead of complaining, rejoice that Christ has made ample provision for your salvation. It is always hard to do the work of God when you leave Christ out of your experience. Jesus says, "Without me ye can do nothing:" but through Christ who strengtheneth us, we can do all things. <RH, July 14, 1891 par. 14>

I appeal to the presidents of Conferences and to ministers and workers in the cause, to arise by faith and be diligent, valiant workers with God. Every believer must be energized by the Spirit of Christ, and reach the people through the power of God. The Saviour is not in Joseph's new tomb; he has risen from the sepulcher, and has ascended into heaven to be our surety, to plead the merits of his blood in our behalf. We have a living Saviour to carry forward his own work upon the earth. We are not to work alone. The ministers of God must not only preach in the pulpit, but must come in personal contact with the people. Personal labor must be put forth, that souls may be rescued from the snare of the enemy. Then let us work in all earnestness and faith, and we shall reap a blessed harvest. <RH, July 14, 1891 par. 15>

July 21, 1891 At Willis, Mich.

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By Mrs. E. G. White.
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In response to an urgent call from the brethren who had been laboring in Willis, Mich., I left Battle Creek April 3, in company with sister E. S. Lane, for that place. The Lord had opened the hearts of a goodly number to receive and obey the truth. A church of forty-seven members had been organized, and a neat house of worship built, which is nearly free from debt. This is, I think, the first meeting-house erected in that place. Since this was begun, the Methodists have begun a house of worship for themselves. <RH, July 21, 1891 par. 1>

I was pleased to meet for the first time those who had newly come to the faith here. On Sabbath, at eleven o'clock, I spoke from John 14; and while seeking to feed the flock of God, my own soul was blessed. In the afternoon, Elder Van Horn gave a short discourse, followed by a social meeting. Forty-five testimonies were borne, and the freedom of God's Spirit was with us. Men and women recently brought to the truth were there as cheerful witnesses for Christ. They are henceforth to be servants of Christ, laborers for God, working with him for others, and fighting the good fight of faith in their own lives. <RH, July 21, 1891 par. 2>

My heart was rejoiced to see among the converts so many young men and women, with hearts softened and subdued by the love of Jesus, acknowledging the good work wrought by God for their souls. It was indeed a precious season. "With the heart man believeth unto righteousness; and with the mouth confession is made unto salvation." God forbid that these souls should ever lose the ardor of their first love, that a strange coldness, through pride and love of the world, should take possession of their minds and hearts. <RH, July 21, 1891 par. 3>

It is essential that these who have newly come to the faith should have a sense of their obligation to God, who has called them to a knowledge of the truth, and filled their hearts with his sacred peace, that they may exert a sanctifying influence over all with whom they associate. "Ye are my witnesses, saith the Lord." To every one God has committed a work, to make known his salvation to the world. In true religion there is nothing selfish or exclusive. The gospel of Christ is diffusive and aggressive. It is described as the salt of the earth, the transforming leaven, the light which shineth in darkness. It is impossible for one to retain the favor and love of God, and enjoy communion with him, and still feel no responsibility for the souls for whom Christ died, who are in error and darkness, perishing in their sins. If those who profess to be followers of Christ neglect to shine as lights in the world, the vital power will leave them, and they will become cold and Christless. The spell of indifference will be upon them, a death-like sluggishness of soul, which will make them bodies of death instead of living representatives of Jesus. Every one must lift the cross, and in modesty, meekness, and lowliness of mind, take up his God-given duties, engaging in personal effort for those around him who need help and light. All who accept these duties will have a rich and varied experience, their own hearts will glow with fervor, and they will be strengthened and stimulated to renewed, persevering efforts to work out their own salvation with fear and trembling, because it is God that worketh in them both to will and to do of his good pleasure.

<RH, July 21, 1891 par. 4>

On Sunday, at 10 A.M., the house was filled to its utmost capacity, and all listened with the deepest interest to the dedicatory address given by Elder Van Horn. At 3 P.M. I spoke with much freedom upon the perfect harmony of the law and the gospel. My text was Luke 10:25-28. Elder Van Horn spoke again in the evening to a full house. <RH, July 21, 1891 par. 5>

Several here are deeply moved by the Spirit of God. Will they follow the Master, who says, "I am the way, the truth, and the life"? Will they be doers of the word, and not hearers only? Will they accept the invitation of Christ? "Come unto me, all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls. For my yoke is easy, and my burden is light." "Every one that hath forsaken houses, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my name's sake, shall receive a hundredfold, and shall inherit everlasting life." "Why call ye me, Lord, Lord, and do not the things which I say? Whosoever cometh to me, and heareth my sayings, and doeth them, I will show you to whom he is like: he is like a man which built a house, and digged deep, and laid the foundation on a rock: and when the flood arose, the stream beat vehemently upon that house, and could not shake it; for it was founded upon a rock. But he that heareth, and doeth not, is like a man that without a foundation built a house upon the earth; against which the stream did beat vehemently, and immediately it fell; and the ruin of that house was great." <RH, July 21, 1891 par. 6>

No one can safely remain in a neutral position. "Ye are not your own," "ye are bought with a price." You belong to God. Jesus has paid the purchase money for your redemption, and he requires of you whole-hearted service. He has a right to your service, even to the full extent of your capabilities, for his own honor and glory. There is a cross lying directly in your pathway, and you must lift it if you would follow Jesus and be indeed his disciples. Pride must be uprooted, self must die, every wrong must be made right. Redeemed by the blood of the Lamb, through his boundless mercy and love, manifested in the sacrifice of his own precious life! O! let no one plead for self-indulgence. <RH, July 21, 1891 par. 7>

Fathers and mothers who are convinced of the precious truth revealed in the oracles of God, hesitate not for a moment, but decide to obey God, even if it be at the sacrifice of every idol. Let your children and your neighbors see that you consider nothing too dear to give up for the truth. Do not in a single instance encourage selfishness and pride in your children. Let the work of reformation go on in your own hearts, and by precept and example educate your children to give all to Jesus, to die to pride, to overcome, day by day, every temptation. Let all who are convicted by the light of the truth, cherish every ray of light which comes from the Source of all light. Do not hesitate to decide from the weight of evidence. Do not enlist on the side of error, but wholly and entirely on the side of truth. "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." Who will comply with the conditions? Who in Willis will become indeed members of the royal family, children of the Heavenly King? <RH, July 21, 1891 par. 8>

The grand edifices and magnificent churches that are multiplying in the world, are only making more distinct the line of demarkation between the rich and the poor. There is God-dishonoring pride and selfishness in the members of the fashionable churches. They demand a religion that is more "refined," more pleasing to the worldly element, than the humble precepts of the lowly Nazarene. There is no place in these costly edifices for the poor, the oppressed, no chance for them to obtain the relief that Jesus came from heaven to bring. Above the portals of these extravagant churches might be written, "For display. There is no place for God's poor here." The spirit of piety and humble religion is unable to survive in these display churches; for the people do not want to have their sins of pride and dishonesty set before them. They have no ears to hear the truth while their hearts are opposed to it. They are moral icebergs. How much

better it would be for all classes if there were a general increase of humble, spiritual religion, a lifting up of Jesus instead of self, in all these churches! <RH, July 21, 1891 par. 9>

The prevailing desire manifested by most professed Christians is in the line of worldly ambition,--to excel in display rather than in piety, to outdo their neighbors in church edifices, and to dress to correspond to their extravagant surroundings. When I look at this, I think of Jesus, who left the courts of heaven, laid aside his royal robe, took off his kingly crown, and clothing his divinity with humanity, came to a world all seared and marred by the curse of sin. He humbled himself that he might meet fallen men where they were, and through the influence of a sanctified humanity, educate them, and reveal to them himself as the "only begotten of the Father, full of grace and truth." He was the reservoir of all power and truth, noble, courteous, full of sympathy and pitying tenderness, ever touched with human woes. He was the way, the truth, the life. Words of truth were ever flowing from his lips. His presence in any community made a decided change in the ideas of men. Wherever he went, he created an atmosphere of heavenly purity. Whatever he did, he did to make men like himself,--pure, spotless, undefiled. And he was ever engaged in helping the poor, in preaching the gospel to them. <RH, July 21, 1891 par. 10>

I have often thought how much more abundantly we should be blessed if in the larger churches there was a well-organized band of workers, who would become missionaries to cities and towns, teaching others the precious lessons they have learned, of truth, of righteousness, of a judgment to come. All should be learners, but not ever learning and never coming to a knowledge of the truth. Be diligent students, and all the time practice what you learn. This will give you an experience which will be of the highest value to yourselves, and will surely benefit others. God has given us light, which he has commanded us to let shine; and if some souls embrace the truth in a locality, organize them into a church as soon as it can be wisely done, and let them do what they can to build a humble house of worship, as they have done in Willis, which they can dedicate to God, and where they can invite his presence to be with them. He says, "Where two or three are gathered together in my name, there am I in the midst of them." Then let the larger churches which are free from debt, come to the help of their sister churches, and give of their intrusted means toward these smaller places of worship, that the small churches may not be oppressed and discouraged under a load of debt. Let us not like the priest and the Levite, pass by on the other side. What blessings would be meted out to the churches that help in this way, and what love on the part of the poorer churches, as they realized that they were watched over for good! And with this help freely and cheerfully rendered, would come enlarged views of Christian helpfulness and duty. A bond of brotherhood, and love strong and tender, would be created between the members of the churches, large and small; and all petty jealousies and envies would be burned out by the love so substantially expressed. <RH, July 21, 1891 par. 11>

When the disciples of John came to Jesus, saying, "John Baptist hath sent us unto thee, saying, Art thou he that should come? or look we for another?" Jesus continued his work of healing the sick and relieving the afflicted, and then he said to the messengers, "Go your way, and tell John what things ye have seen and heard; how that the blind see, the lame walk, the lepers are cleansed, the deaf hear, the dead are raised, to the poor the gospel is preached. And blessed is he, whosoever shall not be offended in me." <RH, July 21, 1891 par. 12>

The attributes most prized by Jesus are unselfish love and purity. "Every one that loveth is born of God, and knoweth God." "If we love one another, God dwelleth in us, and his love is perfected in us." "God is love; and he that dwelleth in love dwelleth in God, and God in him." The entire law is fulfilled in him who loves God supremely and his neighbor as himself. This is the revelation of God through Jesus Christ to the world. It is Christianity-- glory to God in the highest, and on earth peace, good-will to men. The work Christianity is designed to achieve in the world is not to depreciate the law of God, not to detract from its sacred dignity in the slightest degree, but it is to write that law in the mind and heart. When the law of God is thus implanted in the soul of the believer, he is approaching eternal life through the merits of Jesus. "This is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent." "I have declared unto them thy name, and will declare it; that the love wherewith thou hast loved me may be in them, and I in them." The object of the gospel is met when this great end is achieved. Its work from age to age is to unite the hearts of his followers in a spirit of universal brotherhood, through belief of the truth, and thus establish heaven's system of order and harmony in the family of God on earth, that they may be accounted worthy to become members of the royal family above. God, in his wisdom and mercy, tests men and women here, to see if they will obey his voice and respect his law, or rebel as Satan did. If they choose the side of Satan, putting his way above God's, it would not be safe to admit them into heaven; for they would cause another revolt against the government of God in the heavenly courts. He who fulfills the law in every respect, demonstrates that perfect obedience is possible. <RH, July 21, 1891 par. 13>

The law allows for no injustice, no lack of reverence for God. The voice of an enemy will not be mistaken for the voice of the Infinite One. There will be no degrading of the soul to lustful practices; but a high degree of intellectual culture of mind and heart, a refinement of manners and sentiment, genuine Christian politeness, will be the sure result

of supreme love to God and love to our fellow-men. God's object in giving the law to the fallen race was that man might, through Jesus, rise from his low estate to be one with God, that the greatest moral changes might be manifested in his nature and character. This moral transformation must take place, or man would not be a safe subject in the kingdom of God; for he would raise a revolt. <RH, July 21, 1891 par. 14>

In John 14 Jesus said, "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 21, 1891 par. 15>

Here in this life is the testing, trying time. The angels of God are watching the development of character, and weighing moral worth. The whole question is settled in this, Is he obedient or disobedient to the commandments of God? has the sinner been transformed in this world, through the merits of Christ, to an obedient servant, so that he is fitted to join the heavenly society and be accepted as a joint heir with Christ? If this happy work has been wrought in us, then we may sing the praises of Him who hath called us out of darkness into his marvelous light. <RH, July 21, 1891 par. 16>

July 28, 1891 Our Need of Unselfish Love.

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By Mrs. E. G. White.
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In the lack of pure, unselfish love among Sabbath-keepers is manifested the working of Satan's corrupting influence. The constant tendency of the world is to crowd out the mercy and love that God would implant in the hearts of his children. Even among those who occupy important positions in the sacred work of God, the sentiment is uttered that "business is business;" implying that religion is to be kept apart from matters of business. Men may be very exact in their accounts, very rigorous in their religious observances; but all this is as sounding brass and a tinkling cymbal, if the love of God is not manifested in the daily life. Christ spoke words of rebuke to the scribes and Pharisees, because they failed in their duty to their fellow-men in this regard. He said, "Ye pay tithes of mint and anise and cummin, and have omitted the weightier matters of the law, judgment, mercy, and faith; these ought ye to have done, and not to leave the other undone." <RH, July 28, 1891 par. 1>

The influence of the world leads those who engage in business activities, even in the work of God, to be content with a low level. Under the exercise of faithfulness to the cause of God, they gratify selfish ambition and unholy desires, thus enfeebling conscience and perverting religion. The Lord does not accept this kind of faithfulness. Look well to this matter. God is working that he may lift us up to a high standard of character; but as long as there is so little realization of the great need of his Holy Spirit in the transaction of business, in councils and board meetings, there will be continual deterioration in spiritual life, while at the same time there may be great activity in setting agencies at work for the advancement of the knowledge of the truth. But if the truth is not brought into the life, to sanctify the soul, those who engage in these activities will become stumbling-blocks to others. In the fear of God I tell you that these things have been repeated to me many times. We are far from being spiritual in character. The natural tendencies of the human heart must be subdued by the grace of God. They cannot be kept under our own control, but must be put under the control of the Spirit of God. Unless we do submit ourselves to God, we cannot work according to his will. Self, self, self, is mingled with the sacred work of God, and it stains and mars that which is most holy. <RH, July 28, 1891 par. 2>

Men in important positions glorify themselves instead of God. They little realize how self works in their most solemn councils, and the working of self is the result of their failure to become partakers of the divine nature, escaping the corruption that is in the world through lust. This lust is not to be understood as referring simply to licentiousness, but to all unlawful desires, to ambition, grasping for power, desire for the praise of men. It comprehends all the desires of the selfish heart. It is revealed when men wish to make others recognize their power over them, showing them that they can put those they dislike into hard places. There are many, many ways in which a man can be hard and cruel, and yet term his actions works of justice, faithfulness to the cause. This spirit of exaction will increase in all the business of the cause unless men shall humble themselves and put their will on the side of God's will. When the professed servants of God surrender themselves fully to him, they will become teachable, considerate of others, full of love and tenderness. Their consciences will become tender, and they will represent not the attributes of Satan, but the attributes of God, exhibiting the working of the principles of love and truth. They will drink from the Fountain from which only flow the pure streams of salvation, and will manifest in their lives the love and sympathy that characterized the life of Christ.

They will send forth pure streams that will be as living water to the world. <RH, July 28, 1891 par. 3>

Men are connected with the work of God who are destitute of the pitying, tender love of Jesus; but the work of the Lord needs not to be done in a harsh, denunciatory way. Christ ever made mercy his delight; in kindness and love he melted his way into the hard, obdurate heart. The driving process is not according to the order of God. Jesus invites men to come to him. He says, "Come unto me, all ye that labor and are heavy laden, and I will give you rest." "If any man thirst, let him come unto me, and drink." "Him that cometh to me, I will in no wise cast out." O, what mercy, what tender compassion was ever manifested by the world's Redeemer for the fallen children of men! And yet there are men who profess to be the followers of Christ, who cannot be depended upon to love mercy, and deal justly, to be pitiful and courteous. They cultivate a harsh, coarse spirit, and move in accordance with their feelings. <RH, July 28, 1891 par. 4>

If anything happens to disturb them, woe be to him who shall go to them to ask a favor; for they will treat him with a denunciatory spirit, wholly unlike the spirit of Christ. When opportunity comes where they might be a blessing in speaking kindly words, in doing kindly deeds, they speak and act in a way that stirs up the worst passions of the human heart, and become agents of Satan in opening doors of temptation to those with whom they are associated. Those who are in connection with them are led to doubt the truth of Christianity. Men in responsible office give decisions in councils when they are in no fit state of mind to think unselfishly; for they have not the spirit of Christ, because something has happened to stir up their feelings, and they have yielded to the control of the evil one. <RH, July 28, 1891 par. 5>

Moses was successful in leading Israel because he felt his own inefficiency. He cherished the spirit of meekness, and God could talk with him, and guide him in right ways. "And Moses said unto the Lord, See, thou sayest unto me, Bring up this people: and thou hast not let me know whom thou wilt send with me. Yet thou hast said, I know thee by name, and thou hast also found grace in my sight. 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. And he said, My presence shall go with thee, and I will give thee rest. 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. 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." <RH, July 28, 1891 par. 6>

After the Lord had given Moses all these gracious assurances, did he rest in satisfaction, and settle down in content?-- No; he still desired something of the Lord; he prayed, "I beseech thee, show me thy glory. 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." The glory of God was revealed to Moses, and it will be revealed to those who seek for it as earnestly as did Moses. Those who have taken the solemn vows of the ministry upon them, should reveal the glory of God. They should live with singleness of purpose to glorify their Redeemer. Self must die. "If ye then be risen with Christ, seek those things which are above, where Christ sitteth on 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. Mortify therefore your members which are upon the earth; fornication, uncleanness, inordinate affection, evil concupiscence, and covetousness, which is idolatry." <RH, July 28, 1891 par. 7>

Ministers should hunger and thirst after God. They should plead as did Moses, that they may have clear conceptions of God. They should pray that they may have clear conceptions of their own weakness, and of the necessity of the power and presence of God. Like Moses, they should say, "I cannot do this solemn work without thy presence." They should feel that they cannot possibly fulfill the purpose of God unless his Spirit and power is with them in their ministry. The minister must drink at the Fountain of life, or he cannot refresh others. But "blessed are they which do hunger and thirst after righteousness: for they shall be filled." <RH, July 28, 1891 par. 8>

As the wax takes and retains the impression of the seal, so should the soul take and retain the image of God. We should be "filled with all the fullness of God." The character, the Spirit of God, is to be revealed in finite man. When the truth is received into the soul, a great work begins, that sanctifies the man; "for he that hath this hope in him purifieth himself, even as He is pure." Those who are united with Christ become laborers together with God. The grace of God that bringeth salvation, teaches us that denying ungodliness and worldly lusts, we must live soberly, righteously, and godly in this present world, looking for and hasting unto the day of God. Man must co-operate with God. No radical change will be wrought in life and character, unless we depend upon the grace of Christ every hour. Many have altogether too low an idea of that which constitutes religion, and the standard must be raised, or they will perish in their sins, and drag others to perdition with them. <RH, July 28, 1891 par. 9>

Religion is not a mere theory, a sentiment; it is an earnest working out of our salvation with fear and trembling; for it is "God that worketh in you, both to will and to do of his good pleasure." Faith and love are precious plants, but they

need careful cultivation and care, that they may flourish in the life and bear fruit to the glory of God. Those who enter the mansions which Christ has gone to prepare will be those who love God and keep his commandments. They must have the gold tried in the fire, the gold of faith and love. Those who hold high positions in the cause of God need to seek for this gold; they need the transforming grace of Christ. The crucifixion of self must take place, or their names will be blotted out of the book of life. God can make them pillars in his work; he can make them faithful servants by his grace. Then let them seek God while still it is called today. Now is the time when the Lord is testing character, weighing moral worth in the balances of the sanctuary. O, let us seek the gold tried in the fire, let us seek the white raiment of Christ's righteousness, that the shame of our nakedness do not appear, and anoint our eyes with the heavenly eye-salve, that we may discern the working of God, and not be found groping our way in blindness. <RH, July 28, 1891 par. 10>

August 4, 1891 The True Church.

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By Mrs. E. G. White.
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True Christians will be Christ-like. The Redeemer clothed his divinity with humanity, and came to our world--a world seared and marred by the curse of sin, a vale of darkness and woe--to accomplish a great work, as he announced in the synagogue of Nazareth: "The Spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor; he hath sent me to heal the broken-hearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised, to preach the acceptable year of the Lord." Each church-member is to be a representative of the character and spirit of Christ. By precept and example the essential elements of a true, healthy, influential Christianity are to be revealed. Christ should be constantly set forth as the fountain of life, mercy, and love. <RH, August 4, 1891 par. 1>

Brethren, have we any truth in advance of others? Is its influence on our character of any worth to us? When we bring that truth into our hearts, weave it into our character, carry out its sanctifying principles in our daily life, we show that we believe it to be worth defending, and that we will individually contend for the faith once delivered to the saints. We shall look to Jesus, and catch his spirit. In this age, the mind is inclined to lose sight of Jesus, and what is the result?--The tenderness of Christ is not cherished, and hearts are hard and unfeeling. Were Christ on earth today, his solemn rebuke would be upon many who profess to be Christians, who have entered into church fellowship, because they do not have the mind of Jesus, are not meek and lowly of heart. When self is exalted, there cannot be a ready sympathy with the poor and lowly and oppressed. <RH, August 4, 1891 par. 2>

By beholding, we become changed. Through close study and earnest contemplation of the character of Christ, his image is reflected in our own lives, and a higher tone is imparted to the spirituality of the church. If the truth of God has not transformed our character into the likeness of Christ, all our professed knowledge of him and the truth is but as sounding brass and a tinkling cymbal. <RH, August 4, 1891 par. 3>

"Hear the word of the Lord, ye rulers of Sodom; give ear unto the law of our God, ye people of Gomorrah. To what purpose is the multitude of your sacrifices unto me? saith the Lord: I am full of the burnt-offerings of rams, and the fat of fed beasts; and I delight not in the blood of bullocks, or of lambs, or of he goats. When ye come to appear before me, who hath required this at your hand to tread my courts? Bring no more vain oblations; incense is an abomination unto me; the new moons and sabbaths, the calling of assemblies, I cannot away with; it is iniquity, even the solemn meeting. Your new moons and your appointed feasts my soul hateth: they are trouble unto me; I am weary to bear them. And when ye spread forth your hands, I will hide mine eyes from you; yea, when ye make many prayers, I will not hear: your hands are full of blood. Wash ye, make you clean; put away the evil of your doings from before mine eyes; cease to do evil; learn to do well; seek judgment, relieve the oppressed, judge the fatherless, plead for the widow. Come now, and let us reason together, saith the Lord: though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool. If ye be willing and obedient, ye shall eat the good of the land: but if ye refuse and rebel, ye shall be devoured with the sword; for the mouth of the Lord hath spoken it." <RH, August 4, 1891 par. 4>

Let all who claim to keep the commandments of God, look well to this matter, and see if there are not reasons why they do not have more of the outpouring of the Holy Spirit. How many have lifted up their souls unto vanity! They think themselves exalted in the favor of God, but they neglect the needy, they turn a deaf ear to the calls of the oppressed, and speak sharp, cutting words to those who need altogether different treatment. Thus they offend God daily by their hardness of heart. These afflicted ones have claims upon the sympathies and the interest of their fellow-men.

They have a right to expect help, comfort, and Christ-like love. But this is not what they receive. Every neglect of God's suffering ones is written in the books of heaven as if shown to Christ himself. Let every member of the church closely examine his heart, and investigate his course of action, to see if these are in harmony with the spirit and work of Jesus; for if not, what can he say when he stands before the Judge of all the earth? Can the Lord say to him, "Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world?" <RH, August 4, 1891 par. 5>

Christ has identified his interest with that of suffering humanity; and while he is neglected in the person of his afflicted ones, all our assemblies, all our appointed meetings, all the machinery that is set in operation to advance the cause of God, will be of little avail. "This ought ye to have done, and not to leave the other undone." "Thou art weighed in the balances, and art found wanting." <RH, August 4, 1891 par. 6>

All who are to be saints in heaven will first be saints upon the earth. They will not follow the sparks of their own kindling, they will not work for praise, nor speak words of vanity, nor put forth the finger in condemnation and oppression; but they will follow the Light of life, diffuse light, comfort, hope, and courage to the very ones who need help, and not censure and reproach. <RH, August 4, 1891 par. 7>

Has the truth of God been committed to us? Then let us seek to advance it in every way possible. More is expected of us than we have done; our works should correspond to the light which God has given us; they should advance accordingly. The rich, clear light that has been shining upon our pathway, has placed us on vantage ground; and we should improve every opportunity to do good. Christ came from the royal courts of heaven to seek and save the lost, and this is to be our work. The zeal which we manifest in this direction will show the measure of our love for Jesus and our fellow-men, of our efficiency and missionary spirit. <RH, August 4, 1891 par. 8>

To every member of the church is committed a work, and his sanctification will be seen in the efficiency, the unselfishness, the zeal and purity and intelligence, with which he does the work. The cause of humanity and religion must not retrograde. Progress is expected of those who have received great light, and have many advantages. <RH, August 4, 1891 par. 9>

The church must be a working church if it would be a living church. It should not be content merely to hold its own ground against the opposing forces of sin and error, not be content to advance with dilatory step, but it should bear the yoke of Christ, and keep step with the Leader, gaining new recruits along the way. <RH, August 4, 1891 par. 10>

When we are truly Christ's, our hearts will be full of meekness, gentleness, and kindness, because Jesus has forgiven our sins. As obedient children we shall receive and cherish the precepts he has given, and shall attend to the ordinances he has instituted. We shall be seeking constantly to obtain a knowledge of him. His example will be our rule of life. Those who are Christ's disciples will take the work where he left it, and carry it forward in his name. They will copy the words, the spirit, the practices, of none but him. Their eye is upon the Captain of their salvation. His will is their law. And as they advance, they catch more and clearer views of his countenance, of his character, of his glory. They do not cling to self, but hold fast his word, which is spirit and life. "If ye continue in my word, then ye are my disciples indeed, and ye shall know the truth, and the truth shall make you free." They reduce their knowledge of his will to practice. They hear and do the things that Jesus teaches. <RH, August 4, 1891 par. 11>

In the church is work for all who love God and keep his commandments. The profession one may make is not certain evidence that he is a Christian. The words he may speak give no surety that he is a converted man. Hear the words of Christ: "Why call ye me, Lord, Lord, and do not the things that I say?" Unless the daily life conforms to the will and works of Christ, no one can establish a claim to be a child of God, an heir of heaven. There is a legal religion, which the Pharisees had, but such religion does not give to the world a Christ-like example; it does not represent Christ's character. Those who have Christ abiding in the heart will work the works of Christ. Such are entitled to all the promises of his word. Becoming one with Christ, they do the will of God, and exhibit the riches of his grace. "Then shalt thou call, and the Lord shall answer; thou shalt cry, and he shall say, Here I am." O, precious promise! "And if thou draw out thy soul to the hungry, and satisfy the afflicted soul; then shall thy light rise in obscurity, and thy darkness be as the noonday: and the Lord shall guide thee continually, and satisfy thy soul in drought, and make fat thy bones: and thou shalt be like a watered garden, and like a spring of water, whose waters fail not." In marked contrast to the murmuring and complaining of the wicked, the servants of God will sing, "I will praise thee with my whole heart: before the gods will I sing praise unto thee. I will worship toward thy holy temple, and praise thy name for thy lovingkindness and for thy truth: for thou hast magnified thy word above all thy name. In the day when I cried thou answeredst me, and strengthenedst me with strength in my soul. All the kings of the earth shall praise thee, O Lord, when they hear the words of thy mouth. Yea, they shall sing in the ways of the Lord: for great is the glory of the Lord. Though the Lord be high, yet hath he respect unto the lowly: but the proud he knoweth afar off." Then let not a semblance of pride or self-importance be cherished, for it will crowd Jesus out of the heart, and the vacuum will be filled with the attributes of Satan. "O send out thy light and thy truth: let them lead me; let them bring me unto thy holy hill, and to thy tabernacles. Then will I go unto the altar of God, unto God my exceeding joy: yea, upon the harp will I

praise thee, O God my God." "Why art thou cast down, O my soul? and why art thou disquieted within me? hope thou in God: for I shall yet praise him, who is the health of my countenance, and my God." <RH, August 4, 1891 par. 12>

August 11, 1891 Care of the Mites.

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By Mrs. E. G. White.
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I wish I could impress on every mind the grievous sinfulness of wasting the Lord's money on fancied wants. The expenditure of sums that look small, may start a train of circumstances that will reach into eternity. When the Judgment shall sit, and the books are opened, the losing side will be presented to your view--the good that you might have done with the accumulated mites and the larger sums that were used for wholly selfish purposes. And what will it reveal?--Just that deficiency in the bank of heaven,--robbery toward God, some destitute bodies not clothed, some poor souls praying for light and knowledge robbed of the bread of life. Your money went to gratify perverted appetite, or to indulge vanity. O, what shame and grief will come to your souls as you see how much you have lost! Look about you, and see if there is not a work which the Lord has given you. The 58th chapter of Isaiah presents before you a work that has been neglected. <RH, August 11, 1891 par. 1>

There are many professors of religion in our world, but few who follow Jesus with pure and holy purposes. The Bible means just what it says. The blessings are distinctly apportioned to those who are Christ-like, whose hearts are touched with human woe, and who realize that they are trading with their Lord's money. Such will not feel at liberty to use the money in their hands for purchasing unnecessary articles to please their vanity, to gratify pride and love of display; but they will look at it as the Lord's. There is a place for every penny that you do not actually need for comfortable food and clothing. The empty treasury in different States calls out against every needless expenditure. If you have money, do not spend it for extra ribbons or trimmings or articles of adornment, but let the rivulets flow into the treasury of God, to be registered to your account in the books of heaven. To fashion the garments after the world's standard, requires much more means than to make them after the divine directions given in the word of God. <RH, August 11, 1891 par. 2>

The unfallen universe looks with amazement upon the church-members who are not lively stones in the spiritual building. They see the covetousness which leads men to use God's intrusted means for their own gratification and enjoyment. They see the Lord's goods diverted from the true channel to please fancy, to gratify selfishness, because it is in the user's power to do it. If professed Christians lived by every word that proceedeth out of the mouth of God, they would study the living oracles diligently, to know what is the will of God, to be doers of that will, irrespective of the world's standard. I am pained as I go into the homes of church-members, and see a multitude of pictures of themselves and their friends. How must the holy angels look upon these pictures adorning tables and mantel-pieces--pictures, pictures, everywhere? All these things cost money, sums taken from the treasury of God, from the capital which the Lord has given us to be used for his glory. But many have used it to please themselves. That money which they expended, whether it was a trifle or a large sum, was the Lord's money; for they themselves are Christ's purchased possession, and hence all they have belongs to him. All the means they have which is not necessary for their own comfort, should be put into the treasury of God, where it may be used to help the needy, to clothe the naked, and to assist in the various departments of the cause. <RH, August 11, 1891 par. 3>

Many church-members are idle, thus losing precious opportunities for doing good. In this they are grievously sinning against God, who gave his only begotten Son to a life of humiliation, self-denial, and self-sacrifice, and a shameful death, that they might not perish, but have everlasting life. There is need that every one should do what he can. The Master calleth for you. You are his servant, to do his will. Pray much in your closet, that you may have divine enlightenment, clear spiritual eye-sight, to discern the work the Lord has left for you to do; for he has given to every man his work. All who have faith in Jesus will put on Christ, and work after his example, improving not only their time, but feeling the worth of the pence, the shillings, and the dollars that come into their hands. <RH, August 11, 1891 par. 4>

To every one are committed talents to improve. Even if you have but one talent, God expects you to put that one to use, to improve it, and thus gain other talents. There is abundance of work for each and all, according to their ability. Begin by giving yourselves to Jesus, and then ever bear in mind that you do not live to please self; for Christ, the world's Redeemer, pleased not himself. He was quick to catch the first intimation that help was needed by poor, depressed souls. You must individually be laborers together with God. You cannot do this, and close the door of the heart to human woe and human necessities. <RH, August 11, 1891 par. 5>

The God of heaven has revealed his self-denying, self-sacrificing love in giving "his only begotten Son, that

whosoever believeth on him should not perish, but have everlasting life." We are to be representatives of Jesus, in the family, in the workshop, in our place of business, in social gatherings,--everywhere on every occasion. How shall we do this?--By ever keeping the way of the Lord, by subordinating our will, our mind, our soul, our body, our intrusted capital, to him. He has purchased us with his own blood, and we are required to co-operate with him in the working out of the great plan of redemption. Said Christ, "Whosoever will come after me, let him deny himself, and take up his cross, and follow me." Jesus does not require of man any real sacrifice; for whatever we are asked to surrender is only that which we are better off without. We are only letting go the lesser, the more worthless, for the greater, the more valuable. Every earthly, temporal consideration must be subordinate to the higher. But abundant blessings are promised to sincere faith and obedience. "Every one that hath forsaken houses, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for many name's sake, shall receive a hundred-fold, and shall inherit everlasting life." <RH, August 11, 1891 par. 6>

Young men, do not think that because you are not preachers you have nothing to do in saving the souls for whom Christ has given his own precious life. Whatever may be your business, whatever your ability, however high your station, the words of Christ are addressed to you: "Without me ye can do nothing." When you feel no burden to win souls to Christ, you are not co-operating with him in doing the work which he requires of you. You are not connected with Jesus. Solemn thought! The day of trust is now, in this life. There is not a member of the church but has some trust committed to him for which he is responsible. God's whole family are either workers or idlers in his vineyard. If one cannot trade upon pounds, he can upon pence. To every man is given his work, and God will excuse none. He requires returns corresponding to the gifts bestowed, and the fidelity of every soul is tested by the way he uses his Lord's goods. <RH, August 11, 1891 par. 7>

Let young women also see the many places which it is perfectly proper and consistent for them to fill, where they may do good. Let them stand no longer idle, when the Master's vineyard is in need of workers. My young sisters, you may be wholly unconscious of your power, because you do not believe you have ability to do great service; but lay hold of the duties lying directly in your pathway, trade on the talents already intrusted to you, and you will be doing the work God wants you to do. Do not fold your one talent in a napkin and bury it, and think you should be commended for your humility; for the Lord will surely require of you its improvement. In putting out to the exchangers that one talent, you may weave into your work modesty, caution, and delicacy of feeling; in your great need you may lay hold upon the efficiency that is in Jesus, to help you to do your work with fidelity and thoroughness. <RH, August 11, 1891 par. 8>

When will the members of our churches take up the work left for them to do? Where is the self-denial? Where is the self-sacrifice? Does not plea of unfitness, whereby many are shirking responsibilities, stand registered against many as a great sin? It may well be said to such, If you are unfit now, with all your opportunities for becoming what God would have you be, you must be dwarfs in religious life, you cannot be growing up unto the full stature of men and women in Christ. The flimsy excuses you are making for your do-nothing position, you will be ashamed to make before the Judge of all the earth. <RH, August 11, 1891 par. 9>

In the parable of the man who buried his one talent in the earth, the Lord has faithfully pointed out your duty. It shows to every one, high or low, rich or poor, educated or uneducated, that he has a personal responsibility. You must arouse from your lethargy, your carnal security, and go to work to make use of every talent, every power, given you by God. You may reason that because your talent is small, it is no matter whether you use it or not; but it matters just as much to you as it did to that man in the parable. Your life is bound up with the lives of others. If you feel no care to be a blessing to others, if you are not laboring together with God here, right here in this life, you will have no place in the mansions above. You do not know how successfully God can use you if you will put your whole heart, your whole mind and soul and might, into his service. <RH, August 11, 1891 par. 10>

August 18, 1891 Saving Faith.

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By Mrs. E. G. White.
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The faith essential for salvation is not mere nominal faith, but an abiding principle, deriving vital power from Christ. It will lead the soul to feel the love of Christ to such a degree that the character will be refined, purified, ennobled. This faith in Christ is not merely an impulse, but a power that works by love and purifies the soul. It accomplishes something, bringing the soul under discipline, elevating it from defilement, and bringing it into connection with Christ, till it appropriates his virtue to the soul's need. This is saving faith. <RH, August 18, 1891 par. 1>

There are many who claim to have faith, but how shall we know that it is genuine? The Lord has given us a test by

which we may prove our profession and the profession of others. The prophet says, "To the law and to the testimony: if they speak not according to this word, it is because there is no light in them." John declares, "He that saith, I know him, and keepeth not his commandments, is a liar, and the truth is not in him." This test applies to those who have been enlightened in regard to the claims of God's law. The principles of the Bible must be brought into every-day life, to enlighten conscience, and regulate the conduct. <RH, August 18, 1891 par. 2>

If heavenly light is welcomed by the soul, grace will be given to adorn the character, to dignify the nature, and to fit man for the society of the angels of heaven. Every temptation may be conquered through the strength of Christ. God desires us to have pure characters; purity is power, but sin is weakness and ruin. <RH, August 18, 1891 par. 3>

Christ has said, "If ye keep my commandments, ye shall abide in my love; even as I have kept my Father's commandments, and abide in his love." Christ came to our world, and for our sake he became a man of sorrows and acquainted with grief. He suffered reproach, he was despised and rejected of men. He died a shameful death upon the cross, that we might have eternal life; and shall we dare to flatter ourselves that we may follow a course of sin, choosing our own way, shunning the cross, avoiding reproach and self-denial, and yet have a home in the kingdom of heaven?--No; through faith in Christ we must render obedience to all the requirements of God; through his merits we may be elevated to keep God's commandments. <RH, August 18, 1891 par. 4>

Exceeding great and precious promises have been given unto us, whereby we may become partakers of the divine nature, having escaped the corruptions that are in the world through lust. We must appropriate these promises to ourselves, that we may overcome unbelief, and get the victory over every besetment, perfecting a character that will meet the approval of Heaven. We are very anxious to appear well in the sight of men, but of how much greater importance is it that we stand approved in the presence of God. <RH, August 18, 1891 par. 5>

Day by day we are to fight the good fight of faith. Day by day God will give us our work; and though we cannot see the end from the beginning, we are to examine ourselves daily to see if we are in the path of righteousness. We must strive to overcome, looking unto Jesus; for in every temptation he will be at our side to give us the victory. Every day should come to us as the last day in which we may be privileged to work for God, and much of it must be given to prayer that we may work in the strength of Christ. This is the way in which Enoch walked with God, warning and condemning the world by manifesting before them a righteous character. <RH, August 18, 1891 par. 6>

We profess to believe that Christ is soon coming to the earth, and a solemn responsibility rests upon us; for a lost world is to be warned of the hastening judgment. We must not lay off our responsibility; we must carry the burden of the work. Self must be out of sight, and Christ must appear; as faithful, obedient children, we must follow the light, and reflect its precious rays to others. We must be living epistles, known and read of all men. If we are to be cleansed, both soul and body, we cannot afford to be slothful and negligent. Christ is coming, the third angel's message must be proclaimed to the world; for it brings light upon the commandments of God and the faith of Jesus. O, could we realize how all heaven is interested in the salvation of the world, we should rouse up with holy zeal to be followers of Jesus. <RH, August 18, 1891 par. 7>

When Christ left the world, he gave to his disciples the work of carrying the gospel. The professed followers of Christ are held responsible for the warning of the world. How are we doing this solemn work committed to us? We must humble ourselves before God, and not follow the ideas of men. We must come before the world, speaking the words of God, that the world may know that God has sent us, and that Heaven's mold is upon the work. O, we must grow up into a glorious temple in the Lord. The enemy will come in, and try to draw our minds away from the important work to be done for this time. He will seek to keep us engaged on trivial matters, make us think that it is our province to criticise and condemn others; but our work is to deal faithfully with our own souls. We must search our hearts and see if we are right in the sight of God. Peter said to Christ in regard to John, "Lord, what shall this man do?" But the Lord answered him, "What is that to thee? follow thou me." We each have a work to do for ourselves, and while we are criticising others, we are neglecting the most important work of all. <RH, August 18, 1891 par. 8>

The great crisis is before us, and every one is to act as though his own soul was at stake. The most important question of all is, How shall I save my soul, for which Christ died? How shall I be holy, as he is holy? It is time to be seeking for the forgiveness of your sins, for the assurance that your names are written in the Lamb's book of life. Let every one realize that he is not his own, but has been bought with a price, even with the blood of the Son of God. <RH, August 18, 1891 par. 9>

Live by the day for Christ. Seek to be a victor just for this one day; for you do not know that you have another day to live. Confess your sins today. You have the promises of pardon. <RH, August 18, 1891 par. 10>

The Lord says, "Let him take hold of my strength, that he may make peace with me; and he shall make peace with me." God is in earnest with us. He has borne long and patiently with us, and the light that has shone upon us from the throne of his glory will not lessen our responsibility, but, if we fail to improve it, will leave us without excuse. God will not be trifled with. You may ask, What shall I do to advance the light of truth? I answer, Work humbly for God; do not

exalt yourself, but remember that you are standing upon holy ground. We are living in the last days, and the great question is, How shall I stand before God? Every one is responsible for the light he has received. What have you done with the light of heaven? Have you put it under a bushel? <RH, August 18, 1891 par. 11>

There is a great work to be done; for we are to reach the people with the divine light of truth, not in our own way, but through the power and Spirit of God. God will use us as instruments in his hand, if we will yield ourselves to him. O that all may make the effort essential to win eternal life! Every soul is precious in the sight of God. He declares by the prophet, "I will make a man more precious than fine gold; even a man than the golden wedge of Ophir." This preciousness will be wrought in the soul that is connected with Christ; but our own ways must be abandoned, our own thoughts must be put away. <RH, August 18, 1891 par. 12>

Jesus 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." O, shall Jesus plead in vain for an entrance into your heart? Clear away the rubbish from the door, and let him in, and you will know what is the comfort and peace of his blessing. I present before you the Man of Calvary. He can save unto the uttermost all that come unto God by him. The more you have of Jesus, the more you will desire a closer connection with him, and your soul will be hid with Christ in God, and thus be prepared when he shall come with power and great glory. <RH, August 18, 1891 par. 13>

"And if ye call on the Father, who without respect of persons judgeth according to every man's work, pass the time of your sojourning here in fear: forasmuch as ye know that ye were not redeemed with corruptible things, as silver and gold, from your vain conversation received by tradition from your fathers; but with the precious blood of Christ, as of a lamb without blemish and without spot." Not in self-confidence, not in self-exaltation, are we to pass the time of our sojourning, but in fear working with Christ for the salvation of others. We are to live as on holy ground, and when the Master shall appear in glory, we can say, "This is our God; we have waited for him, and he will save us." <RH, August 18, 1891 par. 14>

August 25, 1891 Meeting Trials.

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By Mrs. E. G. White.
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Our trials are often such that they seem almost unbearable, and indeed without help from God we could not bear them. Unless we rely upon him, we shall sink under the burden of responsibility that brings only sadness and grief. But if we make Christ our dependence, we shall not sink under trial. When all seems dark and unexplainable, we are to trust in his love; we must repeat the words of Christ, "What I do thou knowest not now; but thou shalt know hereafter." <RH, August 25, 1891 par. 1>

When souls are converted, their salvation is not yet accomplished. They then have the race to run. An arduous struggle is before them, to do what?--To "fight the good fight of faith," to "press toward the mark for the prize of the high calling of God in Christ Jesus." There is no release in this warfare; the battle is life-long, and must be carried forward with determination and energy proportionate to the value of the object to be attained, which is eternal life. Immense interests are here involved. We are made partakers of Christ's sacrifice here in this life, and if we hold the beginning of our confidence steadfast unto the end, we are assured that we shall be partakers of all the benefits of the future, immortal life. <RH, August 25, 1891 par. 2>

The promise is, "God is faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation also make a way to escape." Trials will certainly come, but we have a living Saviour, an Intercessor, one who will help us in every time of need. "Ye therefore, beloved, seeing ye know these things before, beware lest ye also, being led away with the error of the wicked, fall from your own steadfastness." Eternal interests are here involved. Maintain to the last your Christian integrity. You cannot afford to become discouraged, and cast away your confidence; the Lord Jesus is your only hope. Make sure work for eternity. You must not murmur or complain; neglect no means of grace; encourage your soul to believe and trust in God. "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, August 25, 1891 par. 3>

Satan is ever seeking to destroy; he is casting his hellish shadow between our souls and the light of the Sun of righteousness. When you talk doubts, and distrust your Heavenly Father's love, Satan comes in, and deepens the impression, and that which was only a shadow is made the blackness of despair. Your only hope is to cease talking darkness. In dwelling on the dark side, you cast away your confidence in God, and this is just what Satan wants you to do. He wants to sift you as wheat; but Jesus is making intercession for you. His love is broad and deep. Perhaps you will say, "How do you know he loves me?" I look where you may look, to the cross of Calvary. The blood shed upon

the cross cleanseth from all sin. When tempted to go in the dark cave of doubt and despair, sing: -

"Arise, my soul, arise,
Shake off thy guilt fears;
The bleeding Sacrifice
In my behalf appears;
Before the throne my Surety stands;
My name is written on his hands." <RH, August 25, 1891 par. 4>

"Come now, and let us reason together, saith the Lord: though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool. If ye be willing and obedient, ye shall eat the good of the land." 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." Let your prayers ascend to our Heavenly Father, and let this 51st psalm bring assurance and comfort to you. Do not stay away from Jesus, for he loves you. You may say, "He will not hear my prayers; I am a sinner." But Christ says, "I am not come to call the righteous, but sinners to repentance." Then you are not to wait, but come now, and believe that he will receive you. "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, August 25, 1891 par. 5>

But you cannot enjoy his blessing without any action on your part. Salvation is a gift offered to you free; on no other condition can you obtain it, than as a free gift. But co-operation on your part is essential for your salvation. "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." The Lord would not have us forget that we are fitting ourselves for weal or woe. We are daily working out our destiny. We have a crown of eternal life to win, a hell to shun. We certainly cannot save ourselves, and we know that Christ wants us to be saved; he gave his own life, that he might pay the ransom for our souls. Then when he has made this infinite sacrifice, will he regard us with indifference? He is ready to help us whenever we feel our need of help, and come to him penitent and believing. Then let us come to him humbly, saying,--

"In my hand no price I bring;
Simply to thy cross I cling,"

and Jesus will do the work in our hearts. Satan is seeking to counteract it, but as the Lord works in us, we must co-operate, and work out that which he works in our hearts, to our own salvation. The Holy Spirit works in us by bringing to mind, vividly and often, the precious truths concerning God's saving operations in the plan of redemption. We would forget the truths of God, which we neglect to obey, and for us his rich promises would lose their efficiency, were it not for the Holy Spirit working upon our hearts; he takes of the things of God, and presents them anew to our minds. <RH, August 25, 1891 par. 6>

Then why not put away unbelief? The promise is, "Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you." And then, to make assurance doubly sure, the Saviour adds, "For every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened." What you need is faith, living, active faith. Even when affliction is in your home, do not go about with a gloomy countenance; for this but increases the sorrow for yourself and others. You want to encourage cheerfulness; do not go about in mournful sadness, as if Jesus were in Joseph's tomb, and a great stone were rolled before the door. Jesus has risen from the tomb. He lives. In the trial of your faith, show that you know you have a living Saviour, one who is making intercession for you and your loved ones. If they will only come to Jesus, he will receive them. You can show them the way. Jesus ever liveth to make intercession for us. He has no pleasure in the death of the sinner, but rather that he should turn from his sins and live. What more positive language could be employed than the following: "Joy shall be in heaven over one sinner that repenteth, more than over ninety and nine just persons, which need no repentance"? To make God's grace our own, we must do our allotted part; we must believe Christ, we must show the grace of Christ in our lives, bearing fruit to the glory of God. Do not please Satan by carrying a sad, mournful countenance. When the furnace fire kindles about your soul, is the time to fight the good fight of faith, to reveal your confidence, your trust in Jesus. <RH, August 25, 1891 par. 7>

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By Mrs. E. G. White.

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(Concluded.)
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The Lord himself has pledged his word, "If ye shall ask anything in my name, I will do it. If ye love me, keep my commandments. And I will pray the Father, and he shall give you another Comforter, that he may abide with you forever; even the Spirit of truth [now mark the following words]; whom the world cannot receive; because it seeth him not, neither knoweth him: but ye know him; for he dwelleth with you, and shall be in you. I will not leave you comfortless: I will come to you. Yet a little while, and the world seeth me no more; but ye see me: because I live, ye shall live also. At that day ye shall know that I am in my Father, and ye in me, and I in you. He that hath my commandments [he that hath light in regard to the binding claims of the law of God], 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."

<RH, September 1, 1891 par. 1>

"If any man sin, we have an advocate with the Father, Jesus Christ the righteous." How careful is the Lord Jesus to give no occasion for a soul to despair. How he fences about the soul from Satan's fierce attacks. If through manifold temptations we are surprised or deceived into sin, he does not turn from us, and leave us to perish. No, no, that is not like our Saviour. Christ prays for us. He was tempted in all points like as we are; and having been tempted, he knows how to succor those who are tempted. Our crucified Lord is pleading for us in the presence of his Father at the throne of grace. His atoning sacrifice we may plead for our pardon, our justification, and our sanctification. The Lamb slain is our only hope. Our faith looks upon him, grasps him as the one who can save to the uttermost, and the fragrance of the all-sufficient offering is accepted of the Father. Unto Christ is committed all power in heaven and in earth, and all things are possible to him that believeth. Christ's glory is concerned in our success. He has a common interest with all humanity. He is our sympathizing Saviour. <RH, September 1, 1891 par. 2>

"If, when we were enemies, we were reconciled to God by the death of his Son; much more, being reconciled, we shall be saved by his life." What greater assurance can we have of the willingness, yea, the longing, of Christ to have all come unto him and believe in him that they may have eternal life! O, when we see the sorrows and suffering of loved ones, shall we turn away from Christ dissatisfied, murmuring, and complaining?--No; that is the time to come close to the only One who can be our helper in every time of need. You have no time for repining, no time for unbelief, no time to let go of Jesus. When trial comes, press closer to his bleeding side. When the whole world was under condemnation, Christ took upon himself the guilt of the sinner; he bore the wrath of God for the transgressor, and thus suffering the penalty of sin, he ransoms the sinner. Had it been the choice of God to destroy the disobedient, he might in justice have swept the earth clean of the guilty transgressors; but he reveals himself as a compassionate loving Father. "As I live, saith the Lord God, I have no pleasure in the death of the wicked; but that the wicked turn from his way and live." "Wherefore turn yourselves, and live ye." <RH, September 1, 1891 par. 3>

The Son of God bore the contradiction of sinners against himself. Behold his agony in the garden of Gethsemane. Hear his thrice-repeated prayer, "If it be possible, let this cup pass from me." Sweating great drops of blood in his human agony, he added, "Nevertheless, not as I will, but as thou wilt." Has God, then, no knowledge of his suffering creatures? Behold the Saviour betrayed, mocked, derided in the judgment hall. Who was this?--The Prince of Life, the holy and beloved of God. Faint and weary after his long, agonizing struggle in the garden of Gethsemane, he was dragged from one tribunal to another, testified against by false witnesses, given up to the malice of the Jews by Pilate, who pronounced him blameless, scourged with cruel whips, spit upon, mocked at, fainting under the burden of the cross, and then lifted upon the cross, reproached in his dying agonies, the rude soldiers quarreling over his few garments, the reward for their part in the shameful work, priests and rulers in triumph wagging their heads and taunting him, "He saved others; himself he cannot save. If he be the King of Israel, let him now come down from the cross, and we will believe him. He trusted in God; let him deliver him now, if he will have him." <RH, September 1, 1891 par. 4>

How could heaven keep silent? Can we wonder at the horrible unnatural darkness that hung over the cross? Can we wonder at the rending rocks, the rolling thunder, the flashing lightning, the shaking of the earth beneath the tread of the heavenly army as they beheld their loved Commander suffering such indignity? The crown of thorns he wore, the curse of the cross he suffered,-- who could have imagined that he, the Son of the infinite God, the Majesty of heaven, the King of glory, would bow his righteous soul to such a sacrifice! For sinners, for sinners, he died. Wonder, O heavens, and be astonished, O earth! The Son of God has died on the shameful cross, that the world might not perish; he died to bring life, everlasting life, to all who shall believe. <RH, September 1, 1891 par. 5>

Can we look to the cross of Calvary, and then question the love of Jesus? The stone is rolled away from the sepulcher; Christ has risen. Rejoice, O rejoice, that there is hope for you. Pray to the Lord Jesus that a holy influence

may be brought into your life, an influence which shall subdue every passion, hush every murmuring thought, exalt your affections, and purify your heart. "Blessed is the man that endureth temptation; for when he is tried, he shall receive the crown of life," or the crown of righteousness. Look up, look up, come out of the cave of unbelief, and stand with God. If you dwell upon your trials, you will have a hopeless life. If you look beyond the shadow to Jesus, your only hope, you will see the bright beams of the Sun of righteousness. <RH, September 1, 1891 par. 6>

Learn the lessons of meekness and lowliness in the school of Christ. Realize how much he bore for us, and then count it not a mark of God's anger that you have some trials to bear for Jesus. If you trust God, the trials will always prove a blessing, and your faith will come forth the brighter, the stronger, the purer. Satan is always trying to press the soul into distrust of God, and therefore we must educate the mind to trust him. Talk faith and hope when Satan says, as did the wife of Job, "Curse God, and die." If you trust God, you will see more reason to trust him. As you talk of his goodness, you will see more of his love to talk about. Thus the mind may be trained to live in the brightness of the Sun of righteousness, and not in the shadow which Satan casts athwart our path. Hope in God, who is the health of our countenance, and our God. <RH, September 1, 1891 par. 7>

September 15, 1891 The Mother's Work.

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By Mrs. E. G. White.
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The work of the Christian mother begins in the home circle, in making her home what it should be,--pleasant to her husband, pleasant to her children. My sister, has God intrusted you with the responsibilities of a mother? You have a great work, a holy calling. If you are one of those who are to be the light of the world, that light is to shine in your home. Here you are to exemplify the Christian graces, to be lovable, patient, kind, yet firm. You are to be a laborer together with God, and you need to learn right methods, and acquire tact for the training of your little ones, that they may keep the way of the Lord. You need to seek constantly the highest culture of mind and soul that you may bring to the education and training of your children a restful spirit, a loving heart; that you may imbue them with pure aspirations, and cultivate in them a love for things honest and pure and holy. As a humble child of God, learn in the school of Christ; seek constantly to improve your powers, that you may do the most perfect, thorough work at home, by both precept and example. <RH, September 15, 1891 par. 1>

In this work you have the help of the Lord; but if you ignore your duty as a wife and mother, and hold out your hands for the Lord to put another class of work in them, be sure that he will not contradict himself; he points you to the duty you have to do at home. If you have the idea that some work greater and holier than this has been intrusted to you, you are under a deception. By faithfulness in your own home, working for the souls of those who are nearest to you, you may be gaining a fitness to work for Christ in a wider field. But be sure that those who are neglectful of their duty in the home circle are not prepared to work for other souls. <RH, September 15, 1891 par. 2>

Your children need a mother's care. Never did your sons in their helpless babyhood need a mother more than in their boyhood and youth. Your daughters also need a watchful guardianship of an affectionate Christian mother. Do not leave them to become demoralized by improper associations. The children need to be instructed, to be guided in safe paths, to be kept from vice, to be won by kindness, and by diligent training to be confirmed in well-doing. The Saviour discerns a value and dignity in every soul, because of the image of God which it bears. He died that your children might have the gift of eternal life. He looks upon them with divine compassion. Their souls may be saved unto eternal life, and they are just as precious as the souls of others. You have before your own door a little plot of ground to care for, and God will hold you responsible for this work which he has left in your hands. Through earnest prayer and study, you may become wise in your home, learning the different dispositions of your children, and carefully noting their behavior. You may have at home a little school, of which you shall be the teacher. If you seek wisdom from the Lord to understand his way and to keep it, he will give you wisdom and grace. <RH, September 15, 1891 par. 3>

When we give ourselves unreservedly to the Lord, the simple, commonplace duties of home life will be seen in their true importance, and we shall perform them in accordance with the will of God. We are to be vigilant, watching for the coming of the Son of man; and we must also be diligent; working as well as waiting is required; there must be union of the two. This will balance the Christian character, making it well developed, symmetrical. We should not feel that we are to neglect everything else, and give ourselves up to meditation, study, or prayer; neither are we to be full of bustle and hurry and work, to the neglect of personal piety. Waiting and watching and working are to be blended. "Not slothful in business; fervent in spirit; serving the Lord." <RH, September 15, 1891 par. 4>

My sister, you may be bound about with poverty, your lot in life may be humble, but Jesus does not forsake you because of this. God has made you a trustee, a steward, in your home; seek to educate yourself for this work, and he will be by your side to bless all your endeavors, that by and by, when the reckoning time for the administration of your trust shall come, he may say, "Well done, thou good and faithful servant." <RH, September 15, 1891 par. 5>

Mothers who do not love their children too much, may yet reveal their love unwisely, to the injury of the children. The love must be sanctified, and then the mother will not act from impulse, but from principle. Then she will bring up her children to be pure, and discipline them to obedience. <RH, September 15, 1891 par. 6>

Your interest in your children must not make you a slave to wait on them. Teach them to help you. Boys and girls may be kept busy, trained to be faithful and diligent in the little things. It may seem to you that they hinder more than they help, but let them never know this. You are their teacher, and should train them to be useful, to do things tastefully and thoroughly. This is one of life's great lessons that is essential to the well-being of your children. "He that is faithful in that which is least, is faithful also in much." You can preoccupy the minds of your children. Active brains and hands must be employed in something useful, as the parents may suggest, else they will be occupied with evil things, as Satan may direct. Parents may be teachers in a sacred sense, not only training the children to be useful in the common, homely duties of life, but all the time giving them illustrations of the higher life. Thus you are bringing them up in the nurture and admonition of the Lord. <RH, September 15, 1891 par. 7>

Children who have been properly educated, who love to be useful, to help father and mother, will extend a knowledge of correct ideas and Biblical principles to all with whom they associate. Such a family will have a powerful influence in favor of Christianity. But in order to secure this result, parents must not neglect their work or lose sight of their responsibility. Infidels assemble and devise plans to spread the poison of infidelity. The papists are untiring in plying their subtle arts to suppress the Bible, the living oracles which exalt God as supreme. They want the control of men's consciences. They want to enslave the soul, so that finite man shall occupy the place where God should be. And shall Christians who bow to God alone as infallible, be dull and inactive? Shall they not seek to understand what they can do to build up barriers against the tide of evil? Will they not educate and train their own children to become intelligent Christians, so that they may represent the character of Christ? <RH, September 15, 1891 par. 8>

If parents believe that sin is an offense to God, and that none but the pure and holy can enter heaven; and if they are consistent in their belief, they will seek wisdom and grace from Christ, that by every means in their power they may teach their children to resist and overcome sin. Parents have given their children their own stamp of character; and if some traits are unduly developed in one child, and another reveals a different phase of character which is unlovely, who should be as patient and forbearing and kind as the parents? who should be as earnest as they to cultivate in their children the precious graces of character revealed in Christ Jesus? <RH, September 15, 1891 par. 9>

Mothers do not half appreciate their privileges and possibilities. They do not seem to understand that they can be in the highest sense missionaries, laborers together with God in aiding their children to build up a symmetrical character. This is the great burden of the work given them of God. The mother is God's agent to Christianize her family. She is to exemplify Biblical religion, showing how its influence is to control us in its everyday duties and pleasures, teaching her children that by grace alone can they be saved, through faith, which is the gift of God. This constant teaching as to what Christ is to us and to them, his love, his goodness, his mercy, revealed in the great plan of redemption, will make a hallowed, sacred impress on the heart. <RH, September 15, 1891 par. 10>

Scolding and fretting, gathering clouds and gloom about the soul, will bring only a shadow and discouragement in the home life. Let not one word of fretfulness harshness, or passion escape your lips. The grace of Christ awaits your demand. His Spirit will take control of your heart and conscience, presiding over your words and deeds. Never forfeit your self-respect by hasty, thoughtless words. See that your words are pure, your conversation holy. Give your children an example of that which you wish them to be. <RH, September 15, 1891 par. 11>

The mother needs constant sympathy and help from the father of her children. The parents must be perfectly united in their work, and must seek help from God. While keenly alive to their sacred responsibilities, they should not become distrustful because they see that their work is imperfect, and does not secure the results they hoped for. Keep sowing the seed for time and eternity. All heaven is watching the efforts of the Christian parent. <RH, September 15, 1891 par. 12>

The husband and father, the wife and mother, are in God's sight, in their religious life, just what they are in their home life. Father and mother, bind your hearts in closest, happiest union. Do not grow apart, but bind yourselves more closely to each other; then you are prepared to bind your children's hearts to you by the silken cord of love. <RH, September 15, 1891 par. 13>

Mothers, be careful of your precious moments. Remember that your children are passing forward where they may be beyond your educating and training. You may be to them the very model of all that is good and pure and noble. Identify your interest with theirs. God does not intend that any other should do the mother's work in the training of her child. He wills that she shall rise to meet her sacred responsibility; but this can never be done while mothers so largely neglect

their duty. <RH, September 15, 1891 par. 14>

Nothing can have a greater claim upon the mother than her children have; and when their needs are lightly regarded, when she sets aside their claims, in order to devote herself to visitors, she is robbing her children of their God-given rights. No absorption in business on the part of parents can warrant a departure from God's plans and ways. Your first and grandest work is for your children. Let the light of heavenly grace irradiate your character, that there may be sunlight in the home. Let there be peace, pleasant words, and cheerful countenances. This is not blind affection, not that tenderness which encourages sin by unwise indulgence, and which is the veriest cruelty, not that false love which allows the children to rule, and makes the parents slaves to their caprices. There should be no parental partiality, no oppression; the combined influence of affection and authority will place the right mold upon the family. <RH, September 15, 1891 par. 15>

We have Bible rules for the guidance of all, both parents and children, a high and holy standard, from which there can be no swerving. God's injunctions must be paramount. Let the father and mother of the family spread out God's word before him, the searcher of hearts, and ask in sincerity, "What hath God said?" <RH, September 15, 1891 par. 16>

September 22, 1891 "Not as Men-Pleasers."

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By Mrs. E. G. White.
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It is our wisdom to fear God and to love him with all the heart. He is to be first and last and best in everything. We are not to be like the beasts of the field, who eat and drink, with no thought of God, no idea of gratitude to their Creator for his daily benefits. All of us, as beings blessed of God with reasoning powers, with intellect and judgment, should acknowledge our accountability to God. The life he has given us is a sacred responsibility, and no moment of it is to be trifled with; for we shall have to meet it again in the record of the Judgment. In the books of heaven our lives are as accurately traced as in the picture on the plate of the photographer. Not only are we held accountable for what we have done, but for what we have left undone. We are held to account for our undeveloped characters, our unimproved opportunities. <RH, September 22, 1891 par. 1>

Dear youth, be sure your sin will find you out. The Saviour has said, "There is nothing covered, that shall not be revealed; and hid, that shall not be known." This statement is too decided and plain to be misunderstood. Sins committed in secret, whether in the brightness of day, in the darkness of night, in the wilderness, in the city, in solitude however lone, will not escape the notice of God. Every soul is to be rewarded as his works have been. The eye that never slumbers, has watched all your movements, detected all your faults, and has not failed to note your neglect and indifference, your contempt for the just claims of God. You may have concealed your lack of interest from your father and mother, from sisters and brothers; but the true state of your heart toward the law of God is not hidden from Heaven. <RH, September 22, 1891 par. 2>

David 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, and thy right hand shall hold me. 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!" Nothing is hidden from the eyes of Him with whom we have to do. When we realize the fact that our sins are all to be revealed in the day of Judgment, does it not make you tremble? No one but he whose heart is calloused with sin can reflect upon this terrible truth without serious forebodings. If we do not awake to repentance in this time of probation, and make our peace with God now, we shall awake to it when fear shall come like a desolation, when the cities of men, with all their splendid architecture, shall be overthrown, and the heavens depart as a scroll when it is rolled together. <RH, September 22, 1891 par. 3>

Every moment of our life is intensely real. Life is no play; it is charged with awful importance, fraught with eternal responsibilities. When we look upon life from this point of view, we realize our need of divine help. The conviction will be forced upon us that a life without Christ will be a life of utter failure; but if Jesus abides with us, we shall live for a purpose. We shall then realize that without the power of God's grace and Spirit, we cannot reach the high standard he has placed before us. There is a divine excellence of character to which we are to attain; and in striving to meet the standard of heaven, divine incentives will urge us on, the mind will become balanced, and the restlessness of the soul will be banished in repose in Christ. <RH, September 22, 1891 par. 4>

How often do we come in contact with people who are never happy. They fail of enjoying the contentment and peace that Jesus can give. They profess to be Christians, but they do not comply with the conditions upon which the promise

of God is fulfilled. Jesus 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." The reason why many are in a state of unrest is that they are not learning in the school of the Master. The submissive, self-sacrificing child of God understands by experience what it is to have the peace of Christ. True followers of Christ know that they must take his yoke, share his trials, carry his burdens. But they do not feel like complaining; for the meekness and lowliness of Christ makes the yoke easy and the burden light. <RH, September 22, 1891 par. 5>

It is love of selfish ease, love of pleasure, your self-esteem, self-exaltation, that prevents you from learning the precious life-lessons in the school of Christ. It is the Christian's duty not to permit surroundings and circumstances to mold him; but to live above surroundings, fashioning his character according to the divine Model. He is to be faithful in whatever place he is found. He is to do his duty with fidelity, improving the opportunities given him of God, making the most of his capabilities. With an eye single to the glory of God, he is to work for Jesus wherever he may be. We are to surrender the will, the heart, to God, and become acquainted with Christ. We must deny self, take up the cross, and follow Jesus. Not one of us can reach heaven, save by the narrow, cross-bearing way. But how many wear the cross as an ornament of the person, but fail to bear the cross in practical, every-day life. <RH, September 22, 1891 par. 6>

How many profess to be the servants of Christ; but how loth are they to bear reproach and shame, for his sake. The cross is not to please self; it lies directly across the path of the pleasure-lover, and cuts through our carnal desires and selfish inclinations. The cross rebukes all unfaithfulness in your labors. If you bear the cross of Christ, you will not shun responsibilities or burden-bearing. If you are abiding in Christ, learning in his school, you will not be rude, dishonest, or unfaithful. The cross of Christ cuts to the root of all unholy passions and practices. Whatever the nature of your work, you will carry the principles of Christ into your labor, and identify yourself with the task given into your hands. Your interest will be one with that of your employer. If you are paid for your time, you will realize that the time for work is not your own,--but belongs to the one who pays you for it. If you are careless and extravagant, wasting material, squandering time, failing to be painstaking and diligent, you are registered in the books of heaven as an unfaithful servant. <RH, September 22, 1891 par. 7>

Those who are unfaithful in the least of temporal affairs, will be unfaithful in responsibilities of greater importance. They will rob God, and fail of meeting the claims of the divine law. They will not realize that their talents belong to God, and should be devoted to his service. Those who do nothing for their employers except that which is commanded them, when they know that the prosperity of the work depends on some extra exertion on their part, will fail to be accounted faithful servants. There are many things not specified that wait to be done, that come directly under the notice of the one employed. Leaks and losses occur that might be prevented if painstaking diligence and unselfish effort were manifested, if the principles of love enjoined upon us by Jesus were carried out in the life of those who profess his name. But many are working in the cause of God who are registered as "eye-servants." It is the most abhorrent form of selfishness that leads the worker to neglect the improvement of time, the care of property, because he is not directly under the eye of the master. But do such workers imagine that their neglects are not noticed, their unfaithfulness not recorded? Could their eyes be opened, they would see that a Watcher looks on, and all their carelessness is recorded in the books of heaven. <RH, September 22, 1891 par. 8>

Those who are unfaithful to the work of God, are lacking in principle; their motives are not of a character to lead them to choose the right under all circumstances. The servants of God are to feel at all times that they are under the eye of their employer. He who watched the sacrilegious feast of Belshazzar is present in all our institutions, in the counting-room of the merchant, in the private workshop; and the bloodless hand is as surely recording your neglect, as it recorded the awful judgment of the blasphemous king. Belshazzar's condemnation was written in words of fire, "Thou art weighed in the balances, and art found wanting;" and if you fail to fulfill your God-given obligations, your condemnation will be the same. <RH, September 22, 1891 par. 9>

There are many who profess to be Christians who are not united with Christ. Their daily life, their spirit, testifies that Christ is not formed within, the hope of glory. They cannot be depended upon, they cannot be trusted. They are anxious to reduce their service to the minimum of effort, and at the same time exact the highest of wages. The name "servant" applies to every man; for we are all servants, and it will be well for us to see what mold we are taking on. Is it the mold of unfaithfulness, or of fidelity? <RH, September 22, 1891 par. 10>

Is it the disposition generally among servants to do as much as possible? Is it not rather the prevalent fashion to slide through the work as quickly, as easily, as possible, and obtain the wages at as little cost to themselves as they can? The object is not to be as thorough as possible, but to get the remuneration. Those who profess to be the servants of Christ should not forget the injunction of the apostle Paul, "Servants, obey in all things your masters according to the flesh; not with eye-service, as men-pleasers; but in singleness of heart, fearing God: and whatsoever ye do, do it heartily, as to the Lord, and not unto men; knowing that of the Lord ye shall receive the reward of the inheritance: for ye serve the

Lord Christ." <RH, September 22, 1891 par. 11>

Those who enter the work as "eye-servants," will find that their work cannot bear the inspection of men or of angels. The thing essential for successful work is a knowledge of Christ; for this knowledge will give sound principles of right, impart a noble, unselfish spirit, like that of our Saviour whom we profess to serve. Faithfulness, economy, care-taking, thoroughness, should characterize all our work, wherever we may be, whether in the kitchen, in the workshop, in the office of publication, in the Sanitarium, in the College, or wherever we are stationed in the vineyard of the Lord. "He that is faithful in that which is least is faithful also in much: and he that is unjust in the least is unjust also in much." <RH, September 22, 1891 par. 12>

September 29, 1891 Missionary Work.

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By Mrs. E. G. White.
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Every eye in the unfallen universe is bent upon those who profess to be Christ's followers. Here, in this atom of a world, an earnest warfare is going on,--a battle in which Christ, our substitute and surety, has engaged in our behalf, and conquered. Now we, Christ's purchased possession, must become soldiers of his cross, and conquer in our own behalf, on our own account, through the power and wisdom given us from above. The influence of the cross of Calvary is to vanquish every earthly and spiritual evil power; and we need to know the plan of the battle, that we may work in harmony with Christ. <RH, September 29, 1891 par. 1>

The promulgation of the gospel is not a haphazard work, operating at random. In the aggressive warfare of truth against error, light against darkness, there is work to be done both in heaven and on earth, and the workers on the earth are to move in perfect harmony with the heavenly agencies. Then the world will see the work moving in wisdom, and although they cannot understand or explain it, they note the effect. But when we, the human agencies, step outside of God's plan, the beauty and harmony of the arrangement is marred, and the work intrusted to our hands does not present the divine characteristics. Adherence to God's plan, which is comprehensive and connected in all its parts, is positively essential to success in the conversion of many souls to Christ. <RH, September 29, 1891 par. 2>

Human influence, deriving its efficiency from heaven, is God's instrumentality through which the gospel is to be diffused, and its transforming effects revealed. We are to influence one another for good, keeping the Lord ever before us, working with the unseen world in view. The work of Satan is to interpose his sophistry, his lying statements, to lead men to believe a lie rather than the words of God, which are the truth. It is thus that he leads men into presumptuous sins. Satan is ever at work to keep out of our minds the doctrine of the cross of Christ; for this is the counter-influence through which sin is to be vanquished and man be brought back to his allegiance to the law of God. <RH, September 29, 1891 par. 3>

The cross stands alone, a great center in the world. It does not find friends, but it makes them. It creates its own agencies. Christ proposes that men shall become laborers together with God. He makes human beings his instrumentalities for drawing all men unto himself. A divine agency is sufficient only through its operation on human hearts with its transforming power, making men co-laborers with God. <RH, September 29, 1891 par. 4>

"Be ye perfect," said Christ, "even as your Father which is in heaven is perfect." There cannot be a complete, harmonious development of Christian character when Christians exclude themselves from the world; for in this they are not following the example of Christ. "I pray not that thou shouldest take them out of the world, but that thou shouldest keep them from the evil." Not in the closet alone is perfection of character reached, nor solely in the public assembly; it should be our first work to seek the Lord with humble hearts, to learn his way; then we are to take him with us into the public assembly. Thought and action, prayer and work, are all essential. "Ye are laborers together with God." It is our privilege to be so closely connected with God that we shall know his will. <RH, September 29, 1891 par. 5>

I have seen so much of the disposition to ask, "Am I my brother's keeper?" that I have wondered how the Lord could bear with our perversity. The True Witness looks on, beholding all our works. <RH, September 29, 1891 par. 6>

He marks the selfish, self-caring spirit shown toward our brethren which is so unlike the spirit and works of Christ, which misrepresents his character. As we drink at the fountain and are refreshed, we are to search for other souls who are thirsty, and in love direct them to the same fountain, that they may be refreshed. If we do this, the choicest of heaven's blessings will be ours. <RH, September 29, 1891 par. 7>

Mighty truths have been committed to human agencies, truths which, when unfolded, quicken into activity the minds of men and women who are in the darkness of error, and call to them, "Come; for all things are now ready." The knowledge of truth is the great power of God unto salvation to all who believe. The atoning sacrifice, the righteousness

of Christ, is to us the vital center of all truth. In the cross of Calvary, mercy and truth are met together, righteousness and peace have kissed each other. The law and the gospel are in perfect harmony; they are interwoven as the warp and the woof. They shed a flood of light amid the moral darkness of the world, stimulating, renovating, sanctifying, all who will believe the truth, all who will gladly and gratefully accept the light coming from the throne of God. <RH, September 29, 1891 par. 8>

We see the great need of missionary work to carry the truth not only to foreign countries, but to those who are near us. Close around us are cities and towns in which no efforts are made to save souls. Why should not families who know the present truth settle in these cities and villages, to set up there the standard of Christ, working in humility, not in their own way, but in God's way, to bring the light before those who have no knowledge of it? When the Church shall truly have the spirit of the message, they will throw all their energies into the work of saving the souls for whom Christ has died. They will enter new fields. Some who are not ordained ministers will be laborers together with God in visiting the churches, and trying to strengthen the things that remain, that are ready to die. There will be laymen who will move into towns and cities, and into apparently out-of-the-way places, that they may let the light which God has given them, shine forth to others. Some whom they meet will not appear to be the most promising subjects, but the only question should be, Will they come into harmony with Christ? will they become partakers of his spirit, so that their influence, in precept and example, will present the attractions of the Author of truth and righteousness? In places where the truth is not known, brethren who are adapted to the work, might hire a hall, or some other suitable place to assemble, and gather together all who will come. Then let them instruct the people in the truth. They need not sermonize, but take the Bible, and let God speak directly out of his word. If there is only a small number present, they can read a "Thus saith the Lord," without a great parade or excitement; just read and explain the simple gospel truth, and sing and pray with them. <RH, September 29, 1891 par. 9>

There are many souls who are starving for the bread of life. You may not know where to find them; but Jesus knows, and he will lead them into the light. It may seem to you that this is not a heroic work, nothing that will bring any special glory to yourselves; but that is not what you should labor for. You must walk humbly with God. Let him work; let him lead you. Consecrate yourselves to him daily, as workers, and submit yourselves to the influence of his Holy Spirit. <RH, September 29, 1891 par. 10>

There are some churches that are doing very little except to get into trouble, and then call the ministers of Christ from important labor to settle their perplexities and grievances which are the result of their own unsanctified course of action. It is the wickedness of the human heart that creates dissension. This it is that is raising the greatest barriers to the union which Christ prayed might exist among his disciples. Men and women who profess to love God will sit down at ease in their fancied prosperity, content to while away precious, golden moments in pleasing themselves, and doing nothing to enlighten those who have never heard the truth. It is for us to fulfill the commission of Christ, "Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven." <RH, September 29, 1891 par. 11>

Let there be in every church, well-organized companies of workers to labor in the vicinity of that church. Put self behind you, and let Christ go before as your life and power. Let this work be entered into without delay, and the truth will be as leaven in the earth. When such forces are set to work in all our churches, there will be a renovating, reforming, energizing power in the churches, because the members are doing the very work that God has given them to do. Let all our churches be active, zealous, filled with enthusiasm by the Spirit and power of God. It is the intelligent use of the means, the capabilities, the powers, given you by God, consecrated to his service, that will tell in the communities where you may labor. It may be that you will have to make a very small beginning in some places; but do not be discouraged; the work will grow larger, and you will be doing the work of an evangelist. Look at Christ's manner of working, and strive to labor as he did. <RH, September 29, 1891 par. 12>

When Jesus came to this world, he found it in a deplorable state of sin and rebellion. He did not move far away from this rebellious multitude, but he came and dwelt among them. Because iniquity abounded, he came close to man in sympathy and tender, pitying love. In Christ dwelt all the fullness of the Godhead bodily; yet he came to earth to be one with the oppressed, the poor, the needy; he came to demonstrate how much a God can love, a Saviour suffer, in order to save men from perdition, and bring eternal life within their reach. <RH, September 29, 1891 par. 13>

Character is influence. Christ's work was to draw minds into sympathy with his own divine mind. He gave his whole self as a sacrifice. We need to regard the Lord Jesus as our personal Saviour. When we do this, we shall, by the grace of Christ, make simple, tender, earnest personal appeals to those who are not Christians. The trouble with many in the church is, they will do anything but the thing which is of the most importance, that which God wants them to do. They feel that they cannot approach men and women in simplicity, and try in the name and strength of Jesus to come close to their hearts. This heart-to-heart work is strangely neglected. If those who profess to be Christians, believing the truth for these last days, would consider the result of their inaction, their wicked indifference to the welfare of the souls for

whom Christ has paid the price of his own life, there would be a decided change for the better in our world. <RH, September 29, 1891 par. 14>

October 6, 1891 Missionary Work.

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By Mrs. E. G. White.
(Concluded.)
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Every work is to be brought in review before God. Every intrusted talent is to be estimated, to see what improvements have been made upon it. God knows what you have done in blessing others, and what you have not done. The True Witness says, "I know thy works." He sees who are the willing, faithful workers, and who are the slothful servants. <RH, October 6, 1891 par. 1>

I appeal to every man and woman who shall read these words, to remember that a reckoning is to be made by the One whom God hath appointed to judge the world. Every one must then give account of the talents intrusted to him. "None of us liveth to himself." Christ said, "And I, if I be lifted up from the earth, will draw all men unto me." Jesus, "for the joy that was set before him, endured the cross, despising the shame," sacrificing his life that all who should believe on him might not perish, but have everlasting life. By this great act the love of God was revealed, and as many as believe on Christ are saved. <RH, October 6, 1891 par. 2>

Here are the mighty agencies for moving the world. The cross of Calvary brings under tribute every power of those who believe on Christ, that they may be instrumentalities for the saving of souls. Human effort is to be united with the divine; it must derive its efficacy from heaven. We are to be laborers together with God. The Lord is represented as opening the hearts of men and women to receive the word, and the Holy Spirit makes the word effective. Those who receive the truth have that faith which leads to decided action, which works by love, and purifies the soul. Thus the truth is a sanctifier. Its transforming power is seen on the character. When it has been admitted into the inner sanctuary of the soul, it does not operate superficially, leaving the heart unchanged; it does not awaken the emotions merely, to the neglect of the judgment and will; but it goes down to the very depths of the nature, and brings the whole being into harmonious action. <RH, October 6, 1891 par. 3>

Now the work of him who is truly converted, begins in earnest. He must work as Christ worked. He must not live any longer to himself, but wholly for the Lord. The world has lost him; for his life is hid with Christ in God. That means that self no longer has the supremacy. The light shining from the cross of Calvary holds him in its bright rays, and the Spirit has taken of the things of Christ, and revealed them to him in such an attractive light as to have a transforming effect on his habits and practices, showing that he is a new creature in Christ Jesus. Every dollar he recognizes as of value, not to gratify his taste or lust, not for him to hide in the earth, but to do good with, to help win souls to the truth, to build up the kingdom of Christ. His enjoyment is the same as that of Christ,--in seeing souls saved. Why are we doing so little for the salvation of men, when there is so much to do? Why are we doing so little to draw men and women and children to Christ? <RH, October 6, 1891 par. 4>

In union there is strength; in disunion there is only weakness. We should work most diligently to answer the prayer of Christ that his disciples might be one, as he is one with the Father. If we are united to Christ, the formation of a church will be a benefit to all its members; for by entering into this church union, we pledge ourselves to help one another. The Holy Spirit does not lead us into this to be a mutual admiration society, but to put forth all the powers of our being to help one another, in sympathy, in love, to be more like Jesus. <RH, October 6, 1891 par. 5>

The wrongs existing in the society of the world should never, never find sanction among Christians. There should be no sympathy with the rich in their oppression of the poor, no encouragement given the poor in their jealousy and envy of the rich. There should be no sanctioning of the strong and influential in trampling upon the weak and helpless. "All ye are brethren." Exact and impartial is the Lord God of heaven. More than this, God demands that you open your hand wide to the needy, and have the tenderest compassion for those who are afflicted, or who are suffering from want. If you turn carelessly from their cry, the Lord will just as surely turn away from your prayer, and he will not hear you in your distress. <RH, October 6, 1891 par. 6>

If you have the spirit of Christ, you will love as brethren; you will honor the humble disciple in his poor home, because God loves him as much as he loves you, and it may be more. He recognizes no caste. He places his own signet upon men, not by their rank, not by their wealth, not by intellectual greatness, but by their oneness with Christ. It is purity of heart, singleness of purpose, that constitutes the true value of human beings. The attention that is shown to the wealthy, and the neglect of the poor, will be remembered by the Lord, and he will place you where you will pass through experiences similar to those of the afflicted ones who suffered while you passed by on the other side. <RH, October 6, 1891 par. 7>

All who are living in daily communion with Christ, will place his estimate upon men. They will reverence the good and pure, although these are poor in this world's goods. James says, "My brethren, have not the faith of our Lord Jesus Christ, the Lord of glory, with respect of persons. For if there come unto your assembly a man with a gold ring, in goodly apparel, and there come in also a poor man in vile raiment; and ye have respect to him that weareth the gay clothing, and say unto him, Sit thou here in a good place; and say to the poor, Stand thou there, or sit here under my foot-stool: are ye not then partial in yourselves, and are become judges of evil thoughts? Hearken, my beloved brethren, Hath not God chosen the poor of this world rich in faith, and heirs of the kingdom which he hath promised to them that love him? But ye have despised the poor. Do not rich men oppress you, and draw you before the judgment seats? Do not they blaspheme that worthy name by the which ye are called? If ye fulfill the royal law according to the Scripture, Thou shalt love thy neighbor as thyself, ye do well: but if ye have respect to persons, ye commit sin, and are convicted of the law as transgressors. For whosoever shall keep the whole law, and yet offend in one point, he is guilty of all."

<RH, October 6, 1891 par. 8>

Here is a plain "Thus saith the Lord." Who will be a doer of the word, and not a forgetful hearer? Here is plainly stated the course that the Lord has marked out for Christians to pursue. In social and religious life they should be governed by a resolute purpose to help and bless the needy poor. Avarice, selfishness, and covetousness are idolatry, and are dishonoring to God "Let your conversation be without covetousness. Tenderness, compassion, and benevolence are enjoined upon Christians. <RH, October 6, 1891 par. 9>

"Honor the Lord with thy substance, and with the first-fruits of all thine increase." "Therefore, as ye abound in everything, in faith, and utterance, and knowledge, and in all diligence, and in your love to us, see that ye abound in this grace also,"--Christian liberality. "But to do good and to communicate, forget not: for with such sacrifices God is well pleased." "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, October 6, 1891 par. 10>

Here the obligation is laid upon every one who has been trusted with our Lord's goods, to communicate the same to the worthy poor, and to give to God's cause as its needs demand. As God has bounteously given us, we should give back to him his own as he makes a place for it to be invested. Thus we honor God with the substance he has placed in our hands. Thus we shall not be living to ourselves. <RH, October 6, 1891 par. 11>

God's claims underlie all other claims. He lays his hand upon all that he, from his fullness and beneficence, has intrusted to man, and says: "I am the rightful owner of the universe, and these goods are mine. Use them to advance my cause, to build up my kingdom, and my blessing shall rest upon you." <RH, October 6, 1891 par. 12>

Those who would have the character of Christ must practice his teachings. They must study the Pattern. Then they will reveal a Christ-like character in their association with one another, and their united influence will be exerted in helping to transform the character of others. They will drink in the sympathy of Jesus, and exercise the same forbearance, supporting, encouraging, and animating one another in the work, each being a vital member of the organized body, allied to Jesus, growing up into Christ, the living head, unto the full stature of men and women. Then they will shine as lights in the world, being of one judgment, moved by the same Spirit. They will be a distinct power in the world. The mighty cleaver of truth has detached us from the world, and placed us apart, a separate people. "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." Dwelling in the light of the Sun of Righteousness, we shall shine as lights in the world. <RH, October 6, 1891 par. 13>

How important that, as we are chosen out of the world, to be separate from it, we should educate and train all our powers in obedience to God's supreme will, that no selfishness may exist among us, that all our work may be done as if done for Christ, not for wages or for applause; that we should not use our intrusted talents of influence and means to please ourselves, but that in all we do, we should manifest the self-denying spirit of Christ. We are not to profess to be Christ's, and then live a lie in our self-care and self-indulgence. We are to come out from the world. "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." "Set your affection on things above, not on things on the earth." <RH, October 6, 1891 par. 14>

October 13, 1891 Isaiah's Warning.

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By Mrs. E. G. White.

"Cry aloud, spare not, lift up thy voice like a trumpet, and show my people their transgression and the house of Jacob their sins. Yet they seek me daily, and delight to know my ways, as a nation that did righteousness, and forsook not the ordinances of their God: they ask of me the ordinances of justice; they take delight in approaching to God. Wherefore have we fasted, say they, and thou seest not? wherefore have we afflicted our soul, and thou takest no knowledge? Behold, in the day of your fast ye find pleasure, and exact all your labors. Behold, ye fast for strife and debate, and to smite with the fist of wickedness: ye shall not fast as ye do this day, to make your voice to be heard on high." <RH, October 13, 1891 par. 1>

The people whom the prophet is commanded to warn are blinded, under a deception. They have a form of godliness, and regard themselves as entitled to special favor and blessing, because they make a high profession and keep up a round of religious service. This nourishes their self-complacency, and they feel as the young man felt who came to Christ, claiming to have kept all the commandments, and asked, "What lack I yet?" Jesus put his finger upon the plague spot of the young man's soul, when he answered, "Yet lackest thou one thing: sell all that thou hast, and distribute unto the poor, and thou shalt have treasure in heaven: and come, follow me." This young man flattered himself that he was keeping all the commandments of God; but was he?--No. He did not love God supremely; for he loved his wealth, which was given him only in trust, more than he loved God; and he did not love his neighbors as himself; for he was not willing to distribute his riches among them. He loved his property more than he loved the souls for whom Christ was ready to sacrifice his own life. <RH, October 13, 1891 par. 2>

The young man had asked, "What shall I do to inherit eternal life?" in his self-complacency, thinking that the Lord would commend him for his righteousness. He could not see that he lacked anything. But the Lord Jesus read his heart as an open book; he saw what the young man did not see. Jesus laid bare the defects in his character. He showed that the young man did not love God supremely. Had he done this, he would have loved his neighbor as himself. Ignorant of the far-reaching claims of the law of God, he thought he had kept all the commandments from his youth up. As the Saviour showed him his lack, how gladly should he have accepted the conditions on which his earthly treasure might be exchanged for an enduring substance in the heavens! But he went away sorrowful. <RH, October 13, 1891 par. 3>

Here was demonstrated his lack of reverence for Christ, and of real faith in him. Had he truly believed him to be the Son of God, he would have accepted his words as divine authority. Like Peter, John, and many other disciples, he would have unhesitatingly obeyed the word, "Come, follow me." Jesus knew that if the young ruler followed him, he would practice his self-denial and self-sacrifice, and would lay hold by faith on the realities of the unseen world. The young man was sorrowful that he could not have both worlds, but he decided that he could not renounce the earthly for the heavenly, and thus he departed from Christ. How many are doing as did this young man,--holding fast the things precious to them, and losing the eternal weight of glory? <RH, October 13, 1891 par. 4>

The house of Jacob, at the time this warning was given to Isaiah, appeared to be a very zealous people, seeking God daily, and delighting to know his ways; but in reality they were filled with presumptuous self-confidence. They were not walking in the truth. Goodness, mercy, and love were not practiced. While presenting an appearance of sorrow for their sins, they were cherishing pride and avarice. At the very time when they were showing such outward humiliation, they would exact hard labor from those under them or in their employ. They placed a high estimate on all the good that they had done, but a very low estimate on the services of others. They despised and oppressed the poor. And their fasting only gave them a higher opinion of their own goodness. <RH, October 13, 1891 par. 5>

There are sins of this same character among us today, and they bring the rebuke of God upon his church. Wherever such sins are found, seasons of fasting and prayer are indeed necessary; but they must be accompanied with sincere repentance and decided reformation. Without such contrition of soul, these seasons only increase the guilt of the wrong-doer. The Lord has specified the fast he has chosen, the one he will accept. It is that which bears fruit to his glory, in repentance, in devotion, in true piety. "Is not this the fast that I have chosen? to loose the bands of wickedness, to undo the heavy burdens, and to let the oppressed go free, and that ye break every yoke? Is it not to deal thy bread to the hungry, and that thou bring the poor that are cast out to thy house? when thou seest the naked, that thou cover him; and that thou hide not thyself from thine own flesh?" <RH, October 13, 1891 par. 6>

In the fast that God has chosen, mercy, tenderness, and compassion will be exercised. Avarice will be put away, and fraud and oppression will be repented of and renounced. All the authority and influence will be used to help the poor and oppressed. If this were the condition of the world, it would no more be a proverb, "Truth is fallen in the street, and equity cannot enter;" "he that departeth from evil maketh himself a prey." But with Job we might say, "I delivered the poor that cried, and the fatherless, and him that had none to help him. The blessing of him that was ready to perish came upon me: and I caused the widow's heart to sing for joy. I put on righteousness, and it clothed me: my judgment was as a robe and a diadem. I was eyes to the blind, and feet was I to the lame. I was a father to the poor: and the cause which I knew not I searched out." Again he says, "If I did despise the cause of my man-servant or of my maid-servant,

when they contended with me; what then shall I do when God riseth up? and when he visiteth, what shall I answer him? . . . If I have withheld the poor from their desire, or have caused the eyes of the widow to fail; or have eaten my morsel myself alone, and the fatherless hath not eaten thereof; . . . if I have seen any perish for want of clothing, or any poor without covering; if his loins have not blessed me, and if he were not warmed with the fleece of my sheep; if I have lifted up my hand against the fatherless, when I saw my help in the gate: then let mine arm fall from my shoulder blade, and mine arm be broken from the bone. For destruction from God was a terror to me, and by reason of his highness I could not endure." If this same fear, and this love of righteousness, were in our churches now, what a transformation there would be! <RH, October 13, 1891 par. 7>

"Then shall thy light break forth as the morning, and thine health shall spring forth speedily: and thy righteousness shall go before thee; and the glory of the Lord shall be thy rearward. Then shalt thou call, and the Lord shall answer; thou shalt cry, and he shall say, Here I am. . . . And they that 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, October 13, 1891 par. 8>

Here are given the characteristics of those who shall be reformers, who will bear the banner of the third angel's message, those who avow themselves God's commandment-keeping people, and who honor God, and are earnestly engaged, in the sight of all the universe, in building up the old waste places. Who is it that calls them, The repairers of the breach, The restorers of paths to dwell in?--It is God. Their names are registered in heaven as reformers, restorers, as raising the foundations of many generations. <RH, October 13, 1891 par. 9>

November 10, 1891 Books in Our School.

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By Mrs. E. G. White.
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In the work of educating the youth in our schools, it will be a difficult matter to retain the influence of God's Holy Spirit, and at the same time hold fast to erroneous principles. The light shining upon those who have eyes to see, cannot be mingled with the darkness of heresy and error found in many of the text-books recommended to the students in our colleges. Both teachers and pupils have thought that in order to obtain an education, it was necessary to study the productions of writers who teach infidelity, because their works contain some bright gems of thought. But who was the originator of these gems of thought? It was God and God alone; for he is the source of all light. Are not all things essential for the health and growth of the spiritual and moral nature found in the pages of Holy Writ? Is not Christ our living head? And are not we to grow up in him to the full stature of men and women? Can an impure fountain send forth sweet waters? Why should we wade through the mass of error contained in the works of pagans and infidels, for the sake of obtaining the benefit of a few intellectual truths, when all truth is at our command? <RH, November 10, 1891 par. 1>

Man can accomplish nothing good without God. He is the originator of every ray of light that has pierced the darkness of the world. All that is of value comes from God, and belongs to him. There is a reason that the agents of the enemy sometimes display remarkable wisdom. Satan himself was educated and disciplined in the heavenly courts, and he has a knowledge of good as well as of evil. He mingles the precious with the vile, and this is what gives him his power of deceiving the sons of men. But because Satan has stolen the livery of heaven in order that he may exercise an influence in his usurped dominions, shall those who have been sitting in darkness and have seen a great light, turn from the light to recommend darkness? Shall those who have known the oracles of God recommend our students to study the books that express pagan or infidel sentiments, that they may become intelligent? Satan has his agents, educated after his methods, inspired by his spirit, and adapted to do his works; but shall we co-operate with them? Shall we, as Christians, recommend the works of his agents as valuable, even essential to the attainment of an education? <RH, November 10, 1891 par. 2>

The Lord himself has signified that schools should be established among us in order that true knowledge may be obtained. No teacher in our schools should suggest the idea that, in order to have the right discipline, it is essential to study text-books expressing pagan and infidel sentiments. Students who are thus educated, are not competent to become educators in their turn; for they are filled with the subtle sophistries of the enemy. The study of works that in

any way express infidel sentiments is like handling black coals; for a man cannot be undefiled in mind who thinks along the line of skepticism. In going to such sources for knowledge, are we not turning away from the snow of Lebanon to drink from the turbid water of the valley? <RH, November 10, 1891 par. 3>

Men who turn away from the knowledge of God, have placed their minds under the control of their master, Satan, and he trains them to be his servants. The less the productions expressing infidel views are brought before the youth, the better. Evil angels are ever on the alert that they may exalt before the minds of the youth that which will do them injury, and as books expressing infidel and pagan sentiments are read, these unseen agents of evil seek to impress those who study them with the spirit of questioning and unbelief. Those who drink from these polluted channels do not thirst for the waters of life; for they are satisfied with the broken cisterns of the world. They think they have the treasures of knowledge, when they are hoarding that which is but wood and hay and stubble, not worth gaining, not worth keeping. Their self-esteem, their idea that a superficial knowledge of things constitutes education, makes them boastful and self-satisfied, when they are as were the Pharisees, ignorant of the Scriptures and the power of God. <RH, November 10, 1891 par. 4>

O that our youth would treasure up the knowledge that is imperishable, that they can carry with them into the future, immortal life, the knowledge that is represented as gold and silver and precious stones. The class of educators and learners who deem themselves wise, know nothing as they ought to know it. They need to learn meekness and lowliness in the school of Christ, that they may esteem highly that which heaven regards as excellent. Those who receive a valuable education, one that will be as enduring as eternity, will not be regarded as the world's best educated men. But the Scriptures declare that "the fear of the Lord is the beginning of wisdom." This kind of knowledge is below par in the estimation of the world, and yet it is essential for every youth to become wise in the Scriptures, if he would have eternal life. The apostle says, "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." This is broad enough. Let all seek to comprehend, to the full extent of their powers, the meaning of the word of God. A mere superficial reading of the inspired word will be of little advantage; for every statement made in the sacred pages requires thoughtful contemplation. It is true that some passages do not require as earnest concentration as do others; for their meaning is more evident. But the student of the word of God should seek to understand the bearing of one passage upon another until the chain of truth is revealed to his vision. As veins of precious ore are hidden beneath the surface of the earth, so spiritual riches are concealed in the passages of Holy Writ, and it requires mental effort and prayerful attention to discover the hidden meaning of the word of God. Let every student who values the heavenly treasure put to the stretch his mental and spiritual powers, and sink the shaft deep into the mine of truth, that he may obtain the celestial gold, that wisdom which will make him wise unto salvation. <RH, November 10, 1891 par. 5>

If half the zeal manifested in seeking to comprehend the bright ideas of infidels, were manifested in studying the plan of salvation, thousands who are now in darkness, would be charmed with the wisdom, the purity, the elevation of the provisions of God in our behalf; they would be lifted out and away from themselves in wonder and amazement at the love and condescension of God in giving his only begotten Son for a fallen race. How is it that many are satisfied to drink at the turbid streams that flow in the murky valley, when they might refresh their souls at the living streams of the mountains? The prophet asks, "Will a man leave the snow of Lebanon which cometh from the rock of the field? Or shall the cold flowing waters that come from another place be forsaken?" The Lord answers, "My people hath forsaken me, they have burned incense to vanity, and they have caused them to stumble in their ways from the ancient paths, in a way not cast up." <RH, November 10, 1891 par. 6>

It is a sad fact that men who have been entrusted with fine capabilities to be employed in the service of God, have prostituted their powers in the service of evil, and laid their talents at the feet of the enemy. They submitted in the most servile bondage to the prince of evil, while rejecting the service of Christ as humiliating and undesirable. They looked upon the work of the follower of Christ as a work below their ambition, that required a stepping down from their greatness, a species of slavery, that would enthrall their powers, and narrow the circle of their influence. He who had made an infinite sacrifice that they might be set free from bondage of evil, was set aside as unworthy their best efforts and most exalted service. <RH, November 10, 1891 par. 7>

These men had received their talents from God, and every gem of thought by which they had been esteemed worthy of the attention of scholars and thinkers, belongs not to them, but to the God of all wisdom, whom they did not acknowledge. Through tradition, through false education, these men are exalted as the world's educators; but in going to them, students are in danger of accepting the vile with the precious; for superstition, specious reasoning and error, are mingled with portions of true philosophy and instruction. This mingling makes a potion that is poisonous to the soul,--destructive of faith in the God of all truth. Those who have a thirst for knowledge need not go to these polluted fountains; for they are invited to come to the fountain of life and drink freely. Through searching the word of God, they may find the hidden treasure of truth that has long been buried beneath the rubbish of error, human tradition, and

opinions of men. <RH, November 10, 1891 par. 8>

The Bible is the great educator; for it is not possible prayerfully to study its sacred pages without having the intellect disciplined, ennobled, purified, and refined. "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. Behold, the days come, saith the Lord, that I will punish all them which are circumcised with the uncircumcised." <RH, November 10, 1891 par. 9>

Those who claim to be Christians, who profess to believe the truth, and yet drink at the polluted fountains of infidelity, and by precept and example draw others away from the cold, snow-waters of Lebanon, are fools though they profess themselves to be wise. "Hear ye the word which the Lord speaketh unto you, O house of Israel: Thus saith the Lord, Learn not the way of the heathen, and be not dismayed at the signs of heaven; for the heathen are dismayed at them. . . . But the Lord is the true God, he is the living God, and an everlasting King: at his wrath the earth shall tremble, and the nations shall not be able to abide his indignation. Thus shall ye say unto them, The gods that have not made the heavens and the earth, even they shall perish from the earth, and from under these heavens. He hath made the earth by his power, he hath established the world by his wisdom, and hath stretched out the heavens by his discretion. When he uttereth his voice, there is a multitude of waters in the heavens, and he causeth the vapors to ascend from the ends of the earth; he maketh lightnings with rain, and bringeth forth the wind out of his treasure. Every man is brutish in his knowledge; every founder is confounded by his graven image; for his molten image is falsehood, and there is no breath in them. They are vanity, and the work of errors: in the time of their visitation they shall perish. The portion of Jacob is not like them: for he is the former of all things; and Israel is the rod of his inheritance: The Lord of hosts is his name." <RH, November 10, 1891 par. 10>

"Thus saith the Lord; 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. 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 not see when heat cometh, but her leaf shall be green; and shall not be careful in the year of drouth, neither shall cease from yielding fruit. . . . O Lord, the hope of Israel, all that forsake thee shall be ashamed, and they that depart from me shall be written in the earth, because they have forsaken the Lord, the fountain of living waters. Heal me, O Lord, and I shall be healed; save me and I shall be saved: for thou art my praise." <RH, November 10, 1891 par. 11>

Let believers in the truth for this time, turn away from authors that teach infidelity. Let not the works of skeptics appear on your library shelves, where your children can have access to them. Let those who have tasted the good word of God, and the powers of the world to come, no longer deem it an essential feature of a good education to have a knowledge of the writings of those who deny the existence of God, and pour contempt upon his holy word. Give no place to the agents of Satan, since there is nothing by which to vindicate their doings; a clean thing cannot come out of an unclean. <RH, November 10, 1891 par. 12>

November 17, 1891 The Teacher of Truth the Only Safe Educator.

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By Mrs. E. G. White.
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There are two classes of educators in the world. One class are those whom God makes channels of light, and the other class are those whom Satan uses as his agents, who are wise to do evil. One class contemplates the character of God, and increases in the knowledge of Jesus, whom God hath sent into the world. This class becomes wholly given up to those things which bring heavenly enlightenment, heavenly wisdom to the uplifting of the soul. Every capability of their nature is submitted to God, and their thoughts are brought into captivity to Christ. The other class are in league with the prince of darkness, who is ever on the alert that he may find an opportunity to teach others the knowledge of evil. If place is made for him, he will not be slow to press his way into heart and mind. <RH, November 17, 1891 par. 1>

There is great need of elevating the standard of righteousness in our schools, to give instruction after God's order. Should Christ enter our institutions for the education of the youth, he would cleanse them as he cleansed the temple, banishing many things that have a defiling influence. Many of the books which the youth study would be expelled, and their places would be filled with others that would inculcate substantial knowledge, and abound in sentiments which might be treasured in the heart, in precepts that might govern the conduct. Is it the Lord's purpose that false principles,

false reasoning, and the sophistries of Satan should be kept before the mind of our youth and children? Shall pagan and infidel sentiments be presented to our students as valuable additions to their store of knowledge? The works of the most intellectual skeptic are works of a mind prostituted to the service of the enemy, and shall those who claim to be reformers, who seek to lead the children and youth in the right way, in the path cast up, imagine that God will be pleased with having them present to the youth that which will misrepresent his character, placing him in a false light before the young? Shall the sentiments of unbelievers, the expressions of dissolute men, be advocated as worthy of the student's attention, because they are the productions of men whom the world admires as great thinkers? Shall men professing to believe in God, gather from these unsanctified authors their expressions and sentiments, and treasure them up as precious jewels to be stored away among the riches of the mind?--God forbid. <RH, November 17, 1891 par. 2>

The Lord bestowed upon these men whom the world admires, priceless intellectual gifts; he endowed them with master minds; but they did not use them to the glory of God. They separated themselves from him as did Satan; but while they separated themselves from him, they still retained many of the precious gems of thought which he had given them, and these they placed in a framework of error to give luster to their own human sentiments, to make attractive the utterances inspired by the prince of evil. It is true that in the writings of pagans and infidels there are found thoughts of an elevated character, which are attractive to the mind. But there is a reason for this. Was not Satan the light-bearer, the sharer of God's glory in heaven, and next to Jesus in power and majesty? In the words of inspiration he is described as one who "sealeth up the sum, full of wisdom, and perfect in beauty." The prophet says, "Thou hast been in Eden the garden of God; every precious stone was thy covering. . . . Thou art the anointed cherub that covereth; and I have set thee so: thou wast upon the holy mountain of God; thou hast walked up and down in the midst of the stones of fire. Thou was perfect in thy ways from the day that thou was created, till iniquity was found in thee. . . . Thine heart was lifted up because of thy beauty, thou hast corrupted thy wisdom by reason of thy brightness: I will cast thee to the ground, I will lay thee before kings, that they may behold thee. Thou hast defiled thy sanctuaries by the multitude of thine iniquities, by the iniquity of thy traffic; therefore will I bring forth a fire from the midst of thee, it shall devour thee, and I will bring thee to ashes upon the earth in the sight of all them that behold thee. All they that know thee among the people shall be astonished at thee: thou shalt be a terror, and never shalt thou be any more." <RH, November 17, 1891 par. 3>

The greatness and power with which the Creator endowed Lucifer he has perverted; and yet, when it suits his purpose, he can impart to men sentiments that are enchanting? Everything of nature comes from God, yet Satan can inspire his agents with thoughts that appear elevating and noble? Did he not come to Christ with quotations of Scripture when he designed to overthrow him with his specious temptations? This is the way in which he comes to man, as an angel of light, disguising his temptations under an appearance of goodness, and making men believe him to be the friend rather than the enemy of humanity. It is in this way that he has deceived and seduced the race,--beguiling them with subtle temptations, bewildering them with specious deceptions. <RH, November 17, 1891 par. 4>

Satan has ascribed to God all the evils to which the flesh is heir. He has represented him as a God who delights in the sufferings of his creatures, who is revengeful and implacable. It was Satan who originated the doctrine of eternal torment as a punishment for sin, because in this way he could lead men into infidelity and rebellion, distract souls, and dethrone the human reason. <RH, November 17, 1891 par. 5>

Heaven, looking down, and seeing the delusions into which men were led, knew that a divine Instructor must come to earth. Men in ignorance and moral darkness must have light, spiritual light; for the world knew not God, and he must be revealed to their understanding. Truth looked down from heaven, and saw not the reflection of her image; for dense clouds of moral darkness and gloom enveloped the world, and the Lord Jesus alone was able to roll back the clouds; for he was the light of the world. By his presence he could dissipate the gloomy shadow that Satan had cast between man and God. Darkness covered the earth, and gross darkness the people. Through the accumulated misrepresentations of the enemy, many were so deceived that they worshiped a false god, clothed with the attributes of the satanic character. <RH, November 17, 1891 par. 6>

The Teacher from heaven, no less a personage than the Son of God, came to earth to reveal the character of the Father to men, that they might worship him in spirit and in truth. Christ revealed to men the fact that the strictest adherence to ceremony and form would not save them; for the kingdom of God was spiritual in its nature. Christ came to the world to sow it with truth. He held the keys to all the treasures of wisdom, and was able to open doors to science, and to reveal undiscovered stores of knowledge, were it essential to salvation. He presented to men that which was exactly contrary to the representations of the enemy in regard to the character of God, and sought to impress upon men the paternal love of the 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." He urged upon men the necessity of prayer, repentance, confession, and the abandonment of sin. He taught them honesty, forbearance, mercy, and compassion, enjoining upon them to love, not only those who loved them, but those who hated them, who treated them despitefully. In this he was revealing

to them the character of the Father, who is long-suffering, merciful, and gracious, slow to anger, and full of goodness and truth. Those who accepted his teaching were under the guardian care of angels, who were commissioned to strengthen, to enlighten, that the truth might renew and sanctify the soul. <RH, November 17, 1891 par. 7>

Christ declares the mission he had in coming to the earth. He says in his last public prayer, "O righteous Father, the world hath not known thee: but I have known thee, and these have known that thou hast sent me. And I have declared unto them thy name, and will declare it; that the love wherewith thou hast loved me may be in them, and I in them." When Moses asked the Lord to show him his glory; the Lord said, "I will make all my goodness pass before thee." "And the Lord passed by before him, and proclaimed, The Lord, The Lord God, merciful and gracious, longsuffering, 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. . . . And Moses made haste, and bowed his head toward the earth, and worshiped." When we are able to comprehend the character of God as did Moses, we too shall make haste to bow in adoration and praise. Jesus says "that the love wherewith thou hast loved me may be in them, and I in them." Jesus contemplated nothing less than that the love wherewith the Father loved him should be in the hearts of his children, that they might impart the knowledge of God to others. <RH, November 17, 1891 par. 8>

O what an assurance is this that the love of God may abide in the hearts of all who believe in him! O what salvation is provided; for he is able to save unto the uttermost all that come unto God by him. In wonder we exclaim, How can these things be? But Jesus will be satisfied with nothing less than this. Those who are partakers of his sufferings here, of his humiliation, enduring for his name's sake, are to have the love of God bestowed upon them as it was upon the Son. One who knows, has said, "The Father himself loveth you." One who has had an experimental knowledge of the length, and breadth, and height, and depth of that love, has declared unto us this amazing fact. This love is ours through faith in the Son of God, therefore a connection with Christ means everything to us. We are to be one with him as he is one with the Father, and then we are beloved by the infinite God as members of the body of Christ, as branches of the living Vine. We are to be attached to the parent stock, and to receive nourishment from the Vine. Christ is our glorified Head, and the divine love flowing from the heart of God rests in Christ, and is communicated to those who have been united to him. This divine love entering the soul inspires it with gratitude, frees it from its spiritual feebleness, from pride, vanity, and selfishness and from all that would deform the Christian character. <RH, November 17, 1891 par. 9>

Look, O look to Jesus and live. You can but be charmed with the matchless attractions of the Son of God. Christ was God manifest in the flesh, the mystery hidden for ages, and in our acceptance or rejection of the Saviour of the world are involved eternal interests. <RH, November 17, 1891 par. 10>

To save the transgressor of God's law, Christ, the one equal with the Father, came to live heaven before men, that they might learn to know what it is to have heaven in the heart. He illustrated what man must be to be worthy of the precious boon of the life that measures with the life of God. <RH, November 17, 1891 par. 11>

The life of Christ was a life charged with a divine message of the love of God, and he longed intensely to impart this love to others in rich measure. Compassion beamed from his countenance, and his conduct was characterized by grace, humility, truth, and love. Every member of his church militant must manifest the same qualities, if he would join the church triumphant. The love of Christ is so broad, so full of glory, that in comparison to it, everything that men esteem as great, dwindles into insignificance. When we obtain a view of it, we exclaim, O the depth of the riches of the love that God bestowed upon men in the gift of his only begotten Son? <RH, November 17, 1891 par. 12>

When we seek for appropriate language in which to describe the love of God, we find words too tame, too weak, too far beneath the theme, and we lay down our pen, and say, "No, it cannot be described." We can only do as did the beloved disciple, say, "Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God." In attempting any description of this love, we feel that we are as an infant lisping its first words. Silently we may adore; for silence in this matter is the only eloquence. This love is past all language to describe. It is the mystery of God in the flesh, God in Christ, and divinity in humanity. Christ bowed down in unparalleled humility, that in his exaltation to the throne of God, he might also exalt those who believe in him, to a seat with him upon his throne. All who look upon Jesus in faith that the wounds and bruises that sin has made will be healed in him, shall be made whole. <RH, November 17, 1891 par. 13>

The themes of redemption are momentous themes, and only those who are spiritually minded can discern their depth and significance. It is our safety, our life, our joy, to dwell upon the truths of the plan of salvation. Faith and prayer are necessary in order that we may behold the deep things of God. Our minds are so bound about with narrow ideas, that we catch but limited views of the experience it is our privilege to have. How little do we comprehend what is meant by the prayer of the apostle, when he says, "That he would grant you, according to the riches of his glory, to be strengthened with might by his spirit in the inner man; that Christ may dwell in your hearts by faith; that ye, being rooted and grounded in love, may be able to comprehend with all saints what is the breadth, and length, and depth, and

height; and to know the love of Christ, which passeth knowledge, that ye might be filled with all the fullness of God. Now unto him that is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us, unto him be glory in the church by Christ Jesus throughout all ages, world without end. Amen." <RH, November 17, 1891 par. 14>

November 24, 1891 The Treasure With Which to Store the Mind.

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By Mrs. E. G. White.
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Jesus beheld the human race, ignorant, apostate from God, standing under the penalty of the broken law, and he came to bring deliverance, to offer a complete pardon, signed by the majesty of heaven. If man will accept this pardon, he may be saved; if he rejects it, he will be lost. The wisdom of God alone can unfold the mysteries of the plan of salvation. The wisdom of men may or may not be valuable, as experience shall prove, but the wisdom of God is indispensable, and yet many who profess to be wise are willingly ignorant of the things that pertain to eternal life. Miss what you may in the line of human attainments, but this you must have, faith in the pardon brought to you at infinite cost, or all of wisdom attained in earth, will perish with you. <RH, November 24, 1891 par. 1>

Were the Sun of righteousness to withdraw his beams of light from the world, we should be left in the darkness of eternal night. Jesus spake as never man spake. He poured out to men the whole treasure of heaven in wisdom and knowledge. He is the light that lighteth every man who cometh into the world. Every phase of truth was evident to him. He did not come to utter uncertain sentiments and opinions; but only to speak truth established upon eternal principles. Then why take the unstable words of men as exalted wisdom, when a greater and certain wisdom is at your command? Men take the writings of scientists, falsely so-called, and seek to make their deductions harmonize with the statements of the Bible. But where there is no agreement, there can be no harmony. Christ declares, "No man can serve two masters." Their interests are sure to clash. Again and again men have attempted to put the Bible and the writings of men upon a common basis; but the attempt has proved a failure; for ye cannot serve God and mammon. <RH, November 24, 1891 par. 2>

We are in the world, but we are not to be of the world. Jesus entreats that those for whom he died, may not lose their eternal reward by lavishing their affections on the things of this perishing earth, and so cheat themselves out of unending happiness. An enlightened judgment compels us to acknowledge that heavenly things are superior to the things of earth, and yet the depraved heart of man leads him to give precedence to the things of the world. The opinions of great men, the theories of science, falsely so-called, are blended with the truths of Holy Writ. <RH, November 24, 1891 par. 3>

But the heart that is surrendered to God, loves the truth of God's word; for through the truth the soul is regenerated. The carnal mind finds no pleasure in contemplation of the word of God, but he who is renewed in the spirit of his mind, sees new charms in the living oracles; for divine beauty and celestial light seem to shine in every passage. That which was to the carnal mind a desolate wilderness, to the spiritual mind becomes a land of living streams. That which to the unrenewed heart appeared a barren waste, to the converted soul becomes the garden of God, covered with fragrant buds and blooming flowers. <RH, November 24, 1891 par. 4>

The Bible has been placed in the background, while the sayings of great men, so-called, have been taken in its stead. May the Lord forgive us the slight we have put upon his word. Though inestimable treasures are in the Bible, and it is like a mine full of precious ore, it is not valued, it is not searched, and its riches are not discovered. Mercy and truth and love are valuable beyond our power to calculate; we cannot have too great a supply of these treasures, and it is in the word of God we find out how we may become possessors of these heavenly riches, and yet why is it that the word of God is uninteresting to many professed Christians? Is it because the word of God is not spirit and is not life? Has Jesus put upon us an uninteresting task, when he commands us to "search the scriptures"? Jesus says, "The words that I speak unto you, they are spirit, and they are life." But spiritual things are spiritually discerned, and the reason of your lack of interest is that you lack the Spirit of God. When the heart is brought into harmony with the word, a new life will spring up within you, a new light will shine upon every line of the word, and it will become the voice of God to your soul. In this way you will take celestial observations, and know whither you are going, and be able to make the most of your privileges today. <RH, November 24, 1891 par. 5>

We should ask the Lord to open our understanding, that we may comprehend divine truth. If we humble our hearts before God, empty them of vanity and pride and selfishness, through the grace abundantly bestowed upon us; if we sincerely desire and unwaveringly believe, the bright beams of the Sun of righteousness will shine into our minds, and

illuminate our darkened understanding. Jesus is the light that lighteth every man that cometh into the world. He is the light of the world, and he bids us come unto him, and learn of him. Jesus was the great teacher. He could have made disclosures on the sciences that would have placed the discoveries of the greatest men in the background as utter littleness; but this was not his mission or his work. He had come to seek and to save that which was lost, and he could not permit himself to be turned from his one object. He allowed nothing to divert him. This work he has given into our hands. Shall we do it? <RH, November 24, 1891 par. 6>

In the days of Christ the established teachers instructed men in the tradition of the fathers, in childish fables, mingled with the opinions of those who they thought were high authorities. Yet neither high nor low could discern any ray of light in their teaching. What wonder was it that crowds followed in the footsteps of the Lord, and gave him homage as they listened to his words! He revealed truths that had been buried under the rubbish of error, and he freed them from the exactions and traditions of men, and bade them stand fast forever. He rescued truth from its obscurity, and set it in its proper framework, to shine in its original luster. He addressed men in his own name; for authority was vested in himself, and why should men, professing to be his followers, not speak with authority concerning subjects on which he has given light? Why take inferior sources of instruction when Christ is the great teacher who knows all things? Why present inferior authors to the attention of students, when he whose words are spirit and life invites, "Come, . . . and learn of me"? <RH, November 24, 1891 par. 7>

Shall we not be intensely interested in the lessons of Christ? Shall we not be charmed with the new and glorious light of heavenly truth? This light is above everything that man can present. We can receive light only as we come to the cross and present ourselves at the altar of sacrifice. Here man's weakness is made manifest; here his strength is revealed. Here men see there is power in Christ to save to the uttermost all that come unto God by him. <RH, November 24, 1891 par. 8>

Shall we not be doers of the words of him who knows all things? Shall we not make the Bible the man of our counsel in the education and training of our youth? The word of God is the foundation of all true knowledge, and Christ teaches what men must do in order to be saved. Hitherto the designs of the enemy have been carried out in bringing before our students such books as have taught specious errors, and presented fables that have tempted their carnal appetites. Shall we bring into our schools the sower of tares? Shall we permit men who are called great, and yet who have been taught by the enemy of all truth, to have the education of our youth? Or shall we take the word of God as our guide, and have our schools conducted more after the order of the ancient schools of the prophets? <RH, November 24, 1891 par. 9>

If the Bible was studied and obeyed; if we had the Spirit of Christ, we should make determined efforts to be laborers together with God. We should better appreciate the worth of the soul; for every soul converted to God means a vessel dedicated to a holy use, a depositary for truth, a bearer of light to others. God expects more of the schools than has yet been brought forth. Christ has said, "Labor not for the meat which perisheth, but for that meat which endureth unto everlasting life; which the son of man shall give you; for him hath God the Father sealed." <RH, November 24, 1891 par. 10>

Then we shall rightly understand the teaching of God's word, and esteem the truth as the most valuable treasure with which to store the mind. We shall have a constant well-spring of the waters of life. We shall pray as did the psalmist, "Open thou mine eyes, that I may behold wondrous things out of thy law," and shall find as he did that "the judgments of the Lord are true and righteous altogether. More to be desired are they than gold, yea, than much fine gold: sweeter also than honey and the honeycomb. Moreover by them is thy servant warned: and in keeping of them there is great reward." <RH, November 24, 1891 par. 11>

December 1, 1891 The Science of Salvation the First of Sciences.

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By Mrs. E. G. White.
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The schools established among us are matters of grave responsibility; for important interests are involved. In a special manner our schools are a spectacle unto angels and to men. A knowledge of science of all kinds is power, and it is in the purpose of God that advanced science shall be taught in our schools as a preparation for the work that is to precede the closing scenes of earth's history. The truth is to go to the remotest bounds of the earth, through agents trained for the work. But while the knowledge of science is a power, the knowledge which Jesus in person came to impart to the world was the knowledge of the gospel. The light of truth was to flash its bright rays into the uttermost parts of the earth, and the acceptance or rejection of the message of God involved the eternal destiny of souls. <RH, December 1, 1891 par. 1>

The plan of salvation had its place in the counsels of the Infinite from all eternity. The gospel is the revelation of

God's love to men, and means everything that is essential to the happiness and well-being of humanity. The work of God in the earth is of immeasurable importance, and it is Satan's special object to crowd it out of sight and mind, that he may make his specious devices effectual in the destruction of those for whom Christ died. It is his purpose to cause the discoveries of men to be exalted above the wisdom of God. When the mind is engrossed with the conceptions and theories of men to the exclusion of the wisdom of God, it is stamped with idolatry. Science, falsely so-called, has been exalted above God, nature above its maker, and how can God look upon such wisdom? <RH, December 1, 1891 par. 2>

In the Bible the whole duty of man is defined. Solomon says, "Fear God, and keep his commandments: for this is the whole duty of man." The will of God is revealed in his written word, and this is the essential knowledge. Human wisdom, familiarity with the languages of different nations, is a help in the missionary work. An understanding of the customs of the people, of the location and time of events, is practical knowledge; for it aids in making the figures of the Bible clear, in bringing out the force of Christ's lessons; but it is not positively necessary to know these things. The way-faring man may find the pathway cast up for the ransomed to walk in, and there will be no excuse found for any one who perishes through misapprehension of the Scriptures. <RH, December 1, 1891 par. 3>

In the Bible every vital principle is declared, every duty made plain, every obligation made evident. The whole duty of man is summed up by the Saviour. He says, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. . . . Thou shalt love thy neighbor as thyself." In the word the plan of salvation is plainly delineated. The gift of eternal life is promised on condition of saving faith in Christ. The drawing power of the Holy Spirit is pointed out as an agent in the work of man's salvation. The rewards of the faithful, the punishment of the guilty, are all laid out in clear lines. The Bible contains the science of salvation for all those who will hear and do the words of Christ. <RH, December 1, 1891 par. 4>

The apostle says, "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 its own expositor. One passage will prove to be a key that will unlock other passages, and in this way light will be shed upon the hidden meaning of the word. By comparing different texts treating on the same subject, viewing their bearing on every side, the true meaning of the Scriptures will be made evident. <RH, December 1, 1891 par. 5>

Many think that they must consult commentaries on the Scriptures in order to understand the meaning of the word of God, and we would not take the position that commentaries should not be studied; but it will take much discernment to discover the truth of God under the mass of the words of men. How little has been done by the church, as a body professing to believe the Bible, to gather up the scattered jewels of God's word into one perfect chain of truth! The jewels of truth do not lie upon the surface, as many suppose. The master mind in the confederacy of evil is ever at work to keep the truth out of sight, and to bring into full view the opinions of great men. The enemy is doing all in his power to obscure heaven's light through educational processes; for he does not mean that men shall hear the voice of the Lord, saying, "This is the way, walk ye in it." <RH, December 1, 1891 par. 6>

The jewels of truth lie scattered over the field of revelation; but they have been buried beneath human traditions, beneath the sayings and commandments of men, and the wisdom from heaven has been practically ignored; for Satan has succeeded in making the world believe that the words and achievements of men are of great consequence. The Lord God, the Creator of the worlds, at infinite cost has given the gospel to the world. Through this divine agent, glad, refreshing springs of heavenly comfort and abiding consolation have been opened for those who will come to the fountain of life. There are veins of truth yet to be discovered; but spiritual things are spiritually discerned. Minds beclouded with evil cannot appreciate the value of the truth as it is in Jesus. When iniquity is cherished, men do not feel the necessity of making diligent effort with prayer and reflection, to understand that they must know or lose heaven. They have so long been under the shadow of the enemy that they view truth as men behold objects through a smoked and imperfect glass; for all things are dark and perverted in their eyes. Their spiritual vision is feeble and untrustworthy; for they look upon the shadow, and turn away from the light. <RH, December 1, 1891 par. 7>

But those who profess to believe in Jesus, should ever press to the light. They should daily pray for the light of the Holy Spirit to shine upon the pages of the sacred book, that they may be enabled to comprehend the things of the Spirit of God. We must have implicit trust in God's word, or we are lost. The words of men, however great they may be, are not able to make us perfect, to thoroughly furnish unto all good works. "God hath from the beginning chosen you to salvation through sanctification of the spirit and belief of the truth." In this text the two agencies in the salvation of man are revealed,--the divine influence, the strong, living faith of those who follow Christ. It is through the sanctification of the spirit and the belief of the truth that we become laborers together with God. God waits for the co-operation of his church. He does not design to add a new element of efficiency to his word; he has done his great work in giving his inspiration to the world. The blood of Jesus, the Holy Spirit, the divine word, are ours. The object of all this provision of heaven is before us,--the souls for whom Christ died,--and it depends upon us to lay hold of the promises God has

given, and become laborers together with him; for divine and human agencies must co-operate in this work. <RH, December 1, 1891 par. 8>

The reason that many professed Christians do not have a clear, well-defined experience is that they do not think it is their privilege to understand what God has spoken through his word. After the resurrection of Jesus, two of his disciples were journeying toward Emmaus, and Jesus joined them. But they did not recognize their Lord, and thought he was some stranger, although "beginning at Moses and all the prophets, he expounded unto them in all the Scriptures the things concerning himself. And they drew nigh unto the village, whither they went: and he made as though he would have gone further. But they constrained him, saying, Abide with us; for it is toward evening, and the day is far spent. And he went in to tarry with them. And it came to pass, as he sat at meat with them, he took bread, and blessed it, and brake, and gave to them. And their eyes were opened, and they knew him; and he vanished out of their sight. And they said one to another, Did not our hearts burn within us, while he talked with us by the way, and while he opened to us the Scriptures? . . . Then opened he their understanding, that they might understand the Scriptures." This is the work that we may look to Christ to do for us; for what the Lord has revealed, is for us and our children forever.

<RH, December 1, 1891 par. 9>

Jesus knew that whatever was presented that was out of harmony with what he came to earth to unfold, was false and delusive. But he said, "Every one that is of the truth heareth my voice." Having stood in the counsels of God, having dwelt in the everlasting heights of the sanctuary, all elements of truth were in him, and of him; for he was one with God. "Verily, verily, I say unto thee, We speak what we do know, and testify that we have seen; and ye receive not our witness. If I have told you earthly things, and ye believe not, how shall ye believe, if I tell you of heavenly things? And no man hath ascended up to heaven, but he that came down from heaven, even the Son of man which is in heaven." "Every word of God is pure: he is a shield unto them that put their trust in him. Add thou not unto his words, lest he reprove thee, and thou be found a liar." <RH, December 1, 1891 par. 10>

December 8, 1891 Christian Character Exemplified in Teachers and Students.

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By Mrs. E. G. White.
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In the name of my Master I appeal to the young men and women who claim to be sons and daughters of God, to obey the word of God. I appeal to teachers in our schools to set a right example to those with whom they are associated. Those who would be qualified to mold the character of the youth, must be learners in the school of Christ, that they may be meek and lowly of heart as was the divine Pattern. In dress, in deportment, in all their ways, they should exemplify the Christian character, revealing the fact that they are under wise disciplinary rules of the great Teacher. The Christian youth should be in earnest, trained to bear responsibilities with brave heart and willing hand. He should be ready to encounter the trials of life with patience and fortitude. He should seek to form a character after the model of the divine One, following maxims of worth, confirming himself in habits that will enable him to win the victor's crown.

<RH, December 8, 1891 par. 1>

In school life the youth may sow seeds which bear a harvest, not of thorns, but of precious grain for the heavenly garner. There is no time more favorable than the time spent in school in which to acknowledge the power of Christ's saving grace, to be controlled by the principles of the divine law, and it is for the student's interest to live a godly life. The crowning glory of life results from a connection with Christ. No man liveth unto himself. Your life is interwoven with all others in the common web of humanity, and you are to be a laborer together with God for the salvation of those who perish in degradation and woe. You are to be instruments in influencing all those with whom you associate to a better life, to direct the mind of Jesus. <RH, December 8, 1891 par. 2>

John writes: "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." And Paul exhorts Timothy to bid the young men to "be sober-minded." Elevate your soul to be as was Daniel, a loyal, steadfast servant of the Lord of hosts. Ponder well the path of your feet; for you are standing on holy ground, and the angels of God are about you. It is right that you should feel that you must climb to the highest round of the educational ladder. Philosophy and history are important studies; but your sacrifice of time and money will avail nothing, if you do not use your attainments for the honor of God and the good of humanity. Unless the knowledge of science is a stepping stone to the attainment of the highest purposes, it is worthless. The education that does not furnish knowledge as enduring as eternity, is of no purpose. Unless you keep heaven and the future, immortal life before you, your attainments are of no permanent value. But if Jesus is your teacher, not simply on one day of the week, but every day, every hour, you may have his smile upon you in the pursuit of literary acquirements. <RH, December

Daniel ever kept before him the glory of God, and you should also say, Lord, I desire knowledge, not for the glorification of self, but to meet the expectation of Jesus, that I may perfect an intelligent Christian character, through the grace he has given unto me. Will the students be true to principle as was Daniel? <RH, December 8, 1891 par. 4>

In the future there will be more pressing need of men and women of literary qualifications than there has been in the past; for broad fields are opening out before us, white already for harvest. In these fields you may be laborers together with God. But if you are lovers of pleasure more than lovers of God, if you are filled with levity, if you allow the golden opportunities to pass without acquiring knowledge, without placing solid timbers in your character building, you will be dwarfed and crippled in any line of occupation you may undertake. <RH, December 8, 1891 par. 5>

While a good education is of great benefit if combined with consecration in its possessor, still those who do not have the privilege of gaining high literary attainments need not think they cannot advance in intellectual and spiritual life. If they will make the most of the knowledge they have, if they will seek to gather something to their store every day, and will overcome all perverseness of temper through the studious cultivation of Christ-like traits of character, God will open channels of wisdom to them, and it may be said of them as it was said of old, concerning the Hebrew children, God gave them wisdom and understanding. <RH, December 8, 1891 par. 6>

It is not true that brilliant young men always make the greatest success. How often men of talent and education have been placed in positions of trust, and have proved failures. Their glitter had the appearance of gold, but when it was tried, it proved to be but tinsel and dross. They made a failure of their work through unfaithfulness. They were not industrious and persevering, and did not go to the bottom of things. They were not willing to begin at the bottom of the ladder, and with patient toil, ascend round after round till they reached the top. They walked in the sparks (their bright flashes of thought) of their own kindling. They did not depend on the wisdom which God alone can give. Their failure was not because they did not have a chance, but because they were not sober-minded. They did not feel that their educational advantages were of value to them, and so did not advance as they might have advanced in the knowledge of religion and science. Their mind and character were not balanced by high principles of right. <RH, December 8, 1891 par. 7>

Let our young men be sober, and ponder the ways of their feet. Let them shun sin because it is destructive in its tendencies and displeasing to God. Let them discern what possibilities are within their reach, and seek God for grace to keep in the paths of righteousness. Let them seek the counsel and guidance of the Lord, that they may spend their lives for his glory in the world. <RH, December 8, 1891 par. 8>

In obtaining an education, success is not to be regarded as a matter of chance or destiny, it is from that God who read the heart of Daniel, who looked with pleasure upon his purity of motive, his determination of purpose to honor the Lord. Daniel did not walk in sparks of his own kindling, but made the Lord his wisdom. Divine philosophy was made the foundation of his education. He welcomed the counsel of the Lord. Would that all students were as was Daniel; but many do not see the importance of submitting to divine discipline. <RH, December 8, 1891 par. 9>

O, that all might realize that without Christ they can do nothing! Those who do not gather with him scatter abroad. Their thoughts and actions will not bear the right character, and their influence will be destructive of good. Our actions have a twofold influence; for they affect others as well as ourselves. This influence will either be a blessing or a curse to those with whom we associate. How little we appreciate this fact. Actions make habits, and habits, character, and if we do not guard our habits, we shall not be qualified to unite with heavenly agencies in the work of salvation, nor be prepared to enter the heavenly mansions that Jesus has gone to prepare; for no one will be there except those who have surrendered their will and way to God's will and way. He whose character is proved, who has stood the test of trial, who is a partaker of the divine nature, will be among those whom Christ pronounces blessed. <RH, December 8, 1891 par. 10>

Without Christ we can do nothing. The pure principles of uprightness, virtue, and goodness are all from God. A conscientious discharge of duty, Christ-like sympathy, love for souls and love for your own soul, because you belong to God, and have been bought with the precious blood of Christ, will make you a laborer together with God, and endow you with persuasive, drawing power. You must respect your own faith in order successfully to introduce it to others. By example as well as precept, you must show that you reverence your faith, speaking reverently of sacred things. Never allow one expression of lightness and trifling to escape your lips when quoting scripture. As you take the Bible in your hands, remember that you are on holy ground. Angels are around you, and could your eyes be opened, you would behold them. Let your conduct be such that you will leave the impression upon every soul with whom you associate that a pure and holy atmosphere surrounds you. One vain word, one trifling laugh, may balance a soul in the wrong direction. Terrible are the consequences of not having a constant connection with God. <RH, December 8, 1891 par. 11>

Abstain from all evil. Common sins, however insignificant they may be regarded, will impair your moral sense, and extinguish the inward impression of the Spirit of God. The character of the thoughts leaves its imprint upon the soul, and all low conversation pollutes the mind. All evil works ruin to those who commit it. God may and will forgive the repenting sinner, but though forgiven, the soul is marred; the power of the elevated thought possible to the unimpaired

mind is destroyed. Through all time the soul bears the scars. Then let us seek for that faith which works by love and purifies the heart, that we may represent the character of Christ to the world. <RH, December 8, 1891 par. 12>

December 15, 1891 The World by Wisdom Knew Not God.

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By Mrs. E. G. White.
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The truth of God is infinite, capable of measureless expansion, and the more we contemplate it, the more will its glory appear. The truth has been opened before us, and yet the words of Paul to the Galatians are applicable to us. He says, "O foolish Galatians, who hath bewitched you, that ye should not obey the truth, before whose eyes Jesus Christ hath been evidently set forth, crucified among you? This only would I learn of you, Received ye the Spirit by the works of the law, or by the hearing of faith? are ye so foolish? having begun in the Spirit, are ye now made perfect by the flesh? have ye suffered so many things in vain? if it be yet in vain." <RH, December 15, 1891 par. 1>

"Without me," Christ says, "ye can do nothing." Those who undertake to carry forward the work in their own strength will certainly fail. Education alone will not fit a man for a place in the work, will not enable him to obtain a knowledge of God. Hear what Paul has to say on this matter: "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. Where is the wise? Where is the scribe? Where is the disputer of this world? Hath not God made foolish the wisdom of this world? For after that in the wisdom of God the world by wisdom knew not God, it pleased God by the foolishness of preaching to save them that believe." <RH, December 15, 1891 par. 2>

Through successive ages of darkness, in the midnight of heathenism, God permitted men to try the experiment of finding out God by their own wisdom, not to demonstrate their inability to his satisfaction, but that men themselves might see that they could not obtain a knowledge of God and of Jesus Christ his Son, save through the revelation of his word by the Holy Spirit. When Christ came to the world, the experiment had been fully tried, and the result made it evident that the world by wisdom knew not God. Even in the church, God has allowed men to test their own wisdom in this matter, but when a crisis has been brought about through human fallibility, God has risen mightily to defend his people. When the church has been brought low, when trial and oppression have come upon his people, he more abundantly exalted them by signal deliverance. When unfaithful teachers came among the people, weakness followed, the faith of God's people seemed to wane, but God arose and purged his floor, and the tried and true were lifted up. <RH, December 15, 1891 par. 3>

There are times when apostasy comes into the ranks, when piety is left out of the heart by those who should have kept step with their divine leader. The people of God separate from the source of their strength, and pride, vanity, extravagance, and display follow. There are idols within and idols without; but God sends the Comforter as a reprover of sin, that his people may be warned of their apostasy and rebuked for their backsliding. When the more precious manifestations of his love shall be gratefully acknowledged and appreciated, the Lord will pour in the balm of comfort and the oil of joy. <RH, December 15, 1891 par. 4>

When men are led to realize that their human calculations come far short, and are convinced that their wisdom is but foolishness, then it is that they turn to the Lord to seek him with all the heart, that they may find him. <RH, December 15, 1891 par. 5>

I have been shown that every church among us needs the deep movings of the Spirit of God. O, we would point men to the cross of Calvary. We would bid them look upon him whom their sins have pierced. We would bid them to behold the Redeemer of the world suffering the penalty of their transgression of the law of God. The verdict is that "the soul that sinneth it shall die." But on the cross the sinner sees the only begotten of the Father dying in his stead, and giving the transgressor life. All the intelligences in earth and heaven are called upon to behold what manner of love the Father hath bestowed upon us, that we should be called the sons of God. Every sinner may look and live. Do not survey that scene of Calvary with careless, thoughtless mind. Can it be that angels shall look down upon us, the recipients of God's love, and see us cold, indifferent, unimpressible, when Heaven in amazement beholds the stupendous work of redemption to save a fallen world, and desires to look into the mystery of Calvary's love and woe. Angels in wonder and amazement look upon those for whom so great salvation has been provided, and marvel that the love of God does not awaken them, and lead them to pour forth melodious strains of gratitude and adoration. But the result which all Heaven looks to behold is not seen among those who profess to be followers of Christ. How readily do we speak in

endearing words of our friends and relatives, and yet how slow we are to speak of Him whose love has no parallel, set forth in Christ crucified among you. <RH, December 15, 1891 par. 6>

The love of our heavenly Father in the gift of his only begotten Son to the world, is enough to inspire every soul, to melt every hard, loveless heart into contrition and tenderness, and yet shall heavenly intelligences see in those for whom Christ died, insensibility to his love, hardness of heart, and no response of gratitude and affection to the Giver of all good things? Shall affairs of minor importance absorb the whole power of the being, and the love of God meet no return? Shall the Sun of righteousness shine in vain? In view of what God has done, could his claims be less upon you? Have we hearts that can be touched, that can be impressed with divine love? Are we willing to be chosen vessels? Has not God his eye upon us, and has he not bidden us to send forth his message of light? We need an increase of faith. We must wait, we must watch, we must pray, we must work, pleading that the Holy Ghost may be poured out upon us abundantly, that we may be lights in the world. <RH, December 15, 1891 par. 7>

Jesus looked upon the world in its fallen state with infinite pity. He took humanity upon himself that he might touch and elevate humanity. He came to seek and to save that which was lost. He reached to the very depth of human misery and woe, to take man as he found him, a being tainted with corruption, degraded with vice, depraved by sin, and united with Satan in apostasy, and elevate him to a seat upon his throne. But it was written of him that "he shall not fail nor be discouraged," and he went forth in the path of self-denial and self-sacrifice, giving us an example that we should follow in his steps. We should work as did Jesus, departing from our own pleasure, turning away from Satan's bribes, despising ease, and abhorring selfishness, that we may seek and save that which is lost, bringing souls from darkness into light, into the sunshine of God's love. We have been commissioned to go forth and preach the gospel to every creature. We are to bring to the lost the tidings that Christ can forgive sin, can renew the nature, can clothe the soul in the garments of his righteousness, bring the sinner to his right mind, and teach him and fit him up to be a laborer together with God. <RH, December 15, 1891 par. 8>

The converted soul lives in Christ. His darkness passes away, and a new and heavenly light shines into his soul. "He that winneth souls is wise." "And they that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness, as the stars forever and ever." What is done through the co-operation of men with God is a work that shall never perish, but endure through the eternal ages. He that makes God his wisdom, that grows up into the full stature of a man in Christ Jesus, will stand before kings, before the so-called great men of the world, and show forth the praises of Him who hath called him out of darkness into his marvelous light. Science and literature cannot bring into the darkened mind of men the light which the glorious gospel of the Son of God can bring. The Son of God alone can do the great work of illuminating the soul. No wonder Paul exclaims, "For I am not ashamed of the gospel of Christ; for it is the power of God unto salvation to every one that believeth." The gospel of Christ becomes personality in those who believe, and makes them living epistles, known and read of all men. In this way the leaven of godliness passes into the multitude. The heavenly intelligences are able to discern the true elements of greatness in character; for only goodness is esteemed as efficiency with God. <RH, December 15, 1891 par. 9>

"Without me," Christ says, "ye can do nothing." Our faith, our example, must be held more sacred than they have been held in the past. The word of God must be studied as never before; for it is the precious offering that we must present to men, in order that they may learn the way of peace, and obtain that life which measures with the life of God. Human wisdom so highly exalted among men sinks into insignificance before that wisdom which points out the way cast up for the ransomed of the Lord to walk in. The Bible alone affords the means of distinguishing the path of life from the broad road that leads to perdition and death. <RH, December 15, 1891 par. 10>

December 22, 1891 No Caste in Christ.

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By Mrs. E. G. White.
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The highest angel in heaven had not the power to pay the ransom for one lost soul. Cherubim and seraphim have only the glory with which they are endowed by the Creator as his creatures, and the reconciliation of man to God could be accomplished only through a mediator who was equal with God, possessed of attributes that would dignify, and declare him worthy to treat with the Infinite God in man's behalf, and also represent God to a fallen world. Man's substitute and surety must have man's nature, a connection with the human family whom he was to represent, and, as God's ambassador, he must partake of the divine nature, have a connection with the Infinite, in order to manifest God to the world, and be a mediator between God and man. <RH, December 22, 1891 par. 1>

These qualifications were found alone in Christ. Clothing his divinity with humanity, he came to earth to be called the Son of man and the Son to God. He was the surety for man, the ambassador for God,--the surety for man to satisfy by his righteousness in man's behalf the demands of the law, and the representative of God to make manifest his character to a fallen race. <RH, December 22, 1891 par. 2>

The world's Redeemer possessed the power to draw men to himself, to quiet their fears, to dispel their gloom, to inspire them with hope and courage, to enable them to believe in the willingness of God to receive them through the merits of the divine Substitute. As subjects of the love of God we ever should be grateful that we have a mediator, an advocate, an intercessor in the heavenly courts, who pleads in our behalf before the Father. <RH, December 22, 1891 par. 3>

We have everything we could ask to inspire us with faith and trust in God. In earthly courts, when a king would make his greatest pledge to assure men of his truth, he gives his child as a hostage, to be redeemed on the fulfillment of his promise; and behold what a pledge of the Father's faithfulness; for when he would assure men of the immutability of his council, he gave his only begotten Son to come to earth, to take the nature of man, not only for the brief years of life, but to retain his nature in the heavenly courts, an everlasting pledge of the faithfulness of God. O, the depth of the riches both of the wisdom and love of God! "Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God." <RH, December 22, 1891 par. 4>

Through faith in Christ we become members of the royal family, heirs of God, and joint heirs with Jesus Christ. In Christ we are one. As we come in sight of Calvary, and view the royal Sufferer who in man's nature bore the curse of the law in his behalf, all national distinctions, all sectarian differences are obliterated; all honor of rank, all pride of caste is lost. The light shining from the throne of God upon the cross of Calvary forever puts an end to man-made separations between class and race. Men of every class become members of one family, children of the heavenly King, not through earthly power, but through the love of God who gave Jesus to a life of poverty, affliction, and humiliation, to a death of shame and agony, that he might bring many sons and daughters unto glory. <RH, December 22, 1891 par. 5>

It is not the position, not the finite wisdom, not the qualifications, not the endowments of any person that makes him rank high in the esteem of God. The intellect, the reason, the talents of men, are the gifts of God to be employed to his glory, for the upbuilding of his eternal kingdom. It is the spiritual and moral character that is of value in the sight of Heaven, and that will survive the grave and be made glorious with immortality for the endless ages of eternity. Worldly royalty so highly honored by men will never come forth from the sepulcher into which it enters. Riches, honor, the wisdom of men that have served the purposes of the enemy, can bring to their possessors no inheritance, no honor, no position of trust in the world which is to come. Only those who have appreciated the grace of Christ, which has made them heirs of God and joint heirs with Jesus, will rise from the grave bearing the image of their Redeemer. <RH, December 22, 1891 par. 6>

All who are found worthy to be counted as the members of the family of God in heaven, will recognize one another as sons and daughters of God. They will realize that they all receive their strength and pardon from the same source, even from Jesus Christ who was crucified for their sins. They know that they are to wash their robes of character in his blood, to find acceptance with the Father in his name, if they would be in the bright assembly of the saints, clothed in the white robes of righteousness. <RH, December 22, 1891 par. 7>

Then as the children of God are one in Christ, how does Jesus look upon caste, upon society distinctions, upon the division of man from his fellow-man, because of color, race, position, wealth, birth, or attainments? The secret of unity is found in the equality of believers in Christ. The reason of all division, discord, and difference is found in separation from Christ. Christ is the center to which all should be attracted; for the nearer we approach the center, the closer we shall come together in feeling, in sympathy, in love, growing into the character and image of Jesus. With God there is no respect of persons. <RH, December 22, 1891 par. 8>

Jesus knew the worthlessness of earthly pomp, and he gave no attention to its display. In his dignity of soul, his elevation of character, his nobility of principle, he was far above the vain fashions of the world. Although the prophet describes him as "despised and rejected of men, a man of sorrows and acquainted with grief", he might have been esteemed as the highest among the noble of the earth. The best circles of human society would have courted him, had he condescended to accept their favor, but he desired not the applause of men, but moved independent of all human influence. Wealth, position, worldly rank in all its varieties and distinctions of human greatness, was all but so many degrees of littleness to him who had left the honor and glory of heaven, and who possessed no earthly splendor, indulged in no luxury, and displayed no adornment but humility. <RH, December 22, 1891 par. 9>

The lowly, those bound with poverty, pressed with care, burdened with toil, could find no reason in his life and example which would lead them to think that Jesus was not acquainted with their trials, knew not the pressure of their circumstances, and could not sympathize with them in their want and sorrow. The lowliness of his humble, daily life was in harmony with his lowly birth and circumstances. The Son of the infinite God, the Lord of life and glory, descended in humiliation to the life of the lowliest, that no one might feel himself excluded from his presence. He made

himself accessible to all. He did not select a favored few with whom to associate and ignore all others. It grieves the Spirit of God when conservatism shuts man away from his fellow-man, especially when it is found among those who profess to be his children. <RH, December 22, 1891 par. 10>

Christ came to give to the world an example of what perfect humanity might be when united with divinity. He presented to the world a new phase of greatness in his exhibition of mercy, compassion, and love. He gave to men a new interpretation of God. As head of humanity, he taught men lessons in the science of divine government, whereby he revealed the righteousness of the reconciliation of mercy and justice. The reconciliation of mercy and justice did not involve any compromise with sin, or ignore any claim of justice; but by giving to each divine attribute its ordained place, mercy could be exercised in the punishment of sinful, impenitent man without destroying its clemency or forfeiting its compassionate character, and justice could be exercised in forgiving the repenting transgressor without violating its integrity. <RH, December 22, 1891 par. 11>

All this could be, because Christ laid hold of the nature of man, and partook of the divine attributes, and planted his cross between humanity and divinity, bridging the gulf that separated the sinner from God. "For verily he took not on him the nature of angels; but he took on him the seed of Abraham. Wherefore in all things it behooved him to be made like unto his brethren, that he might be a merciful and faithful high priest in things pertaining to God, to make reconciliation for the sins of the people. For in that he himself hath suffered being tempted, he is able to succor them that are tempted." "For we have not a high priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin." "For every high priest taken from among men is ordained for men in things pertaining to God, that he may offer both gifts and sacrifices for sins: who can have compassion on the ignorant, and on them that are out of the way; for that he himself also is compassed with infirmity. And by reason hereof he ought, as for the people, so also for himself, to offer for sins. And no man taketh this honor unto himself, but he that is called of God, as was Aaron. So also Christ glorified not himself to be made a high priest; but he that said unto him, Thou art my Son, today have I begotten thee. As he saith also in another place, Thou art a priest forever after the order of Melchisedec. Who in the days of his flesh, when he had offered up prayers and supplications with strong crying and tears unto Him that was able to save him from death, and was heard in that he feared; though he were a Son, yet learned he obedience by the things which he suffered; and being made perfect, he became the author of eternal salvation unto all them that obey him." <RH, December 22, 1891 par. 12>

Jesus came to bring moral power to combine with human effort, and in no case are his followers to allow themselves to lose sight of Christ, who is their example in all things. He said, "For their sakes I sanctify myself, that they also may be sanctified through the truth." Jesus presents the truth before his children that they may look upon it, and by beholding it, may become changed, being transformed by his grace from transgression to obedience, from impurity to purity, from sin to heart-holiness and righteousness of life. <RH, December 22, 1891 par. 13>

February 9, 1892 On the Way to Australia.

Visit to Honolulu.

By Mrs. E. G. White.

Nov. 12, about 2 P. M., we went on board the steam-ship "Alameda," at San Francisco, Cal., for our long voyage across the Pacific Ocean. About twenty-five of our friends came to meet us at the boat and say good-by. Soon the last parting words were spoken, and at four o'clock our good ship left the dock, and steamed out of Golden Gate against a strong head-wind. The restless sea rocked and tossed us about, quite to the discomfort of the passengers, most of whom soon retired to their state-rooms. For a time we felt inclined to lie quietly in our berths. After the first day, however, we had very pleasant, smooth sailing. The captain said that he could hardly remember having had so pleasant a voyage. <RH, February 9, 1892 par. 1>

Our vessel, though comparatively small, and not so elegant as many of the Atlantic boats, was thoroughly comfortable, convenient, and safe. The officers were kind and gentlemanly. We had about eighty cabin passengers, and forty in the steerage. Among the former were about eight ministers, several of whom were returning home from the great Methodist Conference in Washington. Religious services were held in the social hall, twice each Sunday, and occasionally on deck for the steerage passengers. <RH, February 9, 1892 par. 2>

One week from the time we left California we reached the Sandwich Islands. The scene presented to us from the

steamer as we approached Honolulu, was very beautiful; the mountains rising at a little distance from the water's edge, and clothed with the rich green of the tropics, and the city, in its setting of palms and other tropical trees, appeared especially attractive to us after gazing for seven days on the boundless expanse of waters. We were met at the wharf by friends living in the city. Men, women, and children greeted us so heartily that we could not but feel at home among them. We were glad to welcome these dear friends, and especially glad to meet again Elder Starr and his wife, who had been laboring among the people, and speaking in the churches, by invitation, with good effect. <RH, February 9, 1892 par. 3>

After a short visit in the family of one of our brethren, we were taken to ride about the city and a few miles beyond the suburbs. The business part of the town is very indifferent, but the residences are fine, with broad verandas, and surrounded by green lawns, which are beautified with all kinds of tropical trees and flowers. On our way we saw beautiful avenues of royal palms, vines and trees, shrubs and hedges brilliant with flowers; cocoa-palms laden with the brown, heavy-looking fruit; bread-fruit and mango trees; fields of pine-apples and patches of taro, the staple food of the natives, with many other strange plants and trees which I cannot even name. <RH, February 9, 1892 par. 4>

For six miles back of the town the road gradually ascends a mountain valley, to the "pali," or precipice, an interesting point, both for its historical association, and for the fine landscape view which is obtained from it. Standing on the rocky edge of the precipice, we look down 1,200 feet, while on either side the bare, rocky summits tower to a height of 3,000 feet. Below us lies a rich green plain, dotted with rice and sugar plantations, and hills around which the brown road winds in and out. Beyond all is the broad blue sea, the white surf breaking along the shore. <RH, February 9, 1892 par. 5>

It was near the head of this valley, about the eighteenth century, that the last native chief of the island made a stand with his forces against Kamehameha I., who was trying to bring all the islands under one government. The chief's forces were defeated, and fleeing up the valley, many were driven over the precipice, and dashed to pieces on the rocks at its base. It is said that the bones of these unfortunate warriors are still to be found scattered on the plain. <RH, February 9, 1892 par. 6>

We took our lunch on a pleasant, grassy spot overlooking the valley, and returned to the city, feeling that the day's excursion would be ever remembered with pleasure. <RH, February 9, 1892 par. 7>

Then a few hours were spent at the home of a merchant in the city, whose wife has attended our meetings with much interest, and whose little daughter spent some months at our college at Healdsburg, Cal. The wife was among the friends who had met us at the boat, and I had called on her a few moments in the morning on our way to the "pali." I then bowed in prayer with them, at her request, placing my hands upon the heads of the little ones, and invoking God's blessing upon the mother and her children. <RH, February 9, 1892 par. 8>

Our steamer was not to leave Honolulu till past midnight, and at the earnest desire of our friends I had consented to speak in the evening. The hall of the Young Men's Christian Association was secured for the purpose. Only a few hours' notice of the meeting could be given, yet a goodly number were assembled, among them many who were actively interested in temperance and Christian work. I spoke from 1 John 3:1-4, dwelling upon the great love of God to man, expressed in the gift of Jesus that we might become children of God. The Spirit of the Lord was present with us. At the close of the meeting we were gratified to make the acquaintance of some of the leading members of the Young Men's Christian Association. Many spoke gratefully of the help that Elder Starr had rendered them. They expressed their regret that we could not remain longer, and gave us an earnest invitation to stay and labor a few months with them on our return to America. We too regretted that we must leave so soon. <RH, February 9, 1892 par. 9>

We were grateful for the opportunity of becoming acquainted with the few brethren and sisters in Honolulu, and we thought of the probabilities and possibilities before those who believe the truth, if they would be faithful witnesses for God. The words of Christ just before his ascension to heaven mean much to every one who shall accept the truth as it is in Jesus. He said: "Ye shall receive power after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth." All the followers of Christ are to be witnesses for him. Every one who receives the precious treasure of truth is to impart of the same to others. <RH, February 9, 1892 par. 10>

But the truth is often presented in such a manner that it does not have the influence it otherwise would have. A controversial spirit is encouraged. Many dwell almost exclusively upon doctrinal subjects, while the nature of true piety, experimental godliness, receives little attention. Jesus, his love and grace, his self-denial and self-sacrifice, his meekness and forbearance, are not brought before the people as they should be. The errors existing everywhere have, like parasites, fastened their deadly poison upon the boughs of truth and in many minds have become identified with it; many who accept the truth teach it in a harsh spirit. A false conception of it is given to the people, and the truth is made of no effect to those whose hearts are not softened and subdued by the Holy Spirit. <RH, February 9, 1892 par. 11>

Many weave so much of their own spirit into the presentation of truth, that the truth has the appearance of bearing the impress of man. In dealing with those who are in error, they argue, argue, and contend, and thus obscure the beauty and

sacredness of truth, because their own hearts are not sanctified by it. The spirit of debate, of controversy, is a device of Satan to stir up combativeness, and thus eclipse the truth as it is in Jesus. Many have thus been repulsed instead of being won to Christ. <RH, February 9, 1892 par. 12>

It is essential for all to discern and appreciate the truth; therefore it is of the greatest importance that the seed of the word should fall into soil prepared for its reception. The question with us individually should be, How shall we sow the precious seed of truth so that it shall not be lost, but spring up and produce a harvest, that sheaves may be brought to the Master? How shall the great truths contained in the holy Scriptures be presented so as to win the people to obedience? <RH, February 9, 1892 par. 13>

The teacher of truth needs first to learn his lessons of the Great Teacher. Christ assumed humanity, that he might touch humanity. He became as one of us, and he would have his under-shepherds come as close to the people as possible in sympathy and love, and yet not sacrifice one principle of truth. There are subjects we can dwell upon that will not arouse a combative spirit. Preach Christ and him crucified. There are very many groping in darkness. The cry of the soul is, "What must I do to be saved?" In every congregation there are souls starving for their portion of meat in due season. If the word is rightly divided, these souls will receive just what they need. The gospel of Christ must be preached in its simplicity. But a teacher cannot communicate that which he has not. In order to confess Christ, he must have Christ abiding in his own heart. In words and deeds there must be a visible representation of Christ. <RH, February 9, 1892 par. 14>

Men may speak fluently upon doctrines, and may express strong faith in theories, but do they possess Christian-like meekness and love? If they reveal a harsh, critical spirit, they are denying Christ. If they are not kind, tender-hearted, longsuffering, they are not like Jesus; they are deceiving their own souls. A spirit contrary to the love, humility, meekness, and gentleness of Christ, denies him, whatever may be the profession. We deny Christ when we speak evil one of another. We deny him in foolish talking, in jesting, and joking. We deny him when we have a foolish spirit, criticising our brethren. We deny him in seeking to be first, seeking honor one of another. We may deny Christ in outward appearance, by gratifying a proud heart, by lifting up the soul unto vanity, by uncourteous behaviour. <RH, February 9, 1892 par. 15>

Satan has gained many victories over the professed followers of Jesus through their unchristlike spirit and behavior toward their brethren who do not agree with them, and toward unbelievers. The discussion of doctrines has not resulted in bringing union, but variance. A bitter spirit has been cherished, bitter words have been spoken. The words of the True Witness should be carefully studied by all: "I have somewhat against thee, because thou hast left thy first love,"--grown cold, unsympathetic; hardness of heart has taken the place of brotherly, Christlike 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." This warning should be heeded by every church in our ranks. New elements of Christian life must be brought into the church. Love for Christ means a broad, extended love for one another, that love which is now so sadly wanting. The lack of love leads to the lack of respect for each other, and the neglect of true courtesy. There is criticising, fault-finding, reporting words spoken in confidence, and using these to second the accusations of Satan, who is ever busy in sowing distrust, jealousy, and bitterness. Why do the members of the church run so readily into this evil work, overlooking the precious things? Why do they not speak words of approval and encouragement to one another, and thus water the precious plant of love, that it may not die out of the heart? <RH, February 9, 1892 par. 16>

We must awake; we must consider humbly and attentively the words of the True Witness. Shall these words, which present such solemn consequences, have their designed effect? Are they to be lost upon the church? If we do not manifest toward one another the tender, pitying love of Christ, we show that we do not appreciate the wealth of love that Jesus has manifested to us at such an infinite cost to himself. We show that we do not love Jesus, when we do not love those whom he has given his life to save. Shall we who profess to be Christians, engage in the work of weakening and discouraging those whom we should strengthen? God has united us in a sacred brotherhood, and if we understand and appreciate this, we shall move with great carefulness toward all who are seeking to follow Jesus. <RH, February 9, 1892 par. 17>

All who have the Saviour dwelling in their hearts will feel a yearning for fellowship and communion with one another. There will be no drawing apart. The Spirit of Christ abiding in our hearts will be attracted to the same Spirit in the hearts of our brethren; and there cannot but be oneness. The heart where Christ is a cherished guest will flow out in love to all the objects of his love and compassion. But this love does not grow of itself; we must cultivate it by daily receiving of the grace of Christ. The Lord Jesus accepted his disciples, not because they were defective in character, but notwithstanding their defects. We must draw near to our erring brethren and help them. <RH, February 9, 1892 par. 18>

The Lord Jesus sought ever to keep before his disciples their responsibility in the world. He tells them: "Ye are the light of the world. A city that is set on a hill cannot be hid. . . . Let your light so shine before men, that they may see

your good works, and glorify your Father which is in heaven." "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." The saving salt is the pure first love, the love of Jesus, the gold tried in the fire. When this is left out of the religious experience, Jesus is not there; the light, the sunshine of his presence, is not there. What, then, is the religion worth?--Just as much as the salt that has lost its savor. It is a loveless religion. Then there is an effort to supply the lack by busy activity, a zeal that is Christless. There is a wonderful keenness of perception to discover defects in a brother or sister, and make these prominent. We are professedly commandment-keepers; then let us obey the commandments of God, the law that is love. Then like David we can say, "I delight to do thy will, O my God: yea, thy law is within my heart." <RH, February 9, 1892 par. 19>

Let every professed Christian read frequently and carefully the 14th, 15th, 16th, and 17th chapters of John. Read with a heart determined to understand the teachings of Christ, and to be a doer of his word. <RH, February 9, 1892 par. 20>

The Spirit of God, as it comes into the heart by faith, is the beginning of the life eternal. What promise is less fulfilled in the church than that of the endowment of the Holy Spirit? Here is our greatest need. Let the spirit of controversy be put away, and let us seek for the living testimony of the Spirit of God. The teacher must be baptized with the Holy Spirit. Then the mind and spirit of Christ will be in him, and he will confess Christ in a spiritual and holy life. He will give evidence that the truth he has received has not been merely in theory, but that he has been sanctified through the truth. He can talk of Christ and him crucified in language that savors of heaven. He can present the will of God to man because his own heart has been brought into submission, and has been glorified by the Spirit of God. The sun of righteousness is risen upon him, that he may reflect its brightness to the world. <RH, February 9, 1892 par. 21>

The Lord is willing to help all who are searching for truth, and when any believer is asked the reason of his hope, let him answer with meekness and fear, having his own soul full of love to Jesus and to his fellow-men. His activity, his self-denial, and self-sacrifice will represent the Pattern, Christ Jesus. Those who teach the truth as it is in Jesus will not dishonor it or betray sacred trusts. They will beautify the truth by presenting its Author. Holding close to Jesus by the hand of living faith, they lay hold of souls for whom Christ died. With a wisdom that is divine, they draw souls to Christ. Thus they become a savor of life unto life; and if faithful to the end, they will walk in the heavenly courts side by side with those they have been instrumental in saving, and by the side of Jesus the Redeemer. <RH, February 9, 1892 par. 22>

February 16, 1892 On the Way to Australia.

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At Samoa and Auckland.

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By Mrs. E. G. White.

Friday, Nov. 27, we reached the Samoan Islands, after a pleasant voyage of seven days from Honolulu. We had expected extremely hot weather in passing through the tropics, but in this we were happily disappointed. Only a few days were uncomfortably warm. On Tuesday, Nov. 24, when we crossed the equator, the air was so cool that we found our wraps needful as we sat on deck. <RH, February 16, 1892 par. 1>

Our steamer cast anchor off Apia, which is situated on the island of Upolo, and is the principal town of the Samoan group. The harbor or bay of Apia is a beautiful expanse of water, shut in by coral reefs, over which the surf is constantly breaking. The island is clothed in the richest and most luxuriant verdure. The mountains rise almost from the water's edge; the cocoa-palms grow all along the shore and far up the mountain sides, which are clothed in green to the very summits. The town of Apia consists of two rows of small white buildings on either side of a narrow street that winds along the shore. <RH, February 16, 1892 par. 2>

Through an opening in the reef that incloses the harbor, vessels pass in and out; another reef lying nearer the shore prevents them from reaching the dock, but passengers are taken on shore in boats. Before us is a reminder of the terrible storms that sometimes visit this lovely spot. On the reef between us and the shore lies the hull of a German vessel which was wrecked in the hurricane of March, 1889, when seven men-of-war and fifteen merchant vessels were either wholly destroyed or stranded on the shore. <RH, February 16, 1892 par. 3>

Before our steamer comes to anchor, we see boats and the canoes of the natives coming out to meet us, and soon we are surrounded with them in every direction. The natives are physically well developed, and are said to have the finest

physique of any of the South Sea peoples. They are of a light brown color. Most of them are destitute of clothing except a cloth or mat about the loins; many are elaborately tattooed. Some wear broad-brimmed straw hats, some, turbans, while many have the hair dressed with lime, giving them the appearance of wearing a white cap. The canoes were laden with articles for sale,--pine-apples, bananas, oranges of a bright green color, but of excellent flavor, mangoes, limes, coconuts, and other tropical fruits, shells and coral, mats and cloth, together with baskets and fans very neatly woven from the native grasses. <RH, February 16, 1892 par. 4>

Most of our party went ashore, and had an opportunity of seeing the natives in their homes. The huts are made by spreading over a wooden framework a covering of palm-leaves and native grasses. For the floor, the ground is covered with gravel or pounded coral, on which is spread a coarse matting. Mats form the beds at night, and the table and seats by day; large leaves and coconut shells serve as dishes. <RH, February 16, 1892 par. 5>

Our party was greeted cordially by the natives, who brought them flowers, and seemed anxious to show their feelings of kindness. At Apia, they welcome the visits of Americans, seeming to feel that our country has proved a friend to them. <RH, February 16, 1892 par. 6>

At one o'clock P. M. the anchor was lifted, and soon our boat was again on its way over the broad Pacific. <RH, February 16, 1892 par. 7>

Nov. 26, the day before we reached Samoa, was my birthday. Another year of my life had passed into eternity, and my record for a new year was begun. As I contemplate the past year, I am filled with gratitude to God for his preserving care and loving-kindness. At times I have been afflicted in body and depressed in spirits, but the Lord has been my Redeemer, my Restorer. Many have been the rich blessings imparted to me. In the time of my greatest need, I have been enabled to hold fast my confidence in my heavenly Father. The bright beams of the righteousness of Christ have been shining into my heart and mind, the powers of darkness are restrained; for Jesus our advocate lives to make intercession for us. He is able to save us, soul, body, and spirit, and to make us vessels unto honor, meet for the Master's use. We are living in a perilous time, when all our powers must be consecrated to God, to do his will and keep his way, irrespective of circumstances. We are to follow Christ in his humiliation, his self-denial, his suffering. <RH, February 16, 1892 par. 8>

The Lord requires his people to be holy in all manner of living. His command is: "Be ye holy; for I am holy." My heart is hungering and thirsting after righteousness. Through faith in Christ I am made a partaker of his heavenly benefits. The exalted privileges, the great grace, revealed through Christ are for all who will believe and obey the words of God. There are given to us exceeding great and precious promises, that by these we might be partakers of the divine nature, having escaped the corruption that is in the world through lust. I receive and enjoy these promises, full of divine mercy and truth. It is given me to know for myself individually that the blood of Jesus Christ cleanseth me from all unrighteousness. <RH, February 16, 1892 par. 9>

We owe everything to Jesus, and renewedly I consecrate myself to his service, to work for him in a strange land, to lift him up before the people, to proclaim his matchless love. My prayer ascends day and night for the presence of Jesus to go before us. While lying in my state-room, the language of my heart has been, "My Redeemer, I beseech thee to engage for me in every conflict. I know in whom I have believed, and thy grace alone is my trust." It is my prayer that I may the coming year be a co-worker with Jesus in saving my own soul, which he has bought with his precious blood, and that every day I may learn his meekness and lowliness, that he can use the frail, unworthy agent to bring souls out of darkness into light. <RH, February 16, 1892 par. 10>

I look unto Jesus; for his holy life is a faithful example. I must be daily molded as the clay in the hands of the potter. I must educate my soul, that my confidence in God may be unlimited. Jesus said: "I can of mine own self do nothing." How much more is this true of us. <RH, February 16, 1892 par. 11>

The hope that I can be true or useful is through faith in the atonement made for me. O, that this sixty-fifth year of my life may be one of progress and perfection in the work which the Master has given me to do! I want clearer perceptions of truth daily, that I may act in harmony with its holy principles. I have no happiness aside from doing the will of Christ and proclaiming to others his grace and truth. <RH, February 16, 1892 par. 12>

Between Samoa and Auckland we crossed the day-line, and for the first time in our lives we had a week of six days. Tuesday, Dec. 1, was dropped from our reckoning, and we passed from Monday to Wednesday. <RH, February 16, 1892 par. 13>

At daylight of Dec. 3 the coast of New Zealand was in sight, and soon after noon our boat reached the wharf at Auckland. Here is a beautiful harbor, and the town, on the hills above, presents a fine appearance. We had hoped to meet Elder Gates of the "Pitcairn" here, but in this we were disappointed. He had come here a month before, expecting to meet us on the arrival of the "Monowa." As we did not come, he decided to make a trip to Norfolk Island, and return before our arrival. For some reason he failed to meet us. As our boat touched the wharf, a number of brethren stepped on board, and introduced themselves to us; we had a glad meeting. On landing we rode to the house of brother Edward

Hare. Here we found a pleasant home, and were refreshed with delicious strawberries, oranges, bananas, and more substantial viands. Then we had a very enjoyable ride into the country. The fresh, sweet air, filled with the fragrance of wild roses, sweet-brier, and new-mown hay, reminded us of our northern summer; the green hedges separating the fields, make one think of England, while there is much in the landscape to resemble California. The vegetation and the general appearance of the country is that of the temperate zone rather than the tropics. <RH, February 16, 1892 par. 14>

In the evening we met with the church at their house of worship, and I spoke to them in regard to the necessity of receiving Christ as their personal Saviour. When we thus accept him, the beauty of truth will be revealed through us; for in our words and our life it will be presented as it is in Jesus. There will be no strife to see who shall be greatest, but we shall individually seek to represent Christ, and thus let our light shine to the world. If the words of Jesus dwell in us, we shall represent his love, in kindness, in humility, in goodness, coming in close union with the people of God, and working as missionaries of Jesus wherever we have opportunity. Instead of seeking to glorify ourselves, we shall exalt the name that is above every name, Jesus, the center of all attraction. <RH, February 16, 1892 par. 15>

All who believe the truth should remember that they are to bear the credentials of Christ to the world, in their firm unity, their Christian courtesy and love to one another. Wherever he may be, every follower of Jesus can give to the world a practical illustration of the purity and power of the truth. We should ever bear in mind that the world will criticise us in the conduct of our temporal affairs. Do we work as Christians? Do we buy and sell as Christians? That which we may speak in the church is not of half as much consequence as the influence we exert in our daily business life. We are constantly making either favorable or unfavorable impressions to the truth. We should manifest kindness, forbearance, and generosity, not to our brethren merely, but to all who do not love the truth. <RH, February 16, 1892 par. 16>

No man can have a sound, healthful experience unless he shall practice the instruction that Christ has given through the apostle 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." <RH, February 16, 1892 par. 17>

To be converted daily is to renew the soul's life by receiving vital power from Christ, as the branch receives nourishment from the vine. The growth of every Christian is from within, not from without. It is only as the Spirit of Christ dwells in the heart by faith that we can grow in grace and the knowledge of Christ. Only through the grace daily drawn from Jesus can the heart be kept. There can be no safety in extolling self; we must hide self in Jesus. Christ abiding within, is the life of the soul. And we are to receive Christ through his word. It is the truth that sanctifies the soul. We should study the Scriptures, even upon our knees, with earnestness and sincerity. The love of Jesus in the heart will create a love for the searching of his word. <RH, February 16, 1892 par. 18>

The work of every child of God is to impart the knowledge of Christ to those who have it not. We must plant the seeds of truth wherever we can. The words of eternal life, sown in many hearts, will bring forth fruit unto righteousness. The heavenly intelligencies are waiting for God's human agencies to consecrate themselves fully to him, that he may use them as channels of light. We need to realize our responsibility, to co-operate with the heavenly agencies. We belong to God; he has purchased us with the blood of his only begotten Son; we are to represent to the world what Christ is to us. <RH, February 16, 1892 par. 19>

February 23, 1892 "Sanctify Them Through Thy Truth."

[Sermon at Sydney, Australia, Dec. 12, 1891.]

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By Mrs. E. G. White.
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"Sanctify them through thy truth; thy word is truth." This was the prayer of Christ in behalf of his disciples just prior to his crucifixion on Mount Calvary, and his words refer not only to those who heard him at that time, but they have reference also to us who believe on his name; for he said, "Neither pray I for these alone, but for them also which shall believe on me through their word." This is what we are seeking to do, striving to be followers of our Lord Jesus, doers of his commands. If we would be sanctified through the truth, we must believe his message, and receive his messengers; for his word comes down along the lines to us from patriarchs and prophets, from one generation to another, that we may know the truth of God. <RH, February 23, 1892 par. 1>

But in these days of peril we are not to accept everything that men bring to us as truth. As professed teachers from God come to us declaring that they have a message from God, it is proper to inquire carefully, How do we know that this is truth? Jesus has told us that "false prophets shall arise and shall deceive many." But we need not be deceived; for the word of God gives us a test whereby we may know what is truth. The prophet says, "To the law and to the testimony: if they speak not according to this word, it is because there is no light in them." <RH, February 23, 1892 par. 2>

From this statement it is evident that it becomes us to be diligent Bible students, that we may know what is according to the law and the testimony. We are safe in no other course of action. Jesus says, "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. Do men gather grapes of thorns, or figs of thistles? Even so every good tree bringeth forth good fruit; but a corrupt tree bringeth forth evil fruit. A good tree cannot bring forth evil fruit, neither can a corrupt tree bring forth good fruit. Every tree that bringeth not forth good fruit is hewn down, and cast into the fire. Wherefore by their fruits ye shall know them." Then how very important it is that we sanctify ourselves through the grace given us by Christ, that we may exert a sanctifying influence upon all those with whom we associate. <RH, February 23, 1892 par. 3>

The work of sanctification begins in the heart, and we must come into such a relation with God, that Jesus can put his divine mold upon us. We must be emptied of self in order to give room to Jesus, but how many have their hearts so filled with idols that they have no room for the Redeemer of the world. The world holds the hearts of men in captivity. They center their thoughts and affections upon their business, their position, their family. They hold to their opinions and ways, and cherish them as idols in the soul; but we cannot afford to yield ourselves to the service of self, holding to our own ways and ideas, and excluding the truth of God. We must be emptied of self. But this is not all that is required; for when we have renounced our idols, the vacuum must be supplied. If the heart is left desolate, and the vacuum not supplied, it will be in the condition of him whose house was "empty, swept, and garnished," but without a guest to occupy it. The evil spirit took unto himself seven other spirits more wicked than himself, and they entered in and dwelt there; and the last state of that man was worse than the first. <RH, February 23, 1892 par. 4>

As you empty the heart of self, you must accept the righteousness of Christ. Lay hold of it by faith; for you must have the mind and spirit of Christ, that you may work the works of Christ. If you open the door of the heart, Jesus will supply the vacuum by the gift of his Spirit, and then you can be a living preacher in your home, in the church, and in the world. You can diffuse light, because the bright beams of the sun of righteousness are shining upon you. Your humble life, your holy conversation, your uprightness and integrity, will tell to all around that you are a child of God, an heir of heaven, that you are not making the world your dwelling-place, but that you are a pilgrim and a stranger here, looking for a better country, even a heavenly, living with an eye *single* to the glory of God. <RH, February 23, 1892 par. 5>

When Jesus came to this world, he found that the things of time had taken possession of the human heart, and occupied men's minds to the exclusion of an appreciation of eternal realities. Jesus does not despise the world, for he made the world; but he does not design that his children shall center their hopes and affections on earthly things that will pass away. He places the world in subordination to the things pertaining to the future, immortal life. When Christ came to earth, the world was covered with the darkness of error and superstition, and men had lost sight of eternal interests, and Jesus parted the darkness with the white beams of his righteousness, and eternity was brought to view, that men might not drop from their reckoning the interests of the life that measures with the life of God, that temporal things might not be permitted to outweigh the exceeding and eternal weight of glory. <RH, February 23, 1892 par. 6>

In order to keep the world in its proper subordination, it is necessary to have more than a mere casual, nominal faith in Christ. Many might give assent to the fact that Jesus was the Son of God, and yet fail to have saving faith. Jesus must be all in all to the soul. You must believe in him as your personal and complete Saviour; for unless you take him for all that he is,--a complete Saviour,--you will not represent him to the world as he is. Everywhere throughout the churches of Christendom there is a dearth of spirituality, a lack of vital godliness, and those who profess religion are many of them like dry bones. They need the breathing of the Spirit of God upon them, that they may live. It is because the aid of the Holy Spirit is not united with the efforts of men, that there is not more true piety in the church; for the Holy Spirit is to convince the world of sin, of righteousness, and of judgment to come. But even in the church sin is suffered in our brethren. Men are not faithful to rebuke evil in the professed servants of Christ. One does not go to another in the spirit of love and meekness, seeking to restore such as are erring from the faith. They do not go to the erring one, and say, "My brother, you are not representing the character of Christ. You do not manifest his self-denial and self-sacrifice. You need tenderness of heart, Christian politeness, that you may manifest the courtesy that Jesus has enjoined upon us in his word." But instead of going to your brethren when you see defects of character, you go to others to talk over their imperfections. This is not fulfilling the commands of Christ. <RH, February 23, 1892 par. 7>

While we are to deal kindly and lovingly with our brethren, we are only to follow them so far as they follow Christ. We are to pattern our lives after the divine Model. We cannot afford to imitate others. We cannot afford to measure

ourselves by human standards. The standards of men are as various as the men who make them. One has one standard, and another has another. You may copy some one whose standard you regard as perfect, but fall below his example; and some one else may imitate you, and fall below the mark; and so human imperfections are passed along, and measuring yourselves among yourselves, proves that you are not wise. The sacredness has been lost from our labors, and we do not appreciate divine realities as we should, because we have lost sight of Jesus, and fastened our eyes upon humanity. We must awake from our sleep, that Christ may give us life; for we cannot afford to live in a state of stupidity. We must become representatives of our divine Master. <RH, February 23, 1892 par. 8>

Christ said, "I sanctify myself, that they also may be sanctified." We are a spectacle unto the world, to angels, and to men. Angels and men are taking note of us to see what manner of spirit we are of, to see whether we are meeting the approval of heaven. You may feel that you cannot meet the approval of heaven. You may say, "I was born with a natural tendency toward this evil, and I cannot overcome." But every provision has been made by our heavenly Father whereby you may be able to overcome every unholy tendency. You are to overcome even as Christ overcame in your behalf. He says, "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 was sin that imperiled the human family; and before man was created the provision was made that if man failed to bear the test, Jesus would become his sacrifice and surety, that through faith in him, man might be reconciled to God, for Christ was the lamb "slain from the foundation of the world." Christ died on Calvary that man might have power to overcome his natural tendencies to sin. But one says, "Can I not have my own way, and act myself?--No, you cannot have your way, and enter the kingdom of heaven. No "my way" will be there. No human ways will find place in the kingdom of heaven. Our ways must be lost in God's ways. <RH, February 23, 1892 par. 9>

Abraham was a man who kept the way of the Lord, and he is called the father of the faithful, the friend of God. God said of Abraham, "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; that the Lord may bring upon Abraham that which he hath spoken of him." Do fathers and mothers follow the example of Abraham, or do they indulge their children in evil ways, and suffer wickedness in their households? Do they pass over sin in their children, and forget that they are younger members of the Lord's family? <RH, February 23, 1892 par. 10>

Mothers, you should begin to discipline your child when it is a babe in your arms. Through childhood to youth, through youth to manhood, you should train your children for the family above. God does not desire you to take up your time in adorning your garments and decorating your homes, to the neglect of the education of your children. You should take your children out into the gardens, and show them the beautiful flowers that God has made. God is the great master artist, and the pictures which are painted by human artists and admired by the world, are only feeble imitations of the works of God. God daily works miracles before us in the unfolding of the blossoms; for no human hand can paint such delicate hues, or fashion such graceful plants. All this speaks of the work of the divine Artist, and each flower is an expression of the love of God to us. God has designed to make us happy. He has covered the earth with the beautiful green verdure; for he knew that this color would be grateful to our senses. Each beautiful thing in nature is a token of God's love and care. So take your children out into the open air beneath the canopy of the heavens, under the noble trees, into the gardens, and point them through nature up to nature's God. Carry their minds up to contemplate the works of God in nature that they may learn to love him in their childhood and youth. Do not weary them with long prayers and tedious exhortations, but teach them to be obedient to the law of God. Teach them to be kind and courteous, tell them that if they are rude and unlovely in disposition, they cannot enter into the kingdom of heaven where all is peace and love. We are here to be trained for the family above. <RH, February 23, 1892 par. 11>

March 1, 1892 "Sanctify Them Through Thy Truth."

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By Mrs. E. G. White.

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(Concluded.)

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Do you teach your children that Jesus is soon coming? Do you read to them the promise, "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 to prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also"? I began to teach my children about the love of Jesus when they were mere babes. I could not leave the work of training my children to the hands of servants. They were my first considerations. When visitors came, I told them that they must excuse me until I had set my children their little task, or provided some suitable amusement for them. It is the duty of every parent to do as did Abraham; for he did not betray his sacred trust. If you allow your children to grow up in rebellion against your

authority, they will be receiving a training that will cause them to rebel against the authority of God. Their religious experience will be molded by their training in childhood, and they will not be controlled by the rules of the church. The influence of neglect in the home training is seen on every side; for this is the reason that so few of the youth are impressed by the Spirit of God. Christian fathers and mothers, are you seeking to train your children so that they will be as lights in the world? A well-ordered family is one of the best testimonies we can present to the world of the value of our religion. This living testimony has more weight than sermons and professions. <RH, March 1, 1892 par. 1>

Then tell your children what God expects of them. Let Jesus put his mold upon them. Teach them moral independence. Teach them to look neither to the right nor to the left to engage in evil, but to do justice and judgment, and keep the way of the Lord. Give them the invitation of Jesus to come to him and find rest unto their souls. <RH, March 1, 1892 par. 2>

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. For my yoke is easy, and my burden is light." We are to wear the yoke of Christ, and then he bears the burden for us. When I was a little girl, I saw them yoking up the oxen, and I asked my mother why they put that heavy yoke on the oxen. She replied, "It makes the load easier to draw, and lightens the burden." This is why Christ invites us to wear his yoke. "Come unto me, all ye that labor and are heavy laden." What has made them heavy laden?--It is because they have manufactured yokes of their own. They have not had the meekness and lowliness of Christ which lifts the soul above the heavy burdens, and makes the yoke easy. <RH, March 1, 1892 par. 3>

Christians are to be laborers together with God. They are to lift up Jesus. He says, "And I, if I be lifted up from the earth, will draw all men unto me." We are to talk of his love, of the mansions he has gone to prepare for those that love him; we are to talk of his mercy, and magnify his righteousness. Why is it that we have so little freedom in speaking of the love of Jesus?--It is because we have not educated the tongue to talk of his goodness and tell of his power. Why is it that we have so little freedom in prayer?--It is because we have not educated ourselves in the exercises of devotion. If we prayed three times a day, as did Daniel, we should be able to say, "I place my hand in the hand of Jesus, and I will not gratify the enemy by talking doubt. I will not dishonor my Redeemer." <RH, March 1, 1892 par. 4>

Jesus knows everything in your life and character. He knows your down-sitting and your uprising, and your words are all registered in the books of heaven. Not a sparrow falls to the ground without the notice of your heavenly Father, and the very hairs of your head are all numbered. <RH, March 1, 1892 par. 5>

There are many who do not have vital faith. They do not realize that Jesus knows all about them. They do not have the faith of the poor woman who was compassed with infirmity, and who said, "If I might but touch the hem of his garment, I should be whole." Jesus knew all about her desire, and her faith in him, and as he was on his way to heal the ruler's daughter, he passed by the place where this poor woman was, going out of his way that she might have a chance to act out her faith. And as Jesus came near, the crowds thronged about him, and the woman pressed her way toward the Master. Step by step she gets near to him. She pressed her way until by reaching her hand through those who stood nearest him, she touched his garment, and immediately she knew that she was healed. Then Jesus turned, and said, "Who touched me?" His disciples were astonished that he should ask such a question, and Peter spoke up in surprise, saying, "Master, the multitude throng thee and press thee, and sayest thou, Who touched me? And Jesus said, Somebody hath touched me: for I perceive that virtue is gone out of me. 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." She told him the whole story; and did Jesus rebuke her? Did he turn coldly from her?--No, he comforted her. He said, "Daughter, be of good comfort: thy faith hath made thee whole; go in peace." O, I would rather have one word of comfort from Jesus than all the wealth and all the mansions in Sydney. I would rather have one smile of approval from Jesus than all the gold of the world. I love him, I love him. I praise him for his wonderful mercy and goodness to the children of men. <RH, March 1, 1892 par. 6>

It is our privilege to have an experience more precious than gold. We are to come in living faith to Jesus. We need not be among those who have only a casual faith, who get no answers of peace when they pray. We may have a living experience in the things of God; but we must take time to pray. We must take time to search the Scriptures, digging for truth as for hidden treasures. When Jesus came to the world, Satan had obscured the truth under the rubbish of men's opinions, and Jesus commanded his disciples to search the Scriptures, saying, "They are they which testify of me." <RH, March 1, 1892 par. 7>

We are to be sanctified through the truth, but Jesus declares, "Thy word is truth." We can be sanctified only through a knowledge of the word of God, and that word is to become a part of our life. God has given you a Bible, and when your will is submitted to God's will, you will know what is truth. The law of God is the standard to which we are to come. It is the mirror which reveals to us our defects of character. But while it reveals our defects, there is no power in the mirror to cleanse us from the stains of sin. In looking into the law of God, we see our short-comings and failures, but

there is no power in law to redeem the transgressor of law. A remedy has been provided for the sinner. A fountain has been opened for uncleanness, where Judah and Jerusalem may wash and be made clean. We must have repentance toward God. Why?--Because we have broken his law. We must have faith toward our Lord Jesus Christ, because he is the sacrifice for sin. And where do we get repentance?--It is the Holy Spirit that imparts repentance to us. Jesus draws us to himself through the agency of his divine Spirit; and through faith in his blood we are cleansed from sin; "for the blood of Jesus Christ his Son, cleanseth us from all sin." "If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." But suppose that we sin after we have been forgiven, after we have become the children of God, then need we despair?--No; for John writes, "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." Jesus is in the heavenly courts pleading with the Father in our behalf. He presents our prayers, mingling with them the precious incense of his own merit, that our prayers may be acceptable to the Father. He puts the fragrance into our prayers, and the Father hears us because we ask for the very things which we need, and we become to others a savor of life unto life.

<RH, March 1, 1892 par. 8>

Jesus came to suffer in our behalf, that he might impart to us his righteousness. There is but one way of escape for us, and that is found only in becoming partakers of the divine nature. <RH, March 1, 1892 par. 9>

But many say that Jesus was not like us, that he was not as we are in the world, that he was divine, and that we cannot overcome as he overcame. But Paul writes. "Verily he took not on him the nature of angels; but he took on him the seed of Abraham. Wherefore in all things it behooved him to be made like unto his brethren, that he might be a merciful and faithful high priest in things pertaining to God, to make reconciliation for the sins of the people. For in that he himself hath suffered being tempted, he is able to succor them that are tempted." "For we have not a high priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin. Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need." Jesus says, "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, March 1, 1892 par. 10>

Jesus encircled the race with his humanity, and united divinity with humanity; thus moral power is brought to man through the merits of Jesus. Those who profess his name through his grace are to sanctify themselves that they may exert a sanctifying influence on all with whom they associate. Jesus says of his disciples, "Ye are the light of the world." We are to be representatives of Christ, becoming sanctified through the truth. <RH, March 1, 1892 par. 11>

There are rich treasures for us in the mine of God's word, and we must dig deep for the precious jewels of truth. The rubbish of human opinion must be swept aside, that the clear jewels of truth may be brought to light; for we want the truth on every point, that we may be sanctified through the truth. The Bible is the garden of God, and here we must learn to gather the roses and the lilies and the pinks of God's promises. We must hang them as precious pictures upon the wall of memory, and have our eyes fixed upon the glorious things of God, so that we shall be able to go through the world and not dwell upon its corruptions, or be polluted by its wickedness. <RH, March 1, 1892 par. 12>

Fasten your faith to the eternal throne, and all the promises of God are at your command. When God gave his Son, he gave us all in that precious 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?" How glad would our Lord be to see our faces lighted up with the light of his Holy Spirit. He wants us to have love and joy and peace. He says, "He that followeth me shall not walk in darkness, but shall have the light of life." Then let us talk of the power of Jesus; for help has been laid upon One that is mighty. Isaiah says that "his name shall be called Wonderful, Counselor, the mighty God, the everlasting Father, the Prince of Peace." So let us elevate our souls through faith in Christ above the lowlands of earth, and breathe the atmosphere of heaven. <RH, March 1, 1892 par. 13>

March 8, 1892 The Enduring Treasure.

*[Morning talk at the teachers' institute at Harbor Heights, Mich., July 23, 1891.]

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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." <RH, March 8, 1892 par. 1>

We may have high anticipations in regard to the things of this life, but we shall meet with disappointment. We shall find that they fade away. But here is "an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you." We want our thoughts to be fixed on the things that will abide, not upon those that pass away with the using. If we fix our hopes on the future, immortal world, we shall not be disappointed. <RH, March 8, 1892 par. 2>

When Christ came into this world, he saw that men had left the future, eternal life out of their reckoning. He came to present that life before us, that by beholding it we might be led to change our relation to the things of this life, that our affections might be placed upon the things above, and not upon the things of the earth, so soon to pass away. The shadow that Satan has caused to intervene between our souls and God, Christ seeks to roll back, that the view of God and eternity may become clear. While he does not despise this world, he places it in its proper position of subordination. And then he places the things of eternity in their relative importance before us, that we may fix the eye of faith upon the unseen. The things of temporal interest have power to engross the thoughts and affections, and it is important that we should be constantly educating and training our minds to dwell upon things of eternal interest. Will this make us unhappy? Will it cause us to have a hard time here?--No, indeed. Receiving the gift of God will make everything in life easy. The more of the Spirit of God, the more of his grace, is brought into our daily experience, the less friction there will be, the more happiness we shall have, and the more we shall impart to others. <RH, March 8, 1892 par. 3>

We read in the Bible about the resurrection of Christ from the dead; but do we act as though we believed it? Do we believe that Jesus is a living Saviour, that he is not in Joseph's new tomb, with the great stone rolled before it, but that he has risen from the dead, and ascended on high, to lead captivity captive, and to give good gifts unto men? He is there to plead our cases in the courts of heaven. He is there because we need a friend in the heavenly court, one who is to be our advocate and intercessor. Then let us rejoice in this. We have everything for which to praise God. Many judge of their religious state by their emotions; but these are not a safe criterion. Our Christian life does not depend upon our feelings, but upon our having a right hold from above. We must believe the words of God just as he has spoken them; we must take Christ at his word, believe that he came to represent the Father, and that the Father, as is represented in Christ, is our friend, and that he desires not that we should perish, or he would never have given his Son to die our sacrifice. The cross of Calvary is an eternal pledge to every one of us, that God wants us to be happy, not only in the future life, but in this life. <RH, March 8, 1892 par. 4>

We must bring our minds to rest upon the inheritance that is "incorruptible, and undefiled, reserved in heaven for you who are kept"--by your own merit or works?--No; "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." We shall have trials and afflictions; we shall have temptations because we see the working of the enemy and our feebleness to resist him, and we do not constantly look to the Source of our strength. "That the trial of your faith"--that is why temptations come, to try our faith--"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." The trial of our faith should not cause despair or discouragement. We should not cast ourselves away, saying, "I am a sinner, and when I become good enough, I will come to Christ; then I can believe and pray." You will never be good enough of yourselves to merit the favor and help of God. You must come just as you are. Christ meets you as you draw nigh to him. Place your hand in the hand of Jesus, and he will direct you. Believe that he keeps you, and then it will be found that in the trial of your faith you will come off more than conqueror through him that loved you. We gain the victory through faith in Christ's power to save us. Then the trial of our faith will be found unto praise and honor and glory at the appearing of Christ. You will praise God that you have found in Christ a present help in every time of need. <RH, March 8, 1892 par. 5>

In the books of heaven are registered your profession of faith, your responsibility as Christians. But are you Christians? What is it to be a Christian?--It is to be Christlike. To be a Christian is to act as Christ acts, to have his spirit at all times, in all places, and under all circumstances. When we are brought into adverse circumstances, when our natural feelings are stirred, and we want to give vent to them, then our faith is tried; then we are to manifest the meekness and gentleness of Christ. Not by one word are we to give expression to the feelings of the natural heart. "If any man offend not in word, the same is a perfect man, and able also to bridle the whole body"--the whole man. What we want is to be under the control of Jesus. We do not want our own way. I have heard some plead as an excuse for their wrong course, "You know that it is my temperament, it is my disposition, transmitted to me from my parents." Yes; and they have cultivated it, and educated themselves in it, and thus excused all their wrong-doing. Instead of yielding to temptation, they should lay hold upon the arm of Infinite Power, saying, "I will come to God just as I am, and plead with Christ to give me the victory. I shall be more than conqueror through him that loved me." <RH, March 8, 1892 par. 6>

In order to understand how great the love of Jesus is for you, look to Cavalry. You can then know something of the

depth, the breadth, and the height of that love, and you can see something of the condescension of God and the Lord Jesus Christ, as step by step the Saviour descended into the valley of humiliation. He did not stoop to sin, to defilement, but he stood on this atom of a world to battle with Satan and his host, and here to win for us an immortal inheritance, an inheritance which is incorruptible, and undefiled, and which fadeth not away. When he ascended on high, and led captivity captive, and gave gifts unto men, he left the battle in our hands, but we are not to fight in our own strength; we should certainly fail if we attempted it. Christ is there present with the Father, to bring to our help the unseen intelligences, the angels of God. What we need is the simplicity of faith, the meekness and humility of Christ. Then we shall trust wholly in the Lord of heaven, and he will be at our right hand to help us. <RH, March 8, 1892 par. 7>

When you indulge the feelings of the natural heart, letting the carnal nature have the supremacy, then I ask, What assurance have you that you are kept by the power of God unto salvation? "Whatsoever a man soweth, that shall he also reap." No frost shall blight the crop, no mildew blast it, no palmer-worm destroy it. If we sow to the flesh, we shall of the flesh reap corruption; but if we sow to the Spirit, we shall of the Spirit reap life everlasting. Let us live with reference to the reaping time. <RH, March 8, 1892 par. 8>

March 15, 1892 The Enduring Treasure.

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By Mrs. E. G. White.
(Concluded.)
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The apostle continues, speaking of Christ, "Whom having not seen, we love; in whom, though now ye see him not, yet believing, ye rejoice with joy unspeakable and full of glory." Then why are you mourning? Christ has said: "As the Father hath loved me, so have I loved you: continue ye in my love." It is for us to choose whether we will abide in his love, or by indulging selfishness will separate ourselves from him. He says, "If ye keep my commandments, ye shall abide in my love; even as I have kept my Father's commandments, and abide in his love. These things have I spoken unto you, that my joy might remain in you, and that your joy might be full." In him there is joy that is not uncertain and unsatisfying. If the light that flows from Jesus has come to you, and you are reflecting it upon others, you show that you have joy that is pure, elevating, and ennobling. <RH, March 15, 1892 par. 1>

Why should not the religion of Christ be represented as it really is, as full of attractiveness and power? Why should we not present before the world the loveliness of Christ? Why do we not show that we have a living Saviour, one who can walk with us in the darkness as well as in the light, and that we can trust in him? While we have been on this ground, we have seen clouds interpose between us and the sun, but we did not mourn and clothe ourselves in sackcloth for fear that we should never see the sun again. We manifested no anxiety about it, but waited as cheerfully as possible until the cloud passed away and revealed the sun. Just so in our trials and temptations. Clouds may seem to shut from us the bright beams of the sun of righteousness; but we know that the face of our Redeemer is not forever hidden. He is looking upon us with love and tender compassion. Let us not cast away our confidence, which hath great recompense of reward, but when clouds hang over the soul, let us keep our eyes fixed where we can see the sun of righteousness, and rejoice that we have a living Saviour. Think how beautiful was the light which we enjoyed, keep the mind stayed on Jesus, and the light will again shine upon us, and dismal thoughts will flee. We shall have joy in Christ, and shall go singing on our way to Mount Zion. This is what the Lord wants us to do. <RH, March 15, 1892 par. 2>

In his letter to the Ephesians, Paul says, speaking of the gospel, "Whereof I was made a minister, according to the gift of the grace of God given unto me by the effectual working of his power. Unto me, who am less than the least of all saints, is this grace given, that I should preach among the Gentiles the unsearchable riches of Christ." Why not keep your minds fixed on the unsearchable riches of Christ, that you may present to others the gems of truth? In the word of God there are rich mines of truth that we may spend our whole lifetime in exploring, and yet we shall find that we have only begun to view their precious stores. Sink the shaft deep, and bring up the hidden treasures. But it is impossible to do this while we indulge an idle, restless spirit, seeking constantly for something that will merely gratify the senses, something to amuse, and cause a foolish laugh. Well has the wise man said, "As the crackling of thorns under a pot, so is the laughter of the fool." We should not set our minds upon such things as these, when there are unsearchable riches for us. It will take us all eternity to comprehend the riches of the glory of God and of Jesus Christ. But minds that are occupied with frivolous reading, with exciting stories, or with seeking after amusement, do not dwell upon Christ, and cannot rejoice in the fullness of his love. The mind that finds pleasure in foolish thoughts and trifling conversation, is as destitute of the joy of Christ as were the hills of Gilboa of dew or rain. Does not your own experience testify to this? How much peace of mind do you have at the close of a day spent in frivolity, in light and trifling conversation? Can you retire to rest at night, saying, "It is well, it is well with my soul; 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"? How often when you come into the house of God, into the solemn assembly, your thoughts are turned to that foolish remark which some one has made, to that idle story, or that comical thing which you read or saw. And the thought will come at just such a time as to eclipse a bright ray of the glory of Christ, and you lose the benefit of the heaven-sent light which you ought to receive. Keep the mind free from all such trash. <RH, March 15, 1892 par. 3>

We need to be constantly filling the mind with Christ, and emptying it of selfishness and sin. When Christ came into the world, the leaders of the Jews were so permeated with Phariseism that they could not receive his teachings. Jesus compared them to the shriveled wine skins which were not fit to receive the new wine from the vintage. He had to find new bottles into which to put the new wine of his kingdom. This was why he turned away from the Pharisees, and chose the lowly fishermen of Galilee. Jesus was the greatest teacher the world ever knew, and he chose men whom he could educate, and who would take the words from his lips, and send them down along the line to our time. So, by his Spirit and his word, he would educate you for his work. Just as surely as you empty your mind of vanity and frivolity, the vacuum will be supplied with that which God is waiting to give you,--his Holy Spirit. Then out of the good treasure of the heart you will bring forth good things, rich gems of thought, and others will catch the words and will begin to glorify God. Then you will not have the mind centered upon self. You will not be making a show of self; you will not be acting self; but your thoughts and affections will dwell upon Christ, and you will reflect upon others that which has shone upon you from the sun of righteousness. <RH, March 15, 1892 par. 4>

Christ has said: "If any man thirst, let him come unto me, and drink." Have you exhausted the fountain?--No; for it is inexhaustible. Just as soon as you feel your need, you may drink, and drink again. The fountain is always full. And when you have once drank of that fountain, you will not be seeking to quench your thirst from the broken cisterns of this world; you will not be studying how you can find the most pleasure, amusement, fun, and frolic. No; because you have been drinking from the stream which makes glad the city of God. Then your joy will be full; for Christ will be in you, the hope of glory. <RH, March 15, 1892 par. 5>

Let us read further from Ephesians: "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 made known to the church the manifold wisdom of God." Then why not receive the heavenly wisdom, and impart of it to others? God has declared what your wisdom is; he says it is foolishness, and that the weak things of God are stronger than men. We need the "manifold wisdom of God, according to the eternal purpose which he purposed in Christ Jesus our Lord; in whom we have boldness by the faith of him." This boldness is not presumption, but we come with confidence, as the children of God; as branches of the True Vine, we draw nourishment from it. <RH, March 15, 1892 par. 6>

"Wherefore I desire that you faint not at my tribulations for you, which is your glory. For this cause I bow my knees unto the Father of our Lord Jesus Christ, of whom the whole family in heaven and earth is named, that he would grant you, according to the riches of his glory, to be strengthened with might by his Spirit in the inner man; that Christ may dwell in your hearts by faith; that ye being rooted and grounded in love, may be able to comprehend with all saints what is the breadth, and length, and depth, and height; and to know the love of Christ, which passeth knowledge, that ye might be filled with all the fullness of God. Now unto him that is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us, unto him be glory in the church by Christ Jesus throughout all ages, world without end." <RH, March 15, 1892 par. 7>

When Christ dwells in your heart by faith, this rich experience will be yours. Then you will know that love is flowing into your hearts, and subduing every affection and every thought, and bringing them into captivity to Christ. You cannot explain it; human language can never explain how the love of Christ can take possession of the soul, and lead captive every power of the mind. But you will know it by a personal experience. <RH, March 15, 1892 par. 8>

"Unto Him be glory in the church by Christ Jesus." Praise and flattery of one another is forbidden in the Scriptures. It is an offense to God, and is an injury both to him who gives and him who receives praise. It is a snare to them; for it separates the soul from God. We must learn to place God's estimate upon men. Certain ones, you say, do not please you, and you do not enjoy their society; but these very ones may be nearer to God than you are. When we come to the judgment, we shall find that there are some whom we have esteemed very highly, whose names are not registered in the book of life. Your finite judgment approved their actions, when God did not approve them. And others, of whom you have a very low estimate, may be found to be precious jewels in the sight of God. Jesus never makes a mistake, as men do. In the scale of heaven, character is weighed. Let every tribute of praise that flows from the heart be offered to the Lord God of hosts. Praise him that he has given Jesus to be our righteousness, that he is weaving for us a garment in the loom of heaven, that we may be clothed, not unclothed, but clothed upon with the righteousness of Christ. <RH, March 15, 1892 par. 9>

There is no need for us to hunger; there is no need for us to thirst, while the store-house of heaven is open for us, and

the key is given into our possession. What is the key?--Faith, which is the gift of God. Unlock the store-house; take of its rich treasures. May God help us to lay hold upon the eternal realities, and "when Christ, who is our life, shall appear, then shall ye also appear with him in glory." <RH, March 15, 1892 par. 10>

March 22, 1892 "It Is Not for You to Know the Times and the Seasons."

*[Sermon at Lansing, Mich., Sept. 5, 1891.]

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By Mrs. E. G. White.
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"He showed himself alive after his passion by many infallible proofs, being seen of them forty days, and speaking of the things pertaining to the kingdom of God: and, being assembled together with them, commanded them that they should not depart from Jerusalem, but wait for the promise of the Father, which, saith he, ye have heard of me. For John truly baptized with water; but ye shall be baptized with the Holy Ghost not many days hence. When they therefore were come together, they asked of him, saying, Lord, wilt thou at this time restore again the kingdom to Israel? And he said unto them, It is not for you to know the times or the seasons, which the Father hath put in his own power." <RH, March 22, 1892 par. 1>

The disciples were anxious to know the exact time for the revelation of the kingdom of God; but Jesus tells them that they may not know the times and the seasons; for the Father has not revealed them. To understand when the kingdom of God should be restored, was not the thing of most importance for them to know. They were to be found following the Master, praying, waiting, watching, and working. They were to be representatives to the world of the character of Christ. That which was essential for a successful Christian experience in the days of the disciples, is essential in our day. "And he said unto them, It is not for you to know the times or the seasons, which the Father hath put in his own power. But ye shall receive power, after that the Holy Ghost is come upon you." And after the Holy Ghost was come upon them, what were they to do? "And ye shall be witnesses unto me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost parts of the earth." <RH, March 22, 1892 par. 2>

This is the work in which we also are to be engaged. Instead of living in expectation of some special season of excitement, we are wisely to improve present opportunities, doing that which must be done in order that souls may be saved. Instead of exhausting the powers of our mind in speculations in regard to the times and seasons which the Lord has placed in his own power, and withheld from men, we are to yield ourselves to the control of the Holy Spirit, to do present duties, to give the bread of life, unadulterated with human opinions, to souls who are perishing for the truth. <RH, March 22, 1892 par. 3>

Satan is ever ready to fill the mind with theories and calculations that will divert men from the present truth, and disqualify them for the giving of the third angel's message to the world. It has ever been thus; for our Saviour often had to speak reprovably to those who indulged in speculations and were ever inquiring into those things which the Lord had not revealed. Jesus had come to earth to impart important truth to men, and he wished to impress their minds with the necessity of receiving and obeying his precepts and instructions, of doing their present duty, and his communications were of an order that imparted knowledge for their immediate and daily use. <RH, March 22, 1892 par. 4>

Jesus said: "This is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent." All that was done and said had this one object in view,--to rivet truth in their minds that they might attain unto everlasting life. Jesus did not come to astonish men with some great announcement of some special time when some great event would occur, but he came to instruct and save the lost. He did not come to arouse and gratify curiosity; for he knew that this would but increase the appetite for the curious and the marvelous. It was his aim to impart knowledge whereby men might increase in spiritual strength, and advance in the way of obedience and true holiness. He gave only such instruction as could be appropriated to the needs of their daily life, only such truth as could be given to others for the same appropriation. He did not make new revelations to men, but opened to their understanding truths that had long been obscured or misplaced through the false teaching of the priests and teachers. Jesus replaced the gems of divine truth in their proper setting, in the order in which they had been given to patriarchs and prophets. And after giving them this precious instruction, he promised to give them the Holy Spirit whereby all things that he had said unto them should be brought to their remembrance. <RH, March 22, 1892 par. 5>

We are in continual danger of getting above the simplicity of the gospel. There is an intense desire on the part of many to startle the world with something original, that shall lift the people into a state of spiritual ecstasy, and change the present order of experience. There is certainly great need of a change in the present order of experience; for the sacredness of present truth is not realized as it should be, but the change we need is a change of heart, and can only be

obtained by seeking God individually for his blessing, by pleading with him for his power, by fervently praying that his grace may come upon us, and that our characters may be transformed. This is the change we need today, and for the attainment of this experience we should exercise persevering energy and manifest heart-felt earnestness. We should ask with true sincerity, "What shall I do to be saved?" We should know just what steps we are taking heavenward. <RH, March 22, 1892 par. 6>

Christ gave to his disciples truths whose breadth and depth and value they little appreciated, or even comprehended, and the same condition exists among the people of God today. We too have failed to take in the greatness, to perceive the beauty of the truth which God has intrusted to us today. Should we advance in spiritual knowledge, we would see the truth developing and expanding in lines of which we have little dreamed, but it will never develop in any line that will lead us to imagine that we may know the times and the seasons which the Father hath put in his own power. Again and again have I been warned in regard to time-setting. There will never again be a message for the people of God that will be based on time. We are not to know the definite time either for the outpouring of the Holy Spirit or for the coming of Christ. <RH, March 22, 1892 par. 7>

I was searching through my writings, before coming to this meeting, to see what I should take with me to Australia, and I found an envelope on which was written, "Testimony given in regard to time-setting, June 21, 1851. Preserve carefully." I opened it, and this is what I found. It reads, "A copy of a vision the Lord gave sister White June 21, 1851, at Camden, N. Y. The Lord showed me that the message must go, and that it must not be hung on time; for time will never be a test again. I saw that some were getting a false excitement, arising from preaching time, that the third angel's message can stand on its own foundation, and that it needs not time to strengthen it, and that it will go with mighty power, and do its work, and will be cut short in righteousness. <RH, March 22, 1892 par. 8>

"I saw some were making everything bend to this next fall; that is, making their calculations, and disposing of their property in reference to that time. I saw that this was wrong for this reason, instead of going to God daily, and earnestly desiring to know their present duty, they looked ahead, and made their calculations as though they knew that the work would end this fall, without inquiring their duty of God daily.

"E. G. White.

"Copied at Milton, June 29, 1851. A. A. G." <RH, March 22, 1892 par. 9>

This was the document I came upon last Monday in searching over my writings, and here is another which was written in regard to a man who was setting time in 1884, and sending broadcast his arguments to prove his theories. The report of what he was doing was brought to me at the Jackson, Mich., camp-meeting, and I told the people they need not take heed to this man's theory; for the event he predicted would not take place. The times and the seasons God has put in his own power, and why has not God given us this knowledge?--Because we would not make a right use of it if he did. A condition of things would result from this knowledge among our people that would greatly retard the work of God in preparing a people to stand in the great day that is to come. We are not to live upon time excitement. We are not to be engrossed with speculations in regard to the times and the seasons which God has not revealed. Jesus has told his disciples to "watch," but not for definite time. His followers are to be in the position of those who are listening for the orders of their Captain; they are to watch, wait, pray, and work, as they approach the time for the coming of the Lord; but no one will be able to predict just when that time will come; for "of that day and hour knoweth no man." You will not be able to say that he will come in one, two, or five years, neither are you to put off his coming by stating that it may not be for ten or twenty years. <RH, March 22, 1892 par. 10>

It is the duty of the people of God to have their lamps trimmed and burning, to be as men that wait for the Bridegroom, when he shall return from the wedding. You have not a moment to lose in neglect of the great salvation that has been provided for you. The time of the probation of souls is coming to an end. From day to day the destiny of men is being sealed, and even from this congregation we know not how soon many shall close their eyes in death and be habited for the tomb. We should now consider that our life is swiftly passing away, that we are not safe one moment unless our life is hid with Christ in God. Our duty is not to be looking forward to some special time for some special work to be done for us, but to go forward in our work of warning the world; for we are to be witnesses of Christ to the uttermost parts of the world. All around us are the young, the impenitent, the unconverted, and what are we doing for them? Parents, in the ardor of your first love, are you seeking for the conversion of your children, or are you engrossed with the things of this life to such an extent that you are not making earnest efforts to be laborers together with God? Do you have an appreciation of the work and mission of the Holy Spirit? Do you realize that the Holy Spirit is the agency whereby we are to reach the souls of those around us? When this meeting shall close, will you go from here and forget the earnest appeals that have been made to you? will the messages of warning be left unheeded, and the truth you have heard leak out of your heart as water leaks out of a broken vessel? <RH, March 22, 1892 par. 11>

The apostle says, "Therefore we ought to give the more earnest heed to the things which we have heard, lest at any time we should let them slip. For if the word spoken by angels was steadfast, and every transgression and disobedience

received a just recompense of reward; how shall we escape, if we neglect so great salvation; which at the first began to be spoken by the Lord, and was confirmed unto us by them that heard him; God also bearing them witness, both with signs and wonders, and with divers miracles, and gifts of the Holy Ghost, according to his own will?" <RH, March 22, 1892 par. 12>

The third angel's message is swelling into a loud cry, and you must not feel at liberty to neglect the present duty, and still entertain the idea that at some future time you will be the recipients of great blessing, when without any effort on your part a wonderful revival will take place. Today you are to give yourselves to God, that he may make of you vessels unto honor, and meet for his service. Today you are to give yourself to God, that you may be emptied of self, emptied of envy, jealousy, evil-surmising, strife, everything that shall be dishonoring to God. Today you are to have your vessel purified that it may be ready for the heavenly dew, ready for the showers of the latter rain; for the latter rain will come, and the blessing of God will fill every soul that is purified from every defilement. It is our work today to yield our souls to Christ, that we may be fitted for the time of refreshing from the presence of the Lord--fitted for the baptism of the Holy Spirit.

(To be Continued.) <RH, March 22, 1892 par. 13>

March 29, 1892 "It Is Not for You to Know the Times and the Seasons."

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*[Sermon at Lansing, Mich., Sept. 5, 1891.]
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By Mrs. E. G. White.
(Continued.)

Brethren and sisters, with the increased light that has shone upon you at this meeting, will you go home to be more faithful in your Christian life? Meetings have been held every day to instruct your children as to how to give their hearts to Jesus, how to live in a manner that will be acceptable to God. They have been instructed that if they repent of their sins, Jesus will forgive them, and cleanse them from all unrighteousness. Who will carry forward the good work that has been begun? Day by day these children need instruction as to how to follow the Lord. Will you pray for them and teach them, and lead them in the way of righteousness? Will you teach your little ones of the love of God which led him to give his only begotten Son, that whosoever believeth on him should not perish, but have everlasting life? <RH, March 29, 1892 par. 1>

Those who would be successful in winning souls to Christ, must carry with them the divine influence of the Holy Spirit. But how little is known concerning the operation of the Spirit of God. How little has been said of the importance of being endowed by the Holy Spirit, and yet it is through the agency of the Holy Spirit that men are to be drawn to Christ, and through its power alone can the soul be made pure. The Saviour said: "And when he is come, he will reprove the world of sin, and of righteousness, and of judgment." <RH, March 29, 1892 par. 2>

Christ has promised the gift of the Holy Spirit to his church, but how little is this promise appreciated. How seldom is its power felt in the church; how little is its power spoken of before the people. The Saviour has said: "Ye shall receive power after that the Holy Ghost is come upon you: and ye shall be witnesses unto me." With the reception of this gift, all other gifts would be ours; for we are to have this gift according to the plentitude of the riches of the grace of Christ, and he is ready to supply every soul according to the capacity to receive. Then let us not be satisfied with only a little of this blessing, only that amount which will keep us from the slumber of death, but let us diligently seek for the abundance of the grace of God. <RH, March 29, 1892 par. 3>

God grant that his converting power may be felt throughout this large assembly. O, that the power of God may rest upon the people. What we need is daily piety. We need to search the Scriptures daily, to pray earnestly that by the power of the Holy Spirit God may fit every one of us up to work in our place in his vineyard. No one is prepared to educate and strengthen the church unless he has received the gift of the Holy Spirit. No minister is prepared to labor intelligently for the salvation of souls, unless he is endowed by the Holy Spirit, unless he is feeding on Christ, and has an intense hatred of sin. There are some who are regarded as laborers together with God, who have no connection with God, and are sinning against him. They are not led by Christ; another is their captain. They do not wait upon the Lord, and renew their strength in Christ; they have no burden for souls. What kind of account will these false shepherds have to meet in the judgment? What will they have to say to justify their inefficient, unconsecrated lives? What excuse can they render to the God of heaven? Was there not a sufficient sacrifice made in their behalf, that they might become partakers of the divine nature, and escape the corruptions that are in the world through lust? We are to make intelligent work for eternity. This is the object for which we should labor. <RH, March 29, 1892 par. 4>

I have no specific time of which to speak when the outpouring of the Holy Spirit will take place,--when the mighty angel will come down from heaven, and unite with the third angel in closing up the work for this world; my message is

that our only safety is in being ready for the heavenly refreshing, having our lamps trimmed and burning. Christ has told us to watch; "for in such an hour as ye think not, the Son of man cometh." "Watch and pray" is the charge that is given us by our Redeemer. Day by day we are to seek the enlightenment of the Spirit of God, that it may do its office work upon the soul and character. O, how much time has been wasted through giving attention to trifling things. Repent and be converted, that your sins may be blotted out when the times of refreshing shall come from the presence of the Lord. <RH, March 29, 1892 par. 5>

We now call upon you to give yourselves to the service of God. Too long have you given your powers to the service of Satan, and have been slaves to his will. God calls upon you to behold the glory of his character, that by beholding, you may become changed into his image. There are many who have not an experimental knowledge of God or of the Lord Jesus Christ, whom he hath sent. Christ came into the world because men did not have a correct knowledge of the character of God, and he came to reveal the Father. He said: "Neither knoweth any man the Father, but the Son, and he to whomsoever the Son will reveal him." Jesus came to reveal to the world the love and goodness of God. <RH, March 29, 1892 par. 6>

It was thought that Solomon knew God. In a dream the Lord appeared unto Solomon, and said unto him: "Ask what I shall give thee." And Solomon said: "Give therefore thy servant an understanding heart to judge thy people, that I may discern between good and bad: for who is able to judge this thy so great a people?" And the Lord gave Solomon wisdom and riches and power and influence, and Solomon served the Lord for a time. At the dedication of the temple, Solomon prayed unto the Lord, and blessed the people, saying, "Blessed be the Lord, that hath given rest unto his people Israel, according to all that he promised: there hath not failed one word of all his good promise, which he promised by the hand of Moses his servant. The Lord our God be with us, as he was with our fathers: let him not leave us, nor forsake us: that he may incline our hearts unto him, to walk in all his ways, and to keep his commandments, and his statutes, and his judgments, which he commanded our fathers. And let these my words, wherewith I have made supplication before the Lord, be nigh unto the Lord our God day and night, that he maintain the cause of his servant, and the cause of his people Israel at all times, as the matter shall require: that all the people of the earth may know that the Lord is God, and that there is none else." <RH, March 29, 1892 par. 7>

But although Solomon had had great light, he became lifted up in himself, and imagined that he was wise enough to keep himself, so he separated from God. Then he made alliances with the heathen nations around him, and married idolatrous women, and bowed at pagan shrines, and worshiped after the manner of the heathen. <RH, March 29, 1892 par. 8>

He forgot the benefits that God has bestowed upon him; he forsook the sacred temple of the Lord, but he afterwards repented, and turned from his evil ways. But did Solomon know God when he was doing according to the ways of idolaters?--No; he had forgotten the rich experience of his youth and the prayers he had made in the temple. <RH, March 29, 1892 par. 9>

The True Witness speaks to us today, and says, "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." The Lord wants you to set things in order in your families, and to come back to your first love. He says, "Except thou repent, I will come unto thee quickly, and will remove thy candlestick out of his place." The candlestick was removed out of its place when Solomon forgot God. He lost the light of God, he lost the wisdom of God, he confounded idolatry with religion. The Saviour declares, "Ye cannot serve God and mammon," and every one of you who persists in sinning against God when you have had such great light, will be lost, "except thou repent." Do you imagine that you can give the third angel's message to the world while you are still carnal and corrupt, while your characters are still sinful? "No man putteth a piece of new cloth unto an old garment; for that which is put in to fill it up taketh from the garment, and the rent is made worse." Unless your hearts are emptied of sin every day, unless you are sanctified through the truth, you would better not touch the message of God. You cannot cleanse yourselves, but by coming to Jesus in humility, in contrition, surrendering yourselves to God, through the merits of Christ's righteousness you may have an experience in the things of God, and taste of the powers of the world to come. You then will have fruit unto life eternal. <RH, March 29, 1892 par. 10>

Christ says, "If ye keep my commandments, ye shall abide in my love." "O," you may say, "I do keep the commandments." Do you? Saul came to meet Samuel, and when reprov'd, he declared, "I have kept the commandments of the Lord." Do you carry out the principles of God's commandments in your home in your family? Do you never manifest rudeness, unkindness, and impoliteness in the family circle? If you do manifest unkindness at your home, no matter how high may be your profession, you are breaking God's commandments. No matter how much you may preach the commandments to others, if you fail to manifest the love of Christ to others in your home life, you are a transgressor of the law. But if the grace of Christ appears in your life, you will be in a position to glorify God, and to manifest Christ to others. But do you think that that man who goes from the sacred desk to indulge in jesting and joking, and in all manner of trifling conversation, is a representative of Christ to the world? Has he the law of God in

his heart?--No. His heart is filled with self-love, self-importance, and he makes it manifest that he has no correct estimate of sacred things. His conduct is the product of his thoughts, showing just what is in the heart. Christ is not there, and he does not go weighted with the spirit of the solemn message of truth for this time. An exhibition of this character clearly proves that the man does not know God, and has not been intrusted with the solemn work which he does not understand or appreciate. <RH, March 29, 1892 par. 11>

If the minister had a realizing sense of the presence of God, would he conduct himself in this way? He had great light, and had taken upon himself the sacred responsibility of a minister of God, and yet he acts as carelessly as if he was an unbeliever. His actions make it evident that he has as much realization of the presence of God as had Belshazzar when he drank from the sacred vessels from the house of the Lord, praising the gods of gold and silver. The mighty men and the lords of the kingdom were assembled, and they ate and drank, and had a jovial time, but the True Witness was there, and their profanity was recorded in the books of heaven. In the midst of their revelry, a bloodless hand appeared, tracing mysterious characters upon the wall of the palace, and their godless mirth was checked, and terror and despair took its place. They inquired for some one who could interpret the writing, and Daniel, the prophet of God, was called to the banquet room, and the servant of the Lord was able to decipher the writing, and interpret the meaning of the words. "This is the interpretation of the thing: Mene; God hath numbered thy kingdom, and finished it. Tekel; Thou art weighed in the balances, and art found wanting. Peres; Thy kingdom is divided and given to the Medes and Persians." <RH, March 29, 1892 par. 12>

The same Witness that recorded the profanity of Belshazzar is present with us wherever we go. Young man, young woman, you may not realize that God is looking upon you; you may feel that you are at liberty to act out the impulses of the natural heart, that you may indulge in lightness and trifling, but for all these things you must give an account. As you sow, you will reap, and if you are taking the foundation from your house, robbing your brain of its nutriment, and your nerves of their power by dissipation and indulgence of appetite and passion, you will have an account to render to him who says, "I know thy works." <RH, March 29, 1892 par. 13>

If you knew God, if you were truly converted, you would not take pleasure in sinful things. The fear of God would be upon you, and as you looked to Calvary, the hateful character of transgression would be revealed to you, and you would see the great love wherewith God has loved you, and you would not have a disposition to sin. But how would it be with many of you who have dared to handle sacred things with unclean hands and with defiled souls, should the trumpet sound today? How would it be with some of you, should you be called to render up your account at the judgment seat of Christ today? I ask, What would be your condition if Christ should leave the holy place today, and probation should close, and Christ should come? That time is soon to come, though we know not the day or the hour. <RH, March 29, 1892 par. 14>

The times and the seasons are known only to God, but we are each to know that it is well with our souls, that Christ is formed within, the hope of glory. We are to know that our Redeemer liveth, and that we will be among that number who shall hear the voice of Christ, who will be gathered by the angels of God, and caught up to meet the Lord in the air.

(Concluded next week.) <RH, March 29, 1892 par. 15>

April 5, 1892 "It Is Not for You to Know the Times and the Seasons."

***[Sermon at Lansing, Mich., Sept. 5, 1891.]**

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By Mrs. E. G. White.

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(Concluded.)

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We would ask you what time have you set in which you have determined to give your heart to God without reserve? What time have you set for seeking for perfection of character through faith in the righteousness of Christ? Is it tomorrow? Tomorrow you may be cold in death. Is it next week? Next week your hands may be folded across your breast, and your eyes may be sealed in their last sleep, and it may be too late for you to perfect a character for heaven. I want to ask our ministers, What kind of character do you think the Lord will accept in his kingdom? Do you know God, and Jesus Christ whom he hath sent? Is the love of God abiding in your souls? Are you dwelling in Christ, and Christ in you? If you are, you are safe; but if you are not, there is no safety for you. Do not allow your minds to be diverted from the all-important theme of the righteousness of Christ by the study of theories. Do not imagine that the performance of ceremonies, the observance of outward forms, will make you an heir of heaven. We want to keep the mind steadfastly to the point for which we are working; for it is now the day of the Lord's preparation, and we should yield our hearts to God, that they may be softened and subdued by the Holy Spirit. <RH, April 5, 1892 par. 1>

"Ye shall receive power, after that the Holy Ghost is come upon you." But when the Holy Spirit is in the heart, the minister will manifest it to others by his godly life and holy conversation. Do you think that the minister who has no burden for souls is fit for the sacred office to which he has been ordained?--No; he does not know what it means to keep his own soul in the love of God. The minister should realize that souls are the purchase of the blood of Christ, ransomed at an infinite cost. Can the minister who is standing under the shadow of Calvary engage in jesting and joking, and indulge his carnal propensities? Would such a one be a safe guide for the flock of God? Would he not cause them to stumble? He would cause them to stumble; for he would not discern between the sacred and the common, and eternity would be lost out of his reckoning. <RH, April 5, 1892 par. 2>

We should all realize that an angel is writing every word and action in the book of record, and the things done in secret are to be proclaimed upon the housetop. What we need in this time of peril is a converted ministry. We need men who realize their soul poverty, and who will earnestly seek for the endowment of the Holy Spirit. A preparation of heart is necessary that God may give us his blessing, but this heart work is not done. O, when will the ministry awake to the solemn responsibilities that are laid upon them, and earnestly plead for heavenly power? It is the Holy Spirit that must give edge and power to the discourse of the minister, or his preaching will be as destitute of the righteousness of Christ as was the offering of Cain. Both ministers and people need to open the door to Christ. 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." Thank God for that promise, for it is given to those who have made mistakes and failures. Jesus says, "As many as I love, I rebuke and chasten: be zealous therefore, and repent." May God help us to do this work in sincerity and in contrition of soul. <RH, April 5, 1892 par. 3>

When ministers enter the desk, they should do so feeling their dependence upon God, that they may work out their own salvation with fear and trembling, and all the glory should be given to God; for it is God that worketh in you both to will and to do of his good pleasure. This is the co-operation that God requires. What is the trouble that the flock of the Lord is sickly and ready to die? Why is it that spiritual food is not supplied? Are the ministers of the Lord eating the flesh and drinking the blood of the Son of God? Jesus 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. . . . It is the spirit that quickeneth; the flesh profiteth nothing: the words that I speak unto you, they are spirit, and they are life." My heart is drawn out to the hungry flock in Michigan, and you who have not fed on the living Bread, who have not drank of the healing streams of salvation, and do not know where to lead the flock of God that they may find refreshment, for Christ's sake, do not try to minister in the sacred desk, until you have an experience in the things of God. Jesus prayed, "Sanctify them through thy truth: thy word is truth." When the word of God is in the heart, it exerts a sanctifying influence over the character, and men are brought into harmony with God. If truth and light are in the heart, you will bring love and light and blessing to the churches. You will not be as shadows casting the gloom of unbelief and darkness upon the people. Jesus wants to take your hand, and lead you, and will you not give yourselves to him? Talk of what Jesus did, how he left his glory, and came to seek and to save that which was lost. <RH, April 5, 1892 par. 4>

If God has sent you to preach, he has provided that you shall go weighted with the graces of the Spirit of God, and with a message of truth that will be as meat in due season to the hungry flock of God. You will realize that you are standing between the living and the dead, and that you are a spectacle unto the world, to angels, and to men. The minister is to reveal Christ, not to exhibit himself to the people. Youth is not to be urged as an excuse for lightness and trifling; for the apostle exhorts that young men be sober-minded, and remember that they are to render an account to God for the influence they exert. Young men, if you have had no special sense of sin, if you are possessed of a spirit of trifling, do not seek to minister in the sacred desk, and jeopardize your own soul and the souls of others, and leave the impression on the world that you are representatives of the solemn truth for this time. Unless Jesus is formed within, the hope of glory, you will be a curse and not a blessing to the congregation, for the minister cannot bring the people to a higher standard than that which he himself reaches. But those who sincerely repent and turn to the Lord, will find in him a personal Saviour. He is able to save to the uttermost all that come unto God by him. He will save you from yourself, from every defilement, from all your foolishness. You are to believe in him, to "trust in the living God, who is the Saviour of all men, specially of those that believe." When you love Jesus, you will not grieve him by indulging sin in yourself; for you will realize that he came not to save you in your sins, but from your sins. John says, "If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." <RH, April 5, 1892 par. 5>

Those whom God has called to the ministry are to give evidence by the influence they exert, that they are fit for the holy calling in which they are found. Paul writes, "Be thou an example of the believers." Then shall young ministers be excused for their lightness and trifling? Shall the church be expected to listen to their words, to receive their testimony, when their example misrepresents the character of Christ, and leads away from the path cast up for the ransomed of the Lord to walk in? What can we think of churches that will listen to the testimony of men who have no power in prayer,

no fervency in their devotion, no freedom in personal labor for souls? The Lord has commanded, "Be ye holy in all manner of conversation." "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." The proof of the minister's call to preach the gospel is seen in his example and work. God desires men in the ministry who will esteem highly the things which he esteems, and preserve the sanctity of truth, and not do as did Nadab and Abihu. They discerned not the difference between the sacred and the common. Their senses were blunted with indulgence in wine, and they offered strange fire before the Lord. They did not realize the sacredness of the work in which they were engaged. There are some now who profess to be ministers of the Lord who talk of the things of God as they would talk of some business transaction. O, we need the heavenly enlightenment of the Holy Spirit. The churches will never become the light of the world unless they turn unto the Lord to serve him with full purpose of heart. <RH, April 5, 1892 par. 6>

The people of God are called to be the light of the world, a city that is set upon a hill, not to be hidden; and if the church is ever to fulfill its divine mission, we must be filled with the love of Jesus. Our hearts must be so full of his matchless grace that when we meet each other, we shall take our brethren by the hand, and say, "Hear what the Lord hath done for my soul." Our minds must be stayed upon God until, by beholding, we shall become changed into the same image. Then we shall talk of the power of God, of the goodness and mercy and love of our heavenly Father; and as we talk of the matchless charms of our divine Redeemer, our hearts will be melted and subdued by the Holy Spirit, and those around us will behold us, and know that we have been with Jesus and learned of him. <RH, April 5, 1892 par. 7>

Then if one comes among you professing to be a preacher of righteousness, who mingles with the truth words of foolishness and jesting, who carries no burden for souls, take him aside, and in the spirit of love and meekness, tell him that he cannot feed the church of God when he himself does not know what it means to feed on the bread of life. Let the father plead that he is seeking to follow the example of Abraham, and commanding his children and his household to keep the way of the Lord. Let the mother urge that a right example be given to her children. Let trifling and joking be banished from the conversation of the minister, but let his speech be seasoned with grace; let the light and love of Jesus shine in his example and precept, that souls may be won for the Master. <RH, April 5, 1892 par. 8>

Follow the instruction of the word of God, in dealing with your ministering brethren. Paul says, "Rebuke not an elder, but entreat him as a father, and the younger men as brethren." There may be occasion to speak of their errors to those who have long been in the ministry, but let it be done as a matter of entreaty, and not rebuke. The younger ministers are to be treated as brethren, and may God help us that we may help one another. We must have a living connection with God. We must be clothed with power from on high by the baptism of the Holy Spirit, that we may reach a higher standard; for there is help for us in no other way. <RH, April 5, 1892 par. 9>

April 12, 1892 Sanctification Through the Truth.

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By Mrs. E. G. White.
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It is through the truth, by the power of the Holy Spirit, that we are to be sanctified,--transformed into the likeness of Christ. And in order for this change to be wrought in us, there must be an unconditional, whole-hearted acceptance of the truth, an unreserved surrender of the soul to its transforming power. <RH, April 12, 1892 par. 1>

Our characters are by nature warped and perverted. Through the lack of proper development they are wanting in symmetry. With some excellent qualities are united objectionable traits, and through long indulgence wrong tendencies become second nature, and many persons cling tenaciously to their peculiarities. Even after they profess to accept the truth, to yield themselves to Christ, the same old habits are indulged, the same self-esteem is manifested, the same false notions entertained. Although such ones claim to be converted, it is evident that they have not yielded themselves to the transforming power of the truth. <RH, April 12, 1892 par. 2>

These things are not only harming their own souls, but are misleading others, who look to them as representatives of the truths which they profess to believe. Here we may see why some of our ministers as well as laymen have not greater power. They have not made an entire surrender to God. They do not realize the sinfulness of clinging to their own ways, following their own ideas, which are crude and narrow, and without symmetry. They hold tenaciously to the theory of the truth, and try to present it to others, but it is so beclouded by their own peculiarities that its brightness is obscured; it appears unattractive, and too often is refused. <RH, April 12, 1892 par. 3>

Those who accept unpopular truth must receive it in the face of many opposing influences. Tradition, custom, and prejudice barricade their souls against the light. The advocates of truth must give evidence in their own character of its

reforming, transforming power, or their labors will have little effect. <RH, April 12, 1892 par. 4>

Again: those who do accept the truth naturally expect that the one who presents it to them is right in his ideas of general principles and of what constitutes Christian character. When associated with him, they incline to do as he does. If his practices are wrong, they almost imperceptibly become partakers of the evil. His defects are reproduced in their religious experience. Often, through their love and reverence for him, some objectionable feature of his character is even copied by them as a virtue. If the one who is thus misrepresenting Christ could know what harm has been wrought by the faults of character which he has excused and cherished, he would be filled with horror. <RH, April 12, 1892 par. 5>

All who receive the truth are to stand as its representatives and advocates; the same responsibility rests in a degree upon all members of the church, whether ministers or laymen. Every soul who receives the truth should make the fullest possible surrender of himself to God,--a surrender represented as falling upon the Rock and being broken. Our old habits, our hereditary and cultivated traits of character, must all be yielded to the transforming power of Christ if we would become vessels unto honor, meet for the Master's use, prepared unto every good work. <RH, April 12, 1892 par. 6>

As the Comforter shall come, and reprove you of sin, of righteousness, and of judgment, be careful lest you resist the Spirit of God, and thus be left in darkness, not knowing at what you stumble. Be willing to discern what it shall reveal to you. Yield up your self-will, the long idolized habits peculiar to yourself, that you may receive the principles of truth. Thus you become a branch of the True Vine, and you will not bear wild grapes or thorn-berries, but rich clusters of precious fruit, just like that which grows upon the parent stock. <RH, April 12, 1892 par. 7>

Said Christ, "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." Why prune the branch that is already bearing fruit? Because its tendrils are fastening upon earthly rubbish, too much of its strength has gone to the growth of the stem and leaves, and too little to the production of fruit. The vine must be cut away, the tendrils that bind it earthward must be severed. It must be rightly directed. Then it will produce more fruit, and of more precious quality. <RH, April 12, 1892 par. 8>

John says, "The light"--Christ--"shineth in darkness," that is, in the world, "and the darkness comprehended it not. . . . But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name: which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God." The reason why the unbelieving world are not saved is that they do not choose to be enlightened. The old nature, born of blood and the will of the flesh, cannot inherit the kingdom of God. The old ways, the hereditary tendencies, the former habits, must be given up; for grace is not inherited. The new birth consists in having new motives, new tastes, new tendencies. Those who are begotten unto a new life by the Holy Spirit, have become partakers of the divine nature, and in all their habits and practices, they will give evidence of their relationship to Christ. When men who claim to be Christians retain all their natural defects of character and disposition, in what does their position differ from that of the worldling? They do not appreciate the truth as a sanctifier, a refiner. They have not been born again. <RH, April 12, 1892 par. 9>

The command, "Be ye therefore perfect, even as your Father which is in heaven is perfect," would never have been given, if every provision had not been made whereby we may become as perfect in our sphere as God is in his. We are to be ever advancing from light to a greater light, holding fast what we have already received, and praying for more. Thus we shall never be left in darkness. <RH, April 12, 1892 par. 10>

Let none feel that their way needs no changing. Those who decide thus are not fitted to engage in the work of God, for they will not feel the necessity of pressing constantly toward a higher standard, making continual improvement. None can walk safely unless they are distrustful of self, and are constantly looking to the work of God, studying it with willing heart to see their own errors, and to learn the will of Christ, and praying that it may be done in and by and through them. They show that their confidence is not in themselves, but in Christ. They hold the truth as a sacred treasure, able to sanctify and refine, and they are constantly seeking to bring their words and ways into harmony with its principles. They fear and tremble lest something savoring of self shall be idolized, and thus their defects be reproduced in others who confide in them. They are always seeking to subdue self, to put away everything that savors of it, and to supply the place with the meekness and lowliness of Christ. They are looking unto Jesus, growing up into him, gathering from him light and grace, that they may diffuse the same to others. <RH, April 12, 1892 par. 11>

The truth, the grace of Christ, received into the soul never rests content with its own existence. It is always gathering, diffusing, and increasing by diffusing. It is an active, working principle. As long as there are sinners to be saved, grace and love and truth are seeking for them. Jesus said: "I, if I be lifted up from the earth, will draw all men unto me." We are to be laborers together with him; but our work is to lift up Christ. He alone can draw men unto him. <RH, April 12, 1892 par. 12>

Never think that even when you do your best, you are, of yourself, capable of winning souls to Christ. You must cultivate the habit of discerning a power beyond that which can be seen with human vision,--a power that is constantly at work upon the hearts of men. When you approach the stranger, when you stand face to face with the impenitent, the afflicted, the soul-needy, the Lord is by your side if you have indeed given yourself to him. He makes the impression

on the heart. But you may be the instrument for his gracious work. You cannot reach hearts with a mere form of words, a parrot-like repetition of set phrases. What you say must be the expression of a personal experience: If you cheer hearts with words of courage and hope, it will be because the grace and love of God are to you a living reality. It is God's impress that these souls are to receive, not your own. But if the worker has not himself been refined, transformed, he cannot present the truth with a freshness, a force, a power, that awakens responsive feelings in those who hear the word of life. <RH, April 12, 1892 par. 13>

It is true that some will be found who will accept the truth on its own merits, notwithstanding the defects of the one who presents it to them. Though himself unsanctified in heart, he may bring forward conclusive evidence in favor of the truth; and those upon whose hearts the Spirit of God has been moving, leading them to hunger and thirst for truth, will by the same Spirit be led to accept the truth when it is presented. It was not the man who made the impression, but the Comforter, the Spirit of truth, that Christ promised to send, to lead his disciples into all truth. But how much more might be accomplished in winning souls, if all who present the truth were instruments for the working of the Spirit of God. <RH, April 12, 1892 par. 14>

Those to whom the message of truth is spoken, seldom ask, "Is it true?" But, "Who are the men that present these doctrines?" They judge of the truth by the character of its advocates. Multitudes estimate it by the numbers who accept it; and the question is often asked, as of old, "Have any of the rulers or the Pharisees believed?" We cannot boast of large numbers, or of the patronage of the wealthy, or the great in the world's estimation. Here is not the source of our strength. God declared to Israel, through Moses, "The Lord did not set his love upon you, nor choose you, because ye were more in number than any people; for ye were the fewest of all people." The advocates of truth must hide in Jesus; he is their greatness, their power and efficiency. They must love souls as he loved them, be obedient as he was, be courteous, full of sympathy. They should war with all their power against the least defect of character in themselves. They must represent Jesus. In every act let him appear. <RH, April 12, 1892 par. 15>

Both in the popular churches and in the world there is a misconception of our faith. Many false reports are circulated, many charges are brought against those who keep the commandments of God, which the world and the church are trampling under their feet. But if the teacher of truth is in close connection with God, the Lord himself will work upon minds, and impress them with the force of truth. The very best work that we can do is to come as close to the people as possible, and reveal in life and character the work wrought upon our own souls by the Spirit of God. <RH, April 12, 1892 par. 16>

The teacher of truth will have a far-reaching influence, an influence that will be a savor of life unto life, or of death unto death. The precepts he advocates, he is under the most sacred obligation to obey. All the principles of truth must be brought into his life and character. Then precept and practice will harmonize. <RH, April 12, 1892 par. 17>

"These things have I written unto you," said Jesus, "that in me ye might have peace"--peace in Christ, peace through belief of the truth. The Comforter is called the Spirit of truth because there is comfort and hope and peace in the truth. Falsehood cannot give genuine peace; this can be received only through the truth. We need heavenly culture and refinement. Under all circumstances we should manifest Christian sympathy and politeness. Daily we should send our supplications to heaven for divine grace and power. We must put away selfishness, and seek the heavenly adornment of a meek and quiet spirit, in the sight of God of great price. <RH, April 12, 1892 par. 18>

Jesus prayed that his followers might be one; but we are not to sacrifice the truth in order to secure this union, for we are to be sanctified through the truth. Here is the foundation of all true peace. Human wisdom would change all this, pronouncing this basis too narrow. Men would try to effect unity through concession to popular opinion, through compromise with the world, a sacrifice of vital godliness. But truth is God's basis for the unity of his people. <RH, April 12, 1892 par. 19>

Sanctification, unity, peace,--all are to be ours through the truth. The belief of the truth does not make men gloomy and uncomfortable. If you have peace in Christ, his precious blood is speaking pardon and hope to your soul. Yea, more, you have joy in the Holy Spirit, through accepting the precious promises. <RH, April 12, 1892 par. 20>

Jesus says, "In the world ye shall have tribulation: but be of good cheer: I have overcome the world." "Therefore the world shall not overcome you if you believe in me. It is a world that I have conquered. Because I have overcome, if you believe in me, you shall overcome, and have eternal life." <RH, April 12, 1892 par. 21>

All that Jesus has promised, he will fulfill; and it is greatly dishonoring to him for us to doubt him. All his words are spirit and life. Accepted and obeyed, they will give peace and happiness and assurance forever. "Not as the world giveth, give I unto you." Christ declares that he has given us peace; it belongs to us. And he has spoken these things, that in him we may have that which through infinite sacrifice he has purchased for us,--what he holds as ours. This peace we need not seek in the world, for the world has it not to bestow. It is in Christ. He will give it, in spite of the world, notwithstanding its threats and decrees, its alluring, deceiving promises. <RH, April 12, 1892 par. 22>

In the presentation of truth the great lessons essential to success are to be learned, not from human authors, but from

Christ. The teachings of men may be a help to the worker, but not till he has learned in the school of Christ the lesson, "Without me ye can do nothing." It is while you are humbling yourself in the sight of God that he is lifting you up. By beholding him, you will become changed into his likeness, and thus you will manifest the Christ-like graces that prove you to be one with him. <RH, April 12, 1892 par. 23>

Of the Comforter it is written, "He will guide you into all truth: for he shall not speak of himself; but whatsoever he shall hear, that shall he speak: and he will show you things to come." Through the Holy Spirit, Christ will open more clearly to those who believe on him that which he has inspired holy men to write concerning the truth. When the Saviour prayed, "Sanctify them through thy truth," he added, "Thy word is truth." The teachers of the truth need to search the word with great diligence. As represented in the Saviour's parable, they are to dig for the truth as for hid treasure, that the precious jewels may be discovered and revealed to others. But the pearls of truth found in the Scriptures can be discerned only by the eye of faith. "The pure in heart shall see God." They can hear his voice, and discern his love. <RH, April 12, 1892 par. 24>

Jesus says, "I am the way, the truth, and the life." "I am that ladder which Jacob saw, the base of it resting firmly upon the earth, while the topmost round reaches to the throne of God. I am the light that shines upon every soul who climbs up by me. I am the life, inspiring with faith and love as you move onward and upward." <RH, April 12, 1892 par. 25>

All truth is found in Christ. "Ye are complete in him." Satan is continually seeking to turn minds away from Christ. Through his devices, man has been exalted, and has received confidence and honor that belong only to God. The people have looked to men for wisdom, instead of looking to God. And in order to save man from ruin, God has been compelled to let him see his own weakness by withdrawing, in a great measure, the Holy Spirit from him. <RH, April 12, 1892 par. 26>

While Christ is everything to us, while our salvation depends upon him, and it is only by beholding him that we can hope to be transformed, why is it that so little is said about him, even by those who profess to preach his word? <RH, April 12, 1892 par. 27>

"Show us the Father," said Philip, "and it sufficeth us." Jesus answered, "Have I been so long time with you, and yet hast thou not known me, Philip? he that hath seen me hath seen the Father." I am "the brightness of his glory, and the express image of his person." You can know God by knowing me. It is the preaching of Christ and him crucified that melts and subdues the soul. Only by presenting the truth as it is in Jesus will our work be effectual in reaching the hearts of men. <RH, April 12, 1892 par. 28>

Lift up Jesus, you that teach the people. Lift him up in exhortations, in sermons, in songs, in prayer. Let all your efforts be directed to pointing souls, confused, bewildered, and lost, to "the Lamb of God, which taketh away the sin of the world." Bid them look and live. <RH, April 12, 1892 par. 29>

April 19, 1892 Christ's Instruction to His Followers.

*[Sermon at north Fitzroy, Australia, Jan. 9, 1892.]

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By Mrs. E. G. White.
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Text.--"And, being assembled together with them, commanded them that they should not depart from Jerusalem, but wait for the promise of the Father, which, saith he, ye have heard of me. For John truly baptized with water; but ye shall be baptized with the Holy Ghost not many days hence. When they therefore were come together, they asked of him, saying, Lord, wilt thou at this time restore again the kingdom unto Israel? And he said unto them, it is not for you to know the times or the seasons, which the Father hath put in his own power. But ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth." Acts 1:4-8. <RH, April 19, 1892 par. 1>

Jesus spoke these words just before his ascension to heaven; for the record says, "When he had spoken these things, while they beheld, he was taken up; and a cloud received him out of their sight." These were the last words of the Saviour to his disciples, and in them we see the commission which was given them, and the work that they were to do. They were to be witnesses unto Christ to the uttermost parts of the earth. The very same charge has been given to us as was given to them, and how desirous should we be to fulfill our Lord's commission to save those that are lost and to glorify God in the world. It seems strange that Christ should direct the disciples to begin their work in Jerusalem, the very place where the spirit of Satan had been most manifest in opposition and enmity to the Prince of life. It was there that he had been hunted, persecuted, denied, and betrayed. It was there that he had suffered in the judgment hall, there

he had been mocked, insulted, scourged, there he had been put to grief and shame, and lifted up to die on the cross. It was there that the priests and rulers, who had not responded to his divine teaching and mission, had mocked him who was dying to redeem the children of men. There it was that they had railed on him, and reviled him, wagging their heads, and saying, "Thou that destroyest the temple, and buildest it in three days, save thyself. If thou be the Son of God, come down from the cross. Likewise also the chief priests mocking him, with the scribes and elders, said, He saved others; himself he cannot save. If he be the king of Israel, let him now come down from the cross, and we will believe him. He trusted in God; let him deliver him now, if he will have him: for he said, I am the Son of God." <RH, April 19, 1892 par. 2>

The chief priests and rulers who rejected the Son of God had gone from one degree of blindness to another in their hardness and unbelief. They had refused the first rays of divine light, and at last by their own perversity and stubbornness they were completely blinded to the evidences of the divinity of Christ. Brethren, it is a terrible thing to refuse to receive the first ray of light; for you will thus be led to reject greater light. After truth has once appealed to your heart in vain, the succeeding evidences of its sacred character will become dimmer to your understanding, and how great is your darkness. By rejection of light, the perception will become blunted, and you will have no power to discern between the sacred and the common. Then grieve not the Holy Spirit of God. This was the condition of those who rejected the Saviour. Because of their stubborn refusal of his teachings, they were led at last to crucify the Son of God. <RH, April 19, 1892 par. 3>

In Jerusalem where our Lord had been crucified, the disciples were to begin their work as witnesses of Christ. From this city their work was to extend through all Judea and Samaria, unto the uttermost parts of the earth. But it was not so strange that they were to begin to preach the gospel in this wicked city, when we remember that they were to tarry at Jerusalem until they should be indued with power from on high. They were to wait for the baptism of the Holy Spirit. Man of himself can do nothing. His only efficiency is in Christ. The Lord has said to his disciples, "Without me ye can do nothing." We cannot win souls to Christ unless we ourselves are acquainted with God. The only way by which we shall draw men to Christ is by drawing nigh to God ourselves. <RH, April 19, 1892 par. 4>

While Jesus was with his disciples, he had instructed them as to how to go forth to gather sheaves for the heavenly garner. They had listened to his discourses; they had heard his daily teaching; they had walked and talked with the Lamb of God who taketh away the sins of the world, and from his daily instruction, they had learned of the Master how to work for the elevation of humanity. Jesus had looked upon the fields, and had said to his disciples. "The harvest truly is plenteous, but the laborers are few; pray ye therefore the Lord of the harvest, that he will send forth laborers into his harvest." "And when he had called his twelve disciples, he gave them power against unclean spirits, to cast them out, and to heal all manner of sickness and all manner of disease. . . . These twelve Jesus sent forth, and commanded them, saying, Go not into the way of the Gentiles, and into any city of the Samaritans enter ye not." They were to go where Christ himself had been, where he had made friends in the cities of Judea. In fulfilling his command, for the first time they were alone in the work, and without the Master. How many times did they long to have a few words with Jesus. How much they wanted to have his counsel and sympathy in the different cases that were brought to their attention. He had given them power to glorify God, to heal the sick, to cast out devils, to preach the glad tidings of salvation to the poor. But they were to go to "the lost sheep of the house of Israel." The time had not yet come to go to the Gentiles and to the Samaritans, and if they had first preached the gospel to these, they would have lost their influence among the Jews who were first to hear the message of God. <RH, April 19, 1892 par. 5>

Among the children of Israel there were many who were hungering and thirsting for light and knowledge, and Jesus sent forth his disciples two and two, that they might bring the tiding of his love to these longing hearts. Why is it that we have departed from the method of labor which was instituted by the great Teacher? Why is it that the laborers in his cause today are not sent forth two and two? "O," you say, "we have not laborers enough to occupy the field." Then occupy less territory. Send forth the laborers into the places where the way seems to be opened, and teach the precious truth for this time. Can we not see the wisdom of having two go together to preach the gospel? One may be an excellent preacher, but he may be in need of education in personal labor out of the desk. No minister is sufficiently equipped for his work who does not know how to meet the people at their homes, and come into close relation to their needs. The people should be allowed to ask questions concerning subjects presented that seem to be obscure to them. The light of God is to be brought before their vision. How often when this has been done, and the minister has been able to answer their inquiries, has a flood of light broken into some darkened mind, and hearts have been comforted together in the faith of the gospel. This is the way we are to work in order to flash the light into the minds of those who are seeking a knowledge of the way of salvation. <RH, April 19, 1892 par. 6>

We must have the light of Christ in our own hearts in order to give it to others. We want the light to practice by, a living principle in the soul, that the character may be transformed. The preacher cannot bring the people to a higher standard than he himself reaches. But when the laborer for God works in humility, God will bless and strengthen him,

and crown his labors with success. <RH, April 19, 1892 par. 7>

We are to learn that humility is before honor. The apostle writes. "Humble yourselves in the sight of the Lord, and he shall lift you up." We are not to have a put on humility. There is such a thing as humility on stilts, a humility that parades itself before men to be seen of them. The humility that God will honor is that humility which is the result of the soul's realization of its helplessness. This is the lesson that the workers in all branches of the cause need to learn. When this is learned, they will exert an influence that will be a savor of life unto life. We want to be joined to Christ by living faith. There are too many who are satisfied with having their names on the church book, while their names are not registered in the books of heaven. It is not your profession, but your course of action, that will determine whether or not you are Christians. We are nearing the judgment, and we should strive to spend the little time that intervenes between the present and the coming of Christ, in an intelligent manner. We should seek to have the mind filled with valuable knowledge, not with wood, hay, and stubble. By wise cultivation our ability should increase, that we may have growing power to understand the sacred teachings of Christ. We are to become teachers of the mysteries of the gospel. <RH, April 19, 1892 par. 8>

The exhortation that Paul gave to Timothy should be heeded by every young man who would become a co-laborer with Christ. He says, "Thou therefore, my son, be strong in the grace that is in Christ Jesus. And the things that thou hast heard of me among many witnesses, the same commit thou to faithful men, who shall be able to teach others also." This is the line along which you should educate yourselves. But if you are indolent, and satisfied with seeking merely the superficial side of truth, you will miss the mark. Jesus has commanded, "Search the Scriptures." We are to feed on the word of God, to live by every word that proceedeth out of the mouth of God. <RH, April 19, 1892 par. 9>

When the disciples went forth, they were to preach that the kingdom of heaven was at hand, and they were not to burden themselves with money or scrip. The Saviour added, "Into whatsoever city or town ye shall enter, inquire who in it is worthy; and there abide till ye go hence." There is no question as to where you shall take up your abode when you go forth to preach the gospel, or what shall be the character of the people with whom you are to dwell. You are to go the best place, among the people who can be a blessing to you, and whom you can benefit, those who will receive your instruction, and whose influence will tell on the side of truth. Then you can work with courage. <RH, April 19, 1892 par. 10>

"And whosoever shall not receive you, nor hear your words, when ye depart out of that house or city, shake off the dust of your feet. Verily I say unto you, It shall be more tolerable for the land of Sodom and Gomorrah in the day of judgment, than for that city." <RH, April 19, 1892 par. 11>

April 26, 1892 Christ's Instruction to His Followers.

*[Sermon at North Fitzroy, Australia, Jan 9, 1892.]

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By Mrs. E. G. White.
(Continued.)
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Text.--"Behold, I send you forth as sheep in the midst of wolves: be ye therefore wise as serpents, and harmless as doves." Matt. 10: 16. <RH, April 26, 1892 par. 1>

In the great work before us we are to cultivate those qualities of character that will make us persons of wisdom and discernment; and as we do this, we shall better understand the sacred nature of the cause in which we are engaged. Our characters must be of such a stamp that our association with the people will result in leading them to take a consistent course when they embrace the present truth. Those who labor for Christ should be men and women of great discretion, so that those who do not understand their doctrines may be led to respect them, and regard them as persons void of fanaticism, void of rashness and impetuosity. Their discourses and conduct and conversation should be of a nature that will lead men to the conclusion that these ministers are men of thought, of solidity of character, men who fear and love their heavenly Father. They should win the confidence of the people, so that those who listen to the preaching may know that the ministers have not come with some cunningly devised fable, but that their words are words of worth, a testimony that demands thought and attention. Let the people see you exalting Jesus, and hiding self. The sentiment of your heart should be, "He must increase, but I must decrease." Exalt his matchless power and grace, but let self be crucified, let self be hidden in Christ. <RH, April 26, 1892 par. 2>

When perplexities crowd upon you, and the people oppose the truth, you are not to say indifferently or impatiently, "Well, there is no use, I can do them no good." Come to them in the Spirit of Christ, "in meekness instructing those that

oppose themselves; if God peradventure will give them repentance to the acknowledging of the truth;" for "the servant of the Lord must not strive; but be gentle unto all men, apt to teach, patient." You are to come to the people in sympathy, and be clothed with humility as with a garment. The Lord has set his people to be a light to others, and the grace of God should be seen in all your conversation and conduct. The spirit of kindness must characterize your dealings with all men. <RH, April 26, 1892 par. 3>

You will be tempted to deal harshly with those who are reported to you as in error. Persons will come to you with accusations against this brother or that sister, and you may feel stirred with indignation, and feel that you must immediately set things in order, but you must remember that you are to be as wise as a serpent, as harmless as a dove. Those who are so ready to accuse their brethren might better be attending to their own defects of character instead of seeking to expose the failings of others. Do not let these reports move you to act in a hasty, unchristlike manner. Let God put his Spirit upon you, that you may not go according to human judgment, but be directed as God would have you go. Sit low at the feet of Jesus and learn of him how you are to deal with your brethren, and with the momentous truths that are committed to you to give to the world. <RH, April 26, 1892 par. 4>

"Be ye therefore wise as serpents, and harmless as doves." These words should have an influence on the minds of all those who profess the truth. The Lord has not sent us to criticise and condemn the world. Even Christ came not to condemn, but to redeem lost humanity. You have no right to find fault with those who do not believe as you do. You are not to criticise the minister who is sent to you, and say he is too liberal, or he is at fault in this or that, if he is preaching the gospel of the Lord Jesus Christ. No matter what you may think, do not allow your tongue to utter condemnation of that which you do not understand. Do not sow the seed of unbelief and discord. Silence is eloquence, and we greatly need to learn this eloquence. When you hear your brethren speaking evil of others, tell them not to judge, not to condemn. Jesus says, "Judge not, that ye be not judged. For with what judgment ye judge, ye shall be judged: and with what measure ye mete, it shall be measured to you again. And why beholdest thou the mote that is in thy brother's eye, but considerest not the beam that is in thine own eye? Or how wilt thou say to thy brother, Let me pull out the mote out of thine eye; and, behold, a beam is in thine own eye?" Persons have criticised those who were digging deep in the mines of knowledge, and their criticism, if heeded, would crush out the very powers that God would have men develop and strengthen. This talking against others must be stopped among those who profess to be the children of God. <RH, April 26, 1892 par. 5>

How much evil is done by unwise condemnation of others. O, whatever we do, let us not interpose ourselves between souls and God. How often has criticism of others, in the church or in the world, resulted in closing the door by which most precious truths might have found an entrance to hearts, and souls might have been converted to God. We need to humble ourselves at every step, and lift up the Man of Calvary, the Lamb of God that taketh away the sin of the world. Talk of the loveliness of the character of Christ. We are charged to be "holy in all manner of conversation." The Lord says, "Be ye holy; for I am holy." We must perfect a Christlike character, or we shall never enter into the kingdom of heaven. We are to have self hidden behind Jesus. We are to learn in his school meekness and lowliness of heart. All self-sufficiency must be put far from us. We are to come to a position before God where we can present the sacred, elevated truth in the demonstration of the Spirit and with power, so that there will be no savor of self about it. There is often such a mingling of self with the truth, that the hearers turn away in disgust. O, we must understand to a much greater extent the will and the way of God. <RH, April 26, 1892 par. 6>

Jesus says, "Behold, I send you forth as sheep in the midst of wolves." But you need not meet the wolves in the same spirit that they themselves possess. You are to be "as harmless as doves." In meeting those who are fierce of spirit, you must manifest meekness and love, and the manifestation of this spirit will frequently change the spirit of the wolf, and a wonderful transformation will take place. "But beware of men." Do not open to men all your counsels. Do not put implicit confidence in those who know not God, and open to them the whole of the sacred treasure of the truth. "For they will deliver you up to the councils, and they will scourge you in their synagogues." This does not mean simply that you will be scourged in the synagogues with the tongue, as many of you are today in the pulpits of the land, but that men making high professions will treat you with violence. "And ye shall be brought before governors and kings for my sake, for a testimony against them and the Gentiles." The light is to be brought before kings and before the great men of the earth, although they may receive it in the same manner in which Pharaoh received the testimony of the servants of the Lord, and ask, "Who is the Lord, that I should obey his voice?" <RH, April 26, 1892 par. 7>

Kings, governors, and great men will hear of you through the reports of those who are at enmity with you, and your faith and character will be misrepresented before them. But those who are falsely accused will have an opportunity to appear in the presence of their accusers to answer for themselves. They will have the privilege of bringing the light before those who are called the great men of the earth, and if you have studied the Bible, if you are ready to give an answer to every man that asketh you of the hope that is in you with meekness and fear, your enemies will not be able to

gainsay your wisdom. You now have an opportunity to attain to the greatest intellectual power through the study of the word of God. But if you are indolent, and fail to dig deep in the mines of truth, you will not be ready for the crisis that is soon to come upon us. O that you would realize that each moment is golden. If you will live by every word that proceedeth out of the mouth of God, you will not be found unprepared. If your work is wrought in God, and you will do as Christ has commanded you, your intellect will expand; for "the entrance of thy words giveth light." David exclaims, "O how love I thy law! it is my meditation all the day. Thou through thy commandments hast made me wiser than mine enemies: for they are ever with me. I have more understanding than all my teachers: for thy testimonies are my meditation. I understand more than the ancients, because I keep thy precepts." <RH, April 26, 1892 par. 8>

"But when they deliver you up, take no thought how or what ye shall speak: for it shall be given you in that same hour what ye shall speak. For it is not ye that speak, but the Spirit of your Father which speaketh in you." You are now to get ready for the time of trial. Now you are to know whether your feet are planted on the eternal Rock. You must have an individual experience, and not depend upon others for your light. When you are brought to the test, how do you know that you will not be alone, with no earthly friend at your side? Will you then be able to realize that Christ is your support? Will you be able to recall the promise, "Lo, I am with you always, even to the end of the world?" There will be invisible ones all about you bent upon your destruction. Satan and his agents will seek in every way to make you waver from your steadfastness to God and his truth. But if you have an eye single to his glory, you need not take thought as to how you shall witness for his truth. "Take no thought how or what ye shall speak: . . . for it is not ye that speak, but the Spirit of your Father which speaketh in you." How can the Spirit of God communicate with you? It is the Holy Spirit that is to bring to your remembrance whatsoever Jesus has said unto you. Are you now hearing the words of Christ? Does the word of Christ dwell in you richly in all wisdom? The reason that we do not know more of the inspiration of the Holy Spirit is that men would be lifted up in self, and take the glory to themselves, if God should crown their efforts with success. O if you were hidden in Christ, if you were on the Rock of Ages, when you are brought before kings and great men, it would be evident that Jesus was at your side, and you would know just what answer to give, for the Spirit would give you what you should utter. Praise God for this promise! <RH, April 26, 1892 par. 9>

The time is not far off when the people of God will be called upon to give their testimony before the rulers of the earth. Not one in twenty has a realization of what rapid strides we are making toward the great crisis in our history. The angels of God are holding the four winds, and this leads many to cry, Peace and safety; but there is no time for vanity, for trifling, for engaging the mind in unimportant matters. We must empty the soul temple of every defilement, and let the Spirit of God take full possession of the heart, that the character may be transformed.

(To be concluded) <RH, April 26, 1892 par. 10>

May 3, 1892 Christ's Instruction to His Followers.

**[Sermon at North Fitzroy, Australia, Jan. 9, 1892.]*

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By Mrs. E. G. White.

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(Concluded.)

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Text.--"And ye shall be hated of all men for my name's sake: but he that endureth to the end shall be saved." <RH, May 3, 1892 par. 1>

Brethren and sisters, have you the power to endure? Young men and women, are you growing up to the full stature of men and women in Christ, so that when the crisis comes, you cannot be separated from the Source of your strength? If we would stand during the time of test, we must now, in the time of peace, be gaining a living experience in the things of God. We must now learn to understand what are the deep movings of the Spirit of God. Christ must be our all and in all, the Alpha and Omega, the first and the last, the beginning and the end. <RH, May 3, 1892 par. 2>

We should have a realizing sense of the presence of Christ; if our trust is in him, and our lives in harmony with his will, he will be at our right hand, that we shall not be moved. But let the transgressor understand that Christ is a witness to all deeds of evil. He knows every act of dishonesty, every prevarication, every unrighteous thought and imagination. The psalmist exclaims, "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, and thy right hand shall hold me. 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." The Lord is acquainted with us, and how glad should we be that this is so; for we need his watchful eye upon us. "The eyes of the Lord are upon the righteous, and his ears are open to their cry. The face of the Lord is against them that do evil, to cut off the

remembrance of them from the earth. The righteous cry, and the Lord heareth, and delivereth them out of all their troubles. The Lord is nigh unto them that are of a broken heart; and saveth such as be of a contrite spirit." We all should take our troubles to Jesus, and tell him all our difficulties, that he may pour in the balm of Gilead, and give us the oil of joy for the spirit of mourning. We may present all our wants to him, and ask him for strength of body as well as for clearness of mind and peace of soul. <RH, May 3, 1892 par. 3>

"And ye shall be hated of all men for my name's sake." Enmity against Satan is not natural to the human heart. The Lord said: "I will *put* enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel." The carnal heart is in harmony with the prince of evil, and it will lead you to the indulgence of self, not to suffering for Christ's sake. You must continually deny self, for self-indulgence will rob you of your nourishment in Christ Jesus. You are to abide in him. Jesus says, "Herein is my Father glorified, that ye bear much fruit; so shall ye be my disciples." If we are to stand through the time of trial, we should now be learning what it is to draw from the Fountain of life. <RH, May 3, 1892 par. 4>

"And when they persecute you in this city, flee ye into another." You are not to expose yourselves when it is not necessary for the glory of God, and have your life cut short when there is no occasion. When you are endangered because of the spirit of persecution, seek another refuge. This is what Jesus did, and there are other places beside the one in which you are, where God will manifest his power through your efforts for the salvation of souls. The follower of Christ is called upon to practice self-denial for Christ's sake, and to be partaker of his humiliation and sufferings. He bore reproach for us, will we bear shame for him? He gave himself for us; what will we give for him? What are we doing for the Master? "The disciple is not above his master, nor the servant above his lord. It is enough for the disciple that he be as his master, and the servant as his lord. If they have called the master of the house Beelzebub, how much more shall they call them of his household?" <RH, May 3, 1892 par. 5>

"Fear them not therefore: for there is nothing covered, that shall not be revealed; and hid, that shall not be known. What I tell you in darkness, that speak ye in the light: and what ye hear in the ear, that preach ye upon the housetops." Does not Christ give you messages when you enter into your closet to commune with him? He knows whether your prayers ascend from a polluted heart or whether they are prompted by love to him, whether you desire some selfish gratification, or whether in humility you come to him for grace and power to glorify the Master. If you come to Christ in sincerity and humility, the Holy Spirit will bring to your remembrance the precious words of Christ, and what ye hear in the ear, that preach ye upon the housetops. As Christ sheds his light upon your pathway, you are to reflect its bright rays to others. <RH, May 3, 1892 par. 6>

"And fear not them which kill the body, but are not able to kill the soul: but rather fear him which is able to destroy both soul and body in hell." We are not to think that we can have an easy time. But "what shall it profit a man if he gain the whole world, and lose his own soul? "We shall have respect unto the recompense of the reward, and esteem the reproaches of Christ greater riches than the treasures of this world. The fear of God should ever be before our eyes, in all our business transactions, in all the concerns of life. We cannot engage in unnecessary traffic with unbelievers without becoming like them in spirit; for by beholding, we become changed. As followers of Christ, we cannot afford to grasp for the wealth of the world. "For 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." Those who would have earthly riches at the expense of heavenly riches, sell themselves at a cheap market. A business man said to my husband, "Elder White, with such powers of mind as you possess, you should not be engaged in the work you are now doing, burying your talents in the service of the Adventists. You should occupy a position where your talent would be recognized and rewarded. I will pay you a large remuneration for your services, if you will engage yourself to me." But my husband said: "If you would heap gold upon this table as high as the ceiling, it would be no temptation to me. I am living for the immortal inheritance, for the eternal substance, for the life that measures with the life of God." If we love Jesus, we shall hold him and his service supreme, and shall desire his approval more than the applause of the whole world. We will not deny our Lord by selling ourselves to the world for any price. "Ye are not your own. For ye are bought with a price," even the precious blood of the Son of God. <RH, May 3, 1892 par. 7>

"Are not two sparrows sold for a farthing? And one of them shall not fall on the ground without your Father." Think of it, not one of these little brown sparrows that are caroling forth their praises to God will fall to the ground without the notice of the heavenly Father. Not one of these little brown sparrows that the boys so ruthlessly kill, drops to the ground but his eye marks its fall. "But the very hairs of your head are all numbered." If God cares for a sparrow that has no soul, how will he care for the purchase of the blood of Christ? One soul is worth more than all the world. For one soul Jesus would have passed through the agony of Calvary that that one might be saved in his kingdom. "Fear ye not therefore, ye are of more value than many sparrows." <RH, May 3, 1892 par. 8>

Whosoever therefore shall confess me before men, him will I confess also before my Father which is in heaven." We

have a different confession to make from that which we have made; and we shall have to make it under different circumstances. The three Hebrews were called upon to confess Christ in the face of the burning fiery furnace. They had been commanded by the king to fall down and worship the golden image which he had set up, and threatened that if they would not, they should be cast alive into the fiery furnace, but they answered, "We are not careful to answer thee in this matter. If it be so, our God whom we serve is able to deliver us from the burning fiery furnace, and he will deliver us out of thine hand, O king. But if not, be it known unto thee, O king, that we will not serve thy gods, nor worship the golden image which thou hast set up." It cost them something to confess Christ, for their lives were at stake. Then the king commanded that the furnace be heated seven times hotter than it is was wont to be heated, and the faithful children of God were cast into the furnace. "Then Nebuchadnezzar the king was astonished, and rose up in haste, and spake, and said unto his counselors, Did not we cast three men bound into the midst of the fire? They answered and said unto the king, True, O king. He answered and said, Lo, I see four men loose, walking in the midst of the fire, and they have no hurt; and the form of the fourth is like the Son of God." <RH, May 3, 1892 par. 9>

How did Nebuchadnezzar know that the form of the fourth was like the Son of God? He had heard of the Son of God from the Hebrew captives that were in his kingdom. They had brought the knowledge of the living God who ruleth all things. Then Nebuchadnezzar called forth the servants of God, and they had not so much as the smell of fire upon them. If you are called to go through the fiery furnace for Christ's sake, Jesus will be at your side. "When thou passest through the waters, I will be with thee; and through the rivers, they shall not overflow thee: when thou walketh through the fire, thou shalt not be burned; neither shall the flame kindle upon thee." <RH, May 3, 1892 par. 10>

A confession of Christ means something more than bearing testimony in social meeting. Daniel is an example to believers as to what it means to confess Christ. He held the responsible position of prime minister in the kingdom of Babylon, and there were those who were envious of Daniel among the great men of the court, and they wanted to find something against him that they might bring an accusation against him to the king. But he was a faithful statesman, and they could find no flaw in his character or life. "Then said these men, we shall not find any occasion against this Daniel, except we find it against him concerning the law of his God." So they agreed together to ask the king to make a decree that no one should ask any petition of any God or man for thirty days save of the king, and if any disobeyed this decree, he was to be cast into the den of lions. But did Daniel cease to pray because this decree was to go into force!-- No, that was just the time when he needed to pray. "When Daniel knew that the writing was signed, he went into his house; and, his window being open in his chamber toward Jerusalem, he kneeled upon his knees three times a day, and prayed, and gave thanks before his God, as he did aforetime." Daniel did not seek to hide his loyalty to God. He did not pray in his heart, but with his voice, aloud, with his window open toward Jerusalem, he offered up his petition to heaven. Then his enemies made their complaint to the king, and Daniel was thrown into the den of lions. But the Son of God was there. The angel of the Lord encamped round about the servant of the Lord, and when the king came in the morning, and called, "O Daniel, servant of the living God, is thy God, whom thou servest continually, able to deliver thee from the lions? Then said Daniel unto the king, O king, live forever. My God hath sent his angel, and hath shut the lions' mouths, that they have not hurt me." No harm had come to him, and he magnified the Lord God of heaven. <RH, May 3, 1892 par. 11>

We may know that if our life is hid with Christ in God, when we are brought into trial because of our faith, Jesus will be with us. When we are brought before rulers and dignitaries to answer for our faith, the Spirit of the Lord will illuminate our understanding, and we shall be able to bear a testimony to the glory of God. And if we are called to suffer for Christ's sake, we shall be able to go to prison trusting in him as a little child trusts in its parents. Now is the time to cultivate faith in God. <RH, May 3, 1892 par. 12>

May 10, 1892 Confessing Christ.

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By Mrs. E. G. White.
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"Whosoever therefore shall confess me before men, him will I confess also before my Father which is in heaven. But whosoever shall deny me before men, him will I also deny before my Father which is in heaven." How is it? Are we confessing Christ in our daily life? Do we confess him in our dress, adorning ourselves with plain and modest apparel? Is our adorning that of the meek and quiet spirit which is of so great price in the sight of God? Are we seeking to advance the cause of the Master? Is the line of demarkation between you and the world distinct, or are you seeking to follow the fashions of this degenerate age? Is there no difference between you and the worldling? Does the same spirit

work in you that works in the children of disobedience? If we are Christians, we shall follow Christ, even though the path in which we are to walk cuts right across our natural inclinations. There is no use in telling you that you must not wear this or that, for if the love of these vain things is in your heart, your laying off your adornments will only be like cutting the foliage off a tree. The inclinations of the natural heart would again assert themselves. You must have a conscience of your own. <RH, May 10, 1892 par. 1>

O did we remember that Christ became poor, that we through his poverty might become rich, would we not seek to honor his name, and advance his cause? We are to abide in him as the branch abides in the vine. Jesus says, "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. . . . Herein is my Father glorified that ye bear much fruit; so shall ye be my disciples." If we fulfilled this command of our Lord, there would be a different state of affairs in our churches, and we should know what it is to have the deep movings of the Spirit of God. What we want is to have the ax laid at the root of the tree. We want to be dead to the world, dead to self, and alive unto God. Our life must be hid with Christ in God, that when he shall appear, we also may appear with him in glory. We need to come close to Christ, that men may know that we have been with Christ and learned of him. <RH, May 10, 1892 par. 2>

I invite you to look to the Man of Calvary. Look to him whose head was crowned with the crown of thorns, who bore the cross of shame, who went step by step down the path of humiliation. Look to him who was a man of sorrows, and acquainted with grief, who was despised and rejected of men. "Surely he hath borne our griefs, and carried our sorrows." "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." Look to Calvary until your heart melts at the amazing love of the Son of God. He left nothing undone that fallen man might be elevated and purified. And shall we not confess him? Will the religion of Christ degrade its receiver?--No; it will be no degradation to follow in the footsteps of the Man of Calvary. Day by day let us sit at the feet of Jesus, and learn of him, that in our conversation, our conduct, our dress, and in all our affairs, we may reveal the fact that Jesus is ruling and reigning over us. God calls upon us to walk in a path that has been cast up for the ransomed of the Lord; we are not to walk in the world. We are to surrender all to God, and confess Christ before men. <RH, May 10, 1892 par. 3>

"Whosoever shall deny me before men, him will I also deny before my Father which is in heaven." What right have we to profess to be Christians, and yet deny our Lord in life and deed? "He that taketh not his cross, and followeth after me, is not worthy of me. He that findeth his life shall lose it: and he that loseth his life for my sake shall find it." Day by day we are to deny self, to lift the cross and follow in the footsteps of the Master. O that the baptism of the Holy Spirit might come upon you, that you might be imbued with the Spirit of God! Then day by day you will become more and more conformed to the image of Christ, and in every action of your life, the question would be, "Will it glorify my Master?" By patient continuance in well-doing you would seek for glory and honor, and would receive the gift of immortality. <RH, May 10, 1892 par. 4>

I am glad that the day of probation is not closed. Let us in the name of Jesus Christ of Nazareth fall on the Rock and be broken. By meekness, by love, by a holy conversation, by a compassionate spirit, confess Christ to others. O that we might come into a position where he might reveal his glory as it was revealed in Jerusalem when the Holy Spirit was poured out upon the people. I believe that we shall see of the salvation of God, that we shall yet see the church free in the Lord. I lay hold of this by faith. <RH, May 10, 1892 par. 5>

Keep your eye fixed upon Christ. With humility of mind seek for a nearness to God. In words, in conduct, in life, confess Christ. Examine yourselves whether you are in the faith, and when God sends you a message, do not begin to criticise it, and see if it is suitable to put into print, but inquire, Does this message lay bare my condition? Where am I in the Christian life? Is my soul in the love of God? Does Christ heal my backslidings? Have I confessed my sins, and can I claim his promise? Now is the accepted time; now is the day of salvation. Now is the time to prepare for the crisis, that when put to the test, you may stand, and having done all, stand. <RH, May 10, 1892 par. 6>

May 17, 1892 The Work of God to Believe in Christ.

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By Mrs. E. G. White.
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"Then said they unto him, What shall we do, that we might work the works of God?" This was the question that was asked of Jesus by those who had witnessed his divine power in feeding the multitudes. But the question meant, What shall we do that we may deserve heaven? What is the price that we are required to pay that we may obtain the life to

come? Now mark the answer of Jesus, for it is essential that we understand the truth he uttered. "Jesus answered and said unto them, This is the work of God, that ye believe on him whom he hath sent." The price of heaven is Jesus. The way to heaven is through faith in "the Lamb of God which taketh away the sin of the world." Those who would be saved must accept by faith the righteousness of Christ; and when they do this, they will work the works of God. <RH, May 17, 1892 par. 1>

But the people did not choose to receive this plain statement of divine truth. Unbelief manifested itself; for they had seen evidences of the divinity of Christ, they still refused to walk in the light of heaven, and hardened their hearts against the Son of God. They asked, "What sign showest thou then, that we may see, and believe thee? What dost thou work? Our fathers did eat manna in the desert; as it is written, He gave them bread from heaven to eat. Then Jesus said unto them, Verily, verily, I say unto you, Moses gave you not that bread from heaven; but my Father giveth you the true bread from heaven. For the bread of God is he which cometh down from heaven, and giveth life unto the world. Then said they unto him, Lord, evermore give us this bread. And Jesus said unto them, I am the bread of life: he that cometh to me shall never hunger; and he that believeth on me shall never thirst. But I said unto you, That ye also have seen me, and believe not." <RH, May 17, 1892 par. 2>

The Jews then murmured at him, because he said, "I am the bread which came down from heaven." And they "strove among themselves, saying, How can this man give us his flesh to eat? Then said Jesus unto them, 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. . . . It is the spirit that quickeneth; the flesh profiteth nothing: the words that I speak unto you, they are spirit, and they are life." The question comes home to us today, Are we eating the flesh and drinking the blood of the Son of God? It is by beholding the love of Christ, by drinking it in, by dwelling upon it, that we eat his flesh and drink his blood, becoming partakers of the divine nature. As we meditate upon the truth as it is in Jesus, it becomes more deeply impressed upon the soul. "The words that I speak unto you, they are spirit, and they are life." It is through the ministry of the word that the saints are to be perfected. But what does it mean, that there is so low a standard of piety among those who profess to be followers of Christ? Are the people fed upon the words of Christ? Are the messengers satisfied with preaching a discourse, and leaving the work of ministering to whoever may be inclined to do it? There is earnest work to do out of the desk as well as in it. The sermon may arouse the conscience, but will not the labor be lost if the soul is left to settle down into the same state of indifference as before the words were spoken? The messenger is to speak as moved by the Spirit of God, and then he must come close to souls through personal labor, and guide the conscience, and fasten the truth in a sure place. The minister has a work to do in the home circle, teaching the members of the family concerning the great love wherewith God hath loved us, that they may know what it is to eat the flesh and drink the blood of the Son of God. When the heart of the messenger is warmed with the love of Jesus, he will have a message to give that will be as a savor of life unto life, or of death unto death. He will not then feel that his responsibility is over when he leaves the desk, for if he is a heaven-sent messenger, the truth will be in him as fire shut up in his bones, and he will continually be seeking to enlighten those who are ignorant of what Jesus is to them, of what they are to Jesus. He will teach them that the only way to reach the heaven above is to cling to Jesus, mounting step by step to the heights of Christ. <RH, May 17, 1892 par. 3>

Those whom God has appointed to become instructors of the ignorant, must know by personal experience what it is to have Christ made unto them wisdom, righteousness, sanctification, and redemption. But let no soul imagine that the gaining of eternal life through the finished work of Christ, will involve no struggle, no conflict. The apostle declares, "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." We are continually to be found fighting the good fight of faith. We are to behold Christ, to study his character in the light of his word with fervent prayer, dwelling upon his attributes and virtues, until we shall become changed into his image. There is no time to halt upon the ladder of progress. The command is to go forward, looking to God who is above the ladder. To look back is to become dizzy, to relax your hold, to lose all, to fall back into darkness. You must keep hold on Christ your Mediator, ascending step by step, changing from glory to glory, from character to character, as by the Spirit of the Lord. Stretch up the hand of faith, taking hold of one line after another in the work of the Redeemer. You are not to wait till you know it all before you begin to communicate to others, you are not to think that you have attained all that belongs to the work of the minister, when you can preach a discourse; but set your standard high, seek to become a minister of the word, teaching the soul precept upon precept, line upon line of divine truth. Seek to enlighten the minds of the seekers after truth by giving them clear and definite explanations in the home circle, in the prayer-meeting, and from the pulpit. Instead of spending all the time in sermonizing, open your Bible, and invite the people to engage with you in studying its precious truths. Let those who desire, ask questions concerning that which they do not comprehend, that the plan of salvation may be more clearly revealed to their minds. Plant the feet of all that you possibly can, one step after another upon the divine

ladder, reaching from earth to heaven. Lift up Jesus, lift him up as the only One whereby men can be saved. Then will the truth you present become the power of God unto salvation. <RH, May 17, 1892 par. 4>

It is a perilous thing for the minister to become careless in his thoughts and actions; as surely as he does, he will become inefficient. I appeal to those who minister in the sacred desk, to put into practice that which you already know from the messages which God has given you, to warn, to instruct, and to encourage you. Confess your coldness, and let the warmth of the love of Christ, the beams of the Sun of righteousness, into your heart. If your hearts are filled with the message of God, if mercy and peace and righteousness are yours, if you feel that eternal vigilance is the price of your safety, your influence will be after the character of your experience, and others will follow in your footsteps. They will do as you do. It is your privilege to experience the completeness of salvation in Christ. Jesus is your only hope. You are to enter into the holiest by the blood of Jesus. You are to follow on to know the Lord, whose goings forth are prepared as the morning. You are to be raised up to sit together in heavenly places with Christ Jesus. All that is written concerning the spiritual life is written for you, and may be attained through uniting yourself to Jesus. If you will leave the world, and abandon your former ignorance, pressing on for more and more of the grace of Christ, you may have his guidance continually, and at every step diminish the distance between your soul and God, and be found in him, not having your own righteousness, but the righteousness of God which is by faith in Jesus Christ. If you love Jesus, you will show it by your love to those for whom he has died. If your zeal is languishing, your first love grown cold, accept again of the proffered love of Christ. Eat of Christ's flesh, drink of his blood, and you will become one with the Father and with the Son. <RH, May 17, 1892 par. 5>

If you will but improve upon the light that has already been given you, the Lord will send you more light by whom he will send; but you are too easily satisfied, you do not push forward your investigations into all the lines of truth that have been given of God. When a message comes to you, bearing the signet of heaven, you rejoice in the light, but fail to receive the full blessing of God, because you do not sink the shaft deeper into the mines of truth. You think that the subject has been exhausted, when it has scarcely begun to unfold. When you present the truth to others, you make the same mistake; for when a certain impression has been made, you imagine that the object of the work has been reached, when the plowshare of truth has only stirred the surface of the fallow ground of the heart. You think that when the good emotions are manifested, when the earnest resolves are expressed, that the work is done; but you are to watch for souls as they who must give an account, and see that the heart is sanctified, that the character is being molded after the divine model.

(Concluded next week.) <RH, May 17, 1892 par. 6>

May 24, 1892 The Work of God to Believe in Christ.

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By Mrs. E. G. White.
(Concluded.)
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Good impressions made by the truth upon the minds of those who are out of the faith, often have been effaced by the unconsecrated life of the minister who himself needed to be reconverted. After presenting the truth, he lacked discernment to press the battle to the gates, to act as a prayerful, patient, earnest teacher, full of the solemn importance of the message of grace which he is to bring to his hearers, that they may come to the knowledge of God, to the full stature of men and women in Christ Jesus. <RH, May 24, 1892 par. 1>

At the last Conference, many professed to see where they had made mistakes in their life and teaching. Have you begun to act upon the light you then received? Are you practicing the better plan, educating both by precept and example, that the world may understand what it means to be a follower of Christ? or, do you still go on teaching in the same way which you have taught in the past? Are you acquiring new facts, getting fresh ideas concerning the plan of salvation? Are you acting upon those truths which you have already received, lest they leak out of your mind as water out of a broken vessel? Those who would become efficient laborers in the cause must put into exercise that which they already know of truth, disciplining the mind to practice line upon line and precept upon precept. The Lord desires that his messengers should find their inspiration by closely studying his holy word, by sinking the shaft deep into the mines of truth. He would have those who minister in the sacred desk able to present things new and old from the treasures of his truth. He would have them able to lift up the world's Redeemer, to magnify his love before the people, to touch the heart, to press the truth upon the conscience, and give full proof of their ministry in souls sanctified to the Master. O, how my heart aches, as I think upon the condition of ministers and people; for I know that many are satisfied to speak smooth things to the people, and those who listen go away not bettered by anything they have heard. And even when earnest appeals are made, those who hear often declare that they are aroused by what they have heard, their emotions

have been stirred, their consciences have been touched, but after a little, the precious impression is lost, and they sink back into coldness and indifference. <RH, May 24, 1892 par. 2>

Ministers are wanted who feel the necessity of being laborers together with God, who will go forth to bring the people up in spiritual knowledge to the full measure of Christ. Ministers are wanted who will educate themselves by solemn, reverential communion with God in the closet, so that they shall be men of power in prayer. Piety is degeneration into a dead form, and it is necessary to strengthen the things that remain that are ready to die. The work of the ministry has been neglected, and the work is raveling out because it has not been wisely bound off. How are you to know that the word spoken in the desk has proved of benefit to the hearers, unless you visit in families, praying with them, and drawing out the true state of their minds, and the real condition of their experience, that you may point them to the Lamb of God which taketh away the sin of the world? There is need that the breath of God should blow upon them, and give them spiritual life. The churches need to be enlightened in regard to practical religion in the home life. Again and again the necessity of living a virtuous life, of having a sanctified heart, of revealing a growing conformity to the image of Christ, must be presented to the people. Do they realize that the work of sanctification is to be the work of a lifetime? Jesus prayed that his disciples might be sanctified through the truth, and declared, "Thy word is truth." He said: "I sanctify myself, that they also may be sanctified." Are the undershepherds following the example of the great Shepherd of the sheep? Are they representing Christ, as he represented the Father. Practical religion as it was manifested in the life and character of Christ is a rare thing. Many in our churches are strangers to the experience that it is the privilege of those who believe in Christ to have in the things of God. <RH, May 24, 1892 par. 3>

Doctrinal discourses have been preached to the people, and many have listened and have accepted the doctrines, who have had little knowledge of the word of God; for they have not been students of the Bible, and have never felt it their duty to dig deep in the mines of truth. They catch at the surface truths. A much more thorough work should be done. Some system must be adopted, that those who really want to know the truth as it is in Jesus, may have an opportunity of becoming students, and that they may seek earnestly for spiritual knowledge and understanding, and partake of the rich provision of the Master's table. They have labored diligently for the bread that perisheth; let them now put forth an effort for the heavenly bread, and work with an earnestness befitting the treasure for which they seek. We plead not that the feelings may be stirred, the emotions awakened, but that the people of God may be fed with their portion of meat in due season. The work of our ministers must be of a different order. They must develop in patience and Christlikeness, that they may teach the way of life by precept and example. The truth is of no value to any soul unless it is brought into the inner sanctuary, and sanctifies the soul. Piety will degenerate, and religion become a shallow sentimentalism, unless the plowshare of truth is made to go deep into the fallow ground of the heart. When the truth is received, it will work radical changes in life and character; for religion means the abiding of Christ in the heart, and where he is, the soul goes on in spiritual activity, ever growing in grace, ever going on to perfection. All through our churches there are those who are spiritually paralyzed. They do not manifest spiritual life. <RH, May 24, 1892 par. 4>

It is no real evidence that you are a Christian because your emotion is stirred, your spirit stirred by truth; the question is, Are you growing up into Christ, your living head? Is the grace of Christ manifested in your life? God gives his grace to men, that they may desire more of his grace. God's grace is ever working upon the human heart, and when it is received, the evidence of its reception will appear in the life and character of its recipient; for spiritual life will be seen developing from within. The grace of Christ in the heart will always promote spiritual life, and spiritual advancement will be made. We each need a personal Saviour, or we shall perish in our sins. Let the question be asked of our souls, Are we growing up into Christ, our living head? Am I gaining advanced knowledge of God, and of Jesus Christ whom he hath sent? We do not see the plants grow in the field, and yet we are assured that they do grow, and may we not know of our own spiritual strength and growth? <RH, May 24, 1892 par. 5>

Growth in grace does not come without much earnest prayer, without the humbling of self at every step. Jesus said: "Strive to enter in at the strait gate: for many, I say unto you, will seek to enter in, and shall not be able." "Enter ye in at the strait gate: for wide is the gate, and broad is the way, that leadeth to destruction, and many there be which go in thereat: because strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it." <RH, May 24, 1892 par. 6>

"Then said they unto him, What shall we do, that we might work the works of God? Jesus answered and said unto them, This is the work of God, that ye believe on him whom he hath sent." "And whatsoever we ask, we receive of him, because we keep his commandments, and do those things that are pleasing in his sight. And this is his commandment, That we should believe on the name of his Son Jesus Christ, and love one another, as he gave us commandment. 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." "And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent." <RH, May 24, 1892 par. 7>

The sum and substance of the whole matter of Christian grace and experience is contained in believing on Christ, in

knowing God and his Son whom he hath sent. But here is where many fail, for they lack faith in God. Instead of desiring to be brought into fellowship with Christ in his self-denial and humiliation, they are ever seeking for the supremacy of self. As long as they will not fall upon the Rock and be broken, they cannot appreciate the love of the character of God. We may be one with Christ, but we must be willing to yield our own way and our own will, and have the mind that was in Christ, that we may know what it is to have a fellowship with him in humiliation and suffering. Our ideas are too contracted; we must have more expanded views of Christ and the character of his work. O, if we did but appreciate the love of God, how our hearts would be expanded, our limited sympathies would be enlarged, and break away from the icy barriers of selfishness, and our comprehension would be deeper than it now is; for we should look beneath the surface. <RH, May 24, 1892 par. 8>

It is because we do not know God, we do not have faith in Christ, that we are not deeply impressed with the humiliation he endured in our behalf, that his abasement does not lead us to the humbling of self, to the exalting of Jesus. The Lord calls upon you to humble yourselves under his mighty hand, that you may be partakers of his holiness. You are not to be above your Master, but as he was, so are you to be in the world. O, if you loved him as he has loved you, you would not shun an experience in the dark chapters of the suffering of the Son of God! <RH, May 24, 1892 par. 9>

In order to be partakers with Christ in his sufferings, we must behold the Lamb of God which taketh away the sin of the world. When we contemplate the humiliation of Christ, beholding his self-denial and self-sacrifice, we are filled with amazement at the manifestation of divine love for guilty man. When for Christ's sake we are called to pass through trials that are of a humiliating nature, if we have the mind of Christ, we shall suffer them with meekness, not resenting injury, or resisting evil. We shall manifest the spirit that dwelt in Christ. The Christian cannot hope to live without trials. Difficulties will arise, unexpected sorrows will come to those who are called to be the stewards of the manifold grace of God; but in the face of difficulty, those who, through faith in their Redeemer, are united to Christ as the branch is united to the living vine, will become partakers with him in his self-denial, and will go forth to shed upon those who are in darkness the light of his love. We are to understand what the sacrifice, the labors, and the sufferings of Christ are, in order that we may co-operate with him in working out the great scheme of redemption. <RH, May 24, 1892 par. 10>

Though Christ endured sorrow which no pen can portray, he did not shrink from the payment of the ransom for lost man. Let the minister and missionary look upon his example of faith and perseverance. Of him it was written, "He shall not fail nor be discouraged till he have set judgment in the earth." You are not to grow weary in well-doing, but to be of good courage in the work of God. It was love that sustained Christ in his humiliation, love for perishing souls that enabled him to endure the insults, the contempt, the rejection of men, and at last led him to die on Calvary, that whosoever believeth on him might not perish, but have everlasting life. The salvation of the lost was the object of Christ's mission to earth, and he died to redeem sinners of every race and every clime. We are to be laborers together with him; for as long as there are sinners to be saved, so long are the followers of Christ to deny self, to work intelligently, to go forth into the high-ways and by-ways, showing forth the praises of Him who hath called them out of darkness into his marvelous light. Christ calls upon all who have discerned the merits of his sacrifice and character, to make known the wonders of redeeming love to those who know him not. He would have us bear with others as he has borne with us in our perversity, in our backslidings; for he hath not cast us off in our waywardness, but has forgiven our transgression, and clothed us with the robe of his righteousness, drawing us to himself by the cords of his love. <RH, May 24, 1892 par. 11>

We are to bear Christ's yoke, to work as he worked for the salvation of the lost; and those who are partakers of his sufferings will also be partakers of his glory. The apostle says, "Ye are laborers together with God." Then let us take hold of his strength. Let every one who names the name of Christ among us, become a laborer together with God. Let not the burden of the whole work fall on the ministers, but let every member of the church realize that he has a work to do. Instead of all settling in one place, let the people of God scatter abroad, moving in all directions into cities and villages where the light of truth has not shone, that the knowledge of God may be diffused among men. Tell others what they must do to be saved. "This is the work of God, that ye believe on him whom he hath sent." If you had a realizing sense of the lost condition of souls who are out of Christ, you would work according to your intrusted talents, not growing weary in well-doing. The Saviour's commission to his people is, "Go ye into all the world, and preach the gospel to every creature." O, how grievously has this work been neglected, and yet the famine-stricken world is perishing for the bread of life. Let every one surrender himself to God, accept the heavenly endowment of the Holy Spirit, and go forth to tell those who sit in darkness of a Saviour's love and sacrifice, that they should not perish, but have everlasting life. In whatever place you take up your abode, be a light to the people, pointing out the path cast up for the ransomed of the Lord to walk in, and thus become laborers together with God. <RH, May 24, 1892 par. 12>

May 31, 1892 Gospel Hearers. - No. 1.

Wayside Hearers

By Mrs. E. G. White.

The great controversy between Christ, the prince of light, and Satan, the prince of darkness, is presented before us in the parable of the sower. A great multitude had gathered together to hear the words of Christ, so that he was thronged upon all sides; and in order that the people might better see and hear him, he stepped into a boat and pushed out a little from the shore. In plain sight were the sowers and the reapers, side by side, the one casting the seed, the other harvesting the early grain. Calling the attention of the people to the scene before him, he utters the parable that is to teach the lesson of the reception and rejection of gospel truth to the end of probation. <RH, May 31, 1892 par. 1>

He said: "Behold, a sower went forth to sow; and when he sowed, some seeds fell by the wayside, and the fowls came and devoured them up: some fell upon stony places, where they had not much earth: and forthwith they sprung up, because they had no deepness of earth: and when the sun was up, they were scorched; and because they had no root, they withered away. And some fell among thorns; and the thorns sprung up, and choked them: but other fell into good ground, and brought forth fruit, some a hundredfold, some sixtyfold, some thirtyfold. Who hath ears to hear, let him hear." <RH, May 31, 1892 par. 2>

The Sower is the Son of God, or he to whom he delegates his work; for by co-operating with Christ, man is to become a laborer together with God. Those who by personal ministry open to others the Scriptures, are sowing the good seed, for the good seed is the word of God. In order that the seed may find a soil in which it may germinate and bring forth fruit, the heart must be prepared. The seed sown by the wayside represents the word of God as it falls upon the heart of him who is an inattentive hearer; for those who are to bring the fruit forth must meditate much upon the word of God which has been presented to them. "Faith cometh by hearing, and hearing by the word of God." As the birds of the air are ready to catch up the seed from the wayside, so Satan is represented as ready with his unseen agencies of evil, to catch away the seeds of divine truth from the heart, lest it should find a lodgment there, and bring forth fruit unto eternal life. He fears that the word of God may awaken the careless, and take effect upon the hardened heart. <RH, May 31, 1892 par. 3>

It is when souls are awakened to their condition, that there is need of personal ministry on the part of him who is presenting the word of God; for the enemy waits to catch away the truth, and enshroud the seeker after light, in darkness. Much of the time spent in sermonizing should be devoted to personal labor for the souls of the lost. The minister should seek to break up the fallow ground of the heart, that the word of God may find a soil in which it may grow. The word must be preached, but this work of personal ministry must not be neglected. <RH, May 31, 1892 par. 4>

Satan and his angels are in the assembly where the gospel of the kingdom is preached. While heavenly angels also are present to minister for those who shall be heirs of salvation, the enemy is ever on the alert that he may make of no effect the influence of the truth. With an earnestness that is only equaled by his malice, he seeks to thwart the operation of the Spirit of God on the heart of the hearer; for he sees that if the truth is accepted, he has lost control of his subject, and Christ has won the victory. Jesus says, in explaining the part of the parable where the seed fell by the wayside, "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 his heart. This is he which received seed by the wayside." <RH, May 31, 1892 par. 5>

But in spite of all the efforts of the enemy to make of none effect the word of God, he who has a heart to search for truth will find it; for it lies open before him, revealed in the word of God, as the secrets of nature are open to him who studies her laws. God's word is the revelation of all truth; and in laboring for souls, the minister should seek to unveil the truth in such a way that it will make the right impression upon the heart, that the sinner may renounce his allegiance to Satan, and turn to Christ. Jesus is ready to accept the soul who turns to him, pleading the merits of the blood of Christ. He will receive, pardon, purify, and make him whole. But before this point is reached, before the soul surrenders to Christ, there is a time when the will is vacillating, when the soul is under conviction, and pressed by doubt, and it is then that a strong personal effort should be made. The minister should come close to the trembling one, and point him to Calvary, lifting up a crucified and risen Saviour as the sinner's only hope. There are many whose hearts are as hard as the beaten highway, and apparently it is a useless effort to present the truth to them; but while logic may fail to move, and argument be worthless to convince, let the laborer for Christ come close to such in Christlike sympathy and compassion, and it may be that the love of Christ will subdue and melt the soul into tenderness and contrition. "The world by wisdom knew not God." Let the wayward and hard-hearted be led to the feet of Jesus;

here they may learn precious lessons of love of their Creator and Redeemer, and hope will spring up. "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." <RH, May 31, 1892 par. 6>

The wicked one is in continual controversy with God, seeking to make of no effect the mission and work of Christ. Christ came to save sinners; but when some hear the word, and become convicted, and their hearts are weighed down by a sense of their sins, and stirred by the forgiving love of God, lest they should be wholly persuaded to become the followers of Christ, the enemy immediately seeks to entice them to their former allegiance to him, by presenting to them the attractions of the world and its lusts, and the words of truth are made of no effect. The heart that has long yielded to the influences of the world, that has long indulged in the gratification of its own selfish desires, is not prepared for the reception of the word. <RH, May 31, 1892 par. 7>

Satan ever works to carry out to completion the scheme of rebellion which he originated in the courts of heaven. When Jesus, the sinner's only hope, draws the soul by the cords of his love, the enemy begins a work of opposition, and tries to turn the attention of the one who is moved to seek Jesus, to the world. He engages the mind of the seeker in his delusive snares, and catches away the word of truth; for his falsehoods seem more palatable to the natural heart than do the truths of heavenly origin, and men accept them, rejecting the word of truth. But we can be saved only through the reception of the truth, whose power will sanctify and refine the soul, for the gospel of Christ is adapted to the need of a fallen, apostate race. <RH, May 31, 1892 par. 8>

The reason why it seems so difficult to win souls for Christ, is that Satan is continually engaged in misrepresenting the character of God to the human mind. Christ came to reveal the Father to the world in his true character, that the false conceptions which men entertained of the divine character might be swept away. Proud and worldly hearts sometimes are subdued by the power of the truth; but when the people of the world accept the truth, there will be much work to be done in their behalf, that their false theories of religion may be replaced by true theories, that their false conceptions of God may be banished through the bright beams of the Sun of righteousness shining into the darkened chambers of mind and heart. They must be awakened to investigate the truth, and to meditate much upon the plan of salvation in the light of Calvary's cross. <RH, May 31, 1892 par. 9>

Through every possible device, through evil angels, and wicked men, Satan will seek to catch away the truth from the soul, and lead the sinner from the path of peace and righteousness. This is the special work of the enemy, and when he who has been seeking light, turns to engage in pleasure, to follow the ways of the world, manifesting pride and unbelief, it is evident that he has permitted the enemy to catch away the good seed from his heart; he has chosen darkness, rather than light. He did not accept the love of the truth, but yielded to the suggestions of Satan, and was taken captive by his strong delusions. He was led to believe a lie. <RH, May 31, 1892 par. 10>

Through the years of probation, God is testing and proving the hearts of men, that it may be seen who will find room for Jesus. The question to be answered by every soul is, Will you accept the pardoning love of God, which is a remedy for the diseases of the soul, or will you choose the enmity of Satan, and reap the terrible doom of the lost? In order that sin may be cleansed from the soul, it is necessary to believe the word of God. Satan will suggest unbelief, and while it is not always necessary or wise to seek to answer the cavils of infidels and skeptics, it is well to be able to give an answer to every honest inquirer, the reason of the hope that is in you with meekness and fear. Plant your feet on the word of God, and give the reason of your faith and hope, but let not the unbeliever drag you down into his cave of darkness; rather invite him up to stand under the light of the Sun of righteousness, that he may recognize the voice of God. There will no excuse be found for unbelief in the judgment. <RH, May 31, 1892 par. 11>

In order to be able to help those who are in unbelief and sin, we must needs feel our own weakness, our utter helplessness without Christ. Through the grace of God given unto us, we must be delivered from all our worldliness, our pride, our selfishness. By looking to Jesus we may see what changes must take place in our character, and by beholding him we shall become changed. We cannot change ourselves. We cannot be good, or do good to others, of ourselves. Christ has said: "Without me ye can do nothing." But Jesus can cleanse us. He is the hope of the lost. <RH, May 31, 1892 par. 12>

June 7, 1892 Gospel Hearers. - No. 2.

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Stony-ground Hearers.

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By Mrs. E. G. White.

"Some fell upon stony places, where they had not much earth: and forthwith they sprung up, because they had no deepness of earth: and when the sun was up, they were scorched; and because they had no root, they withered away." <RH, June 7, 1892 par. 1>

Jesus explained this part of the parable as referring to a certain class of hearers. He said: "He that received the seed into stony places, the same is he that heareth the word, and anon with joy receiveth it; yet hath he not root in himself, but dureth for awhile: for when tribulation or persecution arises because of the word, by and by he is offended." This class of hearers is again represented by the parable of the foolish builder. Jesus says, "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, June 7, 1892 par. 2>

The seed sown upon stony ground finds little depth of soil in which to take root. The plants spring up quickly, but the tender roots cannot penetrate into the rock and find nutriment to sustain the growing plant, and it soon perishes. A large number who make a profession of religion may be represented by the stony-ground hearers. They are a class that are easily convinced; but they have only a superficial religion. As far as outward appearances are concerned, they are bright converts; but they are like the man who started to build without counting the cost of his enterprise, and they are not able to finish. There are those who receive the precious truth with joy; they are exceedingly zealous, and express amazement that all cannot see the things that are so plain to them. They urge others to embrace the doctrine that they find so satisfying. They hastily condemn the hesitating, and those who carefully weigh the evidences of the truth, and consider it in all its bearings. They call such ones cold and unbelieving. But in the time of trial, these enthusiastic persons too often falter and fail. They did not accept the cross as a part of their religious life, and they turn from it with dampened ardor, and refuse to take it up. They do not make the Lord Jesus their strength from the beginning to the end, and do not know what it means to fall upon the Rock and be broken. If they did but realize their great need, the Lord could be their strength, and would put his seal upon them. But they did not die to self that they might be born again, and their life was not hid with Christ in God. They did not become laborers together with God, bearing the cross, lifting the burden, that they might understand how great were the blessings of the service of Christ, in contrast to the poor pleasures of the world. If they had done this, like Paul, they would have been a partaker with Christ in his sufferings, and would have been able to exclaim, "I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us." "For our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory; 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, June 7, 1892 par. 3>

As the roots of a plant strike down into the soil, gathering moisture and nutriment from the ground, so the Christian must abide in Christ, drawing sap and nourishment from him, as does the branch from the vine, until he cannot be turned away from the Source of his strength by trials. <RH, June 7, 1892 par. 4>

He who knows Christ, is willing to deny self, to suffer the loss of all things, if he may but have the privilege of laboring with Christ, for he lays hold of eternal realities by living faith, and develops a symmetrical character. But those who have but a superficial religion make it manifest that they have no vital connection with Christ; they are stony-ground hearers. <RH, June 7, 1892 par. 5>

The Lord designs that every soul shall be tried, in order that it may be apparent who have a living connection with him. To every believer the testing time will come; and when it comes to the soul, how the angels of heaven watch to see what shall be the result of the trial. They know that failure to hold onto God means ruin, and tenacious faith means victory and life. For a time many who have only a superficial faith, appear to be charmed with the truth; but when the word of God points out some cherished sin, and rebukes some chosen course of action, or requires self-denial and self-sacrifice, they are offended. As the truth is brought home to the conscience, they see that some idol of their hearts must be sacrificed, renounced, if they become the followers of the Lord in deed and in truth, and they cling to the idol, and put aside the warnings of the Spirit of God. They look at the present inconvenience and trial, and forgot the eternal realities, and begin to measure themselves among themselves, and conclude that they are as good as those who make a profession of religion, and so reject the requirements of the gospel. <RH, June 7, 1892 par. 6>

The stony-ground hearer says, "It is vain to serve God: and what profit is it that we have kept his ordinances, and that we have walked mournfully before the Lord of hosts?" This is the way in which many reason, but they are under a deception when they entertain the idea that the religion of Jesus requires them to walk in mourning and sadness and weeping. I have not thus learned Christ. Jesus says, "If ye keep my commandments, ye shall abide in my love; even as I have kept my Father's commandments, and abide in his love. These things have I spoken unto you, that my joy might remain in you [what is the result?], and that your joy might be full." Those who see in the religion of Jesus only sadness and gloom and discipline, and go mourning their way to mount Zion, have not the genuine article; they do not know

what pure and undefiled religion is. <RH, June 7, 1892 par. 7>

Stony-ground hearers may rejoice for a season, for they think that religion is something that will free them from test and from all difficulty. They have not counted the cost. They do not understand the controversy that is going on between Christ and Satan over the souls of men. They do not realize that if they would stand under the blood-stained banner of Prince Emmanuel, they must be willing to be partakers of his conflicts, and wage a determined war against the powers of darkness. <RH, June 7, 1892 par. 8>

When thinking on the conflict, Paul writes to his Ephesian brethren, exhorting them to "be strong," not feeble, not wavering, tossed to and fro like the waves of the sea. But in what are they to be strong? In their own might?--No. "Be strong in the Lord, and in the power of his might." He says, "Put on the whole armor of God, that ye may be able to stand against the wiles of the Devil. For we wrestle not against flesh and blood, but against principalities, against powers, against 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." What is the "all" that they are to do? Is it the many good works, upon which they may rely, and flatter themselves that they are good Christians?--No, the class that Jesus represents as stony-ground hearers trusted in their good works, in their good impulses, and were strong in themselves, in their own righteousness. They were not "strong in the Lord, and in the power of his might." They did not feel that eternal vigilance was the price of safety. They might have put on the whole armor of God, and have been able to stand against the wiles of the enemy. The rich and abundant promises of God were spoken for their benefit, and believing the word of God, they might have been clothed with a "Thus saith the Lord," and been able to meet every wily device of the adversary; for when the enemy should come in like a flood, the Spirit of the Lord would have lifted up a standard against him. <RH, June 7, 1892 par. 9>

June 14, 1892 Gospel Hearers. - No. 3.

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Stony-ground Hearers.--Continued.

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By Mrs. E. G. White.
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Instead of trusting to good works, the soul who would be saved must trust in the righteousness of Christ; for only in Christ can he work the works of God. Jesus says, "Verily, verily, I say unto you, He that heareth my word and believeth on him that sent me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life." Christ is the sinner's only hope. There is no comfort for the soul in looking at the good works he has done; for they are all mixed with pride and sin, and by the works of the law shall no flesh be justified in his sight; for by the law is the knowledge of sin. In the righteousness of Christ the sinner may find refuge; for the repenting soul may lay hold of the merits of Christ, and find a remedy for sin, a healing for the wounds of the soul. <RH, June 14, 1892 par. 1>

Those who would understand the way of salvation should study the word of God. In the Bible they will find the most precious instruction, and the richest promises whereby they may become partakers of the divine nature. In time of need the Comforter will bring the admonitions and promises of God to your remembrance, and so the mind may be clothed with the "whole armor of God," and having done all, the soul may stand. In time of trial you may stand, not moved away from your position of faith, not deprived of hope and courage in God, but you may be like valiant soldiers, able to endure hardness for the Captain of your salvation. "Praying always with all prayer and supplication in the Spirit," and then what?--"And watching thereunto, with all perseverance." Those who would not be numbered with stony-ground hearers, must heed the instruction given them in the word of God. They must watch on the right hand and on the left, praying, and not giving up when they are tempted to think that their prayers are not answered. <RH, June 14, 1892 par. 2>

The beginning of yielding to temptation is in the sin of permitting the mind to waver, to be inconsistent in your trust in God. The wicked one is ever watching for a chance to misrepresent God, and to attract the mind to that which is forbidden. If he can, he will fasten the mind upon the things of the world. He will endeavor to excite the emotions, to arouse the passions, to fasten the affections on that which is not for your good; but it is for you to hold every emotion and passion under control, in calm subjection to reason and conscience. Then Satan loses his power to control the mind. The work to which Christ calls us is to the work of progressive conquest over spiritual evil in our characters. Natural tendencies are to be overcome; for the natural disposition is to be transformed by the grace of Christ. Appetite and passion must be conquered, and the will must be placed wholly on the side of Christ. This will not be a painful process, if the heart is opened to receive the impression of the Spirit of God. "Wherefore gird up the loins of your mind, be

sober, and hope to the end for the grace that is to be brought unto you at the revelation of Jesus Christ." <RH, June 14, 1892 par. 3>

Sinners may understand the gospel in theory, they may be stirred under the preaching of the word, and be disposed to do much for the cause of God, and may appear to be Christians, but they may do all this and yet be strangers to Christ, because they have not opened the door of the heart for his entrance there. Their hearts are not placed upon spiritual things; they do not mind the things of the Spirit. Many, many who profess to be Christians, choose the things that please themselves, instead of the things that please Christ. They prefer the things of time and sense to the invisible, the carnal to the spiritual, the temporal to the eternal, and they walk in the sparks of their own kindling. They are in a state of false security, and unless they repent and come to Christ, they shall lie down in sorrow. <RH, June 14, 1892 par. 4>

Let the parable of the sower be carefully studied by all who make a profession of religion, that you may ascertain whether you are a stony-ground hearer. Let us put the questions to our souls, "Are we carnally minded? Do we mind the things of the flesh, or the things of the Spirit?" Stony-ground hearers endure only for a time; for when persecution ariseth because of the word, they are offended, I warn you that profess to be Christians, not to allow any worldly motive to influence you while considering the question of your eternal welfare. Be true to your allegiance to Christ; for it is in half-heartedness in the Christian life that you become feeble in purpose, changeable in desire, and find no rest for your soul. This seeking to serve Christ and the world makes you a stony-ground hearer, and you will not endure when the test comes upon you. The religion of Christ permits no compromise, no yielding to the influences of the world. "Put ye on the Lord Jesus Christ, and make not provision for the flesh, to fulfill the lusts thereof." <RH, June 14, 1892 par. 5>

There is a disposition among those who are half-hearted followers of Christ to make much of the ignorance of those who believe the truth for this time. They are continually pleading for the development of a more pleasing kind of religion than we see in our churches. But if they mean that they desire the followers of Christ to meet the world's standard, to try to be attractive to the world from their point of view, we say, No, no. It should be our aim ever to be more and more familiar with the character of Jesus, that we may follow in his footsteps, and not shape our course of action so that we shall commend ourselves to the devotees of fashion. The religion that is fashionable, that is popular in the world, is not the religion of the meek and lowly Jesus. <RH, June 14, 1892 par. 6>

Many of those who feel that they have much polish because of their education or advantages in society, do not make it manifest in a way that would commend it to the true Christian. Too often they manifest an unchristlike spirit toward those whom they do not regard as their equals. They are proud, prejudiced, cold, and full of Pharisaical spirit that has not the slightest resemblance to the love of Christ. They show an interest in those of "our set," but others have no part in their interest and affection. They have a theory of what the standard should be, but it is false, and leads away from the simplicity of the gospel, from the meekness and lowliness of Christ. If the persons with whom they are brought in contact meet their standard, they will be courteous to them; but if they do not, they treat them with indifference or contempt. In their narrowness they chill and kill the life of true godliness from the soul. They are self-righteous, self-centered, too tenacious of their own ideas to learn anything from others. <RH, June 14, 1892 par. 7>

The religion of Christ is not after this bigoted order. The Prince of glory left his exalted throne that he might become the friend of sinners. He died for the salvation of the world, and if we would be his followers, we must labor for the same end as did the Master. Whoever will be a worker with Christ in the broad field to which he has called his followers, must learn of him how to present the truth in an attractive light, and in a manner that will meet the people where they are. The believers in Christ will manifest the characteristics of Christ, and by their fruits they are known to be the children of God. <RH, June 14, 1892 par. 8>

The work we have to do calls for consecrated energy. It demands the whole heart, the faculties of the mind, and the physical powers. The truth of God must be presented with soul fervor. Not much can be accomplished without it. Let enthusiasm be kindled in the church, and let her God-given powers be roused to activity. But a small proportion of her intellect or wealth is enlisted in active effort for the glory of God. There is enough to do in places where the truth has not been preached. As you look at the cross of Calvary, work, O, work with burning enthusiasm. This enthusiasm means the fullness of divine inspiration, a consecration of the whole soul to the work. Beholding the life of Jesus, his self-denial and sacrifice, his matchless love, man becomes transfigured, uplifted, filled with the fullness of God. To be an enthusiast in Christ's work is to be a partaker of the divine nature. The Holy Spirit has taken possession of the soul; the Sun of righteousness has shone into the chambers of the mind and heart, and all-absorbing truths have sanctified the mind. Let none fear this, but pray for it most earnestly, and live for it perseveringly. It will make you strong as workers together with God. With such laborers, the church will arise and shine, for her light is come, and the glory of the Lord is risen upon her. I call upon you, my brethren, to practice self-denial, to lift the cross, and plant the standard of truth in places far and near. <RH, June 14, 1892 par. 9>

June 21, 1892 Gospel Hearers. - No. 4.

Thorny-ground Hearers.

By Mrs. E. G. White.

"And some fell among thorns; and the thorns sprung up, and choked them." "He also that received seed among thorns is he that heareth the word; and the care of this world, and the deceitfulness of riches, choke the word, and he becometh unfruitful." <RH, June 21, 1892 par. 1>

In the thorns that choke the good seed, the Great Teacher would depict the dangers that are around those who hear the word of God; for there are foes on every hand to make of no effect the precious truth of God. All that draws the affections from God, all that fills the attention so that Christ has no room in the heart, must be renounced if the seed of truth is to flourish in the soul. Jesus specifies the things that are dangerous to the soul. He says the cares of the world, and the deceitfulness of riches, and the desire for other things, choke the word, the growing spiritual seed, so that the soul does not draw nourishment from Christ, as does the branch from the vine, and the spiritual life dies from the heart. Love of the world, love of its pleasures and display, and love of other things, keep the soul away from God; for he who loves the world does not depend upon God for his courage, his hope, his joy. He knows not what it is to have the joy of Christ, for this is the joy of leading others to the Fountain of life, of winning souls from sin to righteousness. <RH, June 21, 1892 par. 2>

All that draws the affections from Christ is a detriment to the soul, and must be put away that the soul temple may be cleansed from all defilement. Unless the soul is emptied of its idols, you cannot comprehend the truth of God. Some of the precious seed may find a place in the heart, but in order to have spiritual discernment to distinguish the thorns from the pure grain, the soul must receive the word with meekness. When those who have but a partial knowledge of the truth, are called upon to study some point that cuts across their preconceived opinions, they are confused. Their preconceived opinions are as thorns that choke the word of God, and when truth is sown, and it becomes necessary to root up the thorns to give it place, they feel that everything is going from them, and they are in trouble. There are many who have but an imperfect understanding of the character of God. They think of him as stern and arbitrary, and when the fact is presented that God is love, it is a difficult matter for these souls to lay aside their false conceptions of God. But if they do not let the word of truth in, rooting out the thorns, the briars will start up afresh, and choke out the good word of God; their religious experience will be dwarfed, for the evil of their hearts will overtop the tender plant of truth, and shut away the spiritual atmosphere. <RH, June 21, 1892 par. 3>

How many have a dwarfed religious experience. They do not draw nourishment from Christ. They love the world and the things that the world loves. At times their hearts are touched by the love of Christ, but they are not careful to watch and pray. They do not take the path of self-denial and cross-bearing, and follow in the way which Jesus trod while upon earth. They choose to indulge self, and spend their money for that which is not bread, and their labor for that which satisfieth not. They are like those whom the prophet describes, when he says, "There is no hope: but we will walk after our own devices, and we will every one do the imagination of his evil heart. Therefore thus saith the Lord: Ask ye now among the heathen, who hath heard such things: the virgin of Israel hath done a very horrible thing. Will a man leave the snow of Lebanon which cometh from the rock of the field? or shall the cold flowing waters that come from another place be forsaken? because my people hath forgotten me, they have burned incense to vanity, and they have caused them to stumble in their ways from the ancient paths, to walk in paths, in a way not cast up." Those who allow the cares of this world to crowd out the good seed, become surfeited with this world. The time that they should devote to the service of God, is devoted to the gratification of self. The work of the Lord should be their first anxiety, but Jesus and the souls he died for, are treated as matters of secondary importance. Their love of the world, their desire for riches, their anxiety to meet the world's standard, to follow the fashions of the world, to try every new thing, choke out the world, and it becomes unfruitful. <RH, June 21, 1892 par. 4>

It is necessary to be diligent, lest thorns find their way into the soil of the heart, and the precious plants of heavenly origin be crowded out; for they cannot grow in the heart together. Christ says, "Ye cannot serve God and mammon." Those who attempt it bring no fruit to perfection. There are those who attempt to serve two masters. They take the precious promises of God to themselves, but refuse to comply with the conditions on which the promises are given. They are not doers of the words of Christ, laboring together with God. In heart and in practice they are of the world, and yet they make a profession of godliness. Brain and muscle are devoted to the acquirement of property or position,

as though the gaining of these temporal things would give them a passport into heaven. But it is not learning, position, or wealth, that commends a man to God. The psalmist says, "A broken and a contrite heart, O God, thou wilt not despise." Many who profess to be Christians know not what it is to give up their all for Christ, who paid an infinite price for the redemption of the lost. <RH, June 21, 1892 par. 5>

Self must die if we would be counted as the followers of Christ. The apostle says, "If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God. . . . For ye are dead, and your life is hid with Christ in God." "If any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new." When a man is converted to God, a new moral taste is created; and he loves the things that God loves; for his life is bound up by the golden chain of the immutable promises, to the life of Jesus. His heart is drawn out after God. His prayer is, "Open thou mine eyes, that I may behold wondrous things out of thy law." In the immutable standard he sees the character of the Redeemer, and knows that though he has sinned, he is not to be saved in his sins, but from his sins; for Jesus is the Lamb of God which taketh away the sin of the world. It is through the blood of Christ that he is brought nigh unto God. As he beholds the righteousness of Christ in the divine precepts, he exclaims, "The law of the Lord is perfect, converting the soul." As the sinner is pardoned for his transgression through the merits of Christ, as he is clothed with the righteousness of Christ through faith in him, he declares with the psalmist, "How sweet are thy words unto my taste! yea, sweeter than honey to my mouth." "More to be desired are they than gold, yea, than much fine gold: sweeter also than honey and the honeycomb." This is conversion. When the Spirit of God controls the mind and heart, it turns the hearts of the fathers to the children, and the disobedient to the wisdom of the just. The law of Jehovah will then be regarded as a transcript of the divine character, and a new song bursts forth from the heart that has been touched by divine grace; for he realizes that the promise of God has been fulfilled in his experience, that his transgression is forgiven, his sin covered. He has exercised repentance toward God for the violation of his law, and faith toward our Lord Jesus Christ who has died for his justification. "Therefore being justified by faith, we have peace with God through our Lord Jesus Christ: by whom also we have access by faith into this grace wherein we stand, and rejoice in hope of the glory of God. And not only so, but we glory in tribulation also; knowing that tribulation worketh patience; and patience, experience; and experience, hope: and hope maketh not ashamed; because the love of God is shed abroad in our hearts by the Holy Ghost which is given unto us." <RH, June 21, 1892 par. 6>

"The love of God is shed abroad in our hearts by the Holy Ghost which is given unto us." Love is the fulfilling of the law, and those who could not understand the precepts of heaven before they experience the new birth, now see the commandments as "holy, and just, and good," and in keeping of them there is great reward. The law of God is the rule of God's government, and through eternal ages it will be the standard of his kingdom. Those who trample upon its requirements, are trampling upon the authority of heaven, upon the throne of God. If we do not yield to its requirements in this life, learning to love God with all our hearts and our neighbors as ourselves, we shall meet with no change in character at the appearing of Jesus. Rebellion will not give place to peace and love when he comes in the clouds of heaven. Now is the time to separate the thorns from the precious seeds of truth, that the heart may be wholly occupied with the truth from heaven. <RH, June 21, 1892 par. 7>

He who knows all things, who reads the heart of man as an open book, says, "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." And Paul writes, "They that will be rich fall into temptation and a snare, and into many foolish and hurtful lusts, which drown men in destruction and perdition. For the love of money is the root of all evil: which while some coveted after, they have erred from the faith, and pierced themselves through with many sorrows. But thou, O man of God, flee these things; and follow after righteousness, godliness, faith, love, patience, meekness. Fight the good fight of faith, lay hold on eternal life, whereunto thou art also called, and hast professed a good profession before many witnesses." <RH, June 21, 1892 par. 8>

June 28, 1892 Gospel Hearers. - No. 5.

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Good-Ground Hearers.

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By Mrs. E. G. White.
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"But other fell into good ground, and brought forth fruit, some a hundred-fold, some sixty-fold, some thirty-fold."
"But he that received seed into the good ground is he that heareth the word, and understandeth it; which also beareth

fruit, and bringeth forth, some a hundred-fold, some sixty, some thirty." "But that on the good ground are they, which in an honest and good heart, having heard the word, keep it, and bring forth fruit with patience." <RH, June 28, 1892 par. 1>

What an encouragement it is that the sower is not always to meet with disappointment. The seed is sometimes received into honest hearts. The hearer comprehends the truth, and does not resist the Holy Spirit or refuse to receive the impression of truth upon his heart. He feels he must be true to God, and true to himself. He receives the truth into the heart, and it accomplishes its transforming work upon the character. He is not able to change his own heart, but the Holy Spirit, through his obedience to the truth, sanctifies the soul. <RH, June 28, 1892 par. 2>

The good heart does not mean a heart without sin; for the gospel is to be preached to the lost. Jesus says, "I came not to call the righteous, but sinners to repentance." The convicted sinner sees himself a transgressor in the great moral mirror, God's holy law. He looks upon the Saviour, upon the cross of Calvary, and asks why this great sacrifice was made; and the cross points to the holy law of God, which has been transgressed. It was to save the transgressor from ruin that he who was co-equal with God, offered up his life on Calvary. "God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." The law has no power to pardon the evil-doer; but Jesus has taken the sins of the transgressor upon himself, and as a sinner exercises faith in him as his sacrifice, Christ imputes his own righteousness to the guilty one. There has been but one way of salvation since the days of Adam. "There is none other name under heaven given among men, whereby we must be saved." We have no reason to fear while we are looking to Jesus, believing that he is able to save all who come unto him. <RH, June 28, 1892 par. 3>

As the result of active faith in Christ, we are brought into the moral warfare with the world, the flesh, and the Devil. If we undertake this warfare in our own wisdom, our human ability, we shall certainly be overcome; but if we exercise living faith in Jesus, and practice godliness, we shall understand what it means to be sanctified through the truth, and we shall not be overcome in the conflict, for heavenly angels encamp around about us. Christ is the Captain of our salvation. He it is who strengthens his followers for the moral conflict which they are pledged to undertake. <RH, June 28, 1892 par. 4>

But if the love of the world, if self-esteem, or any defiling thoughts or actions, obtain the victory over us, then shall we lose confidence in Jesus, or in ourselves? Is it because Jesus failed us, and did not supply us with his grace?--No; it is because we did not do what the Lord has told us to do, Watch unto prayer; "Pray always;" Pray without ceasing." How can your soul be in health, when you shut yourself away from prayer, and have no connection with Christ, the source of all spiritual light and life and power? We must have a constant connection with Christ; for he is our sustenance. He is that bread which came down from heaven. Then let us be doers of his word, and we shall have spiritual life and power. We must place ourselves often before God as suppliants, because prayer brings the soul into immediate contact with God through Jesus Christ. He is the Way, the Truth, and the Life. If a Christian fails, it is because he does not obey the orders of his Captain. He is off guard; he is not Christ-like. It will work disaster to the soul to neglect prayer; for you will be led to yield carelessly to temptation. But if you do yield, do not therefore cast away your confidence in God; lose confidence in yourself, and press closer to the side of Christ. <RH, June 28, 1892 par. 5>

Christ is not to be charged with the results of the negligence and indecision of man. He who gave his life to save fallen man, appreciates the value of the soul. He will never fail of doing his part, nor become discouraged. He will never leave the erring one, tempted and tried in the conflict. "My grace is sufficient for thee." "God is faithful, who will not suffer you to be tempted above that ye are able." "He weighs and measures every trial before he permits it to come." <RH, June 28, 1892 par. 6>

God can never be charged as unjust because he does not send assistance to men; but on the part of the one assailed by temptation there is a negligence to appropriate the freely offered aid. If they had trusted Christ, he would have proved an all-sufficient Saviour, and it is through conflict that the spiritual life is strengthened. We are not left alone, but we are to seek help where it will surely be found. <RH, June 28, 1892 par. 7>

The opposition we meet may prove a benefit to us in many ways. If it is well borne, it will develop virtues which would never have appeared if the Christian had nothing to endure. And faith, patience, forbearance, heavenly mindedness, trust in Providence, and genuine sympathy with the erring, are the results of trial well borne. These are the graces of the Spirit, which bud, blossom, and bear fruit amid trials and adversity. Meekness, humility, and love always grow on the Christian tree. If the word is received into good and honest hearts, the obdurate soul will be subdued, and faith, grasping the promises, and relying upon Jesus, will prove triumphant. "This is the victory that overcometh the world, even our faith." <RH, June 28, 1892 par. 8>

He who opens the Scriptures, and feeds upon the heavenly manna, becomes a partaker of the divine nature. He has no life or experience apart from Christ. He hears the voice of God speaking from heaven, "This is my beloved Son, in whom I am well pleased." That voice is assurance to him that he is accepted in the Beloved. And he knows that in character he must be like him with whom God is well pleased. God has fully accepted Christ as our substitute, our

surety; then let every one who names the name of Christ depart from all iniquity, and be one with Christ in character, that Jesus may not be ashamed to call us brethren. He in whom we trust has proved himself a present help in every time of need; and as we dwell with him, we grow more and more into his image. "We all, with open face beholding as in a glass the glory of the Lord, are changed into the same image, from glory to glory [which means from character to character], even as by the Spirit of the Lord." "For God who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ." <RH, June 28, 1892 par. 9>

If we bear much fruit to the glory of God, our souls must be absorbed in meditating upon the glorious truths of the word of God. "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, June 28, 1892 par. 10>

July 5, 1892 The Privilege of the Follower of Christ.

[Sermon at north Fitzroy, Victoria, Australia, Jan. 2, 1892.]

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By Mrs. E. G. White.
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Text.--"For this cause I bow my knees unto the Father of our Lord Jesus Christ, of whom the whole family in heaven and earth is named, that he would grant you, according to the riches of his glory, to be strengthened with might by his Spirit in the inner man; that Christ may dwell in your hearts by faith; that ye, being rooted and grounded in love, may be able to comprehend with all saints what is the breadth, and length, and depth, and height; and to know the love of Christ, which passeth knowledge, that ye might be filled with all the fullness of God. Now unto Him that is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us, unto him be glory in the church by Christ Jesus throughout all ages, world without end." Eph. 3: 14-21. <RH, July 5, 1892 par. 1>

From this scripture we are to understand what is the privilege of every follower of Christ. Our standard has been too low; our expectations have been too limited. We must make our aims higher than we have made them in the past; for it is possible for us to be filled with all the fullness of God, to have Christ abiding in our hearts by faith. Christ has died for us, and we are not to think that we are of no value before the Lord; for the cross of Calvary reveals the fact that we are valued by the infinite sufferings of the Son of God. As we have been purchased by the blood of Christ, should we not search the word of God that we may know what are our privileges, and by faith lay hold of unseen realities? We should understand our relation to God and his relation to us. The Lord declares that if we will come out and be separate, and touch not the unclean, he will receive us, and be a father unto us, and we shall be his sons and his daughters. Again and again Paul addresses the people of God as "dear children," as "obedient children." This is the test of our relation to God: Do we render obedience to him? Do we manifest his Spirit in our lives? Can we perceive the difference between the sacred and the common? Our religion is to be carried into our home, into our business, into all the affairs of life. The heart is not to be so engaged in worldly matters that we cannot appreciate eternal things. <RH, July 5, 1892 par. 2>

Those who have a healthy experience in the Christian life, will be better fitted for their duties in business life, for their responsibilities in the home and in the church, than if they were but half-hearted followers of Christ. The Saviour has said: "Ye cannot serve God and mammon." We are to strive, to agonize, to enter in at the strait gate; for many shall seek to enter in, and shall not be able. It will take something more than mere seeking to enter in at the strait gate; for the gate to death is wide, and the road broad, and easy of access, and many there be that go in thereat. If we would enter in at the strait gate, we must be partakers of the sufferings of Christ. We must know what it is to practice self-denial, that we may come into sympathy with the Father and Son. Jesus said: "This is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent." <RH, July 5, 1892 par. 3>

As Jesus looked upon the world, he saw such misapprehension of the character of God, such darkness covering the earth, and gross darkness the people, that his heart was drawn out in compassion for mankind. "God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." Jesus came to plant the cross between heaven and earth, between divinity and humanity. There he offered himself to God as a lamb without blemish, a spotless sacrifice for the sins of men. What means it that the divine Victim hangs there in dying agony?--It means that not one jot or tittle of the law could be set aside to save the transgressor of law, for whom Christ became substitute and surety. Christ consented to become man's sacrifice on Calvary's cross, and in him divine justice and mercy met together, so that God could pardon the transgressor, and vindicate his justice, and uphold his throne in righteousness. <RH, July 5, 1892 par. 4>

It is by beholding Christ upon the cross of Calvary that the sinner is drawn to his Saviour; and as he realizes that Christ has died for him, his heart is melted into contrition and tenderness. He repents toward God because he has transgressed the divine law, and he has faith toward our Lord Jesus Christ as his substitute and surety. <RH, July 5, 1892 par. 5>

This is the work that is before every soul who has transgressed the law of God,--repentance toward God for breaking his commandments, which has caused the death of his Son, and faith toward him who imputeth his righteousness unto us. But there is a great misapprehension in regard to what is genuine faith. It is not a mere intellectual assent to truth, or a nominal acceptance of the fact that Christ has died for the salvation of men. Genuine faith works by love, and purifies the soul. There are some who declare that all we have to do is to believe in Jesus, and they think it makes no difference if we trample upon the divine precepts. These statements show that this class do not understand the fundamental principles of the plan of salvation. Genuine faith in Christ will not lead a man to transgress the law; for Christ is not a minister of sin. <RH, July 5, 1892 par. 6>

When the angel announced the birth of Christ to Mary, he said: "Thou shalt call his name Jesus, for he shall save his people from their sins." When John called the attention of his followers to Jesus, he exclaimed, "Behold the Lamb of God, which taketh away the sin of the world." <RH, July 5, 1892 par. 7>

The only definition the Bible gives of sin is that it is "the transgression of the law." While we are to repent toward God for the transgression of the law, we are not to look to the law for remission of sins, or for justification. Neither are we to imagine that repentance for past sin will be all-sufficient; for in order to be saved, we must have faith in our Lord Jesus Christ. When we accept Christ as our sacrifice, our substitute, our righteousness, then we behold the Father in a different light from that in which too many have regarded him in the past. We have blamed the Father for our sufferings. In ignorance and blindness to his infinite love, our hearts have been full of murmuring toward him; for the enemy had cast his shadow athwart our pathway, and clothed God with his own satanic character. But Christ came to reveal the Father, to roll back the shadow that Satan had cast over humanity, that men might behold God clothed in the divine attributes of his nature. <RH, July 5, 1892 par. 8>

Our Saviour does not promise that those who follow him shall have no difficulties. Satan will continually seek to misrepresent God to every mind. The apostle says, "Put on the whole armor of God, that ye may be able to stand against the wiles of the Devil. 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." Satan would make the Christian warfare as hard as possible for every one who is determined to follow Christ; for it is his purpose to fasten every soul in deception. <RH, July 5, 1892 par. 9>

Christ came to our world because he saw that it was impossible for man to overcome in his own behalf. He came to be the head of the church, to give his own life, that man might have everlasting life. He withstood all the temptations and devices of the enemy, and step by step passed over the ground where Adam fell, and redeemed his disgraceful failure. He was tempted in all points like as we are, yet without sin. Satan was on his track at every step, and in the wilderness he assailed him with the three leading temptations with which man is overcome,--appetite, presumption, and ambition. All over the world we see how appetite has controlled the reason, and beclouded the perceptions of men, and has taken the foundation from the character. Through the indulgence of appetite, men have come to a position where it is impossible for them to discern the light of God. The world is full of the wrecks of humanity because of indulgence of appetite. After Jesus had endured a fast of forty days, the tempter came to him, and said: "If thou be the Son of God, command this stone that it be made bread. And Jesus answered him, saying, It is written, That men shall not live by bread alone, but by every word of God." <RH, July 5, 1892 par. 10>

We are not to be presumptuous, and place ourselves in the way of temptation, trusting that God will deliver us from the power of the enemy. When the tempter came to Christ to lead him to presumption, he came quoting the Scripture. "And he brought him to Jerusalem, and set him on a pinnacle of the temple, and said unto him, If thou be the Son of God, cast thyself down from hence: for it is written, He shall give his angels charge over thee, to keep thee: and in their hands they shall bear thee up, lest at any time thou dash thy foot against a stone. And Jesus answering said unto him, It is said, Thou shalt not tempt the Lord thy God." If we are in the path of duty, if we are in the place where the angels of God can have charge over us, we may expect to be kept in all our ways; for God will be our helper; but if we rush into danger, following our own feeble judgment, and led by our own desires, we shall get into sorrow and difficulty. If we persist in presumption, we cannot expect that God will deliver us; for we are not following in the footsteps of Jesus. We must follow our Lord, just as trained soldiers follow their leader. <RH, July 5, 1892 par. 11>

When Satan failed to induce Christ to act presumptuously, he took him to a high eminence, and "showed unto him all the kingdoms of the world in a moment of time. And the Devil said unto him, All this power will I give thee, and the glory of them; for that is delivered unto me; and to whomsoever I will, I give it. If thou therefore wilt worship me, all

shall be thine." Satan had come to Christ, saying, "If thou be the Son of God, command this stone that it be made bread," and now Jesus gave him evidence of his divinity. He rebuked the enemy. Divinity flashed through humanity, and Jesus said: "Get thee behind me, Satan: for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve." Are we doing this? Are we worshiping the Lord in spirit and in truth? Everything is to be held in subordination to the service of God. The temptation is presented to us from every side to serve ourselves, to serve the world, to serve Satan; but we are to overcome as Christ also overcame. <RH, July 5, 1892 par. 12>

July 12, 1892 The Privilege of the Follower of Christ.

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By Mrs. E. G. White.

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(Continued.)
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"And the Devil, taking him up into a high mountain, showed unto him all the kingdoms of the world in a moment of time. And the Devil said unto him, All this power will I give thee, and the glory of them: for that is delivered unto me; and to whomsoever I will, I give it. If thou therefore wilt worship me, all shall be thine." How many are listening to this temptation today! How many are ambitious, desirous of honor and power, that they may be exalted in the eyes of the world! How many are aspiring to be something great and high, ever reaching forward, restless and unreconciled to their lot, while neglecting the very things which God has given them to do! They do not see the importance of making their home a happy one. They do not see the necessity of performing those things that will make their lives efficient for good. They neglect what they call "the little things;" for they do not realize that there is nothing unimportant or insignificant. God calls upon men to be faithful in little things. There is no excuse for unfaithfulness. We should be true to principle in carrying forward the work God has put into our hands. <RH, July 12, 1892 par. 1>

I want to tell the children how they may be faithful as Christ would have them to be. They can have his approving smile by being obedient and respectful to father and mother. Children, you are under the eye of Christ, and he is watching you to see if in the future he can intrust to you sacred responsibilities. Do not be satisfied to do superficial work, or to work as an eye-servant, simply busying yourself because some one is watching you; work as a servant of God, and be faithful wherever you are, when God alone knows what you are doing. <RH, July 12, 1892 par. 2>

Parents, your first work for your children should be to teach them that God will not accept superficial work. Teach them concerning the great sacrifice that Jesus has made in their behalf, in order that they might be happy in the mansions which he has gone to prepare for those who love him. Satan is at work to ruin our youth in every institution that we have, by leading them to do superficial work. O that we all might understand that we cannot afford to do surface work; for it will entail upon us loss in this life and in that which is to come. Paul instructed Timothy in that in which all our youth should be instructed. He said: "Study to show thyself approved unto God, a workman that needeth not to be ashamed." "Thou therefore, my son, be strong in the grace that is in Christ Jesus. And the things that thou hast heard of me among many witnesses, the same commit thou to faithful men, who shall be able to teach others also. Thou therefore endure hardness, as a good soldier of Jesus Christ." <RH, July 12, 1892 par. 3>

We should seek to have others understand all that we understand, and not be envious when others excel us, but rather rejoice that the best of talent can be brought into the service of God. Your first duty is to yield your powers to God, that he may use you in his service, but you are not to yield to the temptations of the evil one, and aspire for high position, and the honor of the world. <RH, July 12, 1892 par. 4>

The work of overcoming is in our hands, but we are not to overcome in our own name or strength; for of ourselves we cannot keep the commandments of God. The Spirit of God must help our infirmities. Christ has become our sacrifice and surety. He has become sin for us, that we might become the righteousness of God in him. Through faith in his name, he imputes unto us his righteousness, and it becomes a living principle in our life. The apostle shows unto us what is the privilege of the Christian. He says, "I bow my knees unto the Father of our Lord Jesus Christ . . . that he would grant you, according to the riches of his glory, to be strengthened with might by his Spirit in the inner man; that Christ may dwell in your hearts by faith; that ye, being rooted and grounded in love, may be able to comprehend with all saints what is the breadth, and length, and depth, and height; and to know the love of Christ, which passeth knowledge, that ye might be filled with all the fullness of God." Christ imputes to us his sinless character, and presents us to the Father in his own purity. There are many who think that it is impossible to escape from the power of sin, but the promise is that we may be filled with all the fullness of God. We aim too low. The mark is much higher. Our minds

need expansion, that we may comprehend the significance of the provision of God. We are to reflect the highest attributes of the character of God. We should be thankful of that we are not to be left to ourselves. The law of God is the exalted standard to which we are to attain through the imputed righteousness of Christ. We are not to walk according to our own ideas, and present before others in our example a human standard which they will follow; but we are to follow in the footsteps of Christ, and make straight paths for our feet, lest the lame be turned out of the way. We are to keep the commandments and live. <RH, July 12, 1892 par. 5>

Jesus suffered the full penalty of sin. On Calvary's cross the weight of the sins of the world rested upon his soul. He received in his bosom the arrow of lost humanity. Have you followed him in the garden of Gethsemane? Have you seen the bloody sweat bedew the ground? Have you heard the anguished prayer he offered to heaven, "O my Father, if it be possible, let this cup pass from me: nevertheless, not as I will, but as thou wilt"? Three times was this petition offered to heaven, but the cup was not removed. The destiny of a lost world trembled in the balance, but Jesus decided to drink the bitter cup to the very dregs. <RH, July 12, 1892 par. 6>

During the Master's agony of soul, the disciples slept. Again and again he came to them, desiring even the sympathy that humanity could have given him, but he had to tread the winepress alone, and of the people there was none with him. When the bitter hour was over, he waked his followers and said: "Behold the hour is at hand, and the Son of man is betrayed into the hands of sinners. Rise, let us be going: behold, he is at hand that doth betray me. And while he yet spake, lo, Judas, one of the twelve, came, and with him a great multitude with swords and staves, from the chief priests and elders of the people." "Jesus therefore, knowing all things that should come upon him, went forth, and said unto them, Whom seek ye? They answered him, Jesus of Nazareth. Jesus saith unto them, I am he. And Judas also, which betrayed him, stood with them. As soon then as he had said unto them, I am he, they went backward, and fell to the ground." Divinity flashed through humanity, and the soldiers were powerless before him. Had he spoken the word, twelve legions of angels would have come to his defense, and delivered him from his foes, and every one of that cruel company would have been destroyed at his word. But no, he had come to save man, and at any cost he would carry out his purpose. He permitted them to take him and drag him away as they would have taken any common criminal. They brought him to the judgment-hall, and his disciples all forsook him and fled. Peter had declared, "Lord, I am ready to go with thee, both into prison, and to death." But now Peter followed afar off, and when he ventured into the hall, and a maid said: "This man was also with him," he denied him, saying, "Woman, I know him not. And after a little while another saw him, and said, Thou art also of them. And Peter said, Man, I am not. And about the space of one hour after another confidently affirmed, saying, Of a truth this fellow also was with him; for he is a Galilean." It was then that with cursing and swearing, Peter denied his Lord. How this cut to the heart of Jesus! There was the Man of sorrows, surrounded by his enemies, accused by false witnesses, buffeted and insulted by the mob, but the denial of Peter cut deeper than all the mockings of his foes. <RH, July 12, 1892 par. 7>

To see how his disciple would sacrifice his integrity, and deny his Master, wounded the heart of Jesus. Then the Lord turned, and looked on Peter with a look of pitying compassion mingled with grief, and that look broke Peter's heart. He remembered what Jesus had said to him, that before the cock should crow he would deny him thrice, and he went out from the judgment-hall in shame and grief. He hurried to the garden of Gethsemane, and prostrated himself on the very spot where Jesus had prayed in agony, where the bloody sweat had bedewed the soil, and there he wept bitterly. Jesus saw the anguish of his heart, and forgave Peter for his sin. Thus it is whenever a sinner draws nigh to God in repentance and contrition of soul, Jesus draws nigh to him; for when a soul repents, it is an evidence that Jesus is drawing him to himself. <RH, July 12, 1892 par. 8>

It was in man's behalf that Jesus suffered, taking the steps of humiliation from the throne of glory to the cross of shame. When Jesus was brought before the Roman ruler, Pilate examined him, and said: "I find in him no fault at all." And he would have released him, but he feared for his life. The follower of Christ must reach a point where he would rather sacrifice his life than betray the cause of Christ. Jesus said: "If any man will come after me, let him deny himself, and take up his cross, and follow me. For whosoever will save his life shall lose it: and whosoever will lose his life for my sake shall find it." Satan and his angels are at work influencing the children of disobedience to bring about a state of affairs which will place the follower of Christ in positions of peril, where his fidelity will be tested to the utmost. <RH, July 12, 1892 par. 9>

Although Pilate pronounced Jesus innocent, he scourged him and sent him to Herod. Jesus was mocked and insulted, robed in purple, and crowned with thorns, and the soldiers bowed to him in mock homage, and said: "Hail, King of the Jews!" O, what a spectacle for the universe to behold! O what a scene for those who kept the commandments of God! And yet it was necessary that Satan should manifest his enmity toward the Son of God, in order that the real character of the evil one might be understood, and that he might be uprooted from the affection of men and angels. When Jesus died on Calvary, men and angels beheld the malignity of Satan, and the love of God for a fallen world. On this atom of a world the great controversy between Christ and Satan is waged, but Christ is conqueror. In his name and through his

strength, his followers obtain the victory.

(Concluded next week.) <RH, July 12, 1892 par. 10>

July 19, 1892 The Privilege of the Follower of Christ.

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By Mrs. E. G. White.
(Concluded.)
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Christ is our example. In his life on earth he withstood the temptations of the enemy; for he was in all points tempted like as we are, yet without sin. No man will ever be called upon to endure what Jesus had to endure. No man will ever have occasion to cry out, "My God, my God, why hast thou forsaken me?" Jesus endured the hiding of his Father's face, that God might never have to forsake the children of earth, unless they deliberately turned from him. In the light of the cross of Calvary, I ask you if you cannot see why the transgressor cannot escape the penalty of the broken law. Death is the wages of sin, and the law cannot be changed in the least to make a way of escape for its transgressor. The anguish of Christ on Calvary's cross speaks louder than any argument that can be presented, to prove the immutability of the law. But Jesus bore the penalty of the law, and tasted death for every man. But the tomb could not hold him. Three days after his crucifixion, the mighty angels of heaven parted the darkness from their track, and rolled the stone from the sepulcher. The seal of the government was broken, and the Roman guards placed there to keep the tomb from all disturbance, lest the disciples might come and steal away the body of Jesus, fell to the earth as dead. The angel of the Lord appeared, whose countenance was like lightning, and his raiment white as snow, and for fear of him, the keepers did quake, and became as dead men. Christ came forth from the tomb a mighty conqueror over death and the grave, and he ascended up on high, there to intercede for us as a merciful and faithful high priest, who is touched with the feeling of our infirmities. <RH, July 19, 1892 par. 1>

We are not to enter heaven without trial. Jesus has told us that we must strive, agonize, to enter in at the strait gate. We are to wage a continual warfare against principalities and powers, and spiritual wickedness in high places, against the ruler of the darkness of this world. But Jesus knows the plan of the battle, and he comforts us with the assurance that he is at our right hand, that we shall not be moved. He says, "Lo, I am with you always, even unto the end of the world." The angels of God are all about us. "Are they not all ministering spirits, sent forth to minister to those who shall be heirs of salvation?" <RH, July 19, 1892 par. 2>

Christ is the ladder that Jacob saw, on which descended and ascended the angels of God, while the glory of God illuminated every round of the ladder from the highest heaven to the earth. Christ spanned the gulf that separated man from God, and earth from heaven, and he is working continually in our behalf, and individually we are to co-operate with him and with the heavenly intelligences. But Christ can do nothing for us without our co-operation, and we can do nothing without him. Satan and his angels are at war with us, and they will be at war with us to the end of the world, and Jesus has told us, "Without me ye can do nothing." This is the lesson that Christ has been teaching his children through all ages, and in every generation. When Joshua went forth in the morning before the taking of Jericho, there appeared before him a warrior fully equipped for battle. And Joshua asked, "Art thou for us, or for our adversaries?" and he answered, "As Captain of the host of the Lord am I now come." If the eyes of Joshua had been opened as were the eyes of the servant of Elisha at Dothan, and he could have endured the sight, he would have seen the angels of the Lord encamped about the children of Israel; for the trained army of heaven had come to fight for the people of God, and the Captain of the Lord's hosts was there to command. When Jericho fell, no human hand touched the walls of the city, for the angels of the Lord overthrew the fortifications, and entered the fortress of the enemy. It was not Israel, but the Captain of the Lord's host that took Jericho. But Israel had their part to act to show their faith in the Captain of their salvation. <RH, July 19, 1892 par. 3>

Battles are to be fought every day. A great warfare is going on over every soul, between the prince of darkness and the Prince of life. There is a great battle to be fought, that the inhabitants of the world may be warned of the great day of the Lord, that the strongholds of the enemy may be entered, and that all who love the Lord may be gathered under the blood-stained banner of Prince Emmanuel, but you are not to do the main fighting here. As God's agents you are to yield yourselves to him, that he may plan and direct and fight the battle for you, with your co-operation. The Prince of life is at the head of his work. He is to be with you in your daily battle with self, that you may be true to principle; that passion, when warring for the mastery, may be subdued by the grace of Christ; that you come off more than conqueror through Him that hath loved us. Jesus has been over the ground. He knows the power of every temptation. He knows just how to meet every emergency, and how to guide you through every path of danger. Then why not trust him? Why not commit the keeping of your soul unto God, as unto a faithful Creator? <RH, July 19, 1892 par. 4>

Do not think that you can be careless and reckless, and neglect so great salvation, and not suffer loss, eternal loss. It took the life-blood of the Son of the infinite God to make a way of escape for the sinner, and can God save you in your sins? Christ came to save you from your sins. In view of the sufferings of the Son of God, what will be the result of the neglect of so great salvation? The Father gave all heaven to man in that one gift. He has made it manifest that he has done all that is possible to do, all that a God can do, that you might be saved, that you might have an inheritance with the saints in light. Election is just what the Bible has described it to be. "Whosoever will, let him take of the water of life freely." "Believe on the Lord Jesus Christ, and thou shalt be saved." If you will but yield your own way, and surrender yourself to Christ, how pitiful will he be to you. Read the parable of the prodigal son, if you would see the mercy of God toward the repenting sinner. Like the prodigal son, the sinner has taken God's good gifts, and has wasted them on the gratification of self, used them for the indulgence in sin. When the sinner awakes to his true condition, he sees that he has spent his all for that which is worthless, and that he is lost and undone. He says, "I will arise and go to my father." I will tell him how unworthy I am, how I am no more worthy to be called his son. I will ask him to make me as one of his hired servants. The prodigal did just as he said he would. He went to his father just as he was; for he could do no other way. His garments were in rags and tatters, but his father did not turn from him. While he was still a great way off, the father sees him, and goes to meet him. Before his repenting child can utter a word of confession, the father has forgiven him. He embraces him, he weeps upon his neck. Does he think of carrying out his son's request as he sobs out his repentant story?--No, he takes him to his home. He puts upon him the best robe. He puts a ring upon his finger, and makes a feast, and calls in the neighbors to rejoice with him; for he says, "This my son was dead and is alive again; he was lost and is found." <RH, July 19, 1892 par. 5>

This is the way that God deals with the sinner. O, I would that we had hearts of flesh to feel for those who know nothing of the pardoning love of God! O that we were baptized with the Holy Spirit, that we might know how to work for the Master! How many come before the congregation and offer up long, tedious prayers that weary the people, and do not bring the blessing of God upon them. Keep your long prayers for the closet; and when you come to the meeting, present your request before God in a simple, direct way. Let your words be the expression of the need of the hour; for God has said: "Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you." <RH, July 19, 1892 par. 6>

We want the light of the glory of God to shine upon us. Paul says, "For this cause I bow my knees unto the Father of our Lord Jesus Christ." It is the 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." "Of whom the whole family in heaven and earth is named." The family is named after the Father. Those who enter the heavenly mansions will have the name of the Father and the name of the city of God written in their foreheads. They will bear the divine superscription, and be partakers of the divine nature, having escaped the corruptions that are in the world through lust. <RH, July 19, 1892 par. 7>

"That he would grant you, according to the riches of his glory, to be strengthened with might by his Spirit in the inner man." Why is it that so many who profess to have faith in Christ, have no strength to stand against the temptations of the enemy?--It is because they are not strengthened with might by the Spirit in the inner man. The apostle prays "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." If we had this experience, we should know something of the cross of Calvary. We should know what it means to be a partaker with Christ in his sufferings. The love of Christ would constrain you, and though you would not be able to explain how the love of Christ warmed your heart, you would manifest his love in fervent devotion to his cause. The love of Christ passeth knowledge; human language cannot express its depth. It is the privilege of the children of God to be filled with all the fullness of God. "Now unto Him that is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us, unto him be glory in the church by Christ Jesus throughout all ages, world without end." <RH, July 19, 1892 par. 8>

From this scripture we are to understand what is the privilege of every follower of Christ. Our standard has been too low, and may the Lord help us that we may come as we are, and learn of his righteousness, that through his power we may be enabled to keep the commandments of God. As you seek to come to Jesus, Satan will point to your filthy garments that have been defiled with sin, and tell you that you are a sinner and unworthy of the favor of God. You will have to acknowledge that you have transgressed the law of God. You will have to say, "I know that I am a sinner, but I repent of my sins. I come to Christ because he has said: 'I came not to call the righteous, but sinners to repentance.' I came because he has said: 'Come unto me, *all* ye that labor.'" Do you want anything broader than that? "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." <RH, July 19, 1892 par. 9>

When Satan assails you with doubt and temptation, point him to Calvary; for he cannot stand before the weighty argument of the cross. Take the yoke of Jesus, and learn of him; for he is meek and lowly of heart. Temptations and

trials will come upon the Christian; but you need not be discouraged and lose your faith. 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: 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, July 19, 1892 par. 10>

We cannot provide a robe of righteousness for ourselves, for the prophet says, "All our righteousnesses are as filthy rags." There is nothing in us from which we can clothe the soul so that its nakedness shall not appear. We are to receive the robe of righteousness woven in the loom of heaven, even the spotless robe of Christ's righteousness. We are to say, "He died for me." He bore my soul's disgrace, that in his name I might be an overcomer, and be exalted to his throne. Tell of his power, sing of his matchless love. In every trial he will be near you, and will give grace and power according to your need. <RH, July 19, 1892 par. 11>

We are to be co-laborers with Christ, and we are to be continually working to extend the knowledge of the gospel. We are to be liberal with our means, that the cause of the Master may be advanced. We should seek to economize, that we may extend the message of truth, and send the tidings to those who know not God, and are without hope in the world, that they may be turned from error and iniquity unto truth and righteousness. O, let us seek to be co-laborers with the Master. There are souls all through Australia and the islands of the sea, who in the sight of God are just as precious as are your souls, and if they had an opportunity, they would accept the light as readily as you have accepted it. <RH, July 19, 1892 par. 12>

O, may the love of God inspire our hearts! Let the Holy Spirit enkindle in our hearts a flame of sacred devotion, that we may go forth to work in the vineyard of the Lord. Then we shall wear the victor's crown. Then we shall see him as he is, and hear at last the benediction, "Well done, thou good and faithful servant: . . . enter thou into the joy of thy Lord." <RH, July 19, 1892 par. 13>

July 26, 1892 Search the Scriptures.

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By Mrs. E. G. White.
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Christ has said: "Search the Scriptures; for in them ye think ye have eternal life; and they are they which testify of me." The duty of searching the Scriptures is enjoined upon every son and daughter of Adam. Jesus says, "And they are they which testify of me." The Father was revealed in the Son, and in studying Christ we shall learn of the Father. Then let us come to search the word of God with softened, subdued hearts, and read the testimony concerning our Lord and Master. Shall we not with intense interest seek to catch his spirit, copy his example, and breathe in the atmosphere of his presence, which is light and love? How eagerly should we study every lesson that fell from his divine lips! How we should cherish his instruction! How ardently we should seek to imitate his character and life, and press on to know more and more of the heavenly truths he taught. If we would but practice the truths he has given, we should perfect an experience that would be of the highest value to us, and to the world. <RH, July 26, 1892 par. 1>

Jesus presented new views of truth to his disciples, and how much deeper was the meaning of his utterances than the meaning of any lesson ever taught by human lips! "God was manifest in the flesh, justified in the Spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory." <RH, July 26, 1892 par. 2>

How shall we search the Scriptures? Shall we drive our stakes of doctrine one after another, and then try to make all Scripture meet our established opinions, or shall we take our ideas and views to the Scriptures, and measure our theories on every side by the Scriptures of truth? Many who read and even teach the Bible, do not comprehend the precious truth they are teaching or studying. Men entertain errors, when the truth is clearly marked out, and if they would but bring their doctrines to the word of God, and not read the word of God in the light of their doctrines, to prove their ideas right, they would not walk in darkness and blindness, or cherish error. Many give the words of Scripture a meaning that suits their own opinions, and they mislead themselves and deceive others by their misinterpretations of God's word. As we take up the study of God's word, we should do so with humble hearts. All selfishness, all love of originality, should be laid aside. Long-cherished opinions must not be regarded as infallible. It was the unwillingness of the Jews to give up their long established traditions that proved their ruin. They were determined not to see any flaw in their own opinions or in their expositions of the Scriptures; but however long men may have entertained certain views, if they are not clearly sustained by the written word, they should be discarded. <RH, July 26, 1892 par. 3>

Those who sincerely desire truth will not be reluctant to lay open their positions for investigation and criticism, and will not be annoyed if their opinions and ideas are crossed. This was the spirit cherished among us forty years ago. We

would come together burdened in soul, praying that we might be one in faith and doctrine; for we knew that Christ is not divided. One point at a time was made the subject of investigation. Solemnity characterized these councils of investigation. The Scriptures were opened with a sense of awe. Often we fasted, that we might be better fitted to understand the truth. After earnest prayer, if any point was not understood, it was discussed, and each one expressed his opinion freely; then we would again bow in prayer, and earnest supplications went up to heaven that God would help us to see eye to eye, that we might be one, as Christ and the Father are one. Many tears were shed. If one brother rebuked another for his dullness of comprehension in not understanding a passage as he understood it, the one rebuked would afterward take his brother by the hand, and say, "Let us not grieve the Holy Spirit of God. Jesus is with us; let us keep a humble and teachable spirit;" and the brother addressed would say, "Forgive me, brother, I have done you an injustice." Then we would bow down in another season of prayer. We spent many hours in this way. We did not generally study together more than four hours at a time, yet sometimes the entire night was spent in solemn investigation of the Scriptures, that we might understand the truth for our time. On some occasions the Spirit of God would come upon me, and difficult portions were made clear through God's appointed way, and then there was perfect harmony. We were all of one mind and one Spirit. <RH, July 26, 1892 par. 4>

We sought most earnestly that the Scriptures should not be wrested to suit any man's opinions. We tried to make our differences as slight as possible by not dwelling on points that were of minor importance, upon which there were varying opinions. But the burden of every soul was to bring about a condition among the brethren which would answer the prayer of Christ that his disciples might be one as he and the Father are one. Sometimes one or two of the brethren would stubbornly set themselves against the view presented, and would act out the natural feelings of the heart; but when this disposition appeared, we suspended our investigations and adjourned our meeting, that each one might have an opportunity to go to God in prayer, and without conversation with others, study the point of difference, asking light from heaven. With expressions of friendliness we parted, to meet again as soon as possible for further investigation. At times the power of God came upon us in a marked manner, and when clear light revealed the points of truth, we would weep and rejoice together. We loved Jesus; we loved one another. <RH, July 26, 1892 par. 5>

In those days God wrought for us, and the truth was precious to our souls. It is necessary that our unity today be of a character that will bear the test of trial. We are in the school of the Master here, that we may be trained for the school above. We must learn to bear disappointment in a Christ-like manner, and the lesson taught by this will be of great importance to us. <RH, July 26, 1892 par. 6>

We have many lessons to learn, and many, many to unlearn. God and heaven alone are infallible. Those who think that they will never have to give up a cherished view, never have occasion to change an opinion, will be disappointed. As long as we hold to our own ideas and opinions with determined persistency, we cannot have the unity for which Christ prayed. <RH, July 26, 1892 par. 7>

Could those who are self-sufficient see how the universe of God regards them; could they see themselves as God sees them; they would behold such weakness, such manifest want of wisdom, that they would cry to the Lord to be their righteousness; they would want to hide from his sight. The apostle says, "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." When our schemes and our plans have been broken; when men who have depended upon our judgment conclude the Lord would lead them to act and judge for themselves, we should not feel like censuring, and like exercising arbitrary authority to compel them to receive our ideas. Those who are placed in authority should constantly cultivate self-control. I am thankful that God is a wise ruler, and every one who is a true disciple of Christ will be humble, lift his cross, and meekly follow where the self-denying, self-sacrificing Jesus leads the way. Disappointment may prove to be the greatest of blessings to us. We must learn that others have rights as well as we have, and when any of our brethren receive new light upon the Scriptures, he should frankly explain his position, and every minister should search the Scriptures with the spirit of candor to see if the points presented on a new subject can be substantiated by the inspired word. "The servant of the Lord must not strive; but be gentle unto all men, apt to teach, patient; in meekness instructing those that oppose themselves; if God peradventure will give them repentance to the acknowledging of the truth." Every soul must look to God with contrition and humility, that God may guide and lead and bless. We must not trust to others to search the Scriptures for us. Some of our leading brethren have frequently taken positions on the wrong side, and if God would send a message and wait for these older brethren to open the way for its advance, it would never reach the people. These brethren will be found in this position until they become partakers of the divine nature to a greater extent than ever they have been in the past. There is sadness in heaven over the spiritual blindness of many of our brethren. Our younger ministers who fill less important positions must make decided efforts to come to the light, to sink the shaft deeper and still deeper into the mine of truth. <RH, July 26, 1892 par. 8>

The rebuke of the Lord will be upon those who would be guardians of the doctrine, who would bar the way that

greater light shall not come to the people. A great work is to be done, and God sees that our leading men have need of greater light, that they may unite with the messengers whom he shall send harmoniously to accomplish the work that he designs they should. The Lord has raised up messengers and endued them with his Spirit, and has said, "Cry aloud, spare not, lift up thy voice like a trumpet, and show my people their transgression, and the house of Jacob their sins." Let no one run the risk of interposing himself between the people and the message of heaven. The message of God will come to the people; and if there were no voice among men to give it, the very stones would cry out. I call upon every minister to seek the Lord, to put away pride, to put away strife after supremacy, and humble the heart before God. It is the coldness of heart, the unbelief of those who ought to have faith, that keeps the churches in feebleness. <RH, July 26, 1892 par. 9>

I would rejoice with all my heart to see all who have been connected with the work, take their places to hold high the banner of Jesus, that when their work shall be done, they may say as did Paul, "I have fought a good fight, I have finished my course, I have kept the faith: henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day: and not to me only, but unto all them also that love his appearing." <RH, July 26, 1892 par. 10>

August 16, 1892 "Judge Not, That Ye Be Not Judged."

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By Mrs. E. G. White.
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"Judge not, that ye be not judged. For with what judgment ye judge, ye shall be judged: and with what measure ye mete, it shall be measured to you again. And why beholdest thou the mote that is in thy brother's eye, but considerest not the beam that is in thine own eye? Or how wilt thou say to thy brother, Let me pull out the mote out of thine eye, and, behold, a beam is in thine own eye." <RH, August 16, 1892 par. 1>

The lesson contained in these words is of solemn import, and it is to be carefully considered. The law of the divine government is that each one has the power of being the arbiter of his own destiny. What we do to others shall be done unto us again. Therefore we should be careful how we treat one another. We ever reap as we have sown, receiving back to ourselves what we have done to God and to our fellow-beings. In this life we are on probation, placed under test and trial to form characters for the future, immortal life. Through the provision of the grace of Christ, fallen man, debased and corrupted, may be transformed into the divine likeness. The lesson that Christ gave in the words we have quoted, was to counteract the influence of the former, erroneous teachings of the Jews. "Judge not, that ye be not judged." In these words Christ presented before them a lesson that was to be brought into daily life to brighten their hopes, and to encourage their confidence in the Lord. The question is asked, What does God require of us? As transgressors of the law, justice condemns us as hopelessly ruined; but through the mercy of Christ, through repentance of sin, man, the enemy of God, may be forgiven and transformed into the divine image. And since it has cost an infinite price to redeem us, how can we presume to condemn others? Jesus says, "Why beholdest thou the mote that is in thy brother's eye, but considerest not the beam that is in thine own eye?" In these words, Jesus has represented one who is filled with self-righteousness. He is swift to detect any seeming defect in others, but in comparison to his own errors and faults, the defect he presumed to criticise is represented as a mote compared with a beam. To such a one Jesus says, "Thou hypocrite, first cast out the beam out of thine own eye; and then shalt thou see clearly to cast out the mote out of thy brother's eye." <RH, August 16, 1892 par. 2>

In the days of Christ just such plain reproofs were given, and in this age we need the same straightforward reproof. When Christ came into the world, it was filled with criticism and condemnation of others, and Jesus revealed the sure result of such a course. The same results are manifest today. Those who have the greatest need to examine themselves whether they be in the faith, are most forward to pronounce sentence of evil against their brethren. Those who are accusers of the brethren are recipients of God's mercy and compassion, are every moment dependent upon his care and benevolence, and yet they are unmerciful to others, making it manifest that they have not allowed the truth to purify, refine, and sanctify them. Our characters are not to be weighed by smooth words and fair speeches manufactured for set times and occasions; but by the spirit and trend of the whole life. The unkind man, the critic, the one who is full of self-conceit, deceives his own soul, though claiming to be a clear discerner of the defects of others. He who has a disposition to find fault, to be suspicious, to surmise, think and speak evil, has so cultivated this attribute of the evil one that the good qualities of his brethren and sisters in the church do not arrest his attention. If he thinks he has discovered a flaw in the character, a mistake in the life, he is very officious to aim at the mote, when the very trait of character which he has overlooked in himself, which is developed in doing this unchristlike work, is, in comparison to what he

criticises, when weighed in the golden balances of heaven as a beam in proportion to a mote. <RH, August 16, 1892 par. 3>

Ungenerous, unchristian expressions of judgment, of criticism, of condemnation of others, if not repented of, will sink the soul in ruin. The piety of the man who thus condemns others, is measured by the hidden motives, the secret plans and plottings of evil against those with whom he is at enmity. The value of his conduct, the real influence of his life, is summed up as wanting by the Lord of heaven, who reads the secrets of every soul. That spoken in the ear, in the closet, will be proclaimed upon the housetop. No man can fully know the measure of the good or evil of his course of action, because the Lord holds in his own hands the consequences of our deeds. The Lord permits circumstances to arise that will bring into notice the good qualities of one who is suspected of wrong. The Lord will permit persons to pass through strait places, where the surroundings will work to develop the traits of character that are condemned by Christ. The evil work that evil workers intended to do will not bring about the results they had designed; for the Lord will manage the matter so that good will be brought out of evil. But no credit or reward will be given to him who purposed to do harm to the purchase of the blood of Christ, even though good resulted from his plottings of evil. The Lord set counter-agencies to work to preserve his people from being deceived and injured. <RH, August 16, 1892 par. 4>

Unless the truth sanctifies the soul, hereditary and cultivated traits of character will develop, and we shall be seeking for spots and blemishes in others; but our measuring and judgment will correspond to our own prejudices, to our human likes and dislikes. In dealing with brethren that reveal a hard, critical, accusing spirit, we should manifest the Spirit of Christ, that they may behold and become changed. Without a connection with God, self and self-uplifting will appear. Day by day, hour by hour, we must weave heavenly principles into our life, praying God that he will bestow his Holy Spirit upon us; for it is the Holy Spirit alone that can purify the affections, and uproot the tares that naturally grow in the heart. The love of God must abide in the soul, or man will fail to mete out to his fellowman that which God has meted out to him through his great love for his fallen creatures. Without the heavenly endowment of the Spirit of truth, we shall not be able to do that for which we shall not be ashamed. When we are brought to account by the Lord, we shall receive the very same measure we have meted to others, and eat the fruit of our own doings. Many work with intense activity to bring to light disagreeable matters concerning others, when, if the same criticism were brought upon their words and conduct, their faults in contrast with their brother's would be as a beam in proportion to a mote. <RH, August 16, 1892 par. 5>

There is a great variety of ways of deceiving self; and one of the most ruinous ways to cripple our usefulness is to cultivate evil speaking and criticism of others. Those who have done this must be humble their hearts before God, and instead of denouncing others, must proclaim against themselves. <RH, August 16, 1892 par. 6>

The apostle says, "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." We fail to work out our own salvation with fear and trembling when we judge and condemn others; we manifest before the universe a spirit that will decide our destiny, and place us among the transgressors of God's law. We show our kinship with Satan, who was an accuser of the brethren. Through his deceptive power, he ever seeks to make error appear as truth, and you follow his example in magnifying the faults of your brethren, and by imagining that you see evil where none exists. <RH, August 16, 1892 par. 7>

The has Lord graciously given man a time of probation in which to perfect a character for eternal life; but those who are selfish, those who exalt self by seeking to abase another, making the most of every mote and defect in his character, prove that there is a beam in their own eye which unfits them for an entrance into the abode of life. The principles of divine goodness must dwell in the heart, in order that pure, generous, kindly thoughts and actions shall be manifested in the life. Everything like secret working, like deception, like anxiety to discover a mote in our brother's eye, like officious effort to remove the mote when a beam is in our own eye, is abhorrent to God. Until the accuser discovers the evil of his own heart, and feels sincere repentance for his sin, and makes confession of his wrong, he can have no clear vision to pull the mote out of his brother's eye. It is easy to deceive ourselves, but we cannot deceive God, to whose ears smooth words and fair speeches, which are only pretensions to piety, are as sounding brass or a tinkling cymbal. Unless the principles of heaven are in-wrought in the heart, all outward profession is pretension and deception. God measures every man's piety by the character of his motives. In the prayer of Christ for his disciples he utters these words: "They are not of the world, even as I am not of the world. 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. Neither pray I for these alone, but for them also which shall believe on me through their word; that they all may be one [not biting and devouring one another]; as thou, Father, art in me, and I thee, that they also may be one in us: that the world may believe that thou hast sent me. And the glory which thou gavest me I have given them; that they may be one, even as we are one: I in them, and thou in me, that they may be made perfect in one; and that the world may know that thou hast sent me, and hast loved them, as thou hast loved me." <RH, August 16, 1892 par. 8>

In these words the relation sustained toward God and toward one another is clearly defined. We are to be as one, and

this sacred unity must be contemplated and cherished in the church of God, each one seeking to bring about the fulfillment of the prayer of Christ. We should banish all thoughts of evil against our brethren. If we imagine we see wrong in our brother, let us not judge him; let us not go to work secretly to make the mote appear as large as possible before others, depreciating our brother by secret whisperings when he knows nothing of our suspicious and evil thoughts. How cruel it is to judge, condemn, and pass sentence upon your brother when he has not the slightest suspicion that you are not his friend. It was in this secret manner that Satan carried on his work in heaven, and now through human agencies who submit to his control, he carries on the same hypocritical course of action. <RH, August 16, 1892 par. 9>

If you think your brother or sister has made a mistake, go privately to the offender, "considering thyself, lest thou also be tempted," and in tenderness and sincerity talk with the one that you suspect. Christians are to carry out the instructions of Christ: "Moreover if thy brother shall trespass against thee, go and tell him his fault between thee and him alone: if he shall hear thee, thou hast gained thy brother." If you disregard the words of Christ, and walk in sparks of your own kindling, you will fail to work righteousness, and will come under the bewitching power of Satan. Let us reverently inquire, What does the Lord require of me in my relation to my brother? The plain words of instruction, the rules given to govern our conduct in the teachings of Christ, will confront us in the judgment, however much we may disregard them here. <RH, August 16, 1892 par. 10>

Every day we are passing up our accounts to heaven. The spirit, the words, the actions of our daily life, are freighted with terrible significance; for they make it manifest whether we are preparing to be members of the family of God or members of the host of evil, who will be destroyed with Satan the root, and his followers the branches. By the secret influences of his Holy Spirit, again and again the Lord comes to us and presents to us the things which pertain to our eternal welfare; we must act according to the dictates of the heavenly voice if we would be fitted for the life that measures with the life of God. We must respond to the love of God by reflecting his love to the world. <RH, August 16, 1892 par. 11>

August 23, 1892 Friendship With the World is Enmity With Christ.

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By Mrs. E. G. White.
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The reason why so little is accomplished to fulfill the words of the Lord's prayer. "Thy kingdom come, thy will be done in earth, as it is in heaven," is that many of those whose names swell the church list, have never been joined to Christ; but they have so mingled with the world that their lives and characters are fashioned after the world's standard. In place of pointing heavenward, they are as sign-boards directing to the world. They are not in union with Christ as is the branch to the vine, although Jesus says, "Without me ye can do nothing." <RH, August 23, 1892 par. 1>

Christ and the world are not in partnership. The apostle says, "Know ye not that the friendship of the world is enmity with God? Whosoever therefore will be a friend of the world is the enemy of God." "Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him." Conformity to the world will never be the means of converting the world to Christ. Christians must be entirely consecrated to God, if the church is to be efficient in its influence for good upon unbelievers. The slightest diversion from Christ is so much influence, power, and efficiency given to the enemy. The church was called into existence to counteract the influence of Satan; but as member after member of the church allows his ability and power to be diverted, one in one line and another in another line, connections are formed with the world, and the enemy of all righteousness triumphs. Almost imperceptibly the world's standard, the world's maxims and customs, are introduced into the church; and as these find room, the objectionable maxims and customs more boldly appear, and leaven the influence of the church; and Satan's devices are successful, just as he has designed they should be. In this way there is brought into the church a mixed company, a divided service. Many profess to love God, yet they are serving mammon, and bowing at worldly shrines. The world is brought into the church, but not through repentance, contrition, and conversion, but because church-members become wedded to the world; and this unholy union is the explanation of the weakness and inefficiency of the church. It is made manifest when church-members follow the maxims of the world, that spiritual discernment is gone. Where this union is preserved, contention, criticism, faultfinding, strife, and decided hatred one of another comes in among those who should be servants of Jesus Christ. <RH, August 23, 1892 par. 2>

Those who profess to be followers of Christ, should be living agencies, co-operating with heavenly intelligences; but by union with the world, the character of God's people becomes tarnished, and through amalgamation with the corrupt, the fine gold becomes dim. When worldly agencies are introduced into the church, it is evident that Satan is carrying

out his devices, working through those who profess to be followers of Christ, making them ready at any time to engage with him in disheartening and discouraging those who are faithful, who would stand wholly on the Lord's side. <RH, August 23, 1892 par. 3>

The church should be the almoner for God to the world, but instead of this, when there is a union with the world, the members of the church practice robbery toward God, withholding from his cause talents of means, ability, and influence. When the church should be diffusing light in every direction, it is in darkness. When the servants of Christ should be drinking largely from the waters of life in order to impart to the world the knowledge of the healing fountain, they are drinking from broken cisterns that can hold no water. Those who profess to love God should let their light so shine before men, that they may see their good works, and glorify the Father who is in heaven. <RH, August 23, 1892 par. 4>

The world needs missionaries, consecrated home missionaries, and no one will be registered in the books of heaven as a Christian, who has not a missionary spirit. But we can do nothing without sanctified energy. Just as soon as the missionary spirit is lost from the heart, and zeal for the cause of God begins to wane, the burden of our testimonies and plans is a cry for prudence and economy, and real backsliding begins in the missionary work. Instead of diminishing the work, let all the councils be conducted in such a manner that increased purpose may be manifested to carry forward the great work of warning the world, though it may cost self-denial and sacrifice. If every member of the church was constantly impressed with the thought, I am not my own, but have been bought with a price, each would feel that he is under the most sacred obligation to improve every ability given of God, to double his usefulness year by year, and have no excuse for spiritual negligence. Then there would be no lack of sympathy with the Master in the great work of saving souls. Who are there among us that with spiritual perception can discern the stirring conflict that is going on in the world between the forces of good and evil? Do you understand the nature of the great controversy between Christ, the Prince of life, and Satan, the prince of darkness? Does the conflict appear the same to you as it appears to the heavenly intelligences? O, if all who professed to be followers of Christ, were indeed living channels of light to the world, imbued by the Spirit of God, with hearts full to overflowing with the gospel message, with the very countenance beaming with devotion to God and love to man, what a work might be accomplished in a short time! The messengers of the truth would not speak with hesitation, with uncertainty, but with fearlessness and confidence. Their words, and the very tones of the voice would strike conviction to the hearts of the hearers. <RH, August 23, 1892 par. 5>

Brethren and sisters, God calls upon you to enter the new fields opening before you, calling for laborers. Will you hear? Beneath the cross of Calvary will you consecrate yourselves, and take up the work with vigor and enthusiasm? In the work of saving souls the zeal of Christ consumed him; and it is only by recognizing our responsibilities as laborers together with God, that we become followers of Christ. Shall we give up self, and lift the cross, that we may be endued with the Spirit of Christ and enjoy the triumph of victorious overcomers? <RH, August 23, 1892 par. 6>

If we would accomplish the great work before us, it is essential that we present to God fervent and effectual prayer; for it availeth much. The prayer needed at this time is the earnest, unbroken, continuous prayer, not fitful, uncertain prayers, wavering as the waves of the sea. If several should meet together with one accord, with hearts burdened for perishing souls, and should offer earnest, fervent prayers, they would prove effectual. Brethren, why not pray more in faith, in child-like simplicity, since our rightful place is at the very feet of God? There self is lost sight of, self is not exalted. There we acknowledge our entire dependence upon God, rendering the homage due unto his great name, which is expressed in the words of the Lord's prayer, "Hallowed be thy name." Act this sentiment out, act this truth, bring it into your practical life, and thus the soul will be drawn out after God, thus we shall be kept in active communion with the source of all grace and power. In all our councils, all our plans for the advancement of his cause, the upbuilding of his kingdom, God desires that we rely entirely upon his power, knowing that it is indispensable to success. How can we honor God, how can we vindicate his word, unless we are much in prayer, appealing to him to manifest his power in behalf of the perishing? <RH, August 23, 1892 par. 7>

The world is full of projects to attract the people of God from their service to heaven. Men who claim to believe the truth accept propositions to advance the truth according to worldly methods; but our hope is in God, and we are to make this plain by importuning him for help, by refusing to be molded by the world's plan. We are to look to Jesus, showing to believers and unbelievers that our dependence is in God. It is at the throne of supplication that the pride of man is rebuked, and the honor and glory is rolled back to the Source of all power. We are to keep ourselves in a position of humble acknowledgment of God's unnumbered mercies, in a position of earnest supplication for his grace; for if we walk in the sparks of our kindling, we shall lie down in sorrow. As God's agents we are to pray more, to labor more, but not in self-sufficiency, supposing that we can go on in our finite strength and do the work that is required of us. He whom we serve is to be our efficiency, our stronghold in every time of trouble. <RH, August 23, 1892 par. 8>

The Lord calls for laborers in his vineyard but let no minister think that a mere sermonizer is a laborer. He who ministers in the sacred desk must be a shepherd to the flock, or through his careless, sinful neglect, the weak and the diseased will be left to die. We are in need of the ministration of the tender Shepherd; for many are perishing for the

lack of care. Paul writes concerning the gospel minister; "Whereof I am made a minister [not a pulpit preacher], 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 [and then consider our work ended?-No, no], 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, August 23, 1892 par. 9>

I have a message to those who labor in the ministry. The Lord is not pleased with the work you have given him, and he does not accept it at your hands, because you neglect the very part of the work that is most essential to the salvation of souls and to the health of the church. The minister is to be a shepherd. Our Redeemer is called the chief Shepherd. The apostle writes, "Now the God of peace, that brought again from the dead our Lord Jesus, that great shepherd of the sheep, through the blood of the everlasting covenant, make you perfect in every good work to do his will, working in you that which is well-pleasing in his sight, through Jesus Christ." However lowly, however elevated we may be, whether we are in the shadow of adversity or in the sunshine of prosperity, we are his sheep, the flock of his pasture, and under the care of the chief Shepherd. But the chief Shepherd has his under-shepherds, whom he has delegated to care for his sheep and lambs. The great Shepherd never loses one from his care, is never indifferent even to the feeblest one of his flock. The beautiful parable that Christ gave of the one lost sheep, of the shepherd that left the ninety and nine to go in search of that which was lost, illustrates the care of the great Shepherd. He did not look carelessly over the sheep of the fold, and say, "I have ninety and nine, and it will cost me too much trouble to go in search of the straying one; let him come back, and I will open the door of the sheep-fold and let him in; but I cannot go after him." No; for no sooner does the sheep go astray than the countenance of the shepherd is filled with grief and anxiety. He counts and recounts the flock, and when he is certain that one sheep is lost, he slumbereth not. He leaves the ninety and nine within the fold; however dark and tempestuous the night, however perilous and unpleasant the way, however long and tedious the search, he does not weary, he does not falter, until the lost is found. But when it is found, does he act indifferently? Does he call the sheep, and command the straying one to follow him? Does he threaten and beat it, or drive it before him, recounting the bitterness and discomfiture and anxiety that he has had on its account? No; he lays the weary, exhausted, wandering sheep on his shoulder, and with cheerful gratitude that his search has not been in vain, he returns it to the fold. His gratitude finds expression in melodious songs of rejoicing, and heavenly choirs respond to the shepherd's note of joy. When the lost is found, heaven and earth unite in rejoicing and thanksgiving. For "joy shall be in heaven over one sinner that repenteth, more than over ninety and nine just persons, which need no repentance." Jesus says, "I am the good Shepherd, and know my sheep, and am known of mine." Just as a shepherd of earth knows his sheep, so does the chief Shepherd know his flock that are scattered throughout the whole world. "Lift up your eyes and behold them that come from the north: where is the flock that was given thee, thy beautiful flock?" "And ye, my flock, the flock of my pasture, are men, and I am your God, saith the Lord God." "Take heed therefore unto yourselves, and to all the flock, over the which the Holy Ghost hath made you overseers, to feed the church of God, which he hath purchased with his own blood." <RH, August 23, 1892 par. 10>

August 30, 1892 Address to Ministers.

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By Mrs. E. G. White.
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"Unto the angel of the church in Sardis write; These things saith he that hath the seven Spirits of God, and the seven stars; 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." "For our exhortation was not to deceit, nor of uncleanness, nor in guile: But as we were allowed of God to be put in trust with the gospel, even so we speak; not as pleasing men, but God, which trieth our hearts. For neither at any time used we flattering words, as ye know, nor a cloak of covetousness; God is witness: nor of men sought we glory, neither of you, nor yet of others, when we might have been burdensome, as the apostles of Christ. For we were gentle among you, even as a nurse cherisheth her children." "Whereof I was made a minister, according to the gift of the grace of God given unto me by the effectual working of his power. Unto me, who am less than the least of all saints, is this grace given, that I should preach among the Gentiles the

unsearchable riches of Christ; and to make all men see what is the fellowship of the mystery, which from the beginning of the world hath been hid in God, who created all things by Jesus Christ: to the intent that now unto the principalities and powers in heavenly places might be known by the church the manifold wisdom of God, according to the eternal purpose which he purposed in Christ Jesus our Lord." <RH, August 30, 1892 par. 1>

"For this cause I bow my knees unto the Father of our Lord Jesus Christ, of whom the whole family in heaven and earth is named, that he would grant you, according to the riches of his glory, to be strengthened with might by his Spirit in the inner man; that Christ may dwell in your hearts by faith; that ye, being rooted and grounded in love, may be able to comprehend with all saints what is the breadth, and length, and depth, and height; and to know the love of Christ, which passeth knowledge, that ye might be filled with all the fullness of God. Now unto him that is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us, unto him be glory in the church by Christ Jesus throughout all ages, world without end." <RH, August 30, 1892 par. 2>

The solemn work of the gospel minister is to make all men see "what is the fellowship of the mystery, which from the beginning of the world hath been hid in God." If one enters upon this work choosing the least self-sacrificing part of it, contenting himself with preaching, and leaving the work of ministering for some one else to do, he need not expect that his labors will be acceptable to God. Souls for whom Christ has died are perishing for want of well-directed personal labor; and when the minister is not willing to be a servant of the people, as Jesus has directed in his word, then he has mistaken his calling. Those who minister in the sacred desk should fall upon the Rock and be broken, that the Lord may put his superscription upon them and fashion them as vessels unto honor. If those engaged in the work of the ministry were indeed laborers together with God, we should see a solid and beautiful work wrought in all countries for the saving of the souls for whom Christ has died. <RH, August 30, 1892 par. 3>

God calls for consecrated men, who are willing to deny self. The work of the heavenly intelligences is constant and earnest; for they are intent upon drawing men to Jesus. This is the manner in which ministers should labor. Their message should be, "Whosoever will, let him take the water of life freely." In the ministration of angels, they do not labor so as to shut any soul out, but rather to gather them all in; but if the message of the gospel is to go to all men, human agents must co-operate with the angel workers. Divine and human agencies must combine in order to accomplish the great work of saving the souls of the lost. Man cannot work out his own salvation without divine aid, and God will not save him without willing, decided co-operation. Human agencies must be educated; they must become sufficient for this great work, and their growth and education depend upon their union with divine forces. God provides all the capabilities, all the talents, by which men may enter the work; but the highest development of the worker for God can never be attained without divine co-operation. Symmetry of character and the harmonious development of the work will be accomplished only through continual dependence upon God and earnest effort on the part of man; for the secret of our success and power as a people advocating advanced truth will be found in making direct, personal appeals to those who are interested, having unwavering reliance upon the Most High. <RH, August 30, 1892 par. 4>

Satan and his angels are struggling for the mastery of the world, while the Prince of life and the angels of heaven are engaged in the battle, determined to rescue all those who would escape from the bondage of evil. God waits to see what those who have been enlightened by his truth will do. Again and again he has called for his ministers to be shepherds to the flock. He is now waiting for the co-operation of his human agents, waiting for the ministers to minister to the diseased lambs and sheep that are ready to die. O, will not the ministers of God, as obedient children, take up one line of work after another, as he presents it to them? Every herald of the gospel is to be a minister indeed. Every forgiven child of God is to be instructed by those who are laborers together with heaven, that he is to be a messenger to work in the same way as the Father and the Son are working, seeking to save the lost. Every Christian is to lift up Jesus, and say, Behold him; behold the lamb of God, which taketh away the sin of the world. <RH, August 30, 1892 par. 5>

The sacred responsibility rests upon the minister to watch for souls as one that must give an account. He must interest himself in the souls for whom he labors, finding out all that perplexes and troubles them and hinders them from walking in the light of the truth. Job says, "The cause that I knew not, I searched out." This should be considered the important work of the ministry, even if it demands much painstaking effort and inconvenience. This is home missionary work, and it is in no case to be neglected; for eternal interests are here involved. The excuses of those who fail to do this work do not relieve them of the responsibility, and if they choose not to do this work, they neglect the souls for whom Christ died, neglect their God-given responsibility, and are registered in the books of heaven as unfaithful servants. Does the minister work as did the Master, to be a strength and a blessing to others, when he shuts himself away from those who need his help? Those who neglect personal intercourse with the people, become self-centered, and need this very experience of placing themselves in communication with their brethren, that they may understand their spiritual condition, and know how to feed the flock of God, giving to each his portion of meat in due season. Those who neglect this work make it manifest that they need moral renovation, and then they will see they have

not carried the burden of the work. <RH, August 30, 1892 par. 6>

September 6, 1892 Address to Ministers

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By Mrs. E. G. White.

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(Concluded.)
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God calls for men and women to be laborers together with him, to be workers who are sound in faith, pure in heart, and single in purpose. They should work to glorify God by the saving of souls that are lost. God requires heart-service. A service of form, lip-service, is wholly inefficient in the work of converting souls to God. A service that comes not from the heart is as sounding brass and a tinkling cymbal. The heart must be stirred with the co-operative energy of the Holy Spirit; then standing in full view of the cross of Calvary by faith, the worker can communicate to others the divine inspiration of his theme. From a full treasure-house he can bring forth things new and old, which will stir the hearts of his hearers, and convicted, they will cry out, "What must I do to be saved?" If the minister steps from the pulpit, and separates himself from the people without making a special personal effort for those who have been touched by the love of Christ, he has lost an opportunity which he will never recover. <RH, September 6, 1892 par. 1>

We need more missionary ministers, ministers who are missionaries in deed and in truth, who place themselves in communication with the Lord Jesus Christ by earnest prayer, by complete surrender to God, so that heaven's message through them may be given to the world. Then they will not fail to make decided impressions, inciting those who hear them to repentance, faith, love, joy, and earnest work for the Master. But in order to have the life-giving power from the Source of all light and knowledge, you must be responsive to every movement of the Holy Spirit, that his light may shine through you to the church and to the world. Ministers allow themselves to take a low level, they do not aim high, they do not expect much; and time and opportunities pass by, and they make no improvement of them. In order to exercise themselves unto godliness, in order rightly to take hold of the sacred work in which they are engaged, they need daily to be lifted up by the Holy Spirit, to breathe the pure atmosphere of spiritual holiness. <RH, September 6, 1892 par. 2>

Among ministers there must be more self-forgetfulness, a more complete hiding of themselves in Christ Jesus, in order that they may work the works of God, in order to win souls both by preaching the word and by ministering in the homes, in visiting the people, in praying with them, in presenting to them the heavenly manna of the word of God, educating them to contemplate the love of Christ. In doing the work the minister will be attended by the angels of heaven, and will be himself instructed and enlightened in the truth that maketh wise unto salvation. In visiting the people, he will learn their necessities, and his sympathies will be called out. The love of Jesus for blood-bought souls will manifest itself in tenderness to the lost, and will grow by exercise. He will sink self in his interest for the work. <RH, September 6, 1892 par. 3>

He will have many straight and plain words to address to those who need them; for when God commissions men to do his work, he lays upon them the burden of watching for souls as they that must give an account. When needed warnings are to be given, sins are to be rebuked, errors and wrongs are to be corrected, not only in the pulpit but personal labor. This is divine work, and although it is not congenial to the natural inclinations, the minister must proclaim the straight truth which will make the ears of them that hear tingle; for they must lay before those who are lovers of pleasure more than lovers of God, the dangers and perils that are around them, and the doom that awaits the impenitent. Because this message is not agreeable to their inclination, or welcome to those who must be warned, they are solemnly charged to be faithful in its declaration. The ministers will meet wrongs that will seem to defy correction. They will be made aware of sins that seem to be covered that will need to be exposed, on the right hand and on the left. The prophet says, "Cry aloud, spare not, lift up thy voice like a trumpet, and show my people their transgression, and the house of Jacob their sins. Yet they seek me daily, and delight to know my ways, as a nation that did righteousness, and forsook not the ordinance of their God." "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." The minister is not to indulge in the relation of anecdotes, but he is to *preach the word*. "Them that sin rebuke before all, that others also may fear. I charge thee before God, and the Lord Jesus Christ, and the elect angels, that thou observe these things without preferring one before another, doing nothing by partiality." "Be thou an example of the believers, in word, in conversation, in charity, in spirit, in faith, in purity." "Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth." We are to present Christ to the people, following the words of the apostle where he says, "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." Was it essential for Paul to have this experience? Read carefully, meditate upon his words, and see if it is safe for any of the ministers of Christ to shape their life according to any lower standard of godliness. <RH, September 6, 1892 par. 4>

"Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ." What is there left for us to ask that is not included in this merciful, abundant provision? Through the merits of Christ we are blessed with all spiritual blessings in heavenly places in Christ. It is our privilege to draw nigh to God, to breathe in the atmosphere of his presence. If we keep ourselves in close union with the common, cheap, sensual things of this earth, Satan will interpose his shadow, so that we shall fail to discern the blessedness of the promises and assurances of God, and so shall fail to be strengthened to attain to a high spiritual standard. Nothing short of abiding in the presence of Christ will bring peace, freedom, courage, and power. <RH, September 6, 1892 par. 5>

"According as he hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love." There can be no misunderstanding here, unless there is wilful blindness. We are to be holy and without blame before him in love. The condition upon which we receive an increase of grace is that we improve upon the light we already have. If we would find, we must go on continually seeking; if we would receive, we must ask; if we would have the door opened, we must knock. <RH, September 6, 1892 par. 6>

The responsibility of our own ruin will lie at our own door. The word of God speaks to us as if everything depended upon our own efforts. We must come, we must resist the Devil, we must strive to enter in at the strait gate, we must run the race with patience, we must fight the fight of faith, we must wrestle with principalities and powers, we must agonize before God in prayer, if we would stand blameless before the throne of God. We must have the faith that works, or it will be powerless. Good works will not pay the price of our redemption; they are only the fruit of our faith. <RH, September 6, 1892 par. 7>

Our experience must broaden and deepen; for by his grace we are to be made perfect in our weakness. Our will must be placed firmly, decidedly, intelligently, on the side of God's will. There must be no presumption; for it becomes us to pass the time of our sojourning here in fear, not in distrust of the grace of God, but in fear that self shall gain the supremacy. We are not to fear that there will be any failure on the part of God, but fear lest because of our own sinful inclinations any of us should seem to come short of the promise. Let the standard be set high, and let there be an earnest striving to reach it in our daily lives, till our souls burn with holy desire. We need to talk faith; for it is very feeble, but in talking faith we must speak of that faith that works by love and purifies the soul. <RH, September 6, 1892 par. 8>

We have come to have very meager ideas as to what constitutes the duty of a Christian minister. Many who minister in the sacred desk do not half understand their responsibilities. They are taking things altogether too easy and comfortable, for, in short, many are in Satan's easy-chair, thinking if they partially copy another minister, they will fill the requirements. There is need of alarm among the ministers, but no one need be hopeless. There is need of self-examination that we may understand whether we are learning the meekness and lowliness of Christ; for we are to follow his example. In our labors we are to bear the same testimony as did Paul. He says, "Ye know from the first day that I came into Asia after what manner I have been with you; at all seasons, serving the Lord with all humility of mind, . . . and how I kept back nothing that was profitable unto you, but have showed you, and have taught 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." "Wherefore I take you to record this day, that I am pure from the blood of all men. For I have not shunned to declare unto you all the counsel of God. Take heed therefore unto yourselves, and to all the flock, over the which the Holy Ghost hath made you overseers, to feed the church of God, which he hath purchased with his own blood." "I have showed you all things, how that so laboring ye ought to support the weak, and to remember the words of the Lord Jesus, how he said, It is more blessed to give than to receive." <RH, September 6, 1892 par. 9>

The Lord Jesus said to Peter, "When thou art converted strengthen thy brethren;" and after his resurrection, just before his ascension, he said to his disciples, "Simon, son of Jonas, lovest thou me more than these? He saith unto him, Yea, Lord; thou knowest that I love thee. He saith unto him, Feed my lambs." This was a work in which Peter had but little experience; but he could not be complete in Christian life unless he learned to feed the lambs, those who are young in the faith. It would require great care, much patience and perseverance to give those who are ignorant the suitable teachings, opening up to them the Scriptures, and educating them for usefulness and duty. This is the work that must be done in the church at this day, or the advocates of truth will have a dwarfed experience, and will be exposed to temptation and deception. The charge given to Peter should come home to every minister. Again and again, the voice of Christ is heard repeating the charge to his undershepherds, "Feed my lambs, Feed my sheep." <RH, September 6, 1892 par. 10>

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By Mrs. E. G. White.

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The human family have all transgressed the law of God, and that which is of greatest importance to us is to know what we can do to be saved, and to act upon this knowledge. Paul said that he had ceased not to warn every man 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 toward God because we have transgressed his law; and then by claiming the merits of the blood of a crucified and risen Saviour, we plant our feet in the path that leads to heaven. Jesus, the world's Redeemer, has given every possible evidence of his love to man. He laid aside his glory in the heavenly courts above, clothed his divinity with humanity, and for our sake he became poor, that we, through his poverty, might be made rich. He came to the earth that was all seared and marred with sin, "and being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross." He submitted to insult and mockery that he might leave an example for man to follow. When we are inclined to magnify our trials and think we are having a hard time, we should look away from self to Jesus, who is 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." All this he endured that he might bring many sons and daughters to God, to present them before the universe as trophies of his victory. What are we willing to suffer for him? <RH, September 13, 1892 par. 1>

Christ said of his disciples. "Ye are the light of the world." Those who profess his name are to come into close relationship with Jesus, and the light that shines upon them from him, is to be reflected upon the world, to the glory of God. When those who embrace the truth have no love for their fellow-men, we know that the love of Jesus is not in their hearts. Do they really believe that souls are in danger of being lost? Do they make earnest efforts to save them? Our indifference to the salvation of souls is in marked contrast to what took place in Healdsburg, one summer. A little lad who was playing upon the banks of the Russian River, fell into the water, and was drowned. It was a week before his body was found. During that time hundreds of people gathered every day on the banks of the river, and every effort was made to find the body. The people sent for a skillful diver, and spared neither labor nor money to find the body, and no one thought they were taking too much trouble. People would stand beside the river all day. They knew the child was dead, his life could not be restored; but they wanted to see the lifeless body given back to the parents. Why cannot men be as interested in seeking and in saving perishing souls for whom Christ died? We have come to a time when religious enthusiasm is almost unheard of; forms and ceremonies are abundant, but the service of the living God is not made of the highest importance. O that an interest might be awakened for the salvation of souls, for Christ has given his life a sacrifice, and should not we show a lively interest in those who sit in darkness? <RH, September 13, 1892 par. 2>

We cannot afford to lose our own souls, and we are not to be indifferent in regard to the souls of our fellow-men. We should desire to secure life eternal in the kingdom of glory, and we should long that others should be there, to have Christ as their friend and Redeemer. Some act as if there were no heaven of eternal bliss to gain, and no hell to shun. We have decided that we must have eternal life at any cost. We cannot afford to sin. The wages of sin is death, but the gift of God is eternal life through Jesus Christ our Lord. We have made up our minds that we must have Jesus as our friend and Redeemer; and in order to do so, we must keep his commandments, as he has kept his Father's commandments. <RH, September 13, 1892 par. 3>

The example of Adam and Eve is before us. It was a very slight test that was given to our first parents, but they transgressed the commandment of God, and what was the result?--The floodgates of woe were opened upon our world. With this example of disobedience and its results before us, we should fear to transgress the law of God. We should keep his commandments and live, keep them as the apple of our eye; for Jesus Christ loves us with a love that is infinite. In the service of God, in seeking to save those for whom Christ has died, we shall meet with those whose hard hearts are barred against the light; but shall we become discouraged because of this? Did not Jesus have to endure the revilings of unbelievers? Shall we complain if we are called upon to suffer reproach? If one soul is saved through our influence, we shall be amply repaid for all the efforts we can put forth. When the warfare is over, if souls through our instrumentality are in the kingdom of heaven, we shall hear the heavenly benediction, "Well done, thou good and faithful servant, enter thou into the joy of thy Lord." How essential it is that each one of us should make the best possible use of the talents God has given, and serve God with undivided heart. For "they that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness, as the stars forever and ever." <RH, September 13, 1892 par. 4>

September 20, 1892 Walk Not in Darkness.

*[Morning talk at Lansing, Mich., Sept. 4, 1891.]

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By Mrs. E. G. White
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"He that followeth me shall not walk in darkness, but shall have the light of life." If we are following Jesus, we know that we are not walking in darkness, but shall be all light in--not out of, but in--the Lord. If his light illuminates the mind, and shines into the chambers of the heart, we shall be, as Christ has said, "the light of the world." We shall not walk in darkness. We shall see light, and shall talk of the love of Christ, talk of his goodness and marvelous mercy, and we shall always find enough to talk about on these themes, even to all eternity, when we have that life which measures with the life of God. <RH, September 20, 1892 par. 1>

The trouble with many of us is, we get our eyes fixed upon the shadow that Satan casts between our souls and God, and we fail to discover the light beyond the shadow. We talk in a kind of hopeless way, as though we were serving as a slave to a tyrant. We represent ourselves to the world as those who are having a terribly hard time of serving the Lord. We pick up things to find fault about, to mourn over, and pity and sympathize with ourselves, and fail to make a favorable impression upon those who have not tasted of the gift of God. <RH, September 20, 1892 par. 2>

Instead of talking darkness, instead of having thoughts of gloom, we should remember that we have everything to make us glad, and this gladness should shine forth out of the very countenance. Let the light shine in your very faces. Do not let the frown and the expression of gloom have place there. Take a look into the mirror of God's law, and see if you are cheerful in your service to him. Look upon Jesus, full of forgiveness, and mercy, and peace, instead of upon that which will bring you condemnation and gloom. Brethren and sisters, are you looking toward the light,--beholding the Lamb of God which taketh away the sin of the world? When Satan tells you that you are a sinner, and points out this neglect and that wrong, tell him you know you are a sinner, but that Jesus Christ came into the world to save sinners. Tell him, "If any man sin, we have an advocate with the Father, Jesus Christ the righteous." Repeat the promise, "If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." If you draw nigh to God, he will draw nigh to you. Present the promise to God in the name of Jesus, and you have his pledged word that he will let the Sun of righteousness shine upon you. <RH, September 20, 1892 par. 3>

Jesus is the Lamb of God that taketh away the sin of the world. Will you not repent of your sins, and let him take away your guilt? Will you not say, "Lord, you come to take away my sins, and I will let you do it"? Will you let him take them away? will you let him take them upon his divine soul, and impute to you his righteousness? <RH, September 20, 1892 par. 4>

Jesus stands between divinity and humanity, and he is fully able to save you. There is all sufficiency in him. He has not come to save partially, but to save unto the uttermost all that come unto God by him. He came to wash away your transgression; for he forgiveth iniquity and sin. He pardoneth the guilty. He was manifested to take away our sins, to relieve our hearts of their sorrows and burdens, to put a new song into our mouths, even praise unto our God. <RH, September 20, 1892 par. 5>

We are to respond to the invitations of the Spirit of God. Do we repent of our transgressions? This is an evidence that the Lord is drawing us to himself; it is Jesus that gives us repentance. "Him hath God exalted with his right hand to be a Prince and a Saviour, for to give repentance to Israel, and forgiveness of sins." Then why not believe that he forgives our sins? It is his Holy Spirit that impresses us with the necessity of emptying the soul of all selfishness; and when we give ourselves to God, he will fill the vacuum with his own divine Spirit, and give us the precious graces of his own character. <RH, September 20, 1892 par. 6>

From the light that I have had for years, I know that the great lack among us as a people is the lack of love. The God of heaven looks upon you and sees that you are self-sufficient. But any soul that comes hungering and thirsting for the waters of life, will have his soul refreshed from the living fountain. When you thirst, you will hear the voice calling, "The Spirit and bride say, Come. And let him that heareth say, Come. And let him that is athirst come. And whosoever will, let him take the water of life freely." Jesus points you to the fountain opened for Judah and Jerusalem, wherein you may wash and be clean. And when we have tasted of the waters of life, we shall be constrained by the love of Christ to say to others, "Come, taste and see that the Lord is good." When we drink from the waters ourselves we shall echo the cry, Come. Whosoever is athirst, let him come, and take of the water of life freely. "*Whosoever will.*" Tell me who is excluded from receiving the benefits of this divine invitation. "Whosoever will, let him come." All we have to do is to submit the will to God, to place the will on the Lord's side. Come and take the Lord at his word, and drink of the water of life freely. <RH, September 20, 1892 par. 7>

If we have Christ abiding with us, we shall be Christians at home as well as abroad. He who is a Christian will have kind words for his relatives and associates. He will be kind, courteous, loving, sympathetic, and will be educating himself for an abode with the family above. If he is a member of the royal family, he will represent the kingdom to which he is going. He will speak with gentleness to his children, for he will realize that they, too, are heirs of God, members of the heavenly court. Among the children of God no spirit of harshness dwells; for "the fruit of the spirit is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance: against such there is no law." The spirit that is cherished in the home, is the spirit that will be manifested in the church. O, we must educate the soul to be pitiful, gentle, tender, full of forgiveness and compassion. While we lay aside all vanity, all foolish talking, jesting, and joking, we are not to become cold, unsympathetic, and unsocial. The Spirit of the Lord is to rest upon you until you shall be like a fragrant flower from the garden of God. You are to keep talking of the light, of Jesus, the Sun of righteousness, until you shall change from glory to glory, from character to character, going on from strength to strength, and reflecting more and more of the precious image of Jesus. When you do this, the Lord will write in the books of heaven, "Well done," because you represent Jesus. [<RH, September 20, 1892 par. 8>](#)

Christians should not be hard-hearted, unapproachable; Jesus is to be reflected in our deportment, and we are to have a character beautiful with the graces of heaven. The presence of God is to be an abiding presence with us; and wherever we are, we are to carry light to the world. Those around you are to realize that the atmosphere of heaven surrounds you. [<RH, September 20, 1892 par. 9>](#)

But many of you say, "How can I help sinning? I have tried to overcome, but I do not make advancement." You never can in your own strength, you will fail; but help is laid upon One who is mighty. In his strength you may be more than conqueror. You should arise and say, "Through the grace of God, I will be an overcomer." Put your will on the side of God's will, and with your eye fixed upon him who is the author and finisher of your faith, you may make straight paths for your feet. When you are tempted, say, "Jesus is my Saviour, I love him, because he has first loved me." Show that you trust him. As you walk the streets, as you work about your house, you can communicate with your Lord. Lay hold upon him by living faith, and believe the word of God to the letter. [<RH, September 20, 1892 par. 10>](#)

Now suppose that you put away all murmuring and complaining, and look to the light. Let us try it for this year, and see what kind of year we shall have. When Satan suggests doubt and darkness, begin to sing of the matchless love of Jesus. Ask God to help you place your thoughts upon Jesus, and Satan cannot control your mind. Let us put away all commonness, and become a light to the world. Let our words be as choice silver; and wherever you go, those around you will realize that a precious influence goes with you. The light and love and power of God will rest upon you. Determine that through Jesus you will elevate the soul above all that is low and earthly, and let your conversation be full of hope and courage in the Lord. Say, "I will be free, I am free;" and when Satan tells you that you are a sinner, tell him, "I know it, but Jesus said, 'I am not come to call the righteous, but sinners to repentance.'" [<RH, September 20, 1892 par. 11>](#)

Through the mercy of God we have been taken out of the quarry of the world by the mighty cleaver of truth, to be hewn, and polished, and fitted for the heavenly building. We have been brought into the highway cast up for the ransomed of the Lord to walk in. And we should go in this way with rejoicing, instead of with complaining. This way has been opened for us at an infinite cost, and we ought to manifest our joy and gratitude that we are permitted to be numbered among the children of God. Should we walk from day to day with rejoicing and gladness of heart, showing forth the praises of Him who hath called us out of darkness into his marvelous light, what effect would we have upon the minds of those around us? They would say, "Certainly they have been with Jesus, and have learned of him." [<RH, September 20, 1892 par. 12>](#)

There is no need to doubt, to be fearful that the work will not succeed. God is at the head of the work, and he will set everything in order. If matters need adjusting at the head of the work, God will attend to that, and work to right every wrong. Let us have faith that God is going to carry the noble ship which bears the people of God safely into port. When I voyaged from Portland, Me., to Boston, many years ago, a storm came upon us, and the great waves dashed us to and fro. The chandeliers fell, and the trunks were rolled from side to side, like balls. The passengers were frightened, and many were screaming, waiting in expectation of death. After awhile the pilot came on board. The captain stood near the pilot as he took the wheel, and expressed fear about the course in which the ship was directed. "Will you take the wheel?" asked the pilot. The captain was not ready to do that, for he knew that he lacked experience. Then some of the passengers grew uneasy, and said they feared the pilot would dash them upon the rocks. "Will you take the wheel?" asked the pilot; but they knew that they could not manage the wheel. When you think that the work is in danger, pray, "Lord, stand at the wheel. Carry us through the perplexity. Bring us safely into port." Have we not reason to believe that the Lord will bring us through triumphantly? [<RH, September 20, 1892 par. 13>](#)

There are before me many who are old hands in the cause. I have known some of you for the last thirty years. Brethren, have we not seen crisis after crisis come upon the work, and has not the Lord carried us through, and wrought

for the glory of his name? Can you not believe in him? Can you not commit the cause to him? You cannot with your finite minds understand the working of all the providences of God. Let God take care of his own work. You are to hang your helpless soul upon Jesus. Commit the keeping of your soul unto God, as unto a faithful Creator. When you do this, you will have something of the love of God; for it will abound in your heart unto his glory. The meetings will be uplifting in character; for the Lord will put a new song into your mouth, even praise unto our God. You will say, "Hear what the Lord has done for my soul." Your soul will be all light in the Lord. <RH, September 20, 1892 par. 14>

We have been looking on the dark side of the picture. Now let us turn to the other side. Let us turn the dark side to the wall. Let us look on the beautiful pictures of the love of God. Educate your tongue to talk of God's mercy, and speak forth the praises of him who hath called you out of darkness into his marvelous light. Let us fulfill the purpose of God, and be indeed the "light of the world." <RH, September 20, 1892 par. 15>

September 27, 1892 Need of Dependence on God.

*[Sermon at Harbor Heights, Mich., Sabbath afternoon, July 25, 1891.]

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By Mrs. E. G. White.
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Jesus said: "I am the true Vine, and my Father is the husbandman. 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. Now ye are clean through the word which I have spoken unto you. Abide in me, and I in you. As the branch cannot bear fruit of itself, except it abide in the vine; no more can ye, except ye abide in me." <RH, September 27, 1892 par. 1>

We should constantly feel our dependence upon the Lord God of Israel, and know that God is our strength, and that the more we depend upon him, the more we shall draw from Christ, the living Vine, and have the mind that was in Christ. Our experience will be after the character of that upon which we feed spiritually. If we feed upon Christ, we shall have a Christlike experience: and we cannot afford to make any mistake in regard to our experience here in the things of God; for eternal interests are involved. In the path of life we may go carelessly, stumbling along; we may make crooked paths for our feet; but it will be at the terrible loss of our own souls and the souls of others. We are running the risk of losing the eternal weight of glory when we do not follow Christ, and we cannot afford to do this, because it would have been better for us had we never been born, than to lose eternal life. <RH, September 27, 1892 par. 2>

We need to know and may know that Christ is abiding in our hearts by faith, and that we are abiding in Jesus by faith. Jesus says, "I am the Vine, ye are the branches. He that abideth in me, and I in him, the same bringeth forth much fruit." Now listen to the conclusion of the verse: "For without me ye can do nothing." From this you can see how our Lord Jesus Christ regards unsanctified, human ability. We may have an education in the sciences, we may have all the knowledge in the world, and yet if it is not sanctified, if it is not brought under contribution to God, if we are not depending upon his merits every moment, if we are not continually drawing from Christ, we cannot live the life of Christ; we can do nothing worthy of his name. We want to hear the voice of Jesus and invite his presence. We should open the door of the heart to Christ, and invite him to come in. He says, "Without me ye can do nothing." Is it because men work without Christ that we see so many efforts made without accomplishing any good? Is it because man depends upon his own efforts, and his own power, and thinks that he can do great things of himself? I know that this is why the Lord can do so little for man. He uses the gifts of God as weapons to destroy himself. We want Jesus simply, Jesus who offers himself to us as a free gift; and if we accept the offering with the whole heart and soul, we shall praise God at every step, we cannot help it, because he has given us this manifestation of his love and condescension. What we want is Jesus, and the power of his grace; and may God baptize us with his Holy Spirit. "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. 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, September 27, 1892 par. 3>

That is a wonderful promise, "If ye abide in me, and my words"--be careful to take that in--"my words abide in you." How are we to know that the words of Christ are abiding in us? how are we to understand them? It is by appropriating his promises to our souls that we feed upon Christ. We are to study his words carefully, and be doers of his word. Many trust in a flight of feeling, and think that in order to be accepted of God, they must have some special emotion come upon them, or they do not have the grace of Christ. But this is not what we are to look for. Jesus came that we might obey as well as receive; but we must believe in him, and receive, in order to obey. We are to ask, Are his words

cherished by us? Are we doers of the word of Christ? This is an important question. If we are following the light just as far as it shines upon our pathway, if we are seeking to do the will of our heavenly Father, just so surely shall we be prepared for greater light to come into the heart and mind. Especially will this be the case when we are prayerfully searching the Scriptures. We have had the Spirit of God here in this meeting; we would dishonor God if we did not appreciate this, and praise his holy name that we have felt the manifestation of his Spirit in power. <RH, September 27, 1892 par. 4>

Jesus said: "Verily, verily, I say unto you, He that believeth on me hath everlasting life, I am that bread of life. . . . I am the living bread which came down from heaven: if any 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. . . . Then Jesus said unto them, 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." When some of the disciples were offended at these sayings of Christ, 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." The word of Christ is spirit and life, and the more knowledge we have of his word, the more vigorous will be our spiritual growth. <RH, September 27, 1892 par. 5>

Many are singing beautiful songs in the meetings, songs of what they will do, and what they mean to do; but some do not do these things; they do not sing with the spirit and the understanding also. So in the reading of the word of God, some are not benefited, because they do not take it into their very life, they do not practice it. We listen to the presentation of truth, it is all good; but do we listen to it as we would to a pleasant song, or receive it as the voice of God to us, and obey its precepts? Many go away after listening to the most solemn messages of truth, and pursue the same careless, unsanctified course they did before, as though they had not heard the appeal of God to them. They go away and live to please themselves, live to suit their own fancy, in a way directly opposed to the way and will of God. We should not seek to follow our own way; we have had enough of that; it amounts only to weakness. We need to have the Holy Spirit of God with us moment by moment. And where are we to find our soul consolation? In a happy flight of feeling?--O no; we are by faith to partake of the sincere milk of the word, that we may grow thereby, becoming partakers of the divine nature, and escape the corruption that is in the world through lust. <RH, September 27, 1892 par. 6>

I want to know more and more of God's word and of his works. I do not want to build myself up in myself; for I am nothing. What I desire is to know the ways of the Lord. I do not wish to be so particular as to how my house is furnished; spending unnecessary time and money, so that everything may be just to my taste in this or that arrangement, and neglect the all-important question, Is it well with my soul? What is the order of my soul? Is the soul temple pure? Is the defilement of sin in my heart? Have I felt the necessity of cleansing my heart from all impurity? It is of the greatest importance to understand and practice the truth; for this sanctifies the soul. Our greatest anxiety should be to stand perfect before the Lord, clothed in the spotless garments of Christ's righteousness. <RH, September 27, 1892 par. 7>

Souls are perishing for the bread of life, and every one of us should be engaged in earnest work for the Master. Jesus came into the world to be our example, and we should study and imitate his life. Moments are golden, and we should constantly guard ourselves, lest we make a world of an atom, and an atom of a world. We should guard ourselves, lest we fail to magnify the things of eternal interest, and fail to appreciate the blessings of heaven. Why is it that the truth as it is in Jesus is made of so little importance? The words of Paul to the Galatians apply to those who fail to discern the worth of spiritual things, "O foolish Galatians, who hath bewitched you, that ye should not obey the truth?" Why is it that you do not walk in the light? Why is it that you permit the bewitching power of Satan to paralyze your spiritual energies? The influence of the world holds many of you in captivity. Satan has his allurements presented before every one professing the name of Christ, that if possible he may attract the mind from Jesus, and fasten it on the things of this world. He is the master of manifold temptations, and is prepared to find access to the hearts of those who have not made a complete surrender to Christ. Shall the enemy of all righteousness have possession of our souls? <RH, September 27, 1892 par. 8>

The Christian should continually realize that every moment of life should be spent for the Master. We should not live to glorify ourselves; for it would be sin to serve self. Our life must be hid with Christ in God, that every power of our being, every talent given of God, may be used to aid on the influences that are constantly flowing heavenward. It is for us to fulfill the command, "Thou shalt worship the Lord thy God, and him only shalt thou serve." Christ must be our only master, abiding in our hearts by living faith, that we may be laborers together with God. We should seek to know more of him day by day, dwelling upon his matchless charms, till by beholding, we become changed into his glorious image. We are to keep our eyes fixed upon the Author and Finisher of our salvation. <RH, September 27, 1892 par. 9>

John says, "Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God." No language can express this love; we can describe but a faint degree of love that passeth knowledge. It would require the language of the Infinite to express the love that has made it possible for us to be called the sons of God. In

becoming a Christian, a man does not step down. There is no shame in having connection with the living God. Jesus bore the humiliation and shame and reproach that justly belonged to the sinner. He was the Majesty of heaven, he was the King of glory, he was equal with the Father; and yet he clothed his divinity with humanity, that humanity might touch humanity, that divinity might lay hold of divinity. Had he come as an angel, he could not have been a partaker with us of our sufferings, could not have been tempted in all points like as we are, he could not have sympathized with our sorrows; but he came in the garb of our humanity, that as our substitute and surety, he might overcome the prince of darkness in our behalf, and make us victors through his merits. Standing under the shadow of the cross of Calvary, the inspiration of his love fills our hearts. When I look upon Him whom my sins have pierced, the inspiration from on high comes upon me; and this inspiration may come upon each one of you through the Holy Spirit. Unless you receive the Holy Spirit, you cannot have the love of God in the soul; but through a living connection with Christ, we are inspired with love and zeal and earnestness. We are not as a block of marble, which may reflect the light of the sun, but cannot be imbued with life. We are capable of responding to the bright beams of the Sun of righteousness; for as Christ illuminates our souls, he gives light and life. We drink in the love of Christ as the branch draws nourishment from the vine. If we are grafted into Christ, if fiber by fiber we have been united with the living Vine, we shall give evidence of this fact by bearing rich clusters of fruit. If we are connected with light, we shall be channels of light, and in our words and works we shall reflect light to the world. Those who are truly Christians, grasp the golden chain which links earth to heaven, which binds finite man to the infinite God. The light that shineth in the face of Jesus, shines in the hearts of his followers, to the glory of God. [<RH, September 27, 1892 par. 10>](#)

October 11, 1892 Need of Dependence on God.

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(Concluded.)

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By Mrs. E. G. White.

How We Should Pray.

Christ says, "Ask, and ye shall receive." In these words, Christ gives us direction as to how we should pray. We are to come to our heavenly Father with the simplicity of a child, asking him for the gift of the Holy Spirit. Jesus says again, "When ye pray, believe that ye receive the things ye ask for, and ye shall have them." You are to come to the Father repenting and confessing your sins, emptying the soul of every sin and defilement, and it is your privilege to prove the promises of the Lord. You cannot indulge your own temper, and have your own way, and still remain the children of God. We shall have to struggle with our hereditary tendencies, that we may not yield to temptation, and become angry under provocation. I have to battle every day with things that trouble, perplex, and annoy me, and which, if I would permit, would destroy my peace. But I dare not yield to temptation; I have riveted my soul to the eternal Rock, and Christ must be my helper at every point, so that Satan may not keep me in a state of perplexity and trouble. Jesus has said, "My peace I give unto you." As surely as we seek for the peace of Christ by faith, we shall obtain it. Jesus says, "Ask, and ye shall receive." [<RH, October 11, 1892 par. 1>](#)

You are to come to Jesus, telling him just what you want, just what you desire; you are to present before him your need of his presence and grace, coming to him as a child comes to its parent. Jesus says, "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? Or if he shall ask an egg, will he offer him a scorpion? If ye then, being evil, know how to give goods gifts unto your children; how much more shall your heavenly Father give the Holy Spirit to them that ask him?" [<RH, October 11, 1892 par. 2>](#)

We are to believe the word of God; for the test of character is found in the fact that you are building yourselves up in the most holy faith. You are proved of God through the word of God. You are not to wait for wonderful emotions before you believe that God has heard you; feeling is not to be your criterion, for emotions are as changeable as the clouds. You must have something solid for the foundation of your faith. The word of the Lord is a word of infinite power upon which you may rely, and he has said, "Ask, and ye shall receive." Look to Calvary. Has not Jesus said that he is our advocate? Has he not said that if we ask anything in his name, we shall receive? You are not to depend on your own goodness or good works; you are to come depending upon the Sun of righteousness, believing that Christ has taken away your sins and imputed to you his righteousness, that he is your all in all, your surety, your advocate, your righteousness. [<RH, October 11, 1892 par. 3>](#)

Jesus fought our battles during his life upon this atom of a world, and all the heavenly intelligences are enlisted on

our side in every battle in this warfare. We have no power to war with principalities, and powers, and spiritual wickedness in high places, except as we draw strength from Christ. Jesus calls upon you to behold the confederacy of evil, to behold the conflicts which you must meet. He bids us count the cost of standing under the blood-stained banner; for he does not flatter us that we shall have no difficulties in this life. But although we have a confederacy of evil to meet, Jesus assures us that the whole army of heaven is enlisted to fight our battles for us, to work out for us a glorious victory, and Jesus is the Captain of our salvation. <RH, October 11, 1892 par. 4>

Why should we not praise God? Can you tell me why your tongues are usually so silent on this theme? Has not heavenly power been promised you? Has not nourishment from the living Vine nourished you? Jesus says, "If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you. Herein is my Father glorified, that ye bear much fruit; so shall ye be my disciples." Jesus has made abundant provision so that every soul connected with him may work as he worked, partaking of his Spirit, his virtue, and grace. Self is to die, and Christ is to live in us. Jesus says, "As the Father hath loved me, so have I loved you: continue ye in my love." If you do this, you will have to fight the good fight of faith every moment <RH, October 11, 1892 par. 5>

How often the following experience has been the experience of the people of God: One says, "I was full of happiness last night, but this morning it is all gloom. I have lost the blessing of God. The Lord does not bless me at all." I have had this experience, and at one time I resolved that I would never bear testimony again, unless I had the conscious uplifting of the Spirit of God. But one trial of such a resolution proved to me that it was manifest distrust of the word of God. The Lord brought me back to the point from which I started, and I resolved not to seek to bring the Lord to my terms. I felt humbled as never before, and I was willing to trust my heavenly Father to lead me as he would. I would say, "Lord, I have asked for thy Holy Spirit to lead me, I take up my pen and write, and I believe I shall have thy light and thy grace in doing this work." While on earth, we can have help from heaven. I know this; for I have tested God a thousand times. I will walk out by faith, I will not dishonor my Saviour by unbelief. <RH, October 11, 1892 par. 6>

Let us continue to fight the good fight of faith, ceasing to doubt, and not striving to make terms with God. After I surrendered myself to God, I found out why I had seemed to lose the blessing of God. It was because earth and earthly things filled me with anxiety, and I worried about a thousand things that I had no right to be anxious about. When we come into meeting, we meet with persons who have consecrated themselves to the Lord, and heavenly angels accompany them; for every one of us has, not our dead friends, but the angels whom God created in heaven to be with us; they are sent forth to minister to those who shall be heirs of salvation. While in the company of those who bring heavenly influences with them, we feel the spirit of inspiration and praise to God come forth from our lips. We lie down to rest at night, but in the morning the same old worldly train of thought to which we have been accustomed, comes back to our minds, and instead of resting everything in the hands of God, we become troubled about many things, the peace and joy that we had the night before are gone, and we feel desolate and unblessed. Then what shall we do? Let us go to God, and say, "I commit all my troubles and perplexities to thee, and I know that I shall have thy help in all my tribulation, because thou hast promised it unto me. Thou hast said, 'Lo, I am with you always, even unto the end of the world.' 'I am at your right hand to help you.'" Believe these words, trust in the promise of Jesus, and do your duty as it comes to you. If we manifested as much distrust of our friends as we do of God, they would feel that we had greatly wronged them; but we do not treat our friends in the way we treat our God. <RH, October 11, 1892 par. 7>

When Christ was upon earth, the people did not believe in him; they rejected the Lord of glory, condemned and crucified him. But the heavenly Vine had its roots on the other side of the wall; death could not hold him. He arose from the grave, and sitteth on the right hand of the Father, the majesty on high, where he can direct the heavenly intelligences, bidding them come to the help of every repenting soul. With the confession of the repenting, believing sinner, he mingles his own righteousness, that the prayer of fallen man may go up as fragrant incense before the Father, and the grace of God is imparted to the believing soul. We should think of what we are to Jesus, and of what he is to us, that we may carry on a successful warfare against the flesh, and against the natural tendencies of the mind. We are exhorted to gird up the loins of the mind, and to do this we must settle the mind upon Jesus. We need this education; for we talk of common things, we utter commonplace sayings, and seek inspiration from ourselves, thinking that it is of value; but it is Christless. <RH, October 11, 1892 par. 8>

If we talk upon heavenly things, our conversation will prove savor of life unto life; but lightness and trifling will prove death to spirituality. Let us sow the seed unto eternal life. Let us scatter, as did Christ, the seeds of truth. Work as Christ worked. He says, "And I, if I be lifted up from the earth, will draw all men unto me." You are to draw men to Christ, not by gloom and despondency, covering the altar of God with tears, but by wearing the brightness of the Sun of righteousness. You are to show that you are serving a loving Master, not a tyrant. Jesus says, "I am the good shepherd; the good shepherd giveth his life for the sheep." "To him the porter openeth; and the sheep hear his voice: and 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." It is your Master who saith, "Come unto me, all ye that labor and are heavy laden, and I will give you rest." Jesus does not say, "Perhaps I will give you rest." Then why do you act that perhaps? Why not say, "Lord, here I come, sinful and polluted. Thou hast promised to give me rest"? "Come now, and let us reason together, saith the Lord: though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool." Satan will tell you that you are a sinner, that there is no need of your praying and repenting after committing such a sin as you have committed; but you can tell Satan that it is because you are a sinner that you need a Saviour. You may go to the Lord, and say, "Forgive my sin. I put my hand to thy hand for help, and I must have thy forgiveness or perish. Let the Sun of righteousness shine into the chambers of my mind and heart, that I may teach transgressors thy ways, and that sinners may be converted unto thee." <RH, October 11, 1892 par. 9>

When the enemy comes in like a flood, and seeks to overwhelm you with the thought of your sin, tell him, "I know I am a sinner; if I were not, I could not go to the Saviour, for he says, 'I am not come to call the righteous, but sinners to repentance.' And because I am a sinner, I am entitled to come to Christ." In this way you will have power to overcome the wicked one. Keep looking up, for your faith has bound you to the throne of God. Do not look down, as though you were bound to earth. Do not keep pulling up your faith to see if it has any root. Faith grows imperceptibly, and when the enemy rallies his forces to bring you into a critical place, the angels of God will be roundabout you, and you will have help from on high; for your prayer will be answered in the conflict. If you have genuine faith, you will praise God, from whom all blessings flow; and as you praise him, you will realize more of his blessing.

"What doth much increase the store,
When I thank him, he gives me more." <RH, October 11, 1892 par. 10>

As God gives us light, we should make use of it; God will not give us a second ray, while the first is not appreciated. We must praise the Lord for the light already graciously given, and reflect it upon those around us. Then more light will shine upon us, and as we praise, we shall know that "the path of the just is as a shining light, that shineth more and more unto the perfect day." Do not say, I will praise the Lord when the Holy Spirit is poured out upon us. How will you know when the Holy Spirit is poured out, unless you walk in the light day by day? You are to go about your duties, advancing step, by step, according to the counsel of the Lord, and you will find that you will have light and peace and joy, and will make melody in your heart unto the Lord. Thus the people of God will mingle their praises with those of the hosts of heaven, and sing songs of thanksgiving with the angels of God. <RH, October 11, 1892 par. 11>

October 18, 1892 The Opposer's Work.

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By Mrs. E. G. White.
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"Whereunto shall I liken this generation? It is like unto children sitting in the markets, and calling unto their fellows, and saying, We have piped unto you, and ye have not danced; we have mourned unto you, and ye have not lamented. For John came neither eating nor drinking, and they say, He hath a devil. The Son of man came eating and drinking, and they say, Behold a man gluttonous, and a winebibber, a friend of publicans and sinners. But wisdom is justified of her children." <RH, October 18, 1892 par. 1>

Just before Jesus uttered these words, he had been speaking of John the Baptist. He had said to the multitudes, "What went ye out into the wilderness to see? A reed shaken with the wind? But what went ye out for to see? A man clothed in soft raiment? behold they that wear soft clothing are in king's houses. But what went ye out for to see? A prophet? yea, I say unto you, and more than a prophet. For this is he, of whom it is written, Behold, I send my messenger before thy face, which shall prepare thy way before thee. Verily I say unto you, Among them that are born of women there hath not risen a greater than John the Baptist: notwithstanding, he that is least in the kingdom of heaven is greater than he." "And all the people that heard him, and the publicans, justified God, being baptized with the baptism of John. But the Pharisees and lawyers rejected the counsel of God against themselves, being not baptized of him." <RH, October 18, 1892 par. 2>

Those who rejected the testimony of John were unwilling to receive the testimony of him of whom John declared, "He must increase, but I must decrease." The scribes, Pharisees, and rulers were determined that they would not see the evidences of truth, and they evaded the most manifest conclusions. To justify their course of stubborn unbelief, they lost no possible opportunity of seizing upon anything in the teaching of Jesus that they could misconstrue, misapply, or

falsify. When there was no possibility of misapplying the truth of Christ's words, these men who rejected the counsel of God against themselves, started questions that had no reference to the matter in hand, so as to attract the attention of the people away from the lesson that Jesus sought to teach, and adroitly evade the truth. The Pharisees were not blindly opposing the doctrines of Christ; for the truth made deep impressions upon their minds; but they resisted truth, and went contrary to their convictions, closing their eyes lest they should see, hardening the heart, lest they should perceive, and be converted, and Christ should heal them. In their self-righteousness they were too proud to accept the help that Christ came to bring to them. <RH, October 18, 1892 par. 3>

The manner in which the Pharisees sought to evade the truth, and to turn the attention of the people away from vital lessons,--by starting questions that did not bear upon the subject,--is one in which the opposers of truth in all ages have taken refuge. Satan, who is proficient in all manner of arts for the resisting of truth, suggests to his agents plans whereby they may reject the counsel of God against themselves. He incites the opposers of truth to start false issues, to discuss questions that are not to the point, in order that those who are convicted and half convinced, may be turned aside from their investigation and acceptance of truth. Ever since the days of Christ there have been men whose attitude toward truth has said, "Depart from me, O God. I want not thy way, but my own way." <RH, October 18, 1892 par. 4>

There are many who seek to evade the truth, to run away from the Lord. If they perceive that arguments are presented which will overthrow the opinion they have held; if they see that there is a possibility of their being convinced of some truth they have not advocated, and that they may be compelled to give up their resistance, and yield to the truth, straightway they flee from the influence of its propagators, in order that they may still walk in the sparks of their own kindling; but the Lord declares of this class, "They shall lie down in sorrow." <RH, October 18, 1892 par. 5>

The messenger of heaven cannot hope to please those who are determined to resist the truth. Christ describes them as saying, "We have piped unto you, and ye have not danced; we have mourned unto you, and ye have not lamented." Whatever course the messenger may pursue, it will be objectionable to the opposers of truth; and they will make capital of every defect in the manners, customs, or character of its advocate, in order that they may prevent those from giving it their candid attention who would listen to the evidences. If there is anything through which the opposers can find occasion to falsify the character or misinterpret the action of him who presents the truth, they will take advantage of it to deter those who would accept and obey the truth from hearing or believing the message. <RH, October 18, 1892 par. 6>

The Lord sent messages to his people through the agency of patriarchs and prophets, in order that the evils which existed in his people might be corrected. Had it been possible for them to discern the traditions and interpretations of men from the truth of God, there would have been no need of sending the message of the prophet; but this was not possible; for the maxims of the world were woven into their teaching as the warp is with the woof, and the commandments of men were regarded with more reverence than were the commandments of God. Man-made theories pass from one to another, and the doctrines of men, like evil leaven, work actively till the whole lump is leavened. When the Lord sends a message, he gives sufficient evidence to convince the honest in heart of its truth; but those who would resist the truth call for greater evidence. Should the Lord give them a greater evidence, it would only make their opposition more determined. <RH, October 18, 1892 par. 7>

The work of John the Baptist was to exhort the people to prepare the way of the Lord, to make straight in the desert a highway for our God. The angel announced John's mission to Zacharias, saying, "He shall be great in the sight of the Lord, and shall drink neither wine nor strong drink; and he shall be filled with the Holy Ghost, even from his mother's womb. And many of the children of Israel shall he turn to the Lord their God. And he shall go before him in the spirit and power of Elias, to turn the hearts of the fathers to the children, and the disobedient to the wisdom of the just; to make ready a people prepared for the Lord." His message was to startle and arouse the people. He was not to associate with men, but wait in the wilderness, and the people were to come to him to hear his message. He was clothed in coarse raiment, such as was customary for the clothing of prophets, and he refused everything that savored of self-indulgence. He lifted up his voice as a trumpet in warning and reproof, and many were converted, and baptized of him in Jordan. <RH, October 18, 1892 par. 8>

But although John was a messenger of God, not all received his testimony. Many set themselves against him, and strove to counteract his influence. They pointed in scorn to his abstemious life, his simple habits, his coarse garments, and declared that he was a fanatic. They resisted his words because he denounced their hypocrisy with scathing rebukes, and they sought to stir up the people against him by declaring that he set aside their religious ceremonies, and held in contempt their traditions. Nevertheless the Spirit of the Lord was at work upon the hearts of these scorners, convincing them of sin; but they rejected the counsel of God, and in the face of the evidence he had given them to the contrary, declared that John was possessed of a devil. Thus they cut the last link that bound them to heavenly influences, and were left in darkness. <RH, October 18, 1892 par. 9>

After John had given his message, Jesus began his ministry. He had clothed his divinity with humanity, in order that humanity might touch humanity, and divinity lay hold on the infinite One. He came to reach the people, and to lift them

up. He came to represent to them the character of the Father. Wherever he had opportunity, wherever he found a hungry soul, he presented the bread which cometh down from heaven. Worldly position, worldly honor, had no attraction for him, but that which appealed to his heart was a soul thirsting for the water of life. While he rebuked the Pharisees for their hypocrisy, he did not refuse to sit at the table of publicans and sinners, since it afforded him an opportunity of presenting to them lessons of divine truth. Many who thus received a favorable impression of the Saviour were converted after his ascension. Three thousand were converted in a day when the holy Spirit was poured out, and many of them were of those who had listened to Christ's gracious utterances while at the tables of the publicans. <RH, October 18, 1892 par. 10>

Because of his association with sinners, Jesus was accused of being a glutton and a winebibber; but the very ones who made this charge were themselves the guilty ones. Satan's method of misrepresenting the character of God is to attribute to him his own characteristics, and thus do wicked men falsify the messenger of the Lord. Those who accused Jesus, and who had said that John had a devil, knew that they were bearing false witness; but they were filled with jealousy, because, though they had so long been the acknowledged leaders of the people, they were set aside, and the people thronged to hear the words of another. <RH, October 18, 1892 par. 11>

So selfish were the Pharisees and teachers, that they did not stop to consider the fact that Jesus was eating with publicans and sinners in order to diffuse the light of heaven to those who sat in darkness. They did not stop to notice that every word dropped by the divine Teacher was as a living seed that should germinate, and bear fruit to the glory of God. They did not realize that every action of his life was fraught with eternal influence that should never lose its force. The Pharisees and rabbis had determined that they would not accept the light given by Christ; and he turned to the common people, who heard him gladly, whose hearts were not fortified against the entrance of his words that give light and understanding unto the simple. Jesus had come to be the Saviour of all,--Jew and Gentile, rich and poor, free and bond. He identified his interest with that of suffering humanity; but when accused of friendship for publicans and sinners, he said: "I am come not to call the righteous, but sinners to repentance." <RH, October 18, 1892 par. 12>

Prompted by pride, prejudice, and hatred, the Pharisees, priests, and rulers rejected the Lord of glory. His mighty works had no softening influence upon their minds; for they hardened their hearts lest they should be converted. When evidence is given that a man is a messenger of the Lord of hosts, that he speaks in God's stead, it is perilous to the soul to reject and despise the message. To turn away from heaven's light and refuse the light-bearer, is to take a course similar to that which Satan took in the courts of heaven when he created rebellion in the ranks of the angels. He misrepresented the character of God, and placed in a false light his gracious commandments. He evaded the truth, and subtly worked to make good appear as evil, and evil as good. He has lost none of his tact, and through his agents, manifests the same diplomacy and skill in evading truth, in creating false issues, in misrepresenting the message and the messenger. Not only do we see his working in the world among those who openly oppose the truth, but also in the church his art is manifested in the divisions and controversies among those who profess to be the children of God. <RH, October 18, 1892 par. 13>

Whenever the Lord has a special work to do among his people, when he would arouse their minds to contemplate vital truth, Satan will work to divert the mind by introducing minor points of difference, in order that he may create an issue concerning doctrines that are not essential to the understanding of the point in hand, and thus bring about disunion, and distract attention from the essential point. When this occurs, the Lord is at work making impressions upon the hearts of men, concerning that which is necessary to their salvation. Then if Satan can draw the mind away to some unimportant issue, and cause the people to divide on some minor point, so that their hearts are barricaded against light and truth, he exults in malicious triumph. This he has done in the past, and this he purposes to do still, in order that he may cast his hellish shadow between the people and their God, and cut off the light that the Lord would have shine upon his children. <RH, October 18, 1892 par. 14>

October 25, 1892 The Necessity of Co-operation With God.

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By Mrs. E. G. White.
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"Faith, if it hath not works, is dead, being alone." We are living in a time when we should individually ask ourselves, "How do I stand related to God and eternity?" It will not matter to what nation we may have belonged, or what sect we have followed; but it will matter upon which side we have stood between good and evil. Daily you should ask yourself, "Am I a Christian? Am I a servant of sin, or am I following Christ? Am I renewed in the image of Christ by his

transforming grace? Has a moral change taken place in me? Do I count all things but loss for the excellency of the knowledge of Christ? Do I feel that I am not my own, but that I have been bought with the precious blood of Christ, and must consecrate myself to his service?" [<RH, October 25, 1892 par. 1>](#)

Let no soul risk his eternal future upon a supposition. The Lord never designed that any one should go blindfolded to heaven. He who sincerely desires to know, may understand whether his steps are tending heavenward or earthward. In the living oracles of God a description is given of the road leading heavenward, and the road leading to perdition, and no one need be deceived as to which one he is traveling. There is no need that one should be lost. God willeth not the misery of any one of his creatures. It is his desire that all men should come to repentance and to the acknowledging of the truth. "For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." The Lord has provided ample means for our salvation; but he can do nothing for us without our co-operation. Paul says, "We are laborers together with God: ye are God's husbandry, ye are God's building." [<RH, October 25, 1892 par. 2>](#)

What honor has been bestowed upon man, in that he is privileged to come into fellowship with the Lord Jesus Christ; for if we suffer with him, we shall also reign with him in glory. The command is given, "Work out your own salvation with fear and trembling;" but this encouragement is added: "For it is God which worketh in you both to will and to do of his good pleasure." "We, then, as workers together with him, beseech you also that ye receive not the grace of God in vain. (For he saith, I have heard thee in a time accepted, and in the day of salvation have I succored thee: behold, now is the accepted time; behold, now is the day of salvation.)" A power above and outside of man is to work upon him, that solid timbers may be brought into his character building. In the inner sanctuary of the soul the presence of God is to abide. "And what agreement hath the temple of God with idols? For ye are the temple of the living God; as God hath said, I will dwell in them, and walk in them; and I will be their God, and they shall be my people." "Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you? If any man defile the temple of God, him shall God destroy; for the temple of God is holy, which temple ye are." "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." "For through him we both have access by one Spirit unto the Father. 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 a holy temple in the Lord; in whom ye also are builded together for a habitation of God through the Spirit." [<RH, October 25, 1892 par. 3>](#)

Man does not build himself into a habitation for the Spirit, but unless there is a co-operation of man's will with God's will, the Lord can do nothing for him. The Lord is the great Master worker, and yet the human agent must co-operate with the divine worker, or the heavenly building cannot be completed. All the power is of God, and all the glory is to redound to God, and yet all the responsibility rests with the human agent; for God can do nothing without the co-operation of man. When a man believes in Jesus as his personal Saviour, and accepts of his righteousness by faith, he becomes a partaker of the divine nature, having escaped the corruption that is in the world through lust; and he escapes from corruption through the indwelling of the holy Spirit. Without divine nature, without the influence of the Spirit of God, man cannot work out his own salvation. Said Christ, "Without me ye can do nothing." When human effort does not combine with divine agency, how deficient is its influence; but he who is endowed with divine power can present Christ to the world as one who is able to save unto the uttermost all who come unto God through him. The angels of heaven are commissioned of the Lord God of hosts to co-operate with human agency in lifting up the standard of the gospel in every city, village, and town, both at home and in foreign lands. [<RH, October 25, 1892 par. 4>](#)

In every home there is missionary work to be done; for the children in every family are to be brought up in the nurture and admonition of the Lord. Evil propensities are to be controlled, evil tempers subdued, and the children are to be instructed that they are the Lord's property, bought with his own precious blood, and that they cannot live a life of pleasure and vanity, have their own will and carry out their own ideas, and yet be numbered among the children of God. The children are to be instructed with kindness and patience. They are to be taught, line upon line and precept upon precept, the requirements of a holy God. Let the parents teach them of the love of God in such a way that it will be a pleasant theme in the family circle, and let the church take upon them the responsibility of feeding the lambs as well as the sheep of the flock. Let the church take a special care of the lambs of the flock, exerting every influence in their power to win the love of the children, and to bind them to the truth. Ministers and church-members should second the efforts of parents to lead the children into safe paths. The Lord is calling for the youth; for he would make them his helpers to do good service under his banner. [<RH, October 25, 1892 par. 5>](#)

How sad it is that many parents have cast off their God-given responsibility to their children, and are willing that strangers should bear it for them. They are willing that others should labor for their children, and relieve them of all

burden in the matter. From the indifference of their parents, many children are left to feel that their parents have no care for their souls. This ought not to be so, but those who have children should so manage their domestic and business affairs that nothing may come in between them and the children, that would lessen the parents' influence in directing them to Christ. You should teach your children the lesson of the love of Jesus, that they may be pure in heart, in conduct, and conversation. Teach them how to seek divine aid, how to give themselves unreservedly to God. <RH, October 25, 1892 par. 6>

The Lord would work upon the hearts of the children if the parents would but co-operate with the divine agencies; but he will not undertake to do that which has been appointed as your part of the work. Parents, you must awake from your death-like slumber. The church must arise from the dead, that Christ may give her life. <RH, October 25, 1892 par. 7>

The work of God is not divided; it is one vast plan in which all have a part to act. God would have you laborers together with him for the saving of your own children. The children must not be left to themselves to become the slaves of Satan; those who have taken the responsibility of bringing them into the world will be held responsible to a large degree for the characters they form. In order to do their God-given work to save their own households, parents will have to search the Scriptures to know the ways of the Lord. They should be much in secret prayer, that they may be holy in all manner of conversation. Their hearts should be filled with cheerfulness and thanksgiving, that there be no tale-bearing, no false accusation, but only such themes of conversation as will elevate and ennoble those who hear and take a part in it. <RH, October 25, 1892 par. 8>

Parents should work to this end, that themselves and their children may become missionaries for God. This means that you should be vigilant, diligent in searching and teaching the Scriptures, pouring out your soul before God in your closet, that you may not fail nor be discouraged. <RH, October 25, 1892 par. 9>

Children are brought into the world without a voice in the matter, and if parents do not work faithfully to save them for Christ, Satan will supply their neglect by his own devices, that he may win them to rebel against God, and war against his kingdom. Parents, unless you are workers together with God, to save the souls of your children, they may be lost. If they are, it will be through no fault of the Lord; for he loved your children, and has given his only begotten Son, that they should not perish, but have everlasting life. When Jesus was upon earth, and mothers brought their children to him, he placed his hand upon their heads and blessed them. He would do the same today; for he hath said, "Suffer the little children, and forbid them not, to come unto me; for of such is the kingdom of heaven." <RH, October 25, 1892 par. 10>

The mother's work begins when her child is a babe in her arms, and she should realize that heaven is looking upon her with intense interest, ready to co-operate with her efforts to rear her child for God. In view of the responsibility that devolves upon parents, it should be carefully considered whether it is best to bring children into the family. Has the mother sufficient strength to care for her children? And can the father give such advantages as will rightly mold and educate the child? How little is the destiny of the child considered. The gratification of passion is the only thought, and burdens are brought upon the wife and mother which undermine her vitality, and paralyze her spiritual power. In broken health and with discouraged spirits, she finds herself surrounded by a little flock when she cannot care for as she should. Lacking the instruction they should have, they grow up to dishonor God and to communicate to others the evil of their own natures, and thus an army is raised up whom Satan manages as he pleases. <RH, October 25, 1892 par. 11>

You cannot bring up your children as you should without divine help; for the fallen nature of Adam always strives for the mastery. The heart must be prepared for the principles of truth, that they may root in the soul, and find nourishment in the life. Parents, lay hold upon divine help, and bring no more children into the world than those to whom you can give a training and education that will fit them for this life and the life which is to come. Follow the example of Abraham. The Lord said 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." Human effort alone will not result in helping your children to perfect a character for heaven; but with divine help a grand and holy work may be accomplished, and you may be able to present yourselves and your children before God, saying, "Here am I, and the children whom thou hast given me." <RH, October 25, 1892 par. 12>

November 1, 1892 The Necessity of Co-operation With God.

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By Mrs. E. G. White.

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(Concluded.)

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"Ye see then how that by works a man is justified, and not by faith only. . . . For as the body without the spirit is dead, so faith without works is dead also." It is essential to have faith in Jesus, and to believe you are saved through him; but there is danger in taking the position that many do take in saying, "I am saved." Many have said: "You must

do good works, and you will live;" but apart from Christ no one can do good works. Many at the present day say, "Believe, only believe, and live." Faith and works go together, believing and doing are blended. The Lord requires no less of the soul now, than he required of Adam in paradise before he fell,--perfect obedience, unblemished righteousness. The requirement of God under the covenant of grace is just as broad as the requirement he made in paradise,--harmony with his law, which is holy, and just, and good. The gospel does not weaken the claims of the law; it exalts the law and makes it honorable. Under the New Testament, no less is required than was required under the Old Testament. Let no one take up with the delusion so pleasant to the natural heart, that God will accept of sincerity, no matter what may be the faith, no matter how imperfect may be the life. God requires of his child perfect obedience.

<RH, November 1, 1892 par. 1>

In order to meet the requirements of the law, our faith must grasp the righteousness of Christ, accepting it as our righteousness. Through union with Christ, through acceptance of his righteousness by faith, we may be qualified to work the works of God, to be co-laborers with Christ. If you are willing to drift along with the current of evil, and do not co-operate with the heavenly agencies in restraining transgression in your family, and in the church, in order that everlasting righteousness may be brought in, you do not have faith. Faith works by love and purifies the soul. Through faith the holy Spirit works in the heart to create holiness therein; but this cannot be done unless the human agent will work with Christ. We can be fitted for heaven only through the work of the holy Spirit upon the heart; for we must have Christ's righteousness as our credentials if we would find access to the Father. In order that we may have the righteousness of Christ, we need daily to be transformed by the influence of the Spirit, to be a partaker of the divine nature. It is the work of the holy Spirit to elevate the taste, to sanctify the heart, to ennoble the whole man. <RH, November 1, 1892 par. 2>

Let the soul look to Jesus. "Behold the Lamb of God, which taketh away the sin of the world." No one will be forced to look to Christ; but the voice of invitation is sounding in yearning entreaty, "Look and live." In looking to Christ, we shall see that his love is without a parallel, that he has taken the place of the guilty sinner, and has imputed unto him his spotless righteousness. When the sinner sees his Saviour dying upon the cross under the curse of sin in his stead, beholding his pardoning love, love awakes in his heart. The sinner loves Christ, because Christ has first loved him, and love is the fulfilling of the law. The repenting soul realizes that God "is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." The Spirit of God works in the believer's soul, enabling him to advance from one line of obedience to another, reaching on from strength to greater strength, from grace to grace in Christ Jesus. <RH, November 1, 1892 par. 3>

God justly condemns all who do not make Christ their personal Saviour; but he pardons every soul who comes to him in faith, and enables him to work the works of God, and through faith to be one with Christ. Jesus says of these, "I in them, and thou in me, that they may be made perfect in one [this unity brings perfection of character]; and that the world may know that thou hast sent me, and hast loved them, as thou hast loved me." The Lord has made every provision whereby man may have full and free salvation, and be complete in him. God designs that his children shall have the bright beams of the Sun of righteousness, that all may have the light of truth. God has provided salvation for the world at infinite cost, even through the gift of his only begotten Son. The apostle asks, "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?" Then if we are not saved, the fault will not be on the part of God, but on our part, that we have failed to co-operate with the divine agencies. Our will has not coincided with God's will. <RH, November 1, 1892 par. 4>

The Redeemer of the world clothed his divinity with humanity, that he might reach humanity; for it took the divine and the human to bring into the world the salvation that was needed by fallen man. Divinity needed humanity that humanity might afford a channel of communication between God and man. Man needs a power out of and above himself to restore him to the likeness of God; but because he needs divine aid, it does not make human activity unessential. Faith on the part of man is required; for faith works by love and purifies the soul. Faith lays hold upon the virtue of Christ. The Lord does not design that human power should be paralyzed; but by co-operating with God, the power of man may be efficient for good. God does not design that our will should be destroyed; for it is through this very attribute that we are to accomplish the work he would have us to do both at home and abroad. He has given to every man his work; and every true worker sheds forth light to the world, because he is united with God and Christ and heavenly angels in the grand work of saving the lost. From divine association he becomes more and more intelligent in working the works of God. In working out what divine grace works in, the believer becomes spiritually great. He who works according to his intrusted ability will become a wise builder for the Master; for he is under the apprenticeship to Christ, learning to work the works of God. He will not shun burdens of responsibility, for he will realize that each one must lift in the cause of God to the extent of his ability, and he places himself under the pressure of the work; but Jesus does not leave his willing and obedient servant to be crushed. It is not the man who carries heavy responsibilities in the cause of God who needs your pity; for he is faithful and true in co-operation with God; and through union of divine and

human effort, the work is made complete. It is he who shuns responsibilities, who has no realization of the privilege to which he is called, who is an object of pity. <RH, November 1, 1892 par. 5>

The upbuilding of the kingdom of God is retarded or urged forward according to the unfaithfulness or fidelity of human agencies. Unfaithfulness to the cause of Christ makes manifest that love is lacking in the human agent. It was the love of Christ that constrained him to come and seek and save that which was lost. But the love of Christ does not seem to constrain those who profess his name; for a deathlike slumber is upon the human agents, and the work is hindered by failure of the human to co-operate with the divine. Men may pray, "Thy kingdom come. Thy will be done in earth, as it is in heaven," but fail in acting upon this prayer in their lives. The living Christian is one who has not left his first love, and his candlestick is not removed out of its place. But those who do not maintain their consecration to God are blind, and cannot see afar off, and have forgotten that they were purged from their old sins. But though you may be weak, erring, frail, sinful, and imperfect, the Lord holds out to you the offer of partnership with himself, inviting you to come under divine instruction. Uniting with Christ, you may work the works of God. "Without me," said Christ, "ye can do nothing." <RH, November 1, 1892 par. 6>

We are to work the works of Christ, to learn the lesson he presented to his disciples, and reflect his character to the world. Isaiah says, "Thy righteousness shall go before thee; the glory of the Lord shall be thy rearward." This is the righteousness of Christ which goes before us, and the glory of the Lord is to be our rearward. Ye churches of the living God, study this promise, and consider how your lack of faith, of spirituality, of divine power, is hindering the coming of the kingdom of God. Were everyone of you living missionaries, the gospel would be speedily proclaimed in all countries, to all peoples, nations, and tongues. This is the work that must be done before Christ shall come in power and great glory. I call upon the church to pray earnestly that you may understand your responsibilities. Are you individually laborers together with God? If not, why not? When do you mean to do your God-appointed work? God is working, the agencies of heaven are at work that the prayer may be fulfilled, "Thy kingdom come. Thy will be done in earth, as it is in heaven." Man is the agent through whom God works for man, and yet how few have given themselves unreservedly to work the works of God. Man can accomplish nothing without Jesus, and yet it is so arranged in the plan of salvation, that its great object cannot be consummated without human co-operation. Our work may appear small and unimportant, and yet we are laborers together with God. Jesus has given us every temporal and spiritual blessing; he died to make propitiation for our sins and to reconcile us to God. He has sent forth light and truth, that we should walk in the beams of the Sun of righteousness, and not in the sparks of our own kindling. <RH, November 1, 1892 par. 7>

"Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God: therefore the world knoweth us not, because it knew him not. Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that when he shall appear, we shall be like him; for we shall see him as he is. And every man that hath this hope in him purifieth himself, even as he is pure." He who hath this hope in him learns from the Scriptures that he must be a worker together with God. There can be no such thing as a slothful Christian. "For the grace of God that bringeth salvation hath appeared to all men, teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world; looking for that blessed hope and the glorious appearing of the great God and our Saviour Jesus Christ; who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works." <RH, November 1, 1892 par. 8>

Those who are waiting to behold a magical change in their characters, without a determined effort on their part, will be disappointed. With our limited powers we are to be as holy in our sphere as God is holy in his sphere. To the extent of our ability we are to make manifest the truth and love and excellence of the divine character, and for this reason we must draw from the living fountain. As the wax takes the impression of the seal, so the soul is to take the impression of the Spirit of God, and retain the moral image of Christ. We are to become partakers of the divine nature, realizing in our experience the vigor and perfection of spiritual life. <RH, November 1, 1892 par. 9>

We are to look unto Jesus, and by beholding him, we are to become changed. "This is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent." "He that cometh from above is above all: he that is of the earth is earthly, and speaketh of the earth: he that cometh from heaven is above all. . . . For he whom God hath sent speaketh the words of God: for God giveth not the Spirit by measure unto him. The Father loveth the Son, and hath given all things into his hand. He that believeth on the Son hath everlasting life: and he that believeth not the Son shall not see life; but the wrath of God abideth on him." <RH, November 1, 1892 par. 10>

Jesus "came unto his own, and his own received him not. But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name." Of these the Saviour says, "The Father himself loveth you, because ye have loved me, and have believed that I came out from God." "O righteous Father, the world hath not known thee: but I have known thee, and these have known that thou hast sent me. And I have declared unto them thy name, and will declare it; that the love wherewith thou hast loved me may be in them, and I in them." <RH, November 1, 1892 par. 11>

Christ came to reveal to the world the knowledge of the character of God, of which the world was destitute. This knowledge was the chief treasure which he committed to his disciples to be communicated to men. The truth of God had been hidden beneath a mass of tradition and error. The sacrificial offerings which had been instituted to teach men concerning the vicarious atonement of Christ, to teach them that without the shedding of blood there is no remission of sins, had become to them a stumbling-block. All that was spiritual and holy was perverted to their darkened understanding. They were blinded by pride and prejudice so that they could not see to the end of that which was abolished. Jesus came to change the order of things that then existed, and reveal to them the character of the Father. He drew aside the veil which concealed his glory from the eyes of mortals, and made manifest to the world the only true and living God, whom to know aright is life eternal. <RH, November 1, 1892 par. 12>

November 8, 1892 Imperative Necessity of Searching for Truth.

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By Mrs. E. G. White.
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"Again, the kingdom of heaven is like unto treasure hid in a field; the which when a man hath found, he hideth, and for joy thereof goeth and selleth all that he hath, and buyeth that field." <RH, November 8, 1892 par. 1>

As men seek for earthly treasure, so are they diligently to search for the truth. The truth is to be regarded of higher value than anything else within the reach of man, and the searcher for truth must be willing to purchase it at any sacrifice or cost to himself. The word of God is the mine of truth, and the Lord would have us individually search the Scriptures, that we may become acquainted with the great plan of redemption, and take in the grand subject as far as it is possible for the human mind, enlightened by the Spirit of God, to understand the purpose of God. He would have us comprehend something of his love in giving his Son to die that he might counteract evil, remove the defiling stains of sin from the workmanship of God, and re-instate the lost, elevating and ennobling the soul to its original purity through Christ's imputed righteousness. <RH, November 8, 1892 par. 2>

The only way in which the fallen race could be restored was through the gift of his Son, equal with himself, possessing the attributes of God. Though so highly exalted, Christ consented to assume human nature, that he might work in behalf of man and reconcile to God his disloyal subject. When man rebelled, Christ pleaded his merit in his behalf, and became man's substitute and surety. He undertook to combat the powers of darkness in man's behalf, and he prevailed, conquering the enemy of our souls, and presenting to man the cup of salvation. <RH, November 8, 1892 par. 3>

God has endowed humanity with attributes whereby we may appreciate God; and though man has revolted from God, and has endeavored to supply the place of God with other objects of worship, the true God alone can fill the wants of the soul. Christ said: "I, if I be lifted up from the earth, will draw all men unto me." Christ is to be the great center of attraction, the object to which the attention of the world is invited; and the word of God so portrays him. The Lord has intrusted to his children his written word, in order that they might search the Scriptures, and understand what is truth, and proclaim the truth to those who are in the darkness of error. How diligently should we search this word. The diligent student will be amply rewarded; for gems of truth are to be gathered up, and separated from the companionship of error. The Bible is presented to us as a precious revelation from heaven; but in order to understand it, we must diligently search its pages, with prayerful spirit and humble heart. <RH, November 8, 1892 par. 4>

The prevailing spirit of our times is that of infidelity and apostasy. The spirit manifested in the world is one of pride and self-exaltation. Men boast of illumination, which in reality is the blindest presumption; for they are in opposition to the plain word of God. Many exalt human reason, idolize human wisdom, and set the opinions of men above the revealed wisdom of God. This affords opportunity for the working of Satan, and the spirit of antichrist is far more wide-spread than any of us imagine. Among the great mass of professed Christians, the grievous character of the transgression of the law of God is not understood. They do not realize that salvation can be obtained only through the blood of Christ, through his imputed righteousness; but this alone will avail to make fallen man what he should be, and exalt him to become a member of the royal family. <RH, November 8, 1892 par. 5>

The truth as it is in Jesus is regarded as an old-fashioned doctrine. The maxims of the world, that know not God, have been worked into the theories of the church. In the eyes of men, vain philosophy and science, falsely so-called, is of more value than the word of God. The sentiment prevails to a large extent that the divine Mediator is not essential to the salvation of man. A variety of theories advanced by the so-called worldly-wise men for man's elevation, are believed and trusted in more than is the truth of God, as taught by Christ and his apostles. The lying spirit that enticed Eve in Eden, finds acceptance with the majority of earth's inhabitants today. Even the Christian world refuses to be

converted by the Spirit of God, but listen to the prince of darkness, as he comes to them in the garb of an angel of light. The spirit of antichrist is prevailing in the world to a far greater extent than it has ever prevailed before. The day of test and purification is just upon us. Signs of a most startling character appear, in floods, in hurricanes, in tornadoes, in cloud-bursts, in casualties by land and by sea, that proclaim the approach of the end of all things. The judgments of God are falling on the world, that men may be awakened to the fact that Christ will come speedily. The Lord is about to reveal the difference between the righteous and the wicked; for his "fan is in his hand, and he will thoroughly purge his floor, and gather his wheat into his garner; but he will burn up the chaff with unquenchable fire." <RH, November 8, 1892 par. 6>

The time is upon us when the miracle-working power of the arch deceiver will be more decidedly revealed. And his deceptions will increase in their delusive attraction, so that they will perplex, and if possible, deceive, the very elect. The prince of darkness with his evil angels is working upon the Christian world, inducing those who profess the name of Christ to stand under the banner of darkness, to make war with those who keep the commandments of God, and have the faith of Jesus. An apostate church will unite with the powers of earth and hell to place upon the forehead or in the hand, the mark of the beast, and prevail upon the children of God to worship the beast and his image. They will seek to compel them to renounce their allegiance to God's law, and yield homage to the papacy. Then will come the times which will try men's souls; for the confederacy of apostasy will demand that the loyal subjects of God shall renounce the law of Jehovah, and repudiate the truth of his word. Then will the gold be separated from the dross, and it will be made apparent who are the godly, who are loyal and true, and who are the disloyal, the dross and the tinsel. What clouds of chaff will then be borne away by the fan of God! Where now our eyes can discover only rich floors of wheat, will be chaff blown away with the fan of God. Every one who is not centered in Christ will fail to stand the test and ordeal of that day. While those who are clothed with Christ's righteousness will stand firm to truth and duty, those who have trusted in their own righteousness will be ranged under the black banner of the prince of darkness. Then it will be seen whether the choice is for Christ or Belial. Those who have been self-distrustful, who have been so circumstanced that they have not dared to face stigma and reproach, will at last openly declare themselves for Christ and his law; while many who have appeared to be flourishing trees, but who have borne no fruit, will go with the multitude to do evil, and will receive the mark of apostasy in the forehead or in the hand. <RH, November 8, 1892 par. 7>

November 15, 1892 Imperative Necessity of Searching for Truth.

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By Mrs. E. G. White.

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(Concluded.)
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Now we have the precious opportunity of making our calling and election sure. Every soul is to proclaim the truth because it is the truth. There must not be with any of us a betrayal of sacred trusts. Although Satan lifts up himself, although he numbers the world as his subjects, and exalts himself above God, we must be faithful and loyal sons and daughters of God, our eyes not blinded by the enemy, our hearts not corrupted by the delusive deception that has covered the people. Let us raise high the standard of victory, proclaiming in the strength of Jehovah, the commandments of God and the faith of Jesus, while believing with all the heart that "the Lord our righteousness" will be our defense in that day. <RH, November 15, 1892 par. 1>

We are living in a time of world-wide apostasy; but the more wide-spread unbelief and infidelity are, the more does the word of God shine forth as the truth to the believing soul; for in the Bible the believer recognizes the voice of the Almighty. With what awe and reverence, with what humiliation of soul, should we attempt the searching of the Scriptures, the word of the living God. At this time the Lord has precious truth to open unto us. It is not new truth, but old, old truth, although to the receiver it is new, grand, inspiring, and glorious truth. It has been rescued from the companionship of error, and has been placed in the framework of truth. Long enough have the Lord's precious words of truth been perverted to serve the purpose of the enemy. <RH, November 15, 1892 par. 2>

Christ was the great Teacher of truth, and to him we must come to learn of the great doctrine of justice, grace, and mercy. His words are as seeds that germinate and take root, and are again to be sown and cultivated by his delegated ambassadors. The disciples were put in close connection with eternal, essential truth; for it was laid open to their understanding; but they failed to comprehend it in its fullness, and although the living oracles are in our hands, although we have some understanding of the inspired books of the Old and New Testaments, there is much that even in our day we do not see and comprehend. In order to understand the truth of God, there is need of deep research, that we may discover in the teachings of Christ new aspects of truth, and behold the exceeding breadth and compass of grand old truth, of which we have only a superficial knowledge. The searching of the Scriptures would reveal the harmony

existing between the various parts of the Bible, and the bearing of one passage upon another. We do not perceive the meaning of the word of God without much study; but the reward of the study of the Bible is exceedingly precious to him who fears God and earnestly searches for truth as for hidden treasure. At the present day there are a large number in our churches who are not sufficiently interested in Bible study to seek to understand the mysteries of the truth. They do not go below the surface. Those who are living in these last days, who acknowledge the binding claims of the law of God, have no ordinary responsibility. They are not to be satisfied with the surface truths. That which lies plainly revealed, which costs us no effort, will not be esteemed as highly as the treasure that costs us diligent, prayerful research and investigation. Celestial truth is represented as treasure hid in a field, "which when a man hath found, he hideth, and for joy thereof goeth and selleth all that he hath, and buyeth that field," that he may work every part of it to discover the golden ore or precious gems. The earth itself cannot reveal treasures of as great value as can the Bible. No toil can so repay the diligent worker, as can the search for truth. Let the mines of revelation be properly worked, and the unsearchable riches of Christ will be revealed. <RH, November 15, 1892 par. 3>

How can we stand in the day of test if we do not understand the words of Christ? He said: "These things have I spoken unto you, being yet present with you. But the Comforter, which is the Holy Ghost whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you." It is the holy Spirit that is to bring to our remembrance the words of Christ. The theme Christ chose to dwell upon in his last discourse to his disciples was that of the office of the holy Spirit. He opened before them a wide tract of truth. They were to receive his words by faith, and the Comforter, the holy Spirit, was to bring all things to their remembrance. The consolation given by Christ in this promise was found in the fact that the divine influence was to be with his followers to the end. But this promise is not accepted and believed by the people today, and therefore is not cherished by them, nor is its fulfillment seen in the experience of the church. The promise of the gift of the Spirit of God, is left as a matter to be little considered by the church. It is not impressed upon the people, and the result is only that which might be expected,--spiritual drouth, spiritual darkness, spiritual declension and death. Minor matters occupy the mind and soul, but divine power which is necessary for the growth and prosperity of the church, which would, if possessed, bring all other blessings in its train, is lacking, although it is offered to us in infinite plentitude. Just as long as the church are satisfied with small things, they are disqualified to receive the great things of God. But why do we not hunger and thirst after the gift of the holy Spirit, since it is the means whereby the heart may be kept pure? The Lord designs that divine power shall co-operate with human effort. It is all-essential for the Christian to understand the meaning of the promise of the holy Spirit just prior to the coming of our Lord Jesus the second time. Talk of it, pray of it, preach concerning it; for the Lord is more willing to give the holy Spirit than parents are to give good gifts to their children. "For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." <RH, November 15, 1892 par. 4>

We are living in the last days, when error of a most deceptive character is accepted and believed, while truth is discarded. The Lord will hold both ministers and people responsible for the light which shines in our day. God calls upon all who claim to believe present truth, to work diligently in gathering up the precious jewels of truth, and placing them in their position in the framework of the gospel. Let them shine in all their divine beauty and loveliness, that the light may flash forth amid the moral darkness. This cannot be accomplished without the aid of the holy Spirit, but with the aid of the Spirit we can do all things. When we are endowed with the holy Spirit, we by faith take hold of infinite power. There is nothing to be lost of that which comes from God. The Saviour of the world sends his divine messenger to the soul, that men may dig for the truth, that by its revelation they may dispel the multitude of errors. This is the Christian's work. <RH, November 15, 1892 par. 5>

November 15, 1892 Obligation of Children to Parents.

The best way to educate children to respect their father and mother, is to give them the opportunity of seeing the father offering kindly attentions to the mother, and the mother rendering respect and reverence to the father. It is by beholding love in their parents, that children are led to obey the fifth commandment and to heed the injunction, "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 that thou mayest live long on the earth." <RH, November 15, 1892 par. 1>

When children have unbelieving parents, and their commands contradict the requirements of Christ, then, painful though it may be, they must obey God and trust the consequences with him. The Lord has expressly enjoined the duty

upon children of honoring their father and their mother. As they have opportunity and ability, they are kindly to care for their parents. This commandment to children stands at the head of the last six precepts which show the duty of man to his fellow-man. But while children are commanded to obey their parents, parents are also instructed to exercise their authority with wisdom. Paul writes, "And, ye fathers, provoke not your children to wrath: but bring them up in the nurture and admonition of the Lord." Great care should be exercised by parents lest they treat their children in such a way as to provoke obstinacy, disobedience, and rebellion. Parents often stir up the worst passions of the human heart, because of their lack of self-control. They correct them in a spirit of anger, and rather confirm them in their evil ways and defiant spirit, than influence them in the way of right. By their own arbitrary spirit they thrust their children under Satanic influences, instead of rescuing them from the snares of Satan by gentleness and love. How sad it is that many parents who profess to be Christians, are not converted! Christ does not abide in their hearts by faith. While professing to be followers of Jesus, they disgust their children, and, by their violent, unforgiving temper, make them averse to all religion. It is little wonder that the children become cold and rebellious toward their parents. And yet children are not excused for disobedience because of their parents' unsanctified ways. <RH, November 15, 1892 par. 2>

O that every family professing to be devoted to God, were so indeed and in truth! Then would Christ be represented in the home-life, and parents and children would represent him in the church, and what happiness would exist! But instead of this, the books of heaven record the cruelty of parents to children, and the neglect of parents by their children. After children grow to years of maturity, some of them think their duty is done in providing an abode for their parents. While giving them food and shelter, they give them no love or sympathy. In their parents' old age, when they long for expression of affection and sympathy, children heartlessly deprive them of their attention. There is no time when children should withhold respect and love from their father and mother. While the parents live, it should be the children's joy to honor and respect them. They should bring all the cheerfulness and sunshine into the life of the aged parents, that they possibly can. They should smooth their pathway to the grave. There is no better recommendation in this world than that a child has honored his parents, no better record in the books of heaven than that he has loved and honored father and mother. <RH, November 15, 1892 par. 3>

Let children carefully remember that at the best the aged parents have but little joy and comfort. What can bring greater sorrow to their hearts than manifest neglect on the part of their children? What sin can be worse in children than to bring grief to an aged, helpless father or mother? Those who grieve their aged parents are written in the books of heaven as commandment breakers, as those who do not reverence the God of heaven, and unless they repent and forsake their evil ways, they will not be found worthy of a place in the saints' inheritance. <RH, November 15, 1892 par. 4>

Is it possible that children can become so dead to the claims of father and mother, that they will not willingly remove all causes of sorrow in their power, watching over them with unwearying care and devotion? Can it be possible that they will not regard it a pleasure to make the last days of their parents their best days? How can a son or daughter be willing to leave father or mother on the hands of strangers, for them to care for! Even were the mother an unbeliever, and disagreeable, it would not release the child from the obligation that God has placed upon him to care for his parent. Would that there were but few who would utterly ignore the duty that is due from a child to his mother. Alas! that there are so many who never bestow a thought upon their parents, except it be that they may gain some advantage from them. Many care not whether their parents are comfortable or uncomfortable. Their conduct reveals them to be thankless children, and their ingratitude is "sharper than a serpent's tooth." Their indifference to their parents imbitters the life of father and mother, and brings down their gray hairs in sorrow to the grave. Through selfishness, self-love, unkindness, they have created an unwholesome atmosphere about their souls, and steeled their hearts to all good, until they are utterly loveless and unfeeling. Avarice has eaten out the good from their heart, and they even deny their parents the good which, without putting themselves to trouble, they could bestow upon them. The Satanic element predominates in their characters. But how bitter will be the close of the life of such children! They can have no happy reflection in their old age; for they will reap as they have sown. <RH, November 15, 1892 par. 5>

The thought that children have ministered to the comfort of their parents is a thought of satisfaction all through the life, and will especially bring them joy when they themselves are in need of sympathy and love. Those whose hearts are filled with love will regard the privilege of smoothing the passage to the grave for their parents an inestimable privilege. They will rejoice that they had a part in bringing comfort and peace to the last days of their loved parents. To do otherwise than this, to deny to the helpless aged ones the kindly ministrations of sons and daughters, would fill the soul with remorse, the days with regret, if our hearts were not hardened and cold as a stone. <RH, November 15, 1892 par. 6>

Our obligation to our parents never ceases. Our love for them, and theirs for us is not measured by years or distance, and our responsibility can never be set aside. When the nations are gathered before the judgment-seat of Christ, but two classes will be represented,--those who have identified their interest with Christ and suffering humanity, those who have ignored their God-given obligations, done injury to their fellow-men, and dishonor to God. Their eternal destiny

will be decided on the ground of what they did, and what they did not do to Christ in the person of his saints. He will say to them, "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me."

Mrs. E. G. White. <RH, November 15, 1892 par. 7>

November 22, 1892 The Perils and Privileges of the Last Days.

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By Mrs. E. G. White.
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"For the grace of God that bringeth salvation hath appeared to all men, teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world: looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ; who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works." <RH, November 22, 1892 par. 1>

To the early church the hope of Christ's coming was a blessed hope, and they were represented by the apostle as waiting for his Son from heaven, as loving his appearing. As long as this hope was cherished by the professed followers of Christ, they were a light to the world. But it was not the design of Satan that they should be a light to the world; and because iniquity abounded, the love of many waxed cold, and the unfaithful servant is represented as saying, "My Lord delayeth his coming." As a result of loss of faith in the appearing of Jesus, the unfaithful servant begins to smite his fellow-servant, and to eat and drink with the drunken. Satan was at work to cause apostasy in the early church; and in accomplishing his purpose, doctrines were introduced through which the church was leavened with unbelief in Christ and his coming. The adversary of God and man cast his hellish shadow athwart the path of the believers, and dimmed their star of hope, even their faith in the glorious appearing of the great God and our Saviour Jesus Christ. <RH, November 22, 1892 par. 2>

The hope which had been so precious to them lost its attractions; for the specious delusions of Satan almost wholly extinguished the light of salvation through the merits of a crucified and risen Saviour, and men were led to seek to make an atonement through works of their own,--by fasts and penances, and through the payment of money to the church. It was more agreeable to the natural heart thus to seek justification than to seek it through repentance and faith, through belief in, and obedience to, the truth. During the ages of apostasy, darkness covered the earth, and gross darkness the people; but the Reformation aroused the inhabitants of earth from their death-like slumber, and many turned away from their vanities and superstitions, from priests and penances, to serve the living God, to search in his holy word for truth as for hidden treasure. They began diligently to work the mine of truth, to clear away the rubbish of human opinion that had buried up the precious jewels of light. But as soon as the work of reformation began, Satan with determined purpose sought the more zealously to bind the minds of men in superstition and error. When he found that he could not prevent them from investigating the word of God, or deter them from accepting the truth, through forcing erroneous doctrines upon their attention, he thought to intimidate them by threatening and persecution, and thus to quench the heavenly light that was shining upon men, revealing the character of God, and making manifest the malignity of the arch deceiver. <RH, November 22, 1892 par. 3>

That which Satan has led men to do in the past, he will if possible lead them to do again. The early church was deceived by the enemy of God and man, and apostasy was brought into the ranks of those who professed to love God; and today, unless the people of God awake out of sleep, they will be taken unawares by the devices of Satan. Among those who claim to believe in the near coming of the Savior, how many are back-slidden, how many have lost their first love, and come under the description written of the Laodicean church, denominating them as neither cold nor hot. Satan will do his utmost to keep them in a state of indifference and stupor. May the Lord reveal to the people the perils that are before them, that they may arouse from their spiritual slumber, and trim their lamps, and be found watching for the Bridegroom when he shall return from the wedding. <RH, November 22, 1892 par. 4>

The days in which we live are eventful and full of peril. The signs of the coming of the end are thickening around us, and events are to come to pass that will be of a more terrible character than any the world has yet witnessed. "For when they shall say, Peace and safety; then sudden destruction cometh upon them." But to those who have the light of truth, it has been written, "Ye, brethren, are not in darkness, that that day should overtake you as a thief. Ye are all the children of light, and the children of the day: we are not of the night, nor of darkness. Therefore let us not sleep, as do others; but let us watch and be sober." "And that, knowing the time, that now it is high time to awake out of sleep: for now is our salvation nearer than when we believed. The night is far spent, the day is at hand: let us therefore cast off the

works of darkness, and let us put on the armor of light." "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." <RH, November 22, 1892 par. 5>

There is great need that our weakening faith should be quickened, and that we should ever keep before the mind the evidences that our Lord is soon coming, that we may ever be found not only waiting, but watching and working. We are not to be found in idle expectancy; for this leads to carelessness of life, and deficiency of character. We are to realize that the judgments of God are about to fall upon the earth, and we should most earnestly present before the people the warning that the Lord has commissioned us to give: "For then shall be great tribulation, such as was not since the beginning of the world to this time, no, nor ever shall be." "Men's hearts failing them for fear, and for looking after those things which are coming on the earth: for the powers of heaven shall be shaken. And then shall they see the Son of man coming in a cloud with power and great glory. And when these things begin to come to pass, then look up, and lift up your heads; for your redemption draweth nigh." <RH, November 22, 1892 par. 6>

Let every one who claims to believe that the Lord is soon coming, search the Scriptures as never before; for Satan is determined to try every device possible to keep souls in darkness, and blind the mind to the perils of the times in which we are living. Let every believer take up his Bible with earnest prayer, that he may be enlightened by the holy Spirit as to what is truth, that he may know more of God and of Jesus Christ whom he has sent. Search for the truth as for hidden treasures, and disappoint the enemy. The time of test is just upon us, for the loud cry of the third angel has already begun in the revelation of the righteousness of Christ, the sin-pardoning Redeemer. This is the beginning of the light of the angel whose glory shall fill the whole earth. For it is the work of every one to whom the message of warning has come, to lift up Jesus, to present him to the world as revealed in types, as shadowed in symbols, as manifested in the revelations of the prophets, as unveiled in the lessons given to his disciples and in the wonderful miracles wrought for the sons of men. Search the Scriptures; for they are they that testify of him. <RH, November 22, 1892 par. 7>

If you would stand through the time of trouble, you must know Christ, and appropriate the gift of his righteousness, which he imputes to the repentant sinner. Human wisdom will not avail to devise a plan of salvation. Human philosophy is vain, the fruits of the loftiest powers of man are worthless, aside from the great plan of the divine Teacher. No glory is to redound to man; all human help and glory lies in the dust; for the truth as it is in Jesus is the only available agent by which man may be saved. Man is privileged to connect with Christ, and then the divine and the human combine; and in this union the hope of man must rest alone; for it is as the Spirit of God touches the soul that the powers of the soul are quickened, and man becomes a new creature in Christ Jesus. He was manifested to bring life and immortality to light. He says, "The words that I speak unto you, they are spirit and they are life." The psalmist declares, "The entrance of thy words giveth light; it giveth understanding unto the simple." <RH, November 22, 1892 par. 8>

Then let us study the word of God, that we may know him in whom there is no darkness at all. Jesus says, "He that followeth me shall not walk in darkness, but shall have the light of life." The theme that attracts the heart of the sinner is Christ, and him crucified. On the cross of Calvary, Jesus stands revealed to the world in unparalleled love. Present him thus to the hungry multitudes, and the light of his love will win men from darkness to light, from transgression to obedience and true holiness. Beholding Jesus upon the cross of Calvary arouses the conscience to the heinous character of sin as nothing else can do. It was sin that caused the death of God's dear Son, and sin is the transgression of the law. On him was laid the iniquities of us all. The sinner then consents unto the law that it is good; for he realizes that it condemns his evil deeds, while he magnifies the matchless love of God in providing for him salvation through the imputed righteousness of Him who knew no sin, in whose mouth there was found no guile.

(Concluded next week.) <RH, November 22, 1892 par. 9>

November 29, 1892 The Perils and Privileges of the Last Days.

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By Mrs. E. G. White.

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(Concluded.)

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The truth is efficient, and through obedience its power changes the mind into the image of Jesus. It is the truth as it is in Jesus that quickens the conscience and transforms the mind; for it is accompanied to the heart by the holy Spirit. There are many, who, lacking spiritual discernment, take the bare letter of the word, and find that unaccompanied by the Spirit of God, it quickens not the soul, it sanctifies not the heart. One may be able to quote from the Old and the New Testament, may be familiar with the commands and promises of the word of God; but unless the holy Spirit sends the truth home to the heart, enlightening the mind with divine light, no soul falls upon the Rock and is broken; for it is

the divine agency that connects the soul with God. Without the enlightenment of the Spirit of God, we shall not be able to discern truth from error, and shall fall under the masterful temptations and deceptions that Satan will bring upon the world. We are near the close of the controversy between the Prince of light and the prince of darkness, and soon the delusions of the enemy will try our faith, of what sort it is. Satan will work miracles in the sight of the beast, and deceive "them that dwell on the earth by the means of those miracles which he had power to do in the sight of the beast." <RH, November 29, 1892 par. 1>

But though the prince of darkness will work to cover the earth with darkness, and with gross darkness the people, the Lord will manifest his converting power. A work is to be accomplished in the earth similar to that which took place at the outpouring of the holy Spirit in the days of the early disciples, when they preached Jesus and him crucified. Many will be converted in a day; for the message will go with power. It can then be said: "Our gospel came not unto you in word only, but also in power, and in the Holy Ghost." It is the holy Spirit that draws men to Christ; for he takes of the things of God, and shows them unto the sinner. Jesus said: "He shall glorify me: for he shall receive of mine, and shall show it unto you." <RH, November 29, 1892 par. 2>

The work of the holy Spirit is immeasurably great. It is from this source that power and efficiency come to the worker for God; and the holy Spirit is the comforter, as the personal presence of Christ to the soul. He who looks to Christ in simple, childlike faith, is made a partaker of the divine nature through the agency of the holy Spirit. When led by the Spirit of God, the Christian may know that he is made complete in him who is the head of all things. As Christ was glorified on the day of Pentecost, so will he again be glorified in the closing work of the gospel, when he shall prepare a people to stand the final test, in the closing conflict of the great controversy. The prophet describes the enemy's plan of battle saying:-- <RH, November 29, 1892 par. 3>

"I beheld another beast coming up out of the earth; and he had two horns like a lamb, but he spake as a dragon. And he exerciseth all the power of the first beast before him, and causeth the earth and them that dwell therein to worship the first beast, whose deadly wound was healed. And he doeth great wonders, so that he maketh fire come down from heaven on the earth in the sight of men, and deceiveth them that dwell on the earth by the means of those miracles which he had power to do in the sight of the beast; saying to them that dwell on the earth, that they should make an image to the beast, which had the wound by the sword, and did live. And he had power to give life unto the image of the beast, that the image of the beast should both speak, and cause that as many as would not worship the image of the beast should be killed." "These shall make war with the Lamb, and the Lamb shall overcome them; for he is Lord of lords and King of kings; and they that are with him are called, and chosen, and faithful." "And after these things 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 the 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 29, 1892 par. 4>

The people of God are to be called out from their association with worldlings and evil-doers, to stand in the battle for the Lord against the powers of darkness. When the earth is lightened with the glory of God, we shall see a work similar to that which was wrought when the disciples, filled with the holy Spirit, proclaimed the power of a risen Saviour. The light of heaven penetrated the darkened minds of those who had been deceived by the enemies of Christ, and the false representation of him was rejected; for through the efficiency of the holy Spirit they now saw him exalted to be a prince and Saviour, to give repentance unto Israel, and remission of sins. They saw him encircled with the glory of heaven, with infinite treasures in his hands to bestow upon those who turn from their rebellion. As the apostles set forth the glory of the only begotten of the Father, 3,000 souls were pricked to the heart, and they were made to see themselves as they were, sinful and polluted, and Christ as their Saviour and Redeemer. Christ was lifted up, Christ was glorified, through the power of the holy Spirit resting upon men. By the eye of faith these believers saw him as the one who had borne humiliation, suffering, and death, that they might not perish, but have everlasting life. As they looked upon his spotless righteousness, they saw their own deformity and pollution, and were filled with godly fear, with love and adoration for Him who gave his life a sacrifice for them. They humbled their souls to the very dust, and repented of their wicked works, and glorified God for his salvation. <RH, November 29, 1892 par. 5>

They said one to another, "This is the very one who was accused of gluttony, of eating with publicans and sinners; the one who was bound, and scourged, and crucified. We believe in him as the Son of God, the prince and Saviour." The revelation of Christ by the holy Spirit brought to them a realizing sense of his power and majesty, and they stretched forth their hands unto him by faith, saying, "I believe." Thus it was in the time of the early rain; but the latter rain will be more abundant. The Saviour of men will be glorified, and the earth will be lightened with the bright shining of the beams of his righteousness. He is the fountain of light, and light from the gates ajar has been shining upon the people of

God, that they may lift him up in his glorious character before those who sit in darkness. <RH, November 29, 1892 par. 6>

Christ has not been presented in connection with the law as a faithful and merciful High Priest, who was in all points tempted like as we are, yet without sin. He has not been lifted up before the sinner as the divine sacrifice. His work as sacrifice, substitute, and surety, has been only coldly and casually dwelt upon; but this is what the sinner needs to know. It is Christ in his fullness as a sin-pardoning Saviour, that the sinner must see; for the unparalleled love of Christ, through the agency of the holy Spirit, will bring conviction and conversion to the hardened heart. It is the divine influence that is the savor of the salt in the Christian. Many present the doctrines and theories of our faith; but their presentation is as salt without savor; for the holy Spirit is not working through their faithless ministry. They have not opened the heart to receive the grace of Christ; they know not the operation of the Spirit; they are as meal without leaven; for there is no working principle in all their labor, and they fail to win souls to Christ. They do not appropriate the righteousness of Christ; it is a robe unworn by them, a fullness unknown, a fountain untouched. <RH, November 29, 1892 par. 7>

O that the atoning work of Christ might be carefully studied! O that all would carefully and prayerfully study the word of God, not to qualify themselves for debating controverted points of doctrine; but that as hungry souls they might be filled, as those that thirst, be refreshed at the fountain of life. It is when we search the Scriptures with humble hearts, feeling our weakness and unworthiness, that Jesus is revealed to our souls in all his preciousness. When we become partakers of the divine nature, we shall look with abhorrence upon all our exaltation of self, and that which we have cherished as wisdom, will seem as dross and rubbish. Those who have educated themselves as debaters, who have looked upon themselves as sharp, keen men, will view their work with sorrow and shame, and know that their offering has been as valueless as was Cain's; for it has been destitute of the righteousness of Christ. <RH, November 29, 1892 par. 8>

O that we as a people might humble our hearts before God, and plead with him for the endowment of the holy Spirit! If we came to the Lord in humility and contrition of soul, he would answer our petitions; for he says that he is more willing to give us the holy Spirit than are parents to give good gifts to their children. Then would Christ be glorified, and in him we should discern the fullness of the Godhead bodily. For Christ has said of the Comforter, "He shall glorify me; for he shall receive of mine, and shall show it unto you." This is the thing most essential to us. For "this is life eternal, that they might know thee, the only true God, and Jesus Christ whom thou hast sent." <RH, November 29, 1892 par. 9>

December 6, 1892 Let the Trumpet Give a Certain Sound.

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By Mrs. E. G. White.
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We are pressing on to the final conflict, and this is no time to compromise. It is no time to hide your colors. When the battle wages sore, let no one turn traitor. It is no time to lay down or conceal our weapons, and give Satan the advantage in the warfare. But unless you watch, and keep your garments unspotted from the world, you will not stand true to your Captain. It is no time for watchmen to slumber on the walls of Zion. Let them be wide-awake. Call to your fellow-watchmen, crying, "The morning cometh, and also the night." It is no time now to relax our efforts, to become tame and spiritless; no time to hide our light under a bushel, to speak smooth things, to prophesy deceit. Every power is to be employed for God. You are to maintain your allegiance, bearing testimony for God and for truth. Be not turned aside by any suggestion the world can make. We cannot afford to compromise. There is a living issue before us, of vital importance to the remnant people of God, to the very close of this earth's history; for eternal interests are involved. On the very eve of the crisis, it is no time to be found with an evil heart of unbelief, departing from the living God. <RH, December 6, 1892 par. 1>

The original apostasy began in disbelief and denial of the truth; but if we would triumph, we must fix the eye of faith steadfastly upon Jesus, the Captain of our salvation. We are to follow the example of Christ, and in all that Jesus did on earth, he had an eye single to the glory of God. He says, "As the Father gave me commandment, even so I do." "This commandment have I received of my Father." In all he did he was working out the will of his Father, so that his life on earth was a manifestation of the divine perfection. Divinity and humanity were united in Christ, that he might reveal to us God's purpose, and bring man into close communion with himself. This union will enable us to overcome the enemy; for through faith in Christ we shall have divine power. The days will come (for the enemy is working to that end) in which the law of God will be made void. As those days approach, the loyal subjects of God must rise to the emergency, manifesting more fervent zeal, giving more positive and unflinching testimony. <RH, December 6, 1892 par. 2>

But while we are to speak as having authority, we should do nothing in a defiant spirit. If our hearts are fully surrendered to God, we shall unite meekness and love with truth and decision. We are "to be ready to every good work,

to speak evil of no man, to be no brawlers, but gentle, showing all meekness unto all men." <RH, December 6, 1892 par. 3>

It is time for God's people to take up the duties that lie next them, to be faithful in little things; for on the right performance of little things hang great results. Do not leave the work which needs to be done, because to your judgment it appears small and unimportant. Make up every waste place, repair the breaches as fast as they occur. Let no difference or dissension exist among the workers. Let all go to work to help some one who needs help. There is a cause for the great weakness in our churches, and that cause is hard to remove; for it is self. Trouble does not arise because men have too much will, but because they have too much self-will. The will should be wholly sanctified to God. The professed followers of Christ need to fall on the Rock and be broken; for in every one who enters the gates of the city of God, self must be crucified. This fierce spirit which rises up in the hearts of some in the church when everything does not go to please them, must be subdued; for it is not the Spirit of Christ. It is fully time that we return to our first love, and be at peace among ourselves. We must make it manifest that we are not only Bible readers, but Bible believers. If we are united to Christ, we shall be united to one another. Jesus says, "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." "We then that are strong ought to bear the infirmities of the weak, and not to please ourselves. Let every one of us please his neighbor for his good to edification. For even Christ pleased not himself; but, as it is written, The reproaches of them that reproached thee fell on me. . . . 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." <RH, December 6, 1892 par. 4>

Our numbers are increasing, our facilities are enlarging, and all this calls for union among the workers, for entire consecration and thorough devotion to the cause of God. There is no place in the work of God for half-hearted workers, for those who are neither cold nor hot. Jesus says, "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." Among those who are half-hearted are the class who pride themselves on their great caution in receiving "new light," as they term it. But their failure to receive the light is caused by their spiritual blindness; for they cannot discern the ways and works of God. Those who array themselves against the precious light of heaven, will accept messages that God has not sent, and will thus become dangerous to the cause of God; for they will set up false standards. <RH, December 6, 1892 par. 5>

There are men in our cause who might be of great use if they would but learn of Christ, and go on from light to greater light; but because they will not, they are positive hindrances, forever questioning, wasting precious time in argument, and contributing nothing to the spiritual elevation of the church. They misdirect minds, and lead men to accept perilous suggestions. They cannot see afar off; they cannot discern the conclusion of the matter. Their moral force is squandered upon trifles; for they view an atom as a world, and a world as an atom. <RH, December 6, 1892 par. 6>

Many have trusted and gloried in the wisdom of men far more than in Christ and in the precious sanctifying truth for this time. They need the heavenly anointing, that they may comprehend what is light and truth. They thank God that they are confined to no narrow groove, but they do not see the breadth and far-reaching extent of the principles of truth, and are not enlightened by the Spirit of God as to heaven's large liberality. They admire man-made theories, and walk in the sparks of their own kindling, diverging farther and farther from the genuine principles of Christian action ordained to make men wise unto salvation. They strive to extend the gospel, but separate from it the very marrow and life. They say, "Let the light shine," but cover it so that it shall not shine in clear rays on the very subjects that they need to understand. Some exhaust the fervor of their zeal on plans that cannot be carried out without peril to the church. <RH, December 6, 1892 par. 7>

At this time the church should not be diverted from the main object of vital interest, to things that will not bring health and courage, faith and power. They must see, and by their actions testify, that the gospel is aggressive. <RH, December 6, 1892 par. 8>

Watchmen on the walls of Zion are to be vigilant, and sleep not day nor night. But if they have not received the message from the lips of Christ, their trumpets will give an uncertain sound. Brethren, God calls upon you, both ministers and laymen, to listen to his voice speaking to you in his word. Let his truth be received into the heart, that you may be spiritualized by its living, sanctifying power. Then let the distinct message for this time be sent from watchman to watchman on the walls of Zion. <RH, December 6, 1892 par. 9>

This is a time of general departure from truth and righteousness, a time when we must build the old waste places, and with interested effort labor to raise up the foundation of many generations. <RH, December 6, 1892 par. 10>

"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, December 6, 1892 par. 11>

"Hearken unto me, ye that know righteousness, the people in whose heart is my law; fear ye not the reproach of men, neither be ye afraid of their revilings. For the moth shall eat them up like a garment, and the worm shall eat them like wool: but my righteousness shall be forever, and my salvation from generation to generation. Awake, awake, put on strength, O arm of the Lord; awake, as in the ancient days, in the generations of old . . . Art thou not it which hath dried the sea, the waters of the great deep; that hath made the depths of the sea a way for the ransomed to pass over? Therefore the redeemed of the Lord shall return, and come with singing unto Zion; and everlasting joy shall be upon their head; they shall obtain gladness and joy; and sorrow and mourning shall flee away. I, even I, am he that comforteth you: who art thou, that thou shouldst be afraid of a man that shall die, and of the son of man which shall be made as grass; and forgettest the Lord thy maker, that hath stretched forth the heavens, and laid the foundations of the earth; and hast feared continually every day because of the fury of the oppressor, as if he were ready to destroy? And where is the fury of the oppressor? The captive exile hasteneth that he may be loosed, and that he should not die in the pit, nor that his bread should fail. But I am the Lord thy God, that divided the sea, whose waves roared: the Lord of hosts is his name. And I have put my words in thy mouth, and I have covered thee in the shadow of mine hand, that I may plant the heavens, and lay the foundations of the earth, and say unto Zion, Thou art my people." <RH, December 6, 1892 par. 12>

"For Zion's sake will I not hold my peace, and for Jerusalem's sake I will not rest, until the righteousness thereof go forth as brightness, and the salvation thereof as a lamp that burneth. And the Gentiles shall see thy righteousness, and all kings thy glory: and thou shalt be called by a new name, which the mouth of the Lord shall name. Thou shalt also be a crown of glory in the hand of the Lord, and a royal diadem in the hand of thy God. Thou shalt no more be termed Forsaken; neither shall thy land any more be termed Desolate: but thou shalt be called Hephzi-bah, and thy land Beulah: for the Lord delighteth in thee, and thy land shall be married." <RH, December 6, 1892 par. 13>

While you hold the banner of truth firmly proclaiming the law of God, let every soul remember that the faith of Jesus is connected with the commandments of God. The third angel is represented as flying through the midst of heaven, crying with a loud voice, "Here are they that keep the commandments of God, and the faith of Jesus." The first, second, and third angels' messages are all linked together. The evidences of the abiding, ever-living truth of these grand messages, that mean so much to us, that have awakened such intense opposition from the religious world, cannot be extinguished. Satan is constantly seeking to cast his hellish shadow about these messages, so that the remnant people of God shall not clearly discern their import, their time, and place; but they live, and are to exert their power upon our religious experience while time shall last. <RH, December 6, 1892 par. 14>

The influence of these messages has been deepening and widening, setting in motion the springs of action in thousands of hearts, bringing into existence institutions of learning, publishing houses, and health institutions; all these are the instrumentalities of God to co-operate in the grand work represented by the first, second, third angels flying in the midst of heaven to warn the inhabitants of the world that Christ is coming again with power and great glory. The prophet says, "I saw another angel come down from heaven, having great power: and the earth was lightened with glory. And he cried mightily with a strong voice, saying, Babylon the great is fallen, is fallen, and is become the habitation of devils." This is the same messages that was given by the second angel. Babylon is fallen, "because she made all nations drink of the wine of the wrath of her fornication." What is that wine? --Her false doctrines. She has given to the world a false Sabbath instead of the Sabbath of the fourth commandment, and has repeated the falsehood that Satan first told to Eve in Eden,--the natural immortality of the soul. Many kindred errors she has spread far and wide, "teaching for doctrines the commandments of men." <RH, December 6, 1892 par. 15>

When Jesus began his public ministry, he cleansed the temple from its sacrilegious profanation. Among the last acts of his ministry was the second cleansing of the temple. So in the last work for the warning of the world, two distinct calls are made to the churches. The second angel's message is, "Babylon is fallen, is fallen, that great city, because she made all nations drink of the wine of the wrath of her fornication." And in the loud cry of the third angel's message a voice is heard 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, December 6, 1892 par. 16>

December 13, 1892 Let the Trumpet Give a Certain Sound.

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By Mrs. E. G. White.

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(Concluded.)
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As God called the children of Israel out of Egypt, that they might keep his Sabbath, so he calls his people out of

Babylon, that they may not worship the beast or his image. The man of sin, who thought to change times and laws, has exalted himself above God, by presenting a spurious Sabbath to the world; the Christian world has accepted the child of the papacy, and cradled and nourished it, thus defying God by removing his memorial, and setting up a rival Sabbath.

<RH, December 13, 1892 par. 1>

After the truth has been proclaimed as a witness to all nations, every conceivable power of evil will be set in operation, and minds will be confused by many voices crying, "Lo, here is Christ, Lo, he is there. This is the truth, I have the message from God, he has sent me with great light." Then there will be a removing of the landmarks, and an attempt to tear down the pillars of our faith. A more decided effort will be made to exalt the false Sabbath, and to cast contempt upon God himself by supplanting the day he has blessed and sanctified. This false Sabbath is to be enforced by an oppressive law. Satan and his angels are wide-awake, and intensely active, working with energy and perseverance through human instrumentalities to bring about his purpose of obliterating from the minds of men the knowledge of God. But while Satan works with his lying wonders, the time will be fulfilled foretold in the Revelation, and the mighty angel that shall lighten the earth with his glory, will proclaim the fall of Babylon, and call upon God's people to forsake her. <RH, December 13, 1892 par. 2>

At the time of the loud cry of the third angel those who have been in any measure blinded by the enemy, who have not fully recovered themselves from the snare of Satan, will be in peril, because it will be difficult for them to discern the light from heaven, and they will be inclined to accept falsehood. Their erroneous experience will color their thoughts, their decisions, their propositions, their counsels. The evidences that God has given will be no evidence to those who have blinded their eyes by choosing darkness rather than light. After rejecting light, they will originate theories which they will call "light," but which the Lord calls, "Sparks of their own kindling," by which they will direct their steps. The Lord declares, "Who is among you that feareth the Lord, that obeyeth the voice of his servant, that walketh in darkness, and hath no light? Let him trust in the name of the Lord, and stay upon his God. Behold, all ye that kindle a fire, that compass yourselves about with sparks: walk in the light of your fire, and in the sparks that ye have kindled. This shall ye have of mine hand; ye shall lie down in sorrow." Jesus said: "For judgment I am come into the world, that they which see not might see; and that they which see might be made blind." "I am come a light into the world, that whosoever believeth on me should not abide in darkness." "He that rejecteth me, and receiveth not my words, hath one that judgeth him: the word that I have spoken, the same shall judge him in the last day." <RH, December 13, 1892 par. 3>

By many the words which the Lord sent will be rejected, and the words that man may speak will be received as light and truth. Jesus says, "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." Human wisdom will lead away from self-denial, from consecration, and will devise many things that tend to make of no effect God's messages. We cannot with any safety rely upon men who are not in close connection with God. They will accept the opinions of men, but cannot discern the voice of the True Shepherd, and their influence will lead many astray, though evidence is piled upon evidence testifying to the verity of truth for these days. The truth is powerful to turn men to Christ, to quicken their energies, to subdue and soften their hearts, and inspire them with zeal, devotion, and love to God. The Sabbath truth must in no case be covered up. We must let it appear in strong contrast with error. <RH, December 13, 1892 par. 4>

As the end approaches, the testimonies of God's servants will become more decided and more powerful, flashing the light of truth upon the systems of error and oppression that have so long held the supremacy. The Lord has sent us messages for this time, that will establish Christianity upon an eternal basis; and all who believe the present truth, must stand, not in their own wisdom, but in God's wisdom, and raise up the foundations of many generations; and they will be registered in the books of heaven as "repairers of the breach," the "restorer of paths to dwell in." In face of the bitterest opposition, we are to maintain the truth because it is truth. God is at work upon human minds; it is not man alone that is working. The great illuminating power is from Christ; the brightness of his example is to be kept before the people in every discourse. His love is the glory of the rainbow encircling the throne on high. <RH, December 13, 1892 par. 5>

The Lord has said, "I do set my bow in the cloud, and it shall be for a token of a covenant between me and the earth. . . And I will remember my covenant, which is between me and you, and every living creature of all flesh; and the waters shall no more become a flood to destroy all flesh." In the rainbow above the throne is an everlasting testimony that "God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." Whenever the law is presented before the people, let the teacher of the truth point to the throne arched with the rainbow of promise, the righteousness of Christ. The glory of the law is Christ; he came to magnify the law, and to make it honorable. Make it appear distinct that mercy and peace have met together in Christ, and righteousness and truth have embraced each other. When you look to his throne, offering up your penitence, praise, and thanksgiving that you may perfect Christian character, and represent Christ to the world, you abide in Christ, and Christ

abides in you; you have the peace that passes all understanding. We need continually to meditate upon Christ's attractive loveliness. We must direct minds to Jesus, fasten them upon him. In every discourse dwell upon the divine attributes. <RH, December 13, 1892 par. 6>

As the bow in the cloud is formed by the union of the sunlight and the shower, so the rainbow encircling the throne represents the combined power of mercy and justice. It is not justice alone that is to be maintained; for this would eclipse the glory of the rainbow of promise above the throne; men could see only the penalty of the law. Were there no justice, no penalty, there would be no stability to the government of God. It is the mingling of judgment and mercy that makes salvation complete. It is the blending of the two that leads us, as we view the world's Redeemer, and the law of Jehovah, to exclaim, "Thy gentleness hath made me great." We know that the gospel is a perfect and complete system, revealing the immutability of the law of God. It inspires the heart with hope, and with love to God. Mercy invites us to enter through the gates into the city of God, and justice is satisfied to accord to every obedient soul full privileges as a member of the royal family, a child of the heavenly King. If we were defective in character, we could not pass the gates that mercy has opened to the obedient; for justice stands at the entrance, and demands holiness in all who would see God. Were justice extinct, and were it possible for divine mercy to open the gates to the whole race, irrespective of character, there would be a worse condition of disaffection and rebellion in heaven than before Satan was expelled. The peace, happiness, and harmony of heaven would be broken. The change from earth to heaven will not change men's character; the happiness of the redeemed in heaven results from the character formed in this life after the image of Christ. The saints in heaven will first have been saints on earth. <RH, December 13, 1892 par. 7>

The salvation that Christ made such a sacrifice to gain for man is that which is alone of value; for it is that which saves from sin, the cause of all the misery and woe in our world. The mercy of God is that which constantly draws the sinner to Jesus. If he responds, coming in penitence with confession, in faith laying hold of the hope set before him in the gospel, God will accept him; for "the broken and contrite heart, O God, thou wilt not despise." Thus the law of God is not weakened by the gospel, but the power of sin is broken, and the scepter of mercy is extended to the penitent sinner. <RH, December 13, 1892 par. 8>

The rainbow above the throne is the bow of promise, testifying to the whole world that God will never forget his people in their struggle against evil. Let Jesus be our theme. Let us by pen and voice present, not only the commandments of God, but the faith of Jesus. This will promote real heart-piety as nothing else can. While we present the fact to men that they are subjects of a divine moral government, their reason will declare to them that this is truth, that they owe allegiance to Jehovah, and that this life is our time of probation. In this life we are placed under the discipline and government of God to form characters and acquire habits for the higher life. All the scenes in which we must act a part, are to be carefully studied; for they are a part of our education, a part of God's great plan. We should bring solid timbers into our character building; for we are working both for this life and the eternal life. And as we near the close of this earth's history, we either rapidly advance in Christian growth, or we rapidly retrograde toward the world. <RH, December 13, 1892 par. 9>

Temptations will come in like a flood; but we need not fail nor be discouraged while we know that the bow of promise is above the throne of God. We shall be subject to heavy trials, opposition, bereavement, affliction, but we know that Jesus passed through all these. These experiences are valuable to us; the advantages of varying experiences are not by any means confined to this short life; they reach into eternal ages. Through patience, faith, and hope, in all the changing scenes of earth, we are forming characters for the everlasting life. And whatever we are called upon to bear, we may be assured that all things work together for good to those that love God. <RH, December 13, 1892 par. 10>

December 20, 1892 Christ Our Hope.

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By Mrs. E. G. White.
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There is no excuse for any one in taking the position that there is no more truth to be revealed, and that all our expositions of Scripture are without an error. The fact that certain doctrines have been held as truth for many years by our people, is not a proof that our ideas are infallible. Age will not make error into truth, and truth can afford to be fair. No true doctrine will lose anything by close investigation. We are living in perilous times, and it does not become us to accept everything claimed to be truth without examining it thoroughly; neither can we afford to reject anything that bears the fruits of the Spirit of God; but we should be teachable, meek and lowly of heart. There are those who oppose everything that is not in accordance with their own ideas, and by so doing they endanger their eternal interest as verily

as did the Jewish nation in their rejection of Christ. The Lord designs that our opinions shall be put to the test, that we may see the necessity of closely examining the living oracles to see whether or not we are in the faith. Many who claim to believe the truth have settled down at their ease, saying, "I am rich, and increased with goods, and have need of nothing." But Jesus says to these self-complacent ones, Thou "knowest not that thou art wretched, and miserable, and poor, and blind, and naked." Let us individually inquire, Do these words describe my case? If so, the True Witness counsels us, saying, "Buy of me gold tried in the fire, that thou mayest be rich; and white raiment, that thou mayest be clothed, that the shame of thy nakedness do not appear; and anoint thine eyes with eye-salve, that thou mayest see."

<RH, December 20, 1892 par. 1>

From the description of the Laodiceans, it is evident that many were deceived in their estimate of their spiritual condition. They regarded themselves as rich, as possessing all the knowledge and grace that was needed; but yet they lacked the gold of faith and love, the white raiment of Christ's righteousness. They were destitute and poverty-stricken, walking in sparks of their own kindling, and preparing to lie down in sorrow. Jesus says to them, "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 [when the glow of the love of God was upon you]; or else I will come unto thee quickly, and will remove thy candlestick out of his place, except thou repent." This warning would not be given if there were no danger of failure on the part of those who profess to be the children of God. <RH, December 20, 1892 par. 2>

In unmistakable language our position is presented before us. Apart from Christ we have no merit, no righteousness. Our sinfulness, our weakness, our human imperfections make it impossible that we should appear before God, unless we are clothed in Christ's spotless righteousness. We are to be found in him, not having our own righteousness, but the righteousness which is through Christ. <RH, December 20, 1892 par. 3>

But there is hope for every one; for "God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." If the love of God is not appreciated, and does not become an abiding principle in the hard heart to soften and subdue the soul, we are utterly lost. The Lord has no reserve power with which to influence man. He can give no greater manifestation of his love than that which he has given. Heaven's richest gift has been freely offered for your acceptance. If the exhibition of the love of Jesus does not melt and subdue your heart, by what means can you be reached? Has the love of Christ failed to bring forth an earnest response of love and gratitude? Then let it not remain in this condition of hardness another day. Open your heart, and receive Christ, the best gift of heaven. Let not cruel unbelief lead you to refuse the heaven-sent gift. Let not Christ say of you, "Ye will not come unto me that ye might have life." <RH, December 20, 1892 par. 4>

The heart of Christ is constantly drawn out in sympathy toward fallen man. While upon earth, his only mission was to save sinners. He had a deep abhorrence of sin, while exercising the tenderest compassion toward the sinner. He was grieved and wounded at heart because men failed to value and accept his love. The Majesty of heaven veiled his divinity in humanity, and passed from place to place through towns and cities, teaching the truth and working miracles, and though multitudes flocked to hear him, few were in sympathy with the lessons of truth he presented, which alone could save the soul. <RH, December 20, 1892 par. 5>

How few have any conception of the anguish which rent the heart of the Son of God during his thirty years of life upon earth. The path from the manger to Calvary was shadowed by sorrow and grief. He was the man of sorrows, and endured such heartache as no human language can portray. He could have said in truth, "Behold and see if there be any sorrow like unto my sorrow." His suffering was the deepest anguish of the soul; and what man could have sympathy with the soul anguish of the Son of the infinite God? Hating sin with a perfect hatred, he yet gathered to his soul the sins of the whole world, as he trod the path to Calvary, suffering the penalty of the transgressor. Guiltless, he bore the punishment of the guilty; innocent, yet offering himself to bear the penalty of the transgression of the law of God. The punishment of the sins of every soul was borne by the Son of the infinite God. The guilt of every sin pressed its weight upon the divine soul of the world's Redeemer. He who knew no sin became sin for us, that we might be made the righteousness of God in him. In assuming the nature of man, he placed himself where he was wounded for our transgressions, bruised for our iniquities, that by his stripes we might be healed. <RH, December 20, 1892 par. 6>

In his humanity Christ was tried with as much greater temptation, with as much more persevering energy than man is tried by the evil one, as his nature was greater than man's. This is a deep mysterious truth, that Christ is bound to humanity by the most sensitive sympathies. The evil works, the evil thoughts, the evil words of every son and daughter of Adam press upon his divine soul. The sins of men called for retribution upon himself; for he had become man's substitute, and took upon him the sins of the world. He bore the sins of every sinner; for all transgressions were imputed unto him, though "he did no sin, neither was guile found in his mouth." Though the guilt of sin was not his, his Spirit was torn and bruised by the transgressions of men. <RH, December 20, 1892 par. 7>

"How shall we escape, if we neglect so great salvation?" It is at the peril of our souls that we neglect the prescribed conditions under which we are called to work out our own salvation. It is only through Christ, who was made sin for us,

that we can work out our own salvation; for it is God that worketh in us both to will and to do of his own good pleasure. We are to co-operate heartily with God, by faith laying hold of the righteousness of Christ, which alone can save. The only way by which we may be saved is by becoming workers together with God. It is through the co-operation of man with God that the believer may come off victorious. We shall not be found guiltless if we are content to float along in the current of the world, submitting the question of our soul's salvation to those who teach the traditions of men and rely upon supposed evidences. Every soul is to put himself to the task of searching out the truth as it is in Jesus, to know it for himself by the study of the sure word of God. We are not to ask, What is the popular opinion? What saith brother A. or brother B. or any other man? What saith the fathers? But what saith the Lord our God in regard to the saving of the soul? And when we have found what saith the Scriptures, let us act upon the written word; for it is perilous to sit in judgment on the words of inspiration. That which has been written is for our instruction, admonition, and comfort. <RH, December 20, 1892 par. 8>

Christ is the originator of divine truth. He knew the height and depth, length and breadth and fullness of the compassion of divine love, as no mortal man can know it. He knows the blessedness that sinners are refusing when they reject divine light, the horrors that will come upon the soul that refuses the truth of heaven. A heavenly feast has been spread for the hungry, but they refuse to eat. Christ alone knows what means the exceeding weight of glory which those who rebel against God, refuse to receive. The work of Christ upon earth was to seek and save that which was lost. Ever before him, he saw the result of his mission, although the baptism of blood must first be received, although the weight of sins of the world was to gather upon his innocent soul, although the shadow of an unspeakable woe was ever over him; yet for the joy that was set before him, he endured the cross and despised the shame. He endured all this that sinful man might be saved, that he might be elevated and ennobled, and have a place with him upon his throne. <RH, December 20, 1892 par. 9>

Men are contaminated with sin, and they cannot have an adequate conception of the heinous character of the evil which they cherish. Because of sin, the Majesty of heaven was stricken, smitten of God and afflicted. Voluntarily our divine substitute bared his soul to the sword of justice, that we might not perish, but have everlasting life. Said Christ: "I lay down my life that I might take it again. No man taketh it from me, but I lay it down of myself. I have power to lay it down, and I have power to take it again." No man of earth nor angel of heaven could have paid the penalty of sin. Jesus was the only one who could save rebellious man. In him divinity and humanity were combined, and this was what gave efficiency to the sacrifice made on Calvary's cross. Here it was that mercy and truth met together, righteousness and peace kissed each other. <RH, December 20, 1892 par. 10>

Christ is called "the Lord our righteousness," and through faith, each one should be able to say, "The Lord my righteousness." When faith lays hold upon this gift of God, the praise of God will be upon our lips, and we shall be able to say, "Behold the Lamb of God, which taketh away the sin of the world." Then we shall be able to tell the lost concerning the plan of salvation, that while the world was lying under the curse of the law, meriting death, the Lord presented terms of mercy to the fallen and hopeless sinner, and brought out the meaning and value of his grace. Grace is unmerited favor. The angels, who know nothing of sin, do not understand what it is to have grace exercised toward them; but our sinfulness calls for the exercise of grace from a merciful God. It was grace that sent us our Saviour to seek us as wanderers and bring us back to his fold. <RH, December 20, 1892 par. 11>

No works that the sinner can do will be efficacious in saving his soul. Obedience was always due to the Creator; for he endowed man with attributes for his service. God requires good works from man always; but good works cannot avail to earn salvation. It is impossible for man to save himself. He may deceive himself in regard to this matter; but he cannot save himself. Christ's righteousness alone can avail for his salvation, and this is the gift of God. This is the wedding garment prepared for you in which you may be a welcome guest at the marriage supper of the Lamb. Let faith take hold of Christ without delay, and you will be a new creature in Jesus, a light to the world. <RH, December 20, 1892 par. 12>

January 3, 1893 "Let Both Grow Together."

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By Mrs. E. G. White.
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"Another parable put he forth unto them, saying, The kingdom of heaven is likened unto a man which sowed good seed in his field: but while men slept, his enemy came and sowed tares among the wheat, and went his way. But when the blade was sprung up, and brought forth fruit, then appeared the tares also. So the servants of the householder came

and said unto him, Sir, didst not thou sow good seed in thy field? from whence then hath it tares? He said unto them, An enemy hath done this. The servants said unto him, Wilt thou then that we go and gather them up? But he said, Nay; lest while ye gather up the tares, ye root up also the wheat with them. Let both grow together until the harvest: and in the time of harvest I will say to the reapers, Gather ye together first the tares, and bind them in bundles to burn them: but gather the wheat into my barn." <RH, January 3, 1893 par. 1>

The Lord does not leave the work of judging to finite man; for unless the Holy Spirit sanctifies the soul, man cannot be a cautious, safe judge. In the parable of the wheat and the tares, the Lord gave special directions to warn his disciples against uprooting those from the church who they supposed were spurious Christians. He had said, "Judge not, that ye be not judged. For with what judgment ye judge, ye shall be judged: and with what measure ye mete, it shall be measured to you again." This lesson has been strangely neglected by those who profess to be doers of the words of Christ; for if a brother erred, and did not meet their ideas, they manifested hard-heartedness, a cold, critical spirit, and rashly followed their impulses, and turned the offender adrift. <RH, January 3, 1893 par. 2>

The Lord sums up the whole duty of man in the following words: "Let us hear the conclusion of the whole matter. Fear God, and keep his commandments: for this is the whole duty of man. For God shall bring every work into judgment, with every secret thing, whether it be good, or whether it be evil." "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." "And the times of this ignorance God winked at; but now commandeth all men everywhere to repent: because he hath appointed a day, in the which he will judge the world in righteousness by that man whom he hath ordained; whereof he hath given assurance unto all men, in that he hath raised him from the dead." "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. For my thoughts are not your thoughts, neither are your ways my ways, saith the Lord. For as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts. For as the rain cometh down, and the snow from heaven, and returneth not thither, but watereth the earth, and maketh it bring forth and bud, that it may give seed to the sower, and bread to the eater: so shall my word be that goeth forth out of my mouth; it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it." <RH, January 3, 1893 par. 3>

There are many who are treated as tares and hopeless subjects, whom Christ is drawing to himself. Men judge from the outward appearance, and think they discern the true measurement of a man's character; but they make many blunders in their judgments. They put a high estimate upon a man whose appearance is as an angel of light, when in thought and heart he is corrupt and unworthy. On another whose appearance is not so favorable, they pass criticism, make him an offender for a word, and would separate him from the church because of his supposed defective character, when it may be that He who reads the heart, sees true moral worth in the man. Human judgment does not decide any case; for the Lord's thoughts are not our thoughts, neither are his ways our ways. He whom we would separate from the church as altogether unworthy, is the object of the Lord's solicitude and love. All heaven is engaged in doing the appointed work of drawing souls to God, and the Lord has said concerning his word, "It shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it." <RH, January 3, 1893 par. 4>

Then since the Lord is working through his own divine agency upon the hearts of those whom we would term hopeless subjects, let not man be officious, let him stand out of the way of God's work; for his word that goeth forth from his mouth, will accomplish its appointed work, and prosper in the thing whereunto it is sent. Let not man set himself up as judge of his brethren; for God "hath appointed a day in the which he will judge the world in righteousness by that man whom he hath ordained; whereof he hath given assurance unto all men, in that he hath raised him from the dead." "And he commanded us to preach unto the people, and to testify that it is he which was ordained of God to be the Judge of quick and dead." "But why dost thou judge thy brother? or why dost thou set at naught thy brother? For we shall all stand before the judgment-seat of Christ. For it is written, As I live, saith the Lord, every knee shall bow to me, and every tongue shall confess to God. So then every one of us shall give account of himself to God. Let us not therefore judge one another any more: but judge this rather, that no man put a stumbling-block or an occasion to fall in his brother's way." "For the Father judgeth no man, but hath committed all judgment unto the Son. . . . For as the Father hath life in himself, so hath he given to the Son to have life in himself; and hath given him authority to execute judgment also, because he is the Son of man." <RH, January 3, 1893 par. 5>

Jesus clothed his divinity with humanity in order that he might reach humanity. The apostle says, "Forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of the same. . . . For verily he took not on him the nature of angels; but he took on him the seed of Abraham. Wherefore in all things it behooved him to be made like unto his brethren, that he might be a merciful and faithful high priest in things pertaining to God, to make

reconciliation for the sins of the people. For in that he himself hath suffered being tempted, he is able to succor them that are tempted." Jesus is the only one that has ever walked in the flesh who is able to judge righteously. Looking at outward acts, men may condemn and root up that which they think to be tares; but they may greatly mistake. Both ministers and laymen should be Bible students, and understand how to act in regard to the erring. They are not to move rashly, to be actuated by prejudices or partiality, to be ready with an unfeeling heart, to uproot one and tear down another; for this is most solemn work. In criticising and condemning their brethren, the accusers wound and bruise the souls for whom Christ has died. Christ has purchased them with his own precious blood; and although men, judging from outward appearances, pronounce sentence against them, their judgment in the courts of heaven is more favorable than that of their accusers. Before any of you speak against your brethren, or act decidedly to cut them off from church fellowship, follow the injunction of the apostle: "Examine yourselves, whether ye be in the faith; prove your own selves. Know ye not your own selves, how that Jesus Christ is in you, except ye be reprobates?" <RH, January 3, 1893 par. 6>

Let those who would dispose of their brethren, look well to the character of their own thoughts, their motives, their impulses, purposes, and deeds. Compare your experience with the law of God, and see whether you are an example in character, in conversation, in purity. Said Christ, "I sanctify myself, that they also might be sanctified." Before condemning others, let us ask ourselves, "Am I an example to my brethren in bearing fruit unto holiness? Do the fruits of the Spirit,--love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance, appear in my life? Have I that charity which suffereth long, and is kind; that thinketh no evil? Do I reveal the fact to others that I am in the faith?" If upon careful, prayerful examination of ourselves, we discover that we are not able to bear the test of human investigation, then how shall we endure the test of the eyes of God, if we set ourselves up as judges of others? <RH, January 3, 1893 par. 7>

Before judging others, our first work is to watch and pray, to institute a warfare against the evils of our own hearts through the grace of Christ. We are to stand under the shadow of the cross of Calvary, humbling our hearts, confessing our sins, and entreating the Lord to pardon our defects of character, and strengthen our love for our brethren. If we neglect this heart searching in the light of divine truth, self-love will blind our eyes, and we shall have a much better opinion of ourselves than God has of us. The heart is deceitful above all things, and desperately wicked. And it is written, "He that trusteth in his own heart is a fool." <RH, January 3, 1893 par. 8>

The reason is plain why Christ has said, "Judge not;" for it is natural for man to exalt his own goodness, to shun a candid examination of his own heart, and depreciate others. If we looked upon things in the right light, we should see that we need mercy from Christ every moment, and should render the same to our brethren. Jesus has not placed man upon the judgment-seat; for he knew human nature too well to give man the power to judge and condemn others. He knew that in their fallible judgment, they would root up some as tares, who were worthy of their sympathy and confidence, and would pass by others who deserved to be dealt with in a decided manner. When there are cases in the church which need to be dealt with decidedly, let the rule of the Bible be carried out. If the influence of erring members has an influence that corrupts others, they should be disfellowshipped; and heaven will ratify the action. It is the work of the enemy to sow tares among the wheat; and there will be men found in the church whose influence, as far as we can discern from outward appearance, is no blessing to the church. But even in cases of this character we are to move cautiously; for Christ and heavenly agencies are at work to purify unto himself a peculiar people, zealous of good works. <RH, January 3, 1893 par. 9>

While Christ is at work to preserve a pure church in the earth, Satan ever seeks to counteract his agency and work. Spurious Christians are found in the church of God; for we find men, while professing the name of Christ, more firmly united to Satan than they are united with pure and holy influences. They gather darkness and unbelief from Satan, and they communicate it to the church. They profess to have the power of discernment, and discover spots and stains in the character of their brethren, and are not slow to communicate their suspicions to other members of the church. They distribute the leaven of distrust, of malice and accusation. And as a result, alienation and estrangement come in between brethren. All these false accusers, though their names are on the church records, are under the control of Satan, and work as his agents to weaken and confuse the church, and divide the brethren of Christ on earth. When this has been accomplished, Satan exults over the divided state of the church, and points the world to the professed followers of Christ, thus bringing the name of Christ into dishonor before the world, and intrenching men in their unbelief and rebellion against God.

(Concluded next week.) <RH, January 3, 1893 par. 10>

January 10, 1893 "Let Both Grow Together."

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By Mrs. E. G. White.

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(Concluded.)
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"Why beholdest thou the mote that is in thy brother's eye, but considerest not the beam that is in thine own eye? Or how wilt thou say to thy brother, Let me pull out the mote out of thine eye; and, behold, a beam is in thine own eye? Thou hypocrite, first cast out the beam out of thine own eye; and then shalt thou see clearly to cast out the mote out of thy brother's eye." <RH, January 10, 1893 par. 1>

We have great need to search the Scriptures that we may be representatives of Christ, and act our part as laborers together with God to build up the church in the most holy faith. There is not enough careful, prayerful, painstaking investigation in accepting members into the church. We cannot follow the example of the world, or allow their criticisms to sway us from the path of duty. They will blame us if we refuse to admit certain persons into church fellowship, and on the other hand, they condemn the church for its unworthy members. They will say, The church is no better than the world; for its members deceive and cheat and bear false witness; so the world's say so in this matter of who shall be admitted into church fellowship, should have no weight with us. There is one thing that we have no right to do, and that is to judge another man's heart or impugn his motives. But when a person presents himself as a candidate for church membership, we are to examine the fruit of his life, and leave the responsibility of his motive with himself. But great care should be exercised in accepting members into the church; for Satan has his specious devices through which he purposes to crowd false brethren into the church, through whom he can work more successfully to weaken the cause of God. <RH, January 10, 1893 par. 2>

It should be the earnest desire of every heart to keep the church pure, and individually we are to keep our hearts in the love of God, and practice the truth daily, that this may be accomplished. The question is asked in regard to the tares, "Wilt thou then that we go and gather them up? But he said, Nay; lest while ye gather up the tares, ye root up also the wheat with them." We are not required to criticise, to condemn, or root out all that we suppose to be tares, lest we root out also the wheat. The church will not be free from those whose influence is out of harmony with that which should characterize the servants of Christ. The children of God will be stirred in spirit by the doings of these unworthy members, and they will desire to do something to cleanse the church, that its members may be a light to shine in the world; but even under these circumstances, let them be careful to heed the words of the great Teacher: "Nay; lest while ye gather up the tares, ye root up also the wheat with them." There is such a thing as zeal not according to knowledge; and could all the circumstances be opened which surround these souls, the zealous church-members might have their ideas modified, and be led to pursue an entirely different course. They would see that a work devolved upon them to seek and save instead of to destroy, to manifest longsuffering, gentleness, patience, and love, to those whose character and life are below the standard. To cut them off from the church would, perhaps, extinguish their last hope. And who can determine how God looks upon these manifestly erring ones? In many cases it is evident that those who are most zealous to see the church without blemish, have serious defects of character which they do not discern. Because of their own mistakes and failings, unconsciously to themselves, they may be doing greater harm than the one they judge unworthy to remain in fellowship with the church. <RH, January 10, 1893 par. 3>

Many a church trial is the result of personal likes and dislikes. Evil surmisings have led to evil speaking and accusing. Because of some mistake in business dealing, men have become suspicious of their brethren. Instead of going to their brethren privately, and speaking plainly to them of their errors, thus manifesting true love, and removing the cloud of difficulty, they have brought about a church trial, and would have the questions which vex them settled by the church by digging up the supposed tares. Many have been severed from the church because of these personal spites, and have been thrown upon the enemy's battle-ground, where they have become discouraged, and through manifold temptations, have fallen into the very sins of which they were accused. <RH, January 10, 1893 par. 4>

Let the words of Christ be carefully studied, "Let both grow together till the harvest." Let there be no triumphing over a brother that has stumbled, but rather let there be a following of the Scripture injunction: "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. Bear ye one another's burdens, and so fulfill the law of Christ." <RH, January 10, 1893 par. 5>

The scribes and Pharisees brought to him a woman whom they accused as guilty of breaking the seventh commandment. They said to him, "Now Moses in the law commanded us, that such should be stoned: but what sayest thou? This they said, tempting him, that they might have to accuse him. But Jesus stooped down, and with his finger wrote on the ground, as though he heard them not. So when they continued asking him, he lifted up himself, and said unto them, He that is without sin among you, let him first cast a stone at her. And again he stooped down, and wrote on the ground." Curiosity led them to draw near, and read what was written on the ground. There they saw their own sins plainly stated,--sins of a far more aggravated character than that into which she had been betrayed; for her accusers had

induced her to sin, that they might lay a snare for Christ. And they which heard the words of Christ, "being convicted by their own conscience, went out one by one, beginning at the eldest, even unto the last." <RH, January 10, 1893 par. 6>

Those who are most guilty of wrong, are the first to see wrong; therefore let every church-member see to it that his own heart is pure before God, that his name is not only written on the church books, but registered in the Lamb's book of life. Then he will not be a judge of his brethren, he will not be a despiser of those whom he considers defective. He will remember the words of the apostle, "Therefore thou art inexcusable, O man, whosoever thou art that judgest: for wherein thou judgest another, thou condemnest thyself; for thou that judgest doest the same things. . . . And thinkest thou this, O man, that judgest them which do such things, and doest the same, that thou shalt escape the judgment of God? Or despisest thou the riches of his goodness and forbearance and longsuffering; not knowing that the goodness of God leadeth thee to repentance?" <RH, January 10, 1893 par. 7>

The spirit that instigates accusation and condemnation in the church which results in uprooting those that are looked upon as evil-doers, has manifested itself in seeking to correct wrongs through the civil power. This is Satan's own method for bringing the world under his dominion; but the Lord Jesus Christ has given us no such example for thus dealing with the erring. God has been misrepresented through the church by this very way of dealing with heretics; he has been represented as the one who empowered the church to do these wicked things. <RH, January 10, 1893 par. 8>

Those who have differed from the established doctrines have been imprisoned, put to torture and to death, because the dignitaries of the church could not endure those who dissented from ideas which these leaders deemed to be true. Satan himself is the sower of tares; but even though he is the sower of them, they are not to be rooted up, lest by chance the wheat be rooted up with them. Let both grow together until the harvest; and the harvest is the end of probationary time. Fiendish zeal has been manifested in excluding dissenters from the fellowship of the church, and passing upon them the sentence of excommunication by which the Roman Church asserted its power of excluding them from all possibility of entering heaven. <RH, January 10, 1893 par. 9>

How does heaven look upon such things? With what amazement do angels hear men judging and condemning their brethren, causing them most cruel suffering of body and mind, and claiming that they do it under the sanction of God? Instead of being under the leadership of Christ, they are following the leadership of Satan. Paul at one time pursued this course, actually believing that he was doing God service; but Jesus spoke to him, and told him that in persecuting his saints he was persecuting him. All persecution, all force employed to compel conscience, is after Satan's own order; and those who carry out these designs are his agents to execute his hellish purpose. In following Satan's cruel proposals, in becoming his agents, men become the enemies of God and his church, and will be judged in that great day by that man whom God hath ordained; for he hath committed all judgment into the hands of his Son. <RH, January 10, 1893 par. 10>

The time is at hand when the judgment will sit, and the books will be opened, and every one will be judged according to the deeds that have been done in the body. What an hour that will be! What human depravity will come to light even among those who claim to be Christians, but whose practical life has testified that they had not a saving knowledge of Christ! Today many of these are members of the church, and are fellowshipped as Christians; but they are self-deceived, as was the young man who came to Christ asking what he should do to inherit eternal life. Jesus answered, "If thou wilt enter into life, keep the commandments. He saith unto him, which? Jesus said: Thou shalt do no murder, Thou shalt not commit adultery, Thou shalt not steal. Thou shalt not bear false witness, Honor thy father and thy mother: and, Thou shalt love thy neighbor as thyself. The young man saith unto him, All these things have I kept from my youth up, what lack I yet?" Jesus looked upon the young man, and loved him, knowing that he was sincere, and had no knowledge of his own defects. This young man had preserved an unblemished outward character; for he had not been tried by circumstances to bring out the selfishness of his heart. And he verily thought his life perfect, as he asked, "What lack I yet?" Then Jesus touched the plague spot of his heart, saying, "If thou wilt be perfect, go and sell that thou hast, and give to the poor, and thou shalt have treasure in heaven: and come and follow me. But when the young man heard that saying, he went away sorrowful: for he had great possessions." <RH, January 10, 1893 par. 11>

The words of Jesus tried his heart; for he had an idol there,--the world was his god. He professed to have kept the commandments, but he revealed the fact that he did not love God supremely, or his neighbor as himself. This want meant the want of everything that would qualify him to enter the kingdom of heaven. Love of self and worldly gain controlled his modes of thought and modes of life. And he was registered in the books of heaven as wanting, although Christ saw in him lovable traits of character. But genuine Christlikeness cannot be manifested in the character until Christ is received by faith, and formed within, the hope of glory. Jesus looked upon the young man, and longed after his soul, desiring that every intrusted talent might be recognized as the gift of God, might be sanctified to his use, and employed to his glory. Jesus desired to see the young man seeking first the kingdom of God and his righteousness, that he might be a light to the world, imparting to others the knowledge of Christ, by precept and example. <RH, January 10, 1893 par. 12>

The young man wanted eternal life; but he could not accept the conditions upon which Christ offered it to him, and he turned away from Christ with a sorrowful heart. And yet Christ was not asking of him a sacrifice which he had not made himself, for he had left his glory, his riches, his honor, and for our sake had become poor, and of no reputation, that he might win for us eternal riches and immortal glory. He enlightened this young man in regard to his own heart, showing him that he could not hoard up his treasures for personal gratification, and yet possess a Christian character. Christ says, "Sell that thou hast, and give to the poor, and thou shalt have treasure in heaven: and come and follow me." But the young man was not ready to follow the Prince of life, to become poor that he might make others rich. <RH, January 10, 1893 par. 13>

The love of the world disqualifies a man for the service of God. Those who would be servants of God must give their best energies to the work, planning ways and means by which the cause of truth may be made successful. If a man's best thought is concentrated in devising ways and means to gather in earthly treasure, his heart is with his treasure, and he minds earthly things. Those who consecrate themselves to God, and constantly seek wisdom from on high, know that they cannot engage in business where their whole energies are devoted to the world, and still be the servants of God; for everything they do must be to his glory. Spiritual advancement in no wise disqualifies men for engaging in worldly business; for where Christ is formed within, the hope of glory, they can do their business as in the sight of the Lord and for his honor. <RH, January 10, 1893 par. 14>

But the servants of Christ cannot bind themselves up with the world; they cannot belong to secret societies, without binding themselves in with the tares. He who has placed himself under the banner of Christ, has pledged himself to follow no pursuit, to engage in no enterprise, that shall interfere with his service to the Lord of heaven. Christ is to be his all, and in all. <RH, January 10, 1893 par. 15>

Christ requires personal faithfulness of his servants, and we are to show that we have no fellowship with the secret, hidden things of darkness. The wheat is not to sow itself among the tares; for although we may not practice the works of some of the members of the secret orders, in joining them we are registered in heaven as partakers of their evil deeds, responsible for their works of evil, and bound up in bundles with them as tares. Thank God, it is not too late for Christians to sever themselves from all unholy connections, and come fully unto the side of Christ. But while the church is to separate itself from evil-doers, to come out from among them, and be separate, and touch not the unclean, the Lord would not have his people judge and condemn others. The tares are permitted to grow among the wheat, to have all the advantage of sun and shower; but in the time of the harvest, "shall ye return, and discern between him that serveth God, and him that serveth him not;" for then every soul will be revealed in his true character. The tares will be bound into bundles to be burned, the wheat gathered into the heavenly garner. <RH, January 10, 1893 par. 16>

January 17, 1893 The Church Must Be Quickened.

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By Mrs. E. G. White.
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"Awake, thou that sleepest, and arise from the dead, and Christ shall give thee light." This is a time when every member of the church should be waiting, watching, and working. Through faith in Jesus Christ we should be alive unto God; and every man, woman, and child, who has a knowledge of truth, should be able to discern the signs of the times. The weakness and inefficiency of the church must pass away. Creative power from above must impart life to the human agents whom God would use, that they may be able to co-operate with divine intelligences. The church to whom God has imparted his endowment of heavenly truth must not remain dead in trespasses and sins. <RH, January 17, 1893 par. 1>

The True Witness, the Spirit of the living God, is inspecting the assembly of those who have had great spiritual light and advantages, and the testimony is that in the church of God there is great waste in energy misapplied, in talents perverted to wrong uses, in strength unemployed; and the abilities that God has bestowed on his people are degenerating, because they are not used for the seeking and the saving of those who are lost. The world around us is stirred from beneath with earnest activity in evil works, but apparently dead to all that pertains to their eternal interests. But although this seems to be the condition of those around us, and there is little to encourage us to hope for the conversion of souls, God requires those to whom he has committed his truth for these last days, to present the word to the fallen children of Adam, both in the world and among the churches. As Christ's witnesses, our commission is clear, "Go ye into all the world, and preach the gospel to every creature." We are to be waiting, watching, working. It is most inconsistent for the church to whom has been opened the treasures of truth, to be dull, worldly, and indifferent. Casting away all unbelief, we should by faith put every capability and every power into exercise. <RH, January 17, 1893 par. 2>

The command of God is addressed to all the members of the church to use their powers in his service. Though the instrument may be weak, it is the power of God that will accomplish the work. A Paul may plant, and Apollos may water, but it is God that giveth the increase. There is a great work to do, and the Spirit of the living God must enter into the living messenger, that the truth may go with power. The people of God must be aroused from their moral deadness. They must be quickened with power from above. The Lord has promised, "I will pour upon the house of David, and upon the inhabitants of Jerusalem, the spirit of grace and of supplications: and they shall look upon me whom they have pierced, and they shall mourn for him as one mourneth for an only son." <RH, January 17, 1893 par. 3>

There is great danger that those whom God would use in his work shall become discouraged as they see the world's degeneracy, and their own weakness and inability to do so great a work as must be accomplished. But the Lord would not have required us to go forth as agents through whom his light may shine to those who are in darkness, if he had not provided for our needs, and did not see in the world souls who are responding to the drawing of Christ, who have excellent capabilities intrusted to them for his service. <RH, January 17, 1893 par. 4>

The Lord God of heaven would have the entire church devising ways and means whereby high and low, rich and poor, may hear the message of truth. The Lord Jesus, the mighty Saviour, has died for these souls. He can arouse them from their indifference, he can awaken their sympathies, he can soften their hearts, he can reveal to their souls the beauty and power of the truth. The Master-worker is God, and not finite man; and yet he calls upon men to be the agents through whom he can impart light to those in darkness. God has jewels in all the churches, and it is not for us to make sweeping denunciation of the professed religious world, but in humility and love, present to all the truth as it is in Jesus. Let men see piety and devotion, let them behold Christlikeness of character, and they will be drawn to the truth. He who loves God supremely and his neighbor as himself, will be a light in the world. Those who have a knowledge of the truth are to communicate the same. They are to lift up Jesus, the world's Redeemer; they are to hold forth the word of life. <RH, January 17, 1893 par. 5>

The souls of those whom we desire to save are like the representation which Ezekiel saw in vision,--a valley of dry bones. They are dead in trespasses and sins, but God would have us deal with them as though they were living. Were the question put to us. "Son of man, can these bones live." our answer would be only the confession of ignorance. "O Lord, thou knowest." To all appearance there is nothing to lead us to hope for their restoration. Yet nevertheless the word of the prophecy must be spoken even to those who are like the dry bones in the valley. We are in no wise to be deterred from fulfilling our commission by the listlessness, the dullness, the lack of spiritual perception, in those upon whom the word of God is brought to bear. We are to preach the word of life to those whom we may judge to be as hopeless subjects as though they were in their graves. Though they may seem unwilling to hear or to receive the light of truth, without questioning or wavering we are to do our part. We are to repeat to them the message. "Awake, thou that sleepest, and arise from the dead, and Christ shall give thee light." <RH, January 17, 1893 par. 6>

It is not the human agent that is to inspire with life. The Lord God of Israel will do that part, quickening the lifeless spiritual nature into activity. The breath of the Lord of hosts must enter into the lifeless bodies. In the judgment, when all secrets are laid bare, it will be known that the voice of God spoke through the human agent, and aroused the torpid conscience, and stirred the lifeless faculties, and moved sinners to repentance and contrition, and forsaking of sins. It will then be clearly seen that through the human agent faith in Jesus Christ was imparted to the soul, and spiritual life from heaven was breathed upon one who was dead in trespasses and sins, and he was quickened with spiritual life.

<RH, January 17, 1893 par. 7>

But not only does this simile of the dry bones apply to the world, but also to those who have been blessed with great light; for they also are like the skeletons of the valley. They have the form of men, the framework of the body; but they have not spiritual life. But the parable does not leave the dry bones merely knit together into the forms of men; for it is not enough that there is symmetry of limb and feature. The breath of life must vivify the bodies, that they may stand upright, and spring into activity. These bones represent the house of Israel, the church of God, and the hope of the church is the vivifying influence of the Holy Spirit. The Lord must breathe upon the dry bones, that they may live. <RH, January 17, 1893 par. 8>

The Spirit of God, with its vivifying power, must be in every human agent, that every spiritual muscle and sinew may be in exercise. Without the Holy Spirit, without the breath of God, there is torpidity of conscience, loss of spiritual life. Many who are without spiritual life have their names on the church records, but they are not written in the Lamb's book of life. They may be joined to the church, but they are not united to the Lord. They may be diligent in the performance of a certain set of duties, and may be regarded as living men; but many are among those who "have a name that thou livest, and art dead." Unless there is genuine conversion of the soul to God; unless the vital breath of God quickens the soul to spiritual life; unless the professors of truth are actuated by heaven-born principle, they are not born of the incorruptible seed which liveth and abideth forever. Unless they trust in the righteousness of Christ as their only security; unless they copy his character, labor in his spirit, they are naked, they have not on the robe of his

righteousness. The dead are often made to pass for the living; for those who are working out what they term salvation after their own ideas, have not God working in them to will and to do of his good pleasure. <RH, January 17, 1893 par. 9>

This class is well represented by the valley of dry bones Ezekiel saw in vision. Those who have had committed to them the treasures of truth, and yet who are dead in trespasses and sin, need to be created anew in Christ Jesus. There is so little real vitality in the church at the present time, that it takes constant labor to give men the appearance of life to the professed people of God. When the converting power of God comes upon the people, it will be made manifest by activity. They will become workers, and will esteem the reproach of Christ greater riches than the treasures of the world. They will have respect unto the crown of life, the immortal inheritance. They will not be dependent upon their ministers for their life and experience, but will realize that Christ is the Chief Shepherd of the flock. They will not think that their ministers are appointed of God to do their work for them. They will understand that they must work out their own salvation with fear and trembling, knowing that it is God that worketh in them to will and to do of his good pleasure. <RH, January 17, 1893 par. 10>

From the time that converts come together in church capacity, they should be educated to take up such lines of work as will not only benefit their own souls, but the souls of others. "The liberal soul shall be made fat: and he that watereth shall be watered also himself." The Lord has given to his followers talents of intellect and energy and means. Those who are known to be men of well-balanced minds, who have the love and fear of God before them, should be appointed as elders and deacons; and through the exercise of the ability God has given them, they may grow in grace and in the knowledge of our Lord and Saviour Jesus Christ. They may plan wisely, and educate the individual members of the church to act their part in trading with their Lord's talents. By a right use of their talents they may increase their efficiency in the cause of God. The church may be visited only occasionally by a minister, and yet be a growing church; for Jesus is our minister, and we are never to think that we are left alone. Jesus never forsakes the flock of his pasture. "This man, because he continueth ever, hath an unchangeable priesthood." <RH, January 17, 1893 par. 11>

The human minister may do his best to help you in all your difficulties; but he is only a mortal man, and can render no service that will be of benefit except to point you to the true Minister. He must do all his work in utter dependence upon God, as you must do your work. You have the same Source from which to receive light and strength as he has, and in every time of need you may come boldly to the throne of grace. Of the Minister above it is written. "Wherefore he is able also to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them. . . . For the law maketh men high priests which have infirmity; but the word of the oath, which was since the law, maketh the Son, who is consecrated forevermore." "Now of the things which we have spoken, this is the sum: We have such a high priest, who is set on the right hand of the throne of the Majesty in the heavens; a minister of the sanctuary, and of the true tabernacle, which the Lord pitched, and not man." <RH, January 17, 1893 par. 12>

The enemy of God and man has worked with every conceivable device to ensnare souls; and when he can lead the members of the church to pour their trials into the ears of the minister, the confederacy of evil rejoices. Through this very trust, ministers fall under temptation, and fail to look to Jesus every moment. Christ has said, "Without me ye can do nothing" that is acceptable to God. But when the agent thinks that he is something, when he is nothing; for he frequently has no living connection with God, he is only a broken reed to those who lean upon him. But it is the privilege of every child of God to look to Him who is the author and finisher of their faith. Every child of God must learn the lesson of entire trust in Jesus. "What shall we then say to these things? If God be for us, who can be against us? 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? Who shall lay anything to the charge of God's elect? It is God that justifieth. Who is he that condemneth? It is Christ that died, yea rather, that is risen again, who is even at the right hand of God, who also maketh intercession for us. Who shall separate us from the love of Christ? shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword? As it is written, For thy sake we are killed all the day long; we are accounted as sheep for the slaughter. Nay, in all these things we are more than conquerors through him that loved us. For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor light, 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 17, 1893 par. 13>

Ministers are men of like passions with ourselves; and the Lord would have his people learn to come to him with full assurance of faith. You may tell Jesus everything, and he will never take advantage of your weakness. He ever liveth to make intercession for you. "For verily he took not on him the nature of angels; but he took on him the seed of Abraham. Wherefore in all things it behooved him to be made like unto his brethren, that he might be a merciful and faithful high priest in things pertaining to God, to make reconciliation for the sins of the people. For in that he himself hath suffered being tempted, he is able to succor them that are tempted." "For we have not a high priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin. Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need." <RH,

With these promises shall not every child of God come to Jesus in full assurance of faith? Shall not the church be strong in the Lord and in the power of his might? Will the people of God understand that though they may be deprived of the continuous labors of a minister, they may have the ministration of Jesus in their behalf? They may go to him, and become strong in his strength. The reason why there are so many weak ones in the church is that they do not come to Jesus in faith. They do not engage in his service. They do not have root in themselves, because Christ is not abiding in their hearts by faith. <RH, January 17, 1893 par. 15>

O that the converting power of God may come upon the church, and make its members living branches of the True Vine, that they may bring forth much fruit, because they draw sap and nourishment from the Vine. O that the praises of God may be upon their lips! There is but one whom they can safely praise; but it is appropriate to praise him in the loftiest strains. Then let the people of God sound forth their adoration in the words of the psalmist. "The Lord is my strength and song, and is become my salvation. The voice of rejoicing and salvation is in the tabernacles of the righteous: the right hand of the Lord doeth valiantly. The right hand of the Lord is exalted: the right hand of the Lord doeth valiantly." <RH, January 17, 1893 par. 16>

January 24, 1893 "Seek First the Kingdom of God."

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By Mrs. E. G. White.
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"Behold, I come quickly; and my reward is with me, to give every man according as his work shall be." The Lord Jesus will scrutinize every talent, and expect interest in proportion to the amount of capital intrusted. By his own humiliation and agony, Christ has paid the purchase money for our salvation, and he has a right to our services. The very name of servant implies the doing of work, the bearing of responsibility. All our capabilities, all our opportunities, have been intrusted to us for wise improvement, that Christ may receive his own with usury. The heavenly Master ascended on high, and led captivity captive, and gave gifts unto men,--divine treasures of truth to be presented to all the world. What use are we individually making of these gifts, the talents in our hands? Are we like the unwise and unfaithful servant, burying these talents in the world, where they will bring no returns to God? It behooves all with careful fidelity to improve the talents intrusted to them; for talents will increase as they are used for the good of humanity and the glory of God. <RH, January 24, 1893 par. 1>

Every soul should seek first the kingdom of God and his righteousness. We are not to use up all the strength of brain, bone, and muscle in worldly business interests; for if we do, we imperil our spiritual interests, and we shall lose an eternity of bliss. The whole unfallen universe is interested in the great work which Jesus came to our world to accomplish, even the salvation of our souls. And shall not man on earth co-operate with our Redeemer, who has ascended into heaven to make intercession for us? Shall we show no special zeal, no devoted interest, in the work that was devised in heaven to be carried forward in the world for the good of men? Shall we who have been bought with the precious blood of Christ refuse to do the work left in our hands,--refuse to co-operate with the heavenly agencies in the work of saving the fallen? Shall we not go even to the ends of the earth to let the light of truth given to us of heaven shine forth to our fellow-men? <RH, January 24, 1893 par. 2>

We are to be diligent workers; an idle man is a miserable creature. But what excuse can be offered for idleness in the great work which Christ gave his life to accomplish? The spiritual faculties cease to exist if they are not exercised, and it is Satan's design that they shall perish. All heaven is actively engaged in the work of preparing a people for the second coming of Christ to our world, and "we are laborers together with God." The end of all things is at hand. Now is our opportunity to work. "The night cometh, in which no man can work." We should proclaim Christ and him crucified, thus preparing the way for his second appearing. Lift him up, the Man of Calvary. Place yourselves where you may receive heavenly inspiration and be able to point the weary, the heavy-laden, the brokenhearted, the perplexed soul, to Jesus, the source of all spiritual strength. Be faithful minutemen, to show forth the praises of Him who hath called you out of darkness into his marvelous light. With pen and voice proclaim that Jesus lives to make intercession for us. Unite with the great Master-worker, follow the self-denying Redeemer through his pilgrimage of love on earth. The same Jesus that walked with his disciples, that taught them upon earth, that toiled and suffered in his human nature, is with us in his divine power. He is at our right hand to help in every emergency. Let us lift up Jesus, and reveal the Bible foundation for our faith. We are all to proclaim the commandments of God and the faith of Jesus. Jesus came to magnify the law, and make it honorable. He died to exalt the law of God, testifying of its changeless character; and as

we proclaim God's law, we may look unto Jesus and be comforted with the assurance, "Lo, I am with you always, even unto the end of the world." <RH, January 24, 1893 par. 3>

Satan is now working with all his insinuating, deceiving power, to lead men away from the work of the third angel's message, which is to be proclaimed with mighty power. When the enemy sees that the Lord is blessing his people, and preparing them to discern his delusions, he will work with his masterly power to bring in fanaticism on one hand and cold formalism on the other, that he may gather in a harvest of souls. Now is the time to watch unceasingly. Watch for the first step of advance that Satan may make among us. <RH, January 24, 1893 par. 4>

There are dangers to be guarded against on the right hand and on the left. Those who are inexperienced, who have newly come to the faith, will need to be strengthened, and to have a correct example set before them. Some will not make a right use of the doctrine of justification by faith. They will present it in a one-sided manner, making everything of faith, and belittling works. Others will seize the points that have a leaning toward error, and will ignore works altogether. Now, genuine faith always works by love; it supplies a motive power. Faith is not an opiate, but a stimulant. Looking to Calvary will not quiet your soul into nonperformance of duty, but will create faith that will work, purifying the soul from all selfishness. In laying hold of Christ by faith, we but just begin our work. Every man has corrupt and sinful habits, that must be overcome through vigorous warfare. Every soul must fight the fight of faith. He who is a follower of Christ, cannot deal deceitfully; he cannot be hard-hearted and devoid of sympathy. He cannot be coarse in speech. He cannot be a surmiser of evil, an accuser of the brethren. He cannot be full of pomposity and self-esteem. He cannot be overbearing, using harsh words, and censuring and condemning those around him. <RH, January 24, 1893 par. 5>

The labor of love springs from the work of faith. You are to "let your light so shine before men that they may see your good works, and glorify your Father which is in heaven." "Work out your own salvation with fear and trembling; for it is God that worketh in you both to will and to do of his good pleasure." We are to "be zealous of good works;" "be careful to maintain good works." And the True Witness says, "I know thy works." While it is true that our busy activities will not in themselves insure salvation, it is also true that faith which unites us to Christ will stir the soul to activity; and good fruit, which is good works, will be the result of faith. <RH, January 24, 1893 par. 6>

Those who have no time to give attention to their own souls, to examine themselves daily whether they be in the love of God, and to place themselves in the channel of light, will have time to give to the suggestions of Satan, and the working out of his plans. Satan will insinuate himself little by little, until he can have a controlling influence on the soul, and induce men gradually to adopt worldly policy. The specious devices of Satan will be brought to make of none effect the special work of God at this time. <RH, January 24, 1893 par. 7>

There are men who are careless in regard to the spirit which they carry with them in their business. They hide their light under a bushel. They say, Religion is religion, business is business. But all our work in this world, even in a business line, is God's work, and should be done with a heart full of his love, and of heavenly enlightenment. But if we need the heavenly enlightenment in business employments in the world, how much more do we need his grace and help in the business especially connected with his precious cause. There must be no coldness, no formality, no deadness in his work. The hardness of heart that is manifest in business lines among us as a people, is an offense to God. <RH, January 24, 1893 par. 8>

Men connected with our institutions in responsible position are intrusted with sacred interests, and they cannot be safe men unless they make God their trust every moment, unless they are men of earnest prayer and fervent piety, in their home life, in the work appointed them, in all their business. There is danger that these men will cheat their souls by neglecting to receive the ever-present help of the Holy Spirit, because they have not a true sense of their own weakness. They fail to become channels of light, and if they will continue to be devoid of light, they will fail of the eternal blessedness hereafter. No one can stand safely in a neutral position. <RH, January 24, 1893 par. 9>

The workers in our institutions need the divine endowment daily. But instead of drawing nearer to God when they accept positions of trust, many think they have so much to do, that they cannot attend religious meetings, and their voices are seldom heard in the congregation of the saints. They act as if they were now so far advanced that they needed not to engage in fervent prayer to God. They do not feel their constant need of education and training in the school of Christ, that they may learn his meekness and lowliness of heart, and they become lifted up in self. Traits of character are manifested by them which are unchristlike. They must be transformed, or they will do harm; for with these unchristlike characteristics they are not qualified for the place. They need to bring their powers under the control of the Spirit of God, that they may realize the necessity of seeking spiritual help, of "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." Those who desire wisdom from God, who wish to follow Jesus at every step, will seek for the light, and it will shine in their hearts. "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."

<RH, January 24, 1893 par. 10>

Satan is constantly at work to wound and poison the soul. In order to withstand his efforts, we must breathe the atmosphere of heaven. We must individually get hold and keep hold of Christ. The truth of God, dwelling in the heart, and guiding the life, will be our safeguard. With the truth in our possession, we may humbly and firmly advance from light to a greater light, and we shall be guided into every good and holy way. Unless the truth of God transforms the character, it is of no value to the receiver. Those who are in earnest about the future life, will not neglect the opportunities within their reach in this life. They will not only place themselves with the learners of the truth, but will feel that they are under obligation to God to learn all that is possible for them to know of spiritual and heavenly things; they will carry every matter in prayer to God. <RH, January 24, 1893 par. 11>

Coming nigh to God inspires confidence, and stimulates the soul to action. The body would die if deprived of suitable nourishment, and so with the soul; in order to have spiritual strength, or even life, it must be nourished by the word, which is spirit and life. It must be constantly fed by the truth, which connects the soul with Him in whom we live, and move, and have our being. Every man in a responsible position needs the sunbeams of Christ's righteousness constantly to illuminate his soul, or his course will do much harm. Every person who is in a position to command, needs to come as often as possible into association with the worshiping assemblies, that he may be surrounded with a spiritual atmosphere, and have greater depth of experience in divine things. <RH, January 24, 1893 par. 12>

To keep your soul in the love of God you must place yourselves in the channel of light, and breathe in a holy atmosphere; for through neglect of any means of grace which God has ordained to impart spiritual strength and grace, you bring blindness upon your souls, and hardness into your hearts, and Satan will lead you to look at things in a perverted light. If you have no respect for the messages which God sends you by his chosen servants, what power has he in reserve that will reach your case and correct your errors, so that you shall not be led into false paths? The garden of your heart must be cultivated. The poisonous, Satanic plants must be uprooted, the soil must be prepared, thoroughly plowed by the word of God, and the precious seeds of truth must be sown and tended by a wise, skillful gardener. <RH, January 24, 1893 par. 13>

"When the unclean spirit is gone out of a man, he walketh through dry places, seeking rest, and findeth none. Then he saith, I will return into my house from whence I came out; and when he is come, he findeth it empty, swept, and garnished. Then goeth he, and taketh with him seven other spirits more wicked than himself, and they enter in and dwell there: and the last state of that man is worse than the first." The parable of the man from whom an evil spirit had been cast out, who did not fill the soul with the love of Christ, illustrates the necessity of not only emptying the heart, but of supplying the vacuum with a divine occupant. The demon desired to return to the heart from which he had been expelled. He came, and though it was swept and garnished, he found it still empty, and entered in with seven other spirits more evil than himself, so that the last state of the man was worse than the first. The man in this parable refused to do the work of Satan; but the trouble with him was that after the heart was swept and garnished, he failed to invite the presence of the heavenly guests. It is not enough to make the heart empty; we must have the vacuum filled with the love of God. The soul must be furnished with the graces of the Spirit of God. We may leave off many bad habits, and yet not be truly sanctified, because we do not have a connection with God. We must unite with Christ. There is a reservoir of power at our command, and we are not to remain in the dark, cold, sunless cave of unbelief; or we shall not catch the bright beams of the Sun of Righteousness. <RH, January 24, 1893 par. 14>

To be a Christian requires more than a profession of faith. There must be an earnest effort to conquer through the grace freely given of God. All things around us must be made to be helps to growth in grace and the knowledge of Christ. Satan, the great rebel, is ever seeking to entice us to sin against God. He will introduce false imaginings, and sway the understanding against the revealed will of God, the lower passions against purity and self-denial, the independent judgment against God's decisions, the wisdom from beneath against the wisdom from above. But the Holy Spirit has come into the world to subdue all things unto himself, and shall God's will be put in the background, and man's will be held as supreme? Can man's will be the controlling power in God's great contest for the recovery of his own?--No, for those who are laborers together with God must have the mind of Christ, and work with pen and voice in the Spirit of Christ to meet wrong tendencies, to correct errors, that have been coming in among us. The truth must no longer be kept in the outer court, but be brought into the inner sanctuary of the soul. The religion of Christ requires not only the putting away of pride, malice, covetousness, injustice, but the cultivation of the precious graces of humility, unselfishness, kindness, love, generosity, and nobility of soul. The Christian should be constantly aspiring, pressing on from grace to grace, from faith to a greater faith, from glory to a greater glory.

(To be Continued.) <RH, January 24, 1893 par. 15>

By Mrs. E. G. White.

(Continued.)

We shall have to contend earnestly for the faith once delivered to the saints. Because finite men do not comprehend the power and greatness of God, science, falsely so-called, and religion will be placed in opposition to each other, and "of your own selves shall men arise, speaking perverse things, to draw away disciples after them." There will be among us those who will so blind their eyes that they will fail to perceive the most wonderful and important truths for this time. Truths which are essential to the safety and salvation of men will be set aside, while ideas that are in comparison to the truth as the merest atoms, will be dwelt upon, and magnified by the power of Satan, so that they will appear of the utmost importance. The moral sight of those who forsake truth has become dim; and yet they do not feel their need of the heavenly anointing, that they may discern spiritual things. They think themselves too wise to err. But those who have not a daily experience in the things of God will not move wisely. They may have a legal religion, a form of godliness, there may be an appearance of light in the church; all the machinery--much of it human invention--may appear to be working well, and yet the church may be as destitute of the grace of God as were the hills of Gilboa of dew and rain. <RH, January 31, 1893 par. 1>

Scores of men have preached the word when they themselves had not faith in it, and did not obey its teachings. They were unconverted, unsanctified, unholy. But if we would stand the test, piety must be brought into the life. What we want is inspiration from the cross of Calvary. Then God will open eyes to see that we are not to expect to do any work for the Master successfully, unless we connect with Christ. If we are indeed laborers together with God, we shall not have a dead, scientific religion, but our hearts will be infused with a living power, even the Spirit of Jesus. All those who are truly converted will be drawn out of, and away from, themselves. With the blessing of Christ upon them day by day, they will be channels for communicating light and blessings to others. <RH, January 31, 1893 par. 2>

Those who are wavering between Christ and the world, need the converting power of God. When they see what sin is, and what is the righteousness of Christ, they will no longer dwell in the cave of unbelief. God calls upon them to come out of the cave, and stand with him. No longer question your need of a personal Saviour. The heart, as well as the understanding, must be enlarged. It is not enough to have an intellectual knowledge of the truth; there must be a heart work done. The soul-temple must be cleansed from the buyers and sellers, and must be opened for the indwelling of the Spirit of God. Christ drew a decided line of distinction between his disciples and the world. Listen to these words from his prayer offered just before his agony in Gethsemane: "They are not of the world, even as I am not of the world." <RH, January 31, 1893 par. 3>

We must comply with the terms of salvation, or we are lost. At the hour when we leave the service of Satan for the service of Christ, when true conversion takes place, and by faith we turn from transgression to obedience, the severest of the heart struggles take place. But many accept the theory of truth, and compromise with the world, the flesh, and the Devil. The soul that has truly experienced the transforming grace of Christ has chosen Christ for its portion; it yields to the gracious influence of his Holy Spirit, and thus the character is formed according to the divine pattern. We are to feel, to act, as one with Christ. <RH, January 31, 1893 par. 4>

It is the work of the heavenly angels to unite with human agencies in shedding light amid the moral darkness that rests upon the earth. Christ says to his followers, "Ye are the light of the world." Shall we envelop our light in a thick covering of worldly policy? Shall we seek for scientific measurement of how much light shall emanate from us to the world? God help us to live under the direct rays of the Sun of Righteousness, that we may be channels of light to the world. There are many false beacons established, to lead unwary souls to make shipwreck of faith; but the true light of the world must shine, not smothered, not put under a bushel nor under a bed, but set on a candlestick, that it may give light to all that are in the house--the world. The true light is to stand in distinction from all other lights. The system of truth must stand distinct from all other systems, whether of religion or of morals; for it sheds forth light emanating from Christ. Our great work is to reveal Christ to the world, and thus reveal the Father. <RH, January 31, 1893 par. 5>

There are men of the world who will volunteer to be our guides; they regard their course as wise, but they are of the class who, professing to be wise, need to become fools in order to become wise in God's wisdom. They lead away from the path where the voice of Jesus is heard, saying, "This is the way; walk ye in it." They are false teachers, blind leaders of the blind. They divert the attention from the very work to be done in this period of the world's history. But those who follow the Leader step by step, will hear and recognize the voice of the True Shepherd. <RH, January 31, 1893 par. 6>

We are to learn from Christ how to work, how to be as he was, self-denying, self-sacrificing. If we have his Spirit, we shall realize the worth of souls, and work for their salvation. Our work is to be done wholly through the grace of Christ. We are to have a continual sense of our weakness and frailty and be led to Jesus in earnest prayer for his wisdom and efficiency. There will be times of despondency, as we realize our unlikeness to Christ; we see ourselves small, weak,

and compassed with infirmities; but we are to depend upon Jesus, and commit our ways unto the Lord; and while we trust to him in humility, obedient to his word, heavenly wisdom will be imparted to us that we may do the Master's work. Our life may seem a tangle; but if we commit ourselves wholly to the wise Master-worker, he will bring out the pattern of life and character according to his plan, for our good and his own glory. <RH, January 31, 1893 par. 7>

Do not take your eyes off Jesus. Let the prayer go forth from unfeigned lips that we may not trust in our finite, human wisdom, but that our thoughts may be brought into subjection to Christ, our characters be molded after the mind of Christ. Why should we not walk with God, as did Enoch? Why should we not have the transforming grace of Christ daily? Has he not promised to us great and precious things? Who can find words to explain the rich promises of God? "Behold," said John, "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." <RH, January 31, 1893 par. 8>

In the last conflict in the great controversy between good and evil, God has called us to give the final warning to the world. The Christian world are honoring a false Sabbath, and we are to show them its true character and foundation. We must make it plain to them that they are honoring a man-made institution in place of that which God himself has sanctified. Every rival to God must be made to appear as an idol. Solemn is our responsibility. <RH, January 31, 1893 par. 9>

The people of the world will try to induce us to soften down our message, to suppress some of its more distinctive features. They say, "Why do you make the seventh-day Sabbath so prominent in your teaching? This difference is always thrust before us. We would harmonize with you if you would not say so much on this point. Let arguments in the *Sentinel* be free from mention of the seventh-day Sabbath, and we will give it our influence and support." This is their invitation to compromise, and there has been a disposition on the part of some of our workers to adopt this policy. But those who favor this action entertain deceptive sentiments, are bound by false modesty and caution, and manifest a disposition to withhold the confession of our faith. Seventh-day Adventists have discussed the feasibility of conceding to these demands; but shall we permit the world to shape the messages that God has given us to bear to them? Shall we entertain the proposals of Satan, and thereby entangle our souls, and the souls of others, for the sake of policy? Shall we betray sacred trusts? If the world are in error and delusion, breaking the law of God, is it not our duty to show them their sin and danger? We must proclaim the third angel's message. <RH, January 31, 1893 par. 10>

What is the *Sentinel* for?--It is to be as the voice of the watchman on the walls of Zion, ready to sound the danger signal. We should cry aloud, and spare not, and show the people their transgressions. We are not to cringe, and beg pardon of the world for telling them the truth. We should scorn concealment. Unfurl your true colors to the gaze of men and angels. Let it be understood that Seventh-day Adventists can make no compromise. In our opinions and faith there must not be the least appearance of wavering. The world has a right to expect something of us, and will look upon us as dishonest, as hiding our real sentiments and principles out of policy, if we present even the semblance of being uncommitted. <RH, January 31, 1893 par. 11>

The Comforter, the Holy Spirit, which Christ said he would send into the world, was to bear an unwavering testimony: "Nevertheless I tell you the truth; it is expedient for you that I go away: for if I go not away, the Comforter will not come unto you; but if I depart, I will send him unto you. And when he is come, he will reprove the world of sin [What is sin?--The transgression of the law], and of righteousness, and of judgment: of sin, because they believe not on me; of righteousness, because I go to my Father, and ye see me no more; of judgment, because the prince of this world is judged." On no account will a real believer of the truth present an appearance of neutrality in that which concerns the salvation of souls. We are not to voice the sentiment of the world. Jesus says, "Whosoever shall confess me before men, him will I confess also before my Father which is in heaven." The Lord calls upon all to consider whom they will serve and whom they mean to worship,--whether they will be swayed to the right or to the left by the opinions and position of the world, or stand firm to truth. Shall we be time-servers? Now, before we advance another step, let us look carefully to see what are our feelings, our aims, and purposes.

(Concluded next week.) <RH, January 31, 1893 par. 12>

February 7, 1893 "Seek First the Kingdom of God"

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By Mrs. E. G. White.

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(Concluded.)

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Those who are more desirous of securing promotion and a good name in the world than of maintaining right principles, will betray sacred trusts. They will cripple their own influence, they will darken counsel by their words, and

make false reasoning to look sound and right. All the success and patronage that can be secured by policy plans will serve only as a snare to those who work on this principle. <RH, February 7, 1893 par. 1>

Some are flattering themselves that a more auspicious time is coming, when God will vindicate his honor by lifting up his holy law. Many who now look upon the cross as too heavy to bear, think they will then obey the truth, and triumph with it. But in maintaining the right, it is not safe, because of circumstances, to yield in any degree firm adherence to duty, or to teach others that they may yield with comparative safety. Such a course is like that of Judas, who sold his Lord to his enemies, fully believing that Christ would manifest his miraculous power, and give his enemies another evidence of his divinity. Judas never recovered the ground lost through his presumption. To place ourselves in a position where we have an appearance of yielding, is a new position for this people. It is a new experience, a departure from the principles to which we have adhered, which have made us what we are today, a people whom God has prospered, a people who have the Lord of hosts with them. <RH, February 7, 1893 par. 2>

Brethren in the office of publication, you who have a connection with sacred things, God bids you to be careful where you place your feet. He holds you accountable for the light of truth, that it shall shine forth in clear and distinct rays to the world. The world will never help you by its devices to let your light shine. They stand under their leader, the great deceiver, who works through his human agents to eclipse the light. God calls upon you to shine. With intense solicitude trim your lamps, take the oil of grace in your vessels, and keep your lamps trimmed and burning, that your light may shine bright and clear amid the moral darkness of this world. All who hold the truth should hold it in righteousness, and appreciate its value and sacredness. They should ask wisdom of God, that they may send its rays into all the highways and byways of life. If we are sanctified by the truth, our souls will be pervaded by a deep and abiding sense of its importance, and it will be our meat and drink to obey the truth, and pass along the precious light to others. <RH, February 7, 1893 par. 3>

Many who claim to believe the truth have rested in the theory, and have not felt the necessity of maintaining vital connection with the pure, sacred springs from which they must derive their life and inspiration. When they should have been earnestly praying to heaven, humbling their hearts before God, they have been busy with human calculations, human imaginings, have been exalting self in place of exalting the Lord. Yet they seemed unaware of their danger of leaving the precious principles of truth. We need to pray continually that God will help us to abide in the truth, and not be swayed from its principles by those who are not sanctified to God, or allow the opinions of worldlings to mold our institutions. <RH, February 7, 1893 par. 4>

But although we are to stand firm as a rock to principle, we should be courteous and Christ-like in our dealings with all men. In meekness and love we should tell the people why we cannot accept the papal Sabbath, because it is a mark of special dishonor to God, whom we love and worship. But while we sacredly observe the Sabbath of the Lord, it is not our work to compel others to observe it. God never forces the conscience. That is Satan's work. But God is the author of the Sabbath, and it must be presented to men in contrast with the false Sabbath, that they may choose between the truth of God and the error of the enemy. <RH, February 7, 1893 par. 5>

An effort is now on foot to enforce the observance of Sunday, and while the Sunday question is coming to the front, an opportunity is given to present to the world the true Sabbath in contrast with the false. The Lord is far ahead of us, he has permitted this Sunday question to be pressed to the front, in order that the Sabbath of the fourth commandment may be presented before legislative assemblies. The leading men of the nation are to have their attention called to the testimony of God's word in favor of the true Sabbath. If the testimony does not convert them, it is a witness that will condemn them. The Sabbath question is the great testing question for this time. <RH, February 7, 1893 par. 6>

No greater contempt could be shown to the Creator than the contempt manifested for the day which he has sanctified and blessed. And as Satan with his human agents pushes the warfare against God, by leading men to trample on the Sabbath, the few who do honor God should be aroused to greater zeal and earnestness in its defense. The Calebs must press to the front. The greater the contempt heaped upon the law, the stronger must be our love for it, and the more earnest our efforts to exalt it. "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, February 7, 1893 par. 7>

The prophet Isaiah says concerning those who advocate the truth of God, "They that shall be of thee shall build the old waste places: thou shalt raise up the foundations of many generations." What is that?--The Sabbath of the fourth commandment. Raise it up by pen, by voice, and ring out the truth in every way possible. "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, February 7, 1893 par. 8>

This is a work for those who see the Sabbath of the fourth commandment trodden down. They are to give it the exalted position it deserves. Isaiah says of Christ and his followers, "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; to proclaim the acceptable year of the Lord, and the day of vengeance of our God; to comfort all that mourn; to appoint unto them that mourn in Zion, to give unto them beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness; that they might be called trees of righteousness, the planting of the Lord, that he might be glorified. And they shall build the old wastes, they shall raise up the former desolations, and they shall repair the waste cities, the desolations of many generations." <RH, February 7, 1893 par. 9>

This is the work now to be done on earth. Those who are living in transgression of the holy law of God will not find the truth palatable. When it is made plain that Sunday is a spurious Sabbath, founded in the power of the man of sin, they will say in language too plain to be misunderstood, "We want not a knowledge of thy ways, O Lord." Others will say as did Pharaoh, "Who is the Lord, that I should obey his voice?" But in the face of all opposition we must hold aloft the banner of the commandments of God and the faith of Jesus. It takes both of these to make up the burden of the message to be given to the world. <RH, February 7, 1893 par. 10>

We need divine wisdom and skill that we may improve every opportunity that the providence of God shall prepare for the presentation of truth. While Satan will make masterly efforts to suppress truth, we must stand firm to our principles, reflecting light to the world. We should be alarmed at the least manifestation of a disposition to hush the voices that proclaim the third angel's message. That angel represents the people of God, who give the last warning to the world. Let not the fear of man, the desire for patronage, be allowed to obscure a ray of heaven's light. Should the sentinels of truth now fail to sound the warning, they would be unworthy of their position as light-bearers to the world; but should the standard fall from their hands, the Lord would raise up others who would be faithful and loyal. <RH, February 7, 1893 par. 11>

It will require moral courage to do God's work unflinchingly. Those who do this can give no place to self love, to selfish considerations, ambition, love of ease, or desire to shun the cross. We are commanded to "cry aloud, spare not, lift up thy voice like a trumpet. "Shall we labor to make the name of God a praise in the earth? Shall we obey his voice, or shall we listen to the soothing voice of the evil one, and be rocked to a fatal slumber just on the eve of eternal realities? The truth is everything to us, or it is nothing. Let those who want to make a name in the world, go with the world; but let those who would serve God, obey God, and not man. In the great conflict between faith and unbelief, the whole Christian world will be involved. All will take sides. Some may not apparently engage in the conflict on either side. They may not appear to take sides against the truth, but they will not come out boldly for Christ, through fear of losing property or suffering reproach. All such are numbered with the enemies of Christ; for Christ says, "He that is not with me is against me; and he that gathereth not with me scattereth abroad." <RH, February 7, 1893 par. 12>

Conservative traditions received from educated men, and from the writings of great men of the past, are not safe guides for us in these last days; for the great struggle before us is such as the world has never seen before. Those who have not acted a part in this work in the past, need to move with great caution in regard to accepting or refusing what may be presented to them as truth. They need to penetrate much deeper than their limited spiritual knowledge, or their present habits or opinions would lead them to do. We are not one of us safe unless we live as seeing Him who is invisible, even with past experience in the work; and we certainly are not safe, if we have not had that experience. Daily, hourly, we must be actuated by the principles of Bible truth,--righteousness, mercy, and the love of God. He who would have moral and intellectual power must draw from the divine source. At every point of decision inquire, "Is this the way of the Lord?" With your Bibles open before you, consult sanctified reason and a good conscience. Your heart must be moved, your soul touched, your reason and intellect awakened, by the Spirit of God; and then holy principles revealed in the word of God will give light to the soul. The true source of wisdom and virtue and power is the cross of Calvary. Christ is the author and finisher of our faith. He says, "Without me ye can do nothing." <RH, February 7, 1893 par. 13>

Let no man seek to go about God's work in any one of its branches in his own strength; for if he does, the fruit will not be such as will abide unto eternal life. He appears to build on the foundation; but he puts upon it wood, hay, and stubble,--material that will be consumed. Our ideas must be elevated. Lift him up, the Man of Calvary; let the language of the soul be, "He must increase; I must decrease." It is very hard for self to occupy a subordinate place. It lifts up itself in many ways, runs without Christ, works without prayer and consecration. Man's wisdom is foolishness; but many do not yet know this. They form connections with persons no more pious or consecrated than themselves. They counsel and plan with them, and if their devising is accepted, it will surely lead away from the right path. Their self-sufficiency is great, they do not feel the necessity of prayer at every step. They judge after the sight of the eyes, and the

hearing of the ears, but have not the discernment that God gives, which would enable them to look beneath the surface. They favor those who should not be favored, and turn from those who should find help and comfort and justice at their hands. What government are we under? We shall have to make a decided choice either to be under Satan's rule, or under the rule of Him whom John saw while on the isle of Patmos, who hath prepared his throne in the heavens," and whose "kingdom ruleth over all." <RH, February 7, 1893 par. 14>

February 14, 1893 The Need of Trained Workers.

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By Mrs. E. G. White.
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I have been deeply interested in the relation of a recent experience of Elder Daniells, who, on his way from Melbourne to Adelaide, stopped at a town called Nhill, to visit some young men who have been sending in orders to the *Echo* office for our papers and books. He found here a young man by the name of Hansen, a Dane, who chanced upon the *Echo* at a public library, and became an interested reader of the paper. The subjects of truth presented in its columns found a place in his heart, and he began to talk about them to a friend at the hotel where he was in service. This man, Mr. Williams, also became interested, and they sent in orders for other publications, becoming regular subscribers to the paper. Elder Daniells found them eager for a better knowledge of the truth. Upon the table of Mr. Williams was found "Thoughts on Daniel and the Revelation," and several other books published by our people. They had seen but one man who was of our faith. They bought from Elder Daniells three copies of "Steps to Christ," so that they might have one apiece, and another to give to a minister. Elder Daniells was pleased with his visit, and encouraged by his conversation with these inquirers after truth. <RH, February 14, 1893 par. 1>

These men had studied the truth from the printed page and the Bible, and had accepted all points of doctrine as far as they could understand them without the aid of the living preacher. A great work is going silently on through the distribution of our publications; but what a great amount of good might be done if some of our brethren and sisters from America would come to these colonies, as fruit-growers, farmers, or merchants, and in the fear and love of God, would seek to win souls to the truth. If such families were consecrated to God, he would use them as his agents. Ministers have their place and their work, but there are scores that the minister cannot reach, who might be reached by families who could visit with the people and impress upon them the truth for these last days. In their domestic or business relations they could come in contact with a class who are inaccessible to the minister, and they could open to them the treasures of the truth, and impart to them a knowledge of salvation. There is altogether too little done in this line of missionary work; for the field is large, and many workers could labor with success in this line of effort. If those who have received a knowledge of the truth had realized the necessity of studying the Scriptures for themselves, if they had felt the weight of responsibility that rests upon them, as faithful stewards of the grace of God, they would have brought light to many who sit in darkness, and what a harvest of souls would have been gathered for the Master. If each one realized his accountability to God for his personal influence, he would in no case be an idler, but would cultivate his ability, and train every power that he might serve him who has purchased him with his own blood. <RH, February 14, 1893 par. 2>

The youth especially should feel that they must train their minds, and take every opportunity to become intelligent, that they may render acceptable service to Him who has given his precious life for them. And let no one make the mistake of regarding himself as so well educated as to have no more need of studying books or nature. Let every one improve every opportunity with which in the providence of God he is favored, to acquire all that is possible in revelation or science. We should learn to place the proper estimate on the powers that God has given us. If a youth has to begin at the lowest round of the ladder, he should not be discouraged, but be determined to climb round after round, until he shall hear the voice of Christ saying, "Child, come up higher. 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, February 14, 1893 par. 3>

We are to compare our characters with the infallible standard of God's law. In order to do this, we must search the Scriptures, measuring our attainments by the word of God. Through the grace of Christ, the highest attainments in character are possible; for every soul who comes under the molding influence of the Spirit of God, may be transformed in mind and heart. In order to understand your condition, it is necessary to study the Bible, and to watch unto prayer. The apostle says, "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?" Let not those who are ignorant remain in

ignorance. They cannot remain in ignorance, and meet the mind of God. They are to look to the cross of Calvary, and estimate the soul by the value of the offering there made. Jesus says to all believers, "Ye are my witnesses." "Ye are laborers together with God." This being true, how earnestly should each one strive to make use of every power to improve every opportunity for becoming efficient that he may be "not slothful in business, fervent in spirit, serving the Lord." <RH, February 14, 1893 par. 4>

Every talent that has been given to men is to be exercised that it may increase in value, and all the improvement must be rendered back to God. If you are defective in manner, in voice, in education, you need not always remain in this condition. You must continually strive that you may reach a higher standard both in education and in religious experience, that you may become teachers of good things. As servants of the great King, you should individually realize that you are under obligation to improve yourselves by observation, study, and by communion with God. The word of God is able to make you wise, to guide and make you perfect in Christ. The blessed Saviour was a faultless pattern for all his followers to imitate. It is the privilege of the child of God to understand spiritual things, to be able wisely to manage that which may be intrusted to his charge. God does not provide a way whereby any one may have an excuse for doing slipshod work; and yet a great deal of this kind of work has been offered to him by those who work in his cause, but it is not acceptable unto him. <RH, February 14, 1893 par. 5>

Young men and women, have you, as individuals, purchased at infinite cost, sought to study to show yourselves approved unto God, workmen which need not be ashamed? Have you brought to God the precious talent of your voice, and put forth painstaking effort to speak clearly, distinctly, and readily? However imperfect may be your manner of utterance, you may correct your faults, and refuse to allow yourself to have a nasal tone, or to speak in a thick, indistinct way. If your articulation is distinct and intelligible, your usefulness will be greatly increased. Then do not leave one defective habit of speech uncorrected. Pray about the matter, and co-operate with the Holy Spirit that is working for your perfection. The Lord, who made man perfect in the beginning, will help you to cultivate your physical and mental powers, and fit you to bear burdens and responsibilities in the cause of God. <RH, February 14, 1893 par. 6>

There are thousands today who are unqualified for the work of the ministry, who cannot take a position of sacred trust, and are lost to the cause, because they have failed to value the talents given them of God, and have not cultivated their powers of mind and body, so that they may fill positions of trust in the Master's work. Individually we are here as probationers, and the Lord is testing and proving our fidelity to him. <RH, February 14, 1893 par. 7>

He would employ us as agents to communicate the light of his word to the world. If we improve the light given us of God by diffusing it to others, we shall have increased light; for to him 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." It is at our own option as to what we shall do with the light God has given. We may walk in it, or refuse to follow in the steps of Christ, and thus extinguish our light. <RH, February 14, 1893 par. 8>

Considering the light that God has given, it is marvelous that there are not scores of young men and women inquiring, "Lord, what wilt thou have me to do?" It is a perilous mistake to imagine that unless a young man has decided to give himself to the ministry, no special effort is required to fit him for the work of God. Whatever may be your calling, it is essential that you improve your abilities by diligent study. Young men and women should be urged to appreciate the heaven-sent blessings of opportunities to become well disciplined and intelligent. They should take advantage of the schools that have been established for the purpose of imparting the best of knowledge. It is sinful to be indolent and negligent in regard to obtaining an education. Time is short, and therefore because the Lord is soon to come to close the scenes of earth's history, there is all the greater necessity of improving present opportunities and privileges. <RH, February 14, 1893 par. 9>

Young men and young women should place themselves in our schools, in the channel where knowledge and discipline may be obtained. They should consecrate their ability to God, become diligent Bible students, that they may be fortified against erroneous doctrine, and not be led away by the error of the wicked; for it is by diligent searching of the Bible that we obtain a knowledge of what is truth. By the practice of the truth we already know, increased light will shine upon us from the holy Scriptures. As we surrender our will to the will of God, as we humble our hearts before him, we shall earnestly desire to become co-laborers with him, going forth to save those who perish. Those who are truly consecrated to God will not enter the work prompted by the same motive which leads men to engage in worldly business, merely for the sake of a livelihood, but they will enter the work allowing no worldly consideration to control them, realizing that the cause of God is sacred. <RH, February 14, 1893 par. 10>

The world is to be warned, and no soul should rest satisfied with a superficial knowledge of truth. You know not to what responsibility you may be called. You know not where you may be called upon to give your witness of truth. Many will have to stand in the legislative courts; some will have to stand before kings and before the learned of the earth, to answer for their faith. Those who have only a superficial understanding of truth will not be able clearly to

expound the Scriptures, and give definite reasons for their faith. They will become confused, and will not be workmen that need not to be ashamed. Let no one imagine that he has no need to study, because he is not to preach in the sacred desk. You know not what God may require of you. It is a lamentable fact that the advancement of the cause is hindered by the dearth of educated laborers who have fitted themselves for positions of trust. The Lord would accept of thousands to labor in his great harvest-field, but many have failed to fit themselves for the work. But every one who has espoused the cause of Christ, who has offered himself as a soldier in the Lord's army, should place himself where he may have faithful drill. Religion has meant altogether too little to the professed followers of Christ; for it is not the will of God that any one should remain ignorant when wisdom and knowledge have been placed within reach. <RH, February 14, 1893 par. 11>

How few have qualified themselves in the science of saving souls! How few understand the work that should be done in building up the church, in communicating light to those who sit in darkness! Yet God has given to every man his work. We are to work out our own salvation with fear and trembling; for it is God that worketh in us, both to will and to do of his good pleasure. In the work of salvation there is a co-operation of human and divine agencies. There is much said concerning the inefficiency of human effort, and yet the Lord does nothing for the salvation of the soul without the co-operation of man. The word of God is clear and distinct on this point, and yet when so much depends upon our co-operation with the heavenly agencies, men conduct themselves as though they could afford to set aside the claims of God, and let the things of eternal importance wait their convenience. They act as though they could manage spiritual things to suit themselves, and they place eternal interests in subordination to earthly and temporal matters. But how presumptuous is this to deal thus with that which is most essential, and most easily lost. <RH, February 14, 1893 par. 12>

Where are those who would be wise laborers together with God? The apostle says, "Ye are God's husbandry, ye are God's building." But will men trust that they may be able under pressure of circumstances to step into some important position, when they have neglected to train and discipline themselves for the work? will they imagine that they may be polished instruments in the hands of God for the salvation of souls for whom Christ died, when they have neglected to use the opportunities placed at their command for obtaining a fitness for the work? "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." Every one needs to improve his God-given faculties and opportunities, that individually we may be laborers together with God. <RH, February 14, 1893 par. 13>

God is continually working for us that we may come behind in no gift. He has given us our physical, mental, and moral powers, and if we improve as we should, we shall be able to meet the supernatural powers of darkness and conquer them. Jesus has pointed out the way of life, he has made manifest the light of truth, he has given the Holy Spirit, and endowed us richly with everything essential to our perfection. But these advantages are not acknowledged, and we overlook our privileges and opportunities, and fail to co-operate with the heavenly intelligences, and thus fail to become noble, intelligent workers for God. Those to whom their own way looks more attractive than does the way of the Lord, cannot be used in his service, for they would misrepresent the character of Christ, and lead souls away from acceptable service to God. <RH, February 14, 1893 par. 14>

Those who work for the Master must be well-disciplined, that they may stand as faithful sentinels. They must be men and women who will carry out the plans of God for the wise improvement of the minds of those who come under their influence. They must unite with all the agencies who are seeking to fulfill the will of God in saving a lost world. Christ has given himself, the just for the unjust, he has died on Calvary's cross, and he has intrusted to human agencies the work of completing the great measure of redeeming love; for man co-operates with God in his effort to save the perishing. In the neglected duties of the church we read the retarding of the fulfillment of the purpose of God; but if men fail to accomplish their work, it would be better had they never been born. Great evil will follow the neglect of co-operating with God; for eternal life will be lost. Our success as candidates for heaven will depend on our earnestness in fulfilling the conditions upon which eternal life is granted. We must receive and obey the word of God, we cannot be idlers, and float with the current. We must be diligent students of the word of God. We must train and educate ourselves as good soldiers of Christ. We must advance the work, becoming laborers together with God. <RH, February 14, 1893 par. 15>

February 21, 1893 Awake Out of Sleep.

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By Mrs. E. G. White.
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"For both he that sanctifieth and they who are sanctified are all of one: for which cause he is not ashamed to call them brethren." "But now they desire a better country, that is, a heavenly: wherefore God is not ashamed to be called their God: for he hath prepared for them a city." The disciples lived so entirely for the glory of Christ that their lives witnessed to the power of his grace, and by their zeal for God, they declared to the world that they sought a better country, even a heavenly, thus pointing the world heavenward. The Lord could trust them as representatives of his character; for from their meekness, lowliness, piety, and goodness, men could take knowledge of the character and teaching of their Master. In beneficence, in courtesy, in gentleness, in forbearance, in love, in untiring zeal for the salvation of souls, they made manifest the character of Christ. <RH, February 21, 1893 par. 1>

The record declares, "When they saw the boldness of Peter and John, and perceived that they were unlearned and ignorant men, they marveled; and they took knowledge of them, that they had been with Jesus." But could the same testimony be borne concerning the professed followers of Christ today? Could Christ leave his character to be interpreted before the world in the zeal, piety, godliness of the church today? Do those who have had great light from heaven manifest intense love for souls for whom Christ has died, so that the world will take knowledge of them that they have been with Jesus? The disciples had learned from Christ, the greatest Teacher the world ever knew. Though they were unlearned, they were willing to yield up their will to God, and meekly to receive the instruction of Christ. Jesus rejoiced that the lowly and humble of the earth could comprehend the things pertaining to eternal life. He said: "I thank thee, O Father, Lord of heaven and earth, because thou hast hid these things from the wise and prudent [worldly wise] and hast revealed them unto babes. Even so, Father; for so it seemed good in thy sight. All things are delivered unto me of my Father: and 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." "And Jesus came and spake unto them, saying, All power is given unto me in heaven and in earth. Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you always, even unto the end of the world." <RH, February 21, 1893 par. 2>

For three years the disciples were under the influence and instruction of Jesus. The Majesty of heaven had made them the repositories of his truth, not that they might hoard it up, but that they might let the light of heaven shine forth to the world. A woeful state of ignorance prevailed among the people, and it was necessary that light be kindled that would never grow dim, but illuminate the moral darkness that covered the earth, and the gross darkness that covered the people. His divine instruction was so simple that the minds of the common people were able to comprehend its truth, and yet his teaching was marked by one characteristic that set it in contrast with the teaching of all others,--he spake as one having authority. Whatever theme he presented, was presented with power, and yet in such a way that it appealed to the human heart with its eloquence, and fastened conviction upon the mind. He knew that his doctrine could not be controverted, although it might be misrepresented, misapprehended, and wrested from its true meaning by those who were condemned by its application. There was marked authority in his requirements and promises, and his invitations were full of compassion and entreaty. How tenderly he said to the toiling people, "Come unto me, all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart; and ye shall find rest unto your souls. For my yoke is easy, and my burden is light." <RH, February 21, 1893 par. 3>

With what power and compassion Jesus cried, "If any man thirst, let him come unto me, and drink. He that believeth on me, as the Scripture hath said, out of his belly shall flow rivers of living water. But this he spake of the Spirit, which they that believe on him should receive." Again he said: "I am the light of the world," "I am the bread of life," "I am the way, the truth, and the life," "I am the good shepherd." Do we believe on him who is the light of the world? and is Jesus in us a well of water springing up into life eternal? Are we endowed with the Holy Spirit, so that with heavenly wisdom we may meet the emergencies of this age, and counteract as far as possible the movements of the world? It is no time now for the watchman to become sleepy, and cease to be a sentinel upon the walls of Zion. Peculiar and rapid changes will soon take place, and if the church is not asleep, if the followers of Christ watch and pray, they may have light to comprehend and appreciate the movements of the enemy. It is now time earnestly to seek the Lord that every one of you may know what is the will of God in reference to the part you shall act in the conflict; and when you see an opportunity for labor, obey the indication of the Lord. Christ is saying to his people, "Can ye discern the signs of the times?" It is the duty of the watchman to mark these signs, and at the cry of the church, "Watchman, what of the night?" give the correct signal, and not present that which will be misleading and ruinous. Those who have been, and who still are, diligent students of prophecy, are to "prepare the way of the Lord, and to make his paths straight." <RH, February 21, 1893 par. 4>

God has given to every man a work to do in connection with his kingdom. Each one professing the name of Christ is to be an interested worker, ready to defend the principles of righteousness. The work of the gospel is not to depend solely upon the ministers; every soul should take an active part in advancing the cause of God. But instead of this, how many in our large churches come and go like a door upon its hinges, feeling no responsibility for the progress of the

work, no interest in the salvation of souls for whom Christ died. They do not dream of weaving their religion into their business. They say, Religion is religion, and business is business; they believe each has a proper sphere, but let them be separated. But in whatever calling the Christian is found, he has his work to do for the Lord in representing Christ to the world. Whatever may be our occupation, we are to be missionaries, having for our chief aim the winning of souls to Christ. If this is not our interest, we rob God of influence, of time, of money and effort. In withholding our heart's service from the Lord, we fail to benefit our fellow-men, and thus rob God of the glory that would flow to him through the conversion of others. <RH, February 21, 1893 par. 5>

Religion should be interwoven with all the concerns of life. Parents should patiently and lovingly instruct their children, that they may have a knowledge of Christ and his love, call upon his name, and follow in his footsteps. But instead of this, there is great neglect on the part of parents to rear their children in the fear and admonition of the Lord. How carefully should the little ones be trained for the service of the Lord, how faithfully instructed in the lessons of Christ! But unless parents are diligent, interested students of the Bible; unless they learn the practical lessons which Jesus taught, they cannot educate their children in the word of the Lord. What excuse can the professed followers of Christ offer for neglecting to train their children in such a way that they will for the sake of advancing the work of Christ, bind about their waists, and avoid all extravagance and display? The children should be educated in such a way that they will have sympathy for the aged and afflicted, and lend all the help in their power to alleviate the sufferings of the poor and distressed. They should be taught to be diligent in the missionary work; and from their earliest years, principles of self-denial and sacrifice for the good of others should be inculcated, that they may be laborers together with God. <RH, February 21, 1893 par. 6>

Parents have not borne their God-given responsibility; and as a result, many children among us are growing up with no knowledge of God, doing nothing for him who has purchased them with his own blood. They have not been taught to wear the yoke and lift the burden of Christ, and they ignore all responsibility in the religious life. Both at home and in the church, so far as the work of God is concerned, they are as blanks; for they reflect not the light of God. They are trees in the vineyard, but their fruitless boughs proclaim them cumberers of the ground. They spread their branches over the soil that more fruitful trees should occupy. O that parents would look carefully and prayerfully after their children's eternal welfare! Let them ask themselves, Have we been careless? Have we neglected this solemn work? Have we allowed our children to become the sport of Satan's temptations? Have we a solemn account to settle with God because we have permitted our children to use their talents, their time, and influence in working against the truth, against Jesus Christ? Have we neglected our duty as parents, and increased the subjects of Satan's kingdom? <RH, February 21, 1893 par. 7>

Well-instructed children and youth can work in many lines for the Master, and can even in their early years be a blessing to those with whom they come in contact. When children are unconverted, careless, reckless, irreligious, they influence their playmates to take the same course of godlessness. Let parents consider this question, What can be of sufficient importance to demand your time and influence to the neglect of the training of your families, when by lack of training they become the agents of Satan, the enemies of truth and righteousness? They lift up their hearts in pride, and stand in defiance of every effort made to win them to Christ. What a sad spectacle to the world are the numbers of unconverted children that attend our churches. The influence of a well-ordered, well-disciplined family is far greater for good than is the influence of powerful sermons from the pulpit. <RH, February 21, 1893 par. 8>

This home missionary work, this home field, has been shamefully neglected, and it is time that divine resources and remedies were presented, that this state of evil may be healed. If parents would see a different state of things in their families, let them consecrate themselves wholly to God, and the Lord will devise ways and means whereby a transformation may take place in their households. Let the church awake, let every member take up his individual work, and vindicate the name of the Lord by which he is called. Let sound faith and earnest piety take the place of slothfulness and unbelief. When faith lays hold upon Christ, the truth will bring delight to your soul, and religion will not be a dull, uninteresting enterprise. Your social meetings, now tame and spiritless, will be vitalized by the Holy Spirit, and your daily experiences will become rich, as you practice the Christianity you profess. <RH, February 21, 1893 par. 9>

O that this experience might be understood in all our ranks! Were children and parents converted, and did they but unite in using all their intrusted talents for the Master, and by using them double them, what a work might be done. Never was there a time in the history of the world when there was a more urgent demand for workers than at present. The seeds of truth are to be sown, and the reapers are to follow after to gather in the sheaves. If the members of all our churches did but have the love of Christ, and the love for souls which his indwelling presence would impart, they would be aggressive workers, and would lay aside their busy activities upon unimportant things, and would put out to interest their talents, and invest in that which would bring treasure throughout eternal ages. In the service of the Master, they would have increased strength and light. O then, why not study as to how you may reach souls who are out of the

ark of safety? Let your work be proportionate to your advantages and privileges, and trade on the talents you have at your command, and you will have a living experience in the things of God. Some excuse themselves, saying they do not know how to do the kind of work that is called for in the missionary. You ought to have known how to do the work from the very beginning of your religious life. Will you be content to rest in ignorance and indifference? Will you venture to be a slothful servant to the end of the chapter? Or will you now seek most earnestly after God, and know what it is to eat the flesh and drink the blood of the Son of man, and become laborers together with God? "Ye are God's husbandry, ye are God's building." You must render an account to God as to how you build; for every provision has been made that you may be successful in your work. Will he who with his divine finger drew the boundaries of Judea, who designated the exact spot where the temple should stand, who wrought out designs for the Jewish church and for the service of the sanctuary, leave his people, his chosen people, who keep his commandments, to a chance experience, to accident, to stumble along in darkness? Shall those to whom he has committed most precious light, to whom he has intrusted the third angel's message, have less of his providential leading than had his ancient people? <RH, February 21, 1893 par. 10>

O that the church was awake! O that all who profess the truth for this time were sanctified through the truth, that they might discern the designs of God, and understand their own individual responsibility to give the light to the world. The seed of truth will spring forth in a new creation, and souls will be converted to God. <RH, February 21, 1893 par. 11>

In the face of what might be done, will the church sleep on, or will they feel the responsibility and the honor that is conferred upon them through the merciful providence of God, and gather up their hereditary trusts, and the advantages of present light, and feel the necessity of rising to the urgent emergency that now presents itself before us? The world is watching our movements with greater interest than we imagine. Many see that what we have told them in regard to the curtailing of religious liberty in our country is coming to pass, although they have denied that such a thing was possible. They have said, "When we see that which you predict, when there is danger of a union of Church and State, we will acknowledge that you have the truth." But will they acknowledge it? Will they accept the situation, and know that the end is near? Protestantism is reaching out its hands to clasp hands with popery, and every indication makes manifest that the prophecies are about to be fulfilled. And now men are looking upon those who keep the commandments of God and the faith of Jesus, to see what will be their course. O that all may arouse, and manifest to the world that this is a living faith, that a vital issue is before the world, that Jesus will soon come. Let men see that we believe we are on the borders of the eternal world. <RH, February 21, 1893 par. 12>

February 28, 1893 Every Christian's Work.

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By Mrs. E. G. White.
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"Watchman, what of the night?" Are the watchmen to whom comes this cry able to give the trumpet a certain sound? Are the shepherds faithfully caring for the flock as those who must give an account? Are the ministers of God watching for souls, realizing that those under their care are the purchase of the blood of Christ? A great work is to be done in the world; and what efforts are we putting forth that it may be accomplished? The people have listened to too much sermonizing; but have they been instructed as to how to labor for those for whom Christ died? Has there been a line of work devised and laid out before the people in such a way that each one saw the necessity of taking part in the work? Have men and women been educated so that they are efficient in home and foreign missionary fields? It is evident that all the sermons that have been preached have not brought up this kind of labor, and the churches are withering up because they have failed to use their talents in diffusing the light of truth to others. Careful instruction should be given that will be as lessons from the Master that all may put their light to practical use in benefiting others. Those who have the oversight of the churches should select members who have ability, and place them under responsibilities, at the same time giving them instruction as to how they may best serve and bless others. <RH, February 28, 1893 par. 1>

There are youth in our churches who could be educated to do a work for the Master in visiting the sick, in running on errands of mercy. This work is not done, because no attention has been given to the matter. Sometimes men and women have been selected to do certain work, and because they have made mistakes, the work has been dropped. This is not as it should be. Let those who are just gaining an experience be invited to meet with more experienced workers, and as did the disciples after their first missionary effort, let them tell what they have done, and what have been their failures or successes. In this way opportunity will be given to reprove or encourage, as the case may demand, and teach them how

to work in the best manner. <RH, February 28, 1893 par. 2>

What can we expect but deterioration in religious life, when the people listen to sermon after sermon, and do not put into practice the instruction given? The ability God has given, if not exercised, will degenerate, and men and women unemployed, will become as tools that rust from inaction. Let the missionary meeting be turned to account in teaching the people how to do missionary work. Put work into their hands, and let not the youth be ignored, but let them come in to share in the labor and responsibility. Let them feel that they have a part to act in helping and blessing others. Even the children should be taught to do some little errand of love and mercy for those less fortunate than themselves. In our large churches in Battle Creek, Oakland, Melbourne, Adelaide, and in other places throughout the world, there should be some plan set in operation whereby the talents of all may be put to use; and as they learn how to bless others by imparting light, they will be learning what practical Christianity means. <RH, February 28, 1893 par. 3>

But let those who are sent to instruct others, see to it that they do it in a manner similar to that in which Christ taught his disciples. Jesus did not say to his followers, Do this, and do that, but he said, "Follow me." He led the way, and took his disciples with him on his journeys through country and city, that they might see how he taught the people. He linked their interest with his, and they united with him in the work. Many have been educated to think that they must live upon sermons from week to week; but they know not how to practice what they hear. The very simplest methods of work should be devised, and set in operation among the churches. If the members will co-operate with such a plan, and perseveringly carry it out, they will reap a rich reward; for their experience will grow brighter, their ability will increase through exercise, and souls will be saved through their efforts. <RH, February 28, 1893 par. 4>

But if, on the other hand, the churches are left to their inactivity, Satan will see that they are employed. He will preoccupy the field, and give the members lines of work to do that will engage their energies, kill spirituality, and make them fall as dead weights upon the church. When the church is in a low condition, and in need of help, it is not best to devote all the time to sermonizing. It is better to form classes to seek for spiritual wisdom, and call into exercise the talents of the young and the old, by setting brethren and sisters to work for those who need help most in the church. In seeking to benefit their brethren in the church, they will gain an experience that will qualify them for labor among those who do not understand our faith, or even the first elements of religion. While sermons may point out the way, the best results will not be seen until the members of the church go forth to practice what has been presented from the desk. There are scores who have real ability, who are rusting from inaction, and yet many of these do not know how to set themselves at work for the Master. But let some one who has ability to devise ways whereby this talent may be utilized, lay out before these inactive ones the line of work that they could do, and let them understand that this is expected from them, and many who are now unemployed will become true laborers. <RH, February 28, 1893 par. 5>

The parable of the talents should be explained to all. The members of the churches should be made to understand that they are the light of the world, and according to their several ability the Lord expects that his professed followers will enlighten and bless those around them. Those who have heard so much preaching ought certainly to know that if they undertake to work for the Lord, they will have divine aid. The Lord has said, "Ask, and ye shall receive." If they seek strength and wisdom from him, they will not seek in vain. If in accepting responsibility, in seeking to impart light to others, they tremble under the cross, they will be led to the Saviour to find strength and grace and power. Through this experience they will learn to rely, not on their ministers, but on the Lord himself. They will learn to go to Jesus for help, and will not be so dependent on their ministers. They will learn that we have a minister in heaven who understands all our necessities, who is full of wisdom, and unerring in understanding. Those who would work for the Master may come to him in full assurance of faith, and with meekness and lowliness of spirit, they may enter upon the work that lies directly in their pathway. Do not pass by the little things, and look for a large work. You might do successfully the small work, but fail utterly in attempting a large work, and fall into discouragement. Take hold wherever you see that there is work to be done. Whether you are rich or poor, great or humble, God calls you into active service for him. It will be by doing with your might what your hands find to do, that you will develop talents and aptitude for the work, and it is by neglecting your daily opportunities that you become fruitless and withered. This is why there are so many fruitless trees in the garden of the Lord. God has given light, and that light is to shine forth to others in good works. It is by communicating light to others that heart-felt pity is cultivated. In this way you manifest to the world the excellency of the power of the grace of God. Every believer is called of God for this very purpose. He is to do his best toward illuminating others by giving his talents of time, influence, ability, and money to the service of God, that the truth may be set before those who are in darkness. The truth must be brought home personally to the hearts of men. <RH, February 28, 1893 par. 6>

All heaven is in activity, and the angels of God are waiting to co-operate with the human agent who will devise plans whereby souls for whom Christ died may hear the glad tidings of salvation. Every soul has an influence for good or evil. If the soul is sanctified to the service of God, and devoted to the work of Christ, the influence will be to gather

with Christ. God depends upon the church for a forwarding of his work, and he expects that his professed followers will do their duty as intelligent beings. There is great need that every trained mind, every disciplined intellect, every jot of ability, shall be brought to the work of saving souls. There will be no idler, no slothful one who neglects the work of the Lord, found inside of the kingdom of heaven. <RH, February 28, 1893 par. 7>

God has given the light of truth to his church, and the remedy for sin must be presented to the sin-sick world, whose inhabitants are perishing in their iniquity and ignorance. God expects his church to discipline and fit its members for the work of enlightening the world. But let no one feel that because he is not educated, he cannot be expected to take part in the work. God has a work for you to do. He has given to every man his work. You can search the Scriptures for yourself. "The entrance of thy words giveth light; it giveth understanding unto the simple." The prayer of the sincere heart offered in faith will be heard in heaven. It may not be grammatical; but if the heart is in it, it will ascend to the sanctuary where Jesus ministers, and he will present it to the Father with the fragrant incense of his own perfection, without one awkward, stammering word, graceful and perfect through his merit; for his righteousness refines and ennoble it, and makes it acceptable before the Father. The Lord accepts the prayer of the sincere heart, and will answer it out of his abundant fullness. Fervent piety, sincerity of heart, contrition of soul, are grateful to God. Sincerity is the essential necessity of prayer. This with uncouth language and imperfect utterance is far more acceptable to God if it is the best that the suppliant can offer, than the perfectly worded, elegantly uttered prayer that is offered from a self-sufficient, self-important, Pharisaical heart. <RH, February 28, 1893 par. 8>

Though ignorant and humble, if your heart overflows with love to God, and if in this spirit you appeal to one who is out of Christ, the Lord will not despise your effort. Your small offering, presented with cheerful gratitude to God, will be classed with the widow's mite, and be blessed of God. The effort to do your duty to the best of your ability from the motive of love, will be noticed of Heaven. God does not make light of the small ability he has intrusted, but expects that it will be put out to usury as well as the larger talents. <RH, February 28, 1893 par. 9>

Those to whom large capabilities have been intrusted will have to bear large responsibilities, but those whom God has intrusted with but few talents, one or two, and placed in a humble sphere, need not repine because of their meager ability. Let them trade diligently with the talents intrusted, and prove their fidelity to God by a faithful use of his gifts, and their loyalty will be manifested, and the Lord will be satisfied. The church is composed of large and small vessels; but the Lord does not expect that the small vessels will contain what the larger vessels will contain. He does not expect that the lowly, unlearned Christian will exercise all the intellectual power of him who has had advantages and privileges whereby his talents could be improved, and his ability increased. He does not expect of the poor the alms they have not to give, nor from the sick and suffering, the active energies which their infirmities forbid. <RH, February 28, 1893 par. 10>

But God has given to every man his work, and there is need of devoted, earnest, humble workers in all parts of the wide harvest-field. In Australia and the islands of the sea, there is need of hundreds of workers; and yet there are but few engaged in this important part of the field. The churches already raised up, need the help of sincere, earnest missionaries from America. We would rejoice to see humble, God-fearing, faithful stewards of the grace of God come to this country, for we believe much good could be accomplished. We do not call for those who are simply orators; but we are prepared to appreciate those who have searched the Scriptures, and found delight in the truth of God, who have discerned the light, accepted and appreciated it, and walked in the light as Christ is in the light. We would appreciate men who can bring from the treasure house of God things new and old, who can feed the sheep and the lambs with the pure provender unmixed with chaff; men who know how to pray sincerely, and know how to take hold of the might of the Strength of Israel. We would welcome men who have the heavenly anointing, who can hold forth the word of life, because they live by every word proceeding from the mouth of God. The experience of such men is composed of that upon which they feed, and they are partakers of the grace of Christ, and possess the true refinement of those who walk with God; for they are meek and lowly of heart, having learned in the school of Christ. <RH, February 28, 1893 par. 11>

We care nothing for those who have only a pretentious appearance; but we want men who will love to do as did Christ, and will delight in seeking to save that which is lost. We want men who are successful in winning souls to Christ. God has such men in the world, and they are the salt of the earth, a savor of life unto life. Their influence is wholly on the Lord's side. <RH, February 28, 1893 par. 12>

In this country, those who have embraced the truth have had few opportunities. They have had far less of privilege and light than have our churches in America, and hundreds of our home brethren should be in these foreign fields. Souls are perishing out of Christ, and those who profess to be the disciples of Christ are letting them die. Our brethren have talents intrusted for this very work; but they have bound them up in a napkin, and buried them in the earth. What manner of entreaty can be brought to bear upon the idlers in the market-place that will arouse them to go and work in the Master's vineyard? What can we say to the slothful church-member to make him realize the necessity of unearthing his talent, and putting it out to the exchangers? O that God would set this matter in all its importance before the

sleeping churches! O that Zion would arouse and put on her beautiful garments! O that she would shine! "Arise, shine; for thy light is come, and the glory of the Lord is risen upon thee." <RH, February 28, 1893 par. 13>

The rich treasures of the grace of Christ have been revealed, and there is nothing to hinder many thousands who are now weak and in darkness, from being strong and full of consolation, if they would but trade upon their intrusted talents. But the word of God is undervalued, and the rich treasures of his truth are lightly esteemed by all those who do not use these treasures to enrich others. O, if you would have the bright beams of the Sun of Righteousness continually shining upon you, reflect the rays that are given you upon those who sit in darkness. This work of enlightening others is not the work of the minister only, but it is the work of all who profess the truth of God. God has given to every man his work in making Christ known to the world. And I now ask, my brethren, What are you doing with your talents? Are you trading with them for time and eternity? <RH, February 28, 1893 par. 14>

March 7, 1893 Faithful Stewardship Required.

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By Mrs. E. G. White.
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"God is not unrighteous to forget your work and labor of love, which ye have showed toward his name, in that ye have ministered to the saints, and do minister. And we desire that every one of you do show the same diligence to the full assurance of hope unto the end: that ye be not slothful, but followers of them who through faith and patience inherit the promises." <RH, March 7, 1893 par. 1>

Let no one permit himself to be unhappy and repine because his talents are few, and he cannot glorify God with that which has not been bestowed upon him, and for the use of which he is not responsible. If you can do but little, you are responsible only for the doing of that little with fidelity. If you have but one talent, use it well, and God will accept your effort to make the most of what he has given; he will approve of you as he sees you faithful over a few things. We have all been intrusted with some gift of God, and for its use we shall be held accountable. Whether saint or sinner, we shall be required to render an account for the use of the talents God has given us, according to our several ability. Christ has made an infinite sacrifice that the sinner may come to him, and behold him whom his sins have pierced. The only hope for the perishing is to believe in him who has loved us and given himself for us. "God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." When the sinner comes to God confessing his sins, he receives pardon, and becomes a child of God, an heir of heaven. He then realizes that his talents are the gift of heaven, and that through faith in his Redeemer he is under obligation to God to fulfill his requirements. He knows that he is justified by faith, but judged by his works, and that life is a day of trust wherein he is preparing for the final reckoning. <RH, March 7, 1893 par. 2>

The Lord has given to those who should be his human agents, talents of means, capacity, and influence, according to their ability to employ these gifts in a wise manner for his service. He has given to every man his work. "And he gave some, apostles; and some, prophets; and some, evangelists; and some pastors and teachers." Why were these various workers appointed? "For the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ: till we all come into 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." <RH, March 7, 1893 par. 3>

We can see from this scripture that the Lord has his appointed workers, and that the work committed unto them has in view a definite object. Prophets, apostles, evangelists, pastors, teachers, are all to work for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ. Is not this object worthy of careful attention? Can we not discern that there has been neglect in some special work for the church, in that the saints have not attained the perfection that God would have them attain? Had the work of the ministry been done, the church would have been edified, and educated for the great work that devolves upon them. The truth would have been presented in such a way that the Spirit of the Lord would have moved upon hearts, and sinners would have been convicted and converted, and would have taken their position as followers of Christ. But many are only partially changed. Their names are registered upon the church book, and they gather with the assembly of the saints, and listen to what is presented from the desk; but many things they do not understand, and they fail to practice the requirements of the Lord. There are many who do not understand the parable of the talents, and they do not realize that they are to be agents through whom the Lord will

communicate his blessing to others. They do not realize that they should put to use the talents given them, trading upon them, that when the Master comes, he may receive his own with usury. <RH, March 7, 1893 par. 4>

In the teaching of Christ the use or abuse of talents is presented in a solemn light. He says he gave to "every man according to his several ability." "Then he that had received the five talents went and traded with the same, and made them other five talents. And likewise he that had received two, he also gained other two. But he that had received one went and digged in the earth, and hid his Lord's money. And after a long time the Lord of those servants cometh, and reckoneth with them." But he who had the one talent, and had refused to do with his Lord's goods what the others had done, had no increase to present to the Master. He had only accusation to present as an excuse for his neglect of duty; he said to his Lord, "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, and went and hid thy talent in the earth." <RH, March 7, 1893 par. 5>

With what intense interest is the examination of the talents carried on in the judgment, that the improvement may be noted, or the deficiency revealed. Eternal life or death hangs upon the decision of this investigation. Though the participants in the work of the Lord have to acknowledge that they can claim no merit, that their talents are those that have been delivered unto them, that there could have been no gain without the deposit, no interest without the principal, by diligent trading God has been glorified. Those who have made use of their intrusted gifts have gained other talents. They do not feel that they have done more than their duty. The capital was the Lord's, and the treasure is his, and they are satisfied that their work meets the Master's approval. But he who faithfully fulfilled his trust has abundant reward; for the Lord restores to him both principal and interest, and makes him ruler over all that he hath. The recipient of this mercy realizes that all his success is of the Lord; for had not the Saviour bestowed upon him his love and mercy, the trader would have been bankrupt for eternity. But mark this: when the Lord scrutinizes the talents, and notes their improvement, he bestows upon the diligent trader his approbation, and rewards him as though all the merit were of the human actor. He says, "Well done, 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." As the Master shall utter these words of approval, his countenance will shine with unutterable love. He delights in expressing his approbation, and in rewarding the diligent worker in his service. <RH, March 7, 1893 par. 6>

A sacred responsibility rests upon every one who has a connection with the cause of God. He is called upon to do his work with fidelity, to sanctify himself to the service of God that others also may be sanctified. When the case of every soul is decided in the judgment, some will meet their record with joy, and others with hopeless grief. The faithful will be invited in to the marriage supper of the Lamb, and Christ will gird himself, and come forth to serve them. And since so great interests depend upon the right use of the talents of those seeking for salvation, and since God has placed in the church apostles, prophets, evangelists, pastors, and teachers, for the perfecting of the church, for the edifying of the body of Christ, how important it is that no blundering work be done. There is much more to be accomplished that can be accomplished simply by preaching. The workers must be endowed with heavenly wisdom that they may devise and execute plans that shall result in the perfecting of the experience of all who shall come into the faith. We must teach the members of the church how they may effectually minister to others. In ministering to others, men and women may be educated to bear burdens, to wear the yoke of Christ, and thus exercise their intrusted talents in his service, until they shall be developed to fill positions of greater trust and heavier responsibility. <RH, March 7, 1893 par. 7>

There are many who are ordained ministers, who have never yet exercised a shepherd's care over the flock of God, who have never yet watched for souls as they that must give an account. Were the kind of labor of which it stands in need bestowed upon the church, many who are doing nothing would be educated to become diligent laborers in the harvest-field. An education should be given to the people of God that would result in furnishing hundreds who would put out to the exchangers valuable talents, whose use would develop men for positions of trust and influence, and great good would be accomplished for the Master. But instead of thus developing, the church is left to be a weak, dependent, inefficient body. The members of the church are trained to rely upon preaching, and they do little for Christ. They bear no fruit, but rather increase in selfishness and unfaithfulness. They put their hope in the preacher, and depend on his efforts to keep alive their weak faith. Because of the lack of proper instruction among the church-members by those whom God has placed as overseers, there is not one merely, but scores who are slothful, and who are hiding their talents in the earth, and still complaining of the Lord's dealings toward them. They need to be tended as do sick children. <RH, March 7, 1893 par. 8>

But this condition of weakness must not continue. Well-organized work must be done in the church, that its members may understand the manner in which they may impart light to others, and thus strengthen their own faith and increase their knowledge. As they impart the light which God graciously bestows upon them to those in darkness, they will be confirmed in the faith. A working church is a living church. We are built up as living stones, and every stone is to emit light; for every one is compared to a precious stone that catches the glory of God, and reflects it to others. <RH, March 7, 1893 par. 9>

The idea that the minister must carry all the burdens and do all the work, is a great mistake. Overworked and broken down, he may go into the grave, when had the burden been shared as the Lord designed, he might have lived. That the burden may be distributed, an education must be given to the church by those who can instruct the workers to follow Christ, and to work as he worked. "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." When it is made manifest that the members of the church are not fulfilling their high calling, are not improving the talents God has intrusted to them, then it is the duty of the ministers and workers to seek for heavenly wisdom, that they may know what is the kind of labor which will result in quickening the church, and causing its members to bring forth fruit unto life eternal. Why do not the overseers of the church have councils to devise ways whereby young men and women may be trained to put to use their intrusted talents? Why do not the older members of the church seek to do good, earnest, compassionate work for the children and youth? Many have embraced the truth, and yet they have not been educated as to how they may serve the cause of God, and thereby grow in spiritual muscle and sinew. By employing the faculties of the mind and body of our youth in the service of God, a door is closed against the temptations of the enemy, and Satan has not as favorable an opportunity for training the children and youth for his service. <RH, March 7, 1893 par. 10>

Let the ministers put to use all their ingenuity, that plans may be devised whereby the youthful members of the church may be enlisted in the cause of God. Why should they not be interested in the great work that there is to be done. But do not imagine that this interest can be aroused by going to the missionary meeting and presenting a long sermon; plan ways whereby a live interest may be kindled, and train up the young to do what is appointed them. Let them have a part to act, and from week to week let them bring in their reports, telling what they have experienced, and through the grace of Christ what success has been theirs. If the missionary meeting was a meeting where such reports were brought in by consecrated workers, it would not be dull, tedious, and uninteresting. It would be full of intense interest, and there would be no lack in attendance. <RH, March 7, 1893 par. 11>

In every church the members should be trained so that they will devote time to the work, and win souls to Christ. How can it be said of the church. "Ye are the light of the world," unless the members of the church actually impart light to others? In seeking to point sinners to the Lamb of God who taketh away the sins of the world, their own love would be kindled, and by beholding him they too would become changed into his likeness. <RH, March 7, 1893 par. 12>

Will those who have charge of the flock of God, awaken to their duty? "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." When the church is properly instructed, there will not be so great dependence and weakness. Believers in the truth will not come and go as the door upon its hinges. They will not sit complacently and listen to sermon after sermon, and fail to bring the instruction into practical life. Many a minister does present the truth with force and clearness, but the members of the church fail to reap benefit therefrom, because the word is not mixed with faith in them that hear it. The mind is occupied with worldly interests, and as soon as they leave the church door, the impression is lost; for as water flows from a leaky vessel, so the truth leaks from the heart. The more preaching they have, the less they do to carry out the truth in practical godliness. They are glutted with sermons, and the truth fails to arouse them to a sense of their condition. <RH, March 7, 1893 par. 13>

It is important that the people understand that they cannot depend upon a minister, or expect that one will be stationed among them to do all the work in their community. Were this done, it would result in spiritual death to those who are content to look on while another bears the burden. Let the people understand that it is by diffusing their light that they will have light more abundantly. But if they fail to impart light, they will lose even that which they have, and will walk in darkness. <RH, March 7, 1893 par. 14>

March 14, 1893 Entire Consecration Necessary.

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By Mrs. E. G. White.
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The necessity of thorough consecration to God in all those who have a connection with any branch of his work, has been presented before me. Much is lost by fitful service; and yet many serve God at will, and cease from his service as

it suits their convenience or pleasure; and this is why many of our workers are in a weak spiritual condition. Satan is wide-awake and vigilant, and is ever persevering and energetic in his efforts to overthrow the soul. He watches diligently that he may weave his ideas and plans into the work of God. It is only through a living connection with the Source of all wisdom and light, that men may become wise unto salvation, and this living connection must be continually maintained; for Satan will overthrow the soul that does not watch unto prayer. We are to overcome, and overcoming means all that the word implies. <RH, March 14, 1893 par. 1>

"He that hath an ear, let him hear what the Spirit saith unto the churches; He that overcometh shall not be hurt of the second death. . . . To him that overcometh will I give to eat of the hidden manna, and will give him a white stone, and in the stone a new name written, which no man knoweth saving he that receiveth it. . . . And he that overcometh, and keepeth my works unto the end, to him will I give power over the nations. . . . 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. . . . Him that overcometh will I make a pillar in the temple of my God, and he shall go no more out: and I will write upon him the name of my God, and the name of the city of my God, which is new Jerusalem, which cometh down out of heaven from my God: and I will write upon him my new 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, March 14, 1893 par. 2>

When temptation comes upon us, we need spiritual discernment, that we may detect Satan's agency, and draw close to Jesus. Draw nigh to God, and he will draw nigh to you. Resist the Devil, and he will flee from you. Every moment it is necessary to fight the good fight of faith; for doubt must be resisted, and faith must be encouraged. In temptation, inclination must be overruled by reason. Self will clamor for indulgence, but inclination must be resisted, and temptation overcome. <RH, March 14, 1893 par. 3>

The Lord has given warnings, he has presented principles that it is necessary for every Christian to heed, and bring into his practical life. Those who pass on in indifference to the light and warning which God has been pleased to give, will grow more and more egotistical and self-sufficient. Those who do not place their dependence upon God, will certainly be overthrown by the enemy. Satan is working by every conceivable device to keep in his own ranks those who claim to be on the Lord's side. He can blind their eyes until they will call light darkness, and darkness light. "Who is among you that feareth the Lord, that obeyeth the voice of his servant, that walketh in darkness, and hath no light? Let him trust in the name of the Lord, and stay upon his God. Behold, all ye that kindle a fire, that compass yourselves about with sparks: walk in the light of your fire, and in the sparks that ye have kindled. This shall ye have of mine hand; ye shall lie down in sorrow." <RH, March 14, 1893 par. 4>

Though the light of God is shining in more distinct rays than ever before, and will shine more and more clearly as we near the close of earth's history, those who will be able to discern truth from error, will be men who are often upon their knees, seeking wisdom from God. The bright beams of the Sun of Righteousness can alone reveal the numerous and varied plottings of the enemy. The wicked one is at work with all deceivableness of unrighteousness; and while we are not to keep our eyes upon the powers of darkness, we cannot be ignorant of their devices. But our faith must center in Jesus Christ. Looking unto him, clinging to his strength as sufficient for every emergency, our heart joins his heart, our life is knit by hidden links to his life, and because he lives, we shall live also. This is practical religion; for we are to be kept by the power of God through faith unto salvation. No one of us can be safe save as we join the Lord in a perpetual covenant, that shall not be forgotten by us. <RH, March 14, 1893 par. 5>

Heart union with Christ makes believers heirs of God, and laborers together with him. At home, at church, and in the world, the believer is to show forth the praises of him who has called him out of darkness into his marvelous light. Those whom the Lord intrusts with his work should cultivate home religion. They should not remain away from the assembly of the people of God, and cease to take an active part in religious meetings. They should continually consider what will be the influence of their actions upon those around them. They should cultivate such traits of character as will qualify them to stand as head of their own households. They should be housebands, and as Abraham, able wisely to instruct and educate their children, commanding their children and their household after them, that they may keep the way of the Lord, to do justice and judgment. <RH, March 14, 1893 par. 6>

God chose Abraham as the father of the faithful, because he knew that he would cultivate home religion, and cause the fear of the Lord to be the atmosphere of his dwelling-place. The Lord knew that there would be on the part of Abraham no betraying of sacred trusts; but that he would worship the Lord, and him only would he serve. He knew that his faithful servant would lead his household forward and upward, and influence them to keep the statutes of Jehovah. Abraham did not cherish a blind affection for his family; but by the combined influence of affection and authority, he ruled his home. God's will was made paramount. He feared the Lord with all his house. <RH, March 14, 1893 par. 7>

Those who have neglected this important work in the home, and have failed to command their children and their households after them to keep the way of the Lord, should now seek to redeem the time. Let parents take their Bibles,

and search that they may understand what are the requirements of God in regard to their children. Let them seek to understand what is included in parental duty. The word of God must be our rule in conducting our family affairs; and neither the waywardness of children, nor the press of business, should be looked upon as excuses for neglect in following the counsel of God. Let parents set before their children a worthy example in personal piety, honoring the house of God and respecting his service. The want of home religion is felt in every branch of God's work, and the necessity of cultivating personal piety in the home should be continually kept before the people. They should have instruction, line upon line and precept upon precept, that all those whose names are upon the church records may hear and obey the word of the Lord. Parents cannot rightly train their children unless they learn how to co-operate with the Lord in his work upon the heart. The first essential in educating your households in the fear of God, is consecration of yourself and your all to God. Let parents begin with heart work; for out of the heart are the issues of life. Let the prayer ascend from contrite hearts, "Behold, thou desirest truth in the inward part: and in the hidden part thou shalt make me to know wisdom. 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." <RH, March 14, 1893 par. 8>

What a prayer is this! How evident it is that sinners in the household are not to be treated with indifference, but that the Lord looks upon them as the purchase of his blood. In every household where the unconverted are, it should be the work of those who know the Lord to work in wisdom for their conversion. The Lord will surely bless the efforts of parents, as in his fear and love they seek to save the souls of their households. The Lord Jesus is waiting to be gracious. O that the work might begin at the heart! "For thou desirest not sacrifice; else would I give it; thou delightest not in burnt-offerings. The sacrifices of God are a broken spirit; a broken and a contrite heart, O God, thou wilt not despise." Then let it be understood by all the members of the household that the work must begin at the heart. The heart must be subdued and made contrite through the creating, regenerating power of the Holy Spirit. Realizing the aid of this mighty agency, cannot parents work for the conversion of their children with more zeal and love than ever before? <RH, March 14, 1893 par. 9>

The promise of the Lord is, "Then will I sprinkle clean water upon you, and ye shall be clean: from all your filthiness, and from all your idols, will I cleanse you. A new heart also will I give you, and a new spirit will I put within you: and I will take away the stony heart out of your flesh, and I will give you a heart of flesh. And I will put my Spirit within you, and cause you to walk in my statutes, and ye shall keep my judgments, and do them." When the Spirit of the Lord works upon the hearts of the parents, their prayers and tears will come up before God, and they will earnestly entreat, and will receive grace and wisdom from heaven, and will be able to work for their unconverted children. As this spirit is manifested in the home, it will be brought into the church, and those who are home missionaries will also become agents for God in the church and in the world. The institutions which God has planted will bear an entirely different mold. <RH, March 14, 1893 par. 10>

"Thus saith the Lord God; in the day that I shall have cleansed you from all your iniquities I will also cause you to dwell in the cities, and the wastes shall be builded. And the desolate land shall be tilled whereas it lay desolate in the sight of all that passed by. And they shall say, This land that was desolate is become like the garden of Eden; and the waste and desolate and ruined cities are become fenced, and are inhabited. Then the heathen that are left roundabout you shall know that I the Lord build the ruined places, and plant that that was desolate: I the Lord have spoken it, and I will do it. Thus saith the Lord God; I will yet for this be inquired of by the house of Israel, to do it for them; I will increase them with men like a flock. As the holy flock, as the flock of Jerusalem in her solemn feasts; so shall the waste cities be filled with flocks of men: and they shall know that I am the Lord." <RH, March 14, 1893 par. 11>

If those who profess to know the Lord did indeed have an experimental knowledge of God, how evenly would the work move on! All the building fitly framed together would grow into a holy temple in the Lord. The church would be quickened from the paralysis that is upon her, and the people of God would do earnest work. The world would not have occasion to excuse themselves for their ungodliness on account of the example of those who profess to be followers of Christ, who hold the truth in unrighteousness. Unity would exist in the church. Love would be cherished one for another; but now love has become almost extinct. <RH, March 14, 1893 par. 12>

Shall we not as children of the living God, read the living oracle, purposing in our hearts that at whatever cost we will obey God, crucify self, and live unto Christ? No man is qualified to stand in a responsible position, authorized to direct the work, who is not daily directed of God. The whole confederacy of evil, led by Satan, is seeking diligently to increase the ranks of those who transgress the law of God; and the law of the land sustains them in their apostasy. Underneath every movement for the exaltation of the mystery of iniquity, there is a secret undercurrent of effort for the suppression of God's truth in his holy requirement. Men are seeking again to enslave the souls of men by the decree of

the law of the land. Is it not time that those who are under the counsel of God shall stand as representatives of Christ in every position of trust? While all the hosts of sin are earnest, zealous, sanguine in advancing their cause, and are stirred by a power from beneath, shall not those who stand in defense of truth manifest earnestness and zeal and enthusiasm? What if the sincere worker for God should be called a fanatic? This is the name that those who have been truly devoted to God have ever been called upon to bear. But infidels have been heard to say, "If I believed what Christians profess to believe, I would be far more zealous than they are." Since even infidels see in the man who is stigmatized as an enthusiast the only consistent Christian, shall we take a neutral position? <RH, March 14, 1893 par. 13>

The Lord has spoken. The message of God has been given, declaring that there must be an entirely different spirit from that which now prevails among representative men in our cause. There is altogether too much of self, and too little of Jesus. But there is no safety for any one, no matter what may be his position, his learning, his past experience, unless he is constantly in the fear and love of God. The Lord looks to the humble, and it may be that he will send a message to those who are in high position through a humble instrument, and he would have those who are in positions of trust of so humble a spirit that they will hear and heed the message, and arouse from their lethargy. We should realize how wicked and how foolish it is to contend against Omnipotence. O that all would realize how perilous a thing it is to cherish thoughts or do deeds that are out of harmony with the will of God! O that men would understand and take heed to the message that God mercifully sends to them! The Lord sees a soul wandering in darkness, and in his love and pity he sends to him a message, which, if received, will serve to bring him to the light; but if the message is rejected, the soul goes on in darkness more dense than before. Now is the accepted time, now is the day of salvation. <RH, March 14, 1893 par. 14>

The end of earth's history is right upon us, and O that all might fully come into the light! O that all might be moved by the Spirit from above! The law of God is trampled underfoot, and the whole world is deceived by the power of the man of sin. Shall we not devote ourselves and our all to God, that souls may be won to Christ? Only a remnant of probationary time is left us, and at this late day, shall our love for God and his truth grow cold? Shall our light flicker and die out in darkness, because we have not the oil of grace in our vessels with our lamps? <RH, March 14, 1893 par. 15>

The Lord is dishonored by his people when they claim to have light, and yet walk in darkness. They are as men and women looking through smoky glass, and yet they feel competent to judge of the message and the messenger, and do not realize that their vision is perverted. Yet for those who walk in darkness what sympathy should we feel, how tenderly should we labor for them, exercising toward them the pity and love which Christ exercised toward fallen men when he came to earth to suffer and die. <RH, March 14, 1893 par. 16>

My brethren who occupy responsible positions, your place in the work calls upon you to be representative men. You need the baptism of the Holy Spirit. I beseech of you, do not look upon yourselves as safe unless you are in the channel of light. There is a great work to be done in your behalf. You must form new habits, and your natural customs and habits must be subdued by the Spirit of God. Inclination must be denied. Old enemies that war against the Spirit, that you looked upon as dead, under favorable circumstances revive again, and they must be met and vanquished. Self must die. We are to engage earnestly in a spiritual warfare which we do not consider as we should, and we fail to appreciate what it means. The confederacy of evil is arrayed against those who would fight the battles of the Lord. <RH, March 14, 1893 par. 17>

But we battle not alone. The fellowship of the saints in light is ours, the championship of the hosts of heaven is ours, and more than angels are on our side; for leading the ranks of his armies is the Captain of the Lord's hosts. He is Commander of the battle, and as he leads his army to the fields of action, his voice is heard above the din of the battle and the strife, "Be of good cheer; I have overcome the world." Our leader is a conqueror. Advance, then, to victory. The armies of heaven are engaged in the contest, and we fight as in the sight of invisible worlds. We may calmly face the foe, and by faith press on to the conflict. We shall press the battle to the gate, saying, "Our life is hid with Christ in God, because he lives we shall live also." <RH, March 14, 1893 par. 18>

Let every man constrained by the love of Christ, stand in his appointed place, and steadily, cheerfully, bravely bear the burden assigned him by the Lord. Let every burden-bearer contemplate this fact,--God is love. "God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." O, what a God have we! what a Benefactor! What claim has he upon our love! Having collected all the riches of the universe, and laid open all the resources of infinite power, he gave all the heavenly treasure into the hands of Christ, and said, "All these are for man. Use them to convince him that there is no love greater than mine in earth or heaven. His greatest happiness consists in loving me, and giving his heart to me who hath loved him with an infinite love." <RH, March 14, 1893 par. 19>

March 21, 1893 The Principles of Righteousness Revealed in the Life.

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By Mrs. E. G. White.
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The question is often asked. Why do you keep the commandments of God? Did not Jesus come to abolish the law? The Son of God gave the law, and was it given only to be abolished? Did Jesus leave the royal courts of heaven to die upon the cross of Calvary, in order that he might give the world license to break the law? Is there reason in this? Was the wonderful, costly process that the Father and his dear Son underwent, only to abolish the law, and give men perfect freedom to trample it in the dust?--No, no. The Lord's standard of righteousness remains as firm as his eternal throne. It is his holy law, and because not one precept of this law could be changed to meet man in his fallen condition, the Father consented to give his only begotten Son to die. To abolish the law?--No; but to save the sinner. The cross of Calvary is the unanswerable argument as to the perpetuity of the law of Jehovah. When the great Teacher gave his sermon on the mount, showing the immutability of the law of God, he was expounding the law that he himself gave.

<RH, March 21, 1893 par. 1>

Satan had so beclouded the understanding of even the chosen people of God, that in their separation from God they could not discern sacred things. The prophecies were made so indistinct, that truth, precious above gold, or silver, or precious stones, was buried beneath a mass of rubbish, and its glorious character was hidden from view. The precious Sabbath given at the creation of the world lost its true significance. The rubbish of human inventions, maxims, and traditions hid its true character. Said Christ, "This people draweth nigh unto me with their mouth, and honoreth me with their lips; but their heart is far from me. But in vain they do worship me, teaching for doctrines the commandments of men." <RH, March 21, 1893 par. 2>

Jesus Christ was the foundation of the whole Jewish economy. He established the sacrificial offerings which typified himself. The whole system of types and symbols was one compacted prophecy of the gospel, a presentation of Christianity. Christ presented to the multitude of Jews and Gentiles of all nations the real original truths connected with his kingdom, which had been buried out of sight. He sought to clear away the mist and fog of their false, long-cherished ideas in regard to his mission and his kingdom. They supposed it was a temporal, earthly kingdom; but he showed them its spiritual and eternal nature. He unfolded before them the far-reaching principles of the law of God; commandment after commandment he opened before them in its true spiritual bearing, and showed the extent of the requirements of God's precepts. They are not only to direct conduct, but to control the heart. The lessons given by Christ were so different from anything to which the people had listened from the scribes and Pharisees, that they were astonished at his doctrines. He did not present labored, intricate arguments that buried with exactions the commandments of God, so that no one could ever hope to keep them. Jesus, the great Teacher, laid open in the simplest language, the great moral truths, clothing them with freshness and power. <RH, March 21, 1893 par. 3>

The scribes and Pharisees that were listening to his words, thought in their hearts that he was making of no account the law of God. But as if Jesus had read their hearts as an open book, there fell upon their startled ears these words: "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." The heavenly intelligences look upon the human agents, and estimate their value according to the respect and reverence they manifest toward the great moral standard of righteousness--the holy law of God. And Jesus added, "Except your righteousness shall exceed the righteousness of the scribes and Pharisees, ye shall in no case enter into the kingdom of heaven." With what excuse could we meet the great Lawgiver over his broken law when the Redeemer has so plainly stated its importance. The righteousness of the Pharisees consisted mainly in a form of ceremonies. They complicated the plain and simple precepts, and made them a rigorous burden of exactions, while they neglected and contradicted the vital principles and spirit of the law. This error, fatal to the soul, Christ in his sermon on the mount sought to correct. The Pharisees in their false ideas as to what constituted the keeping of the commandments of God, cherished malice and revenge; but Christ taught that all malice must be expelled from the soul. The evil done to us by another must remain unresented, unavenged. He who was an enemy was to be loved, because God loved the sinner when he was his enemy. Jesus taught, "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." Here are the principles of true Christianity, and he presented these principles in no hesitating manner, but taught them as one

having authority. They must be imitators of God, pure and holy and undefiled by the maxims and traditions of men. These principles were too holy to be corrupted by the inventions of man. <RH, March 21, 1893 par. 4>

No man can serve two masters. "Ye cannot serve God and mammon." We are but living, human agents, dependent upon God for every breath we draw, and we are not to be anxious about food and raiment, and to be distrustful of God. The Lord has his thoughts of love toward us, and will care for the future. It is God's will that we are to be anxious to know and to do his requirements at all hazards; but we are to trust God implicitly not only for the little things, the temporal things of life, but for the redemption of our souls. Having faith, and confidence, and trust in God, we have everything, and God will never betray our confidence. He is ever loving, and patiently bears with our weaknesses and infirmities, and is ever willing to forgive our perversities. Then let us walk meekly, trustingly, and humbly before him. Commit your way to him. Cast all your care upon him; for he careth for you. <RH, March 21, 1893 par. 5>

The world's Redeemer was treated as we deserve to be treated, in order that we might be treated as he deserved to be treated. He came to our world and took our sins upon his own divine soul, that we might receive his imputed righteousness. He was condemned for our sins, in which he had no share, that we might be justified by his righteousness, in which we had no share. The world's Redeemer gave himself for us. Who was he?--The Majesty of heaven, pouring out his blood upon the altar of justice for the sins of guilty man. We should know our relationship to Christ and his relationship to us. We are to trust God fully, and ask him to supply the least as well as the greatest want. The Lord encourages our confidence; and the great proof of our union with Christ, and the best manifestation of our love to him, is in yielding obedience to his claims. If you have love to Jesus Christ, which is an expression of the life of Christ in the soul, then you will do what he commands you. This is practical religion. Redeemed by the ransom money paid for your souls, you will go forth and show how much you love Jesus by obedience to his commandments. You are to bring forth fruit by doing his commandments, because you are branches of the living Vine. It is his prayer that his joy might remain in you, and that your joy might be full. <RH, March 21, 1893 par. 6>

What was Christ's joy?--It was the joy of saving the lost. The prophet says, "He shall see of the travail of his soul, and shall be satisfied." For the joy that was set before him he endured the cross, despising the shame. His suffering, his agony, his death, were counted by him nothing that souls might be rescued from sin. Whenever there is a soul converted and brought to Jesus Christ, a thrill of joy is felt in heaven. A soul is saved, a precious soul snatched from Satan's grasp and given as a precious token to Jesus Christ that he has not suffered and died in vain, and then there is joy and rejoicing in heaven. The lost is found, the dead in trespasses and sins is alive; and Christ prays that this joy may be ours,--a joy that is rich, deep, full, and abiding,--a joy springing from the triumphs of the cross of Christ. <RH, March 21, 1893 par. 7>

Christ calls for those who have turned from him. He says, Return unto me, and I will return unto you, and heal all thy backslidings. He calls for those who are standing apart from him to be laborers together with God. He says, "Ye have not chosen me, but I have chosen you." O how true are these words. We did not make the first movement toward Christ; but he made the first movement toward us. He drew us by the cords of his love. He touched our hearts by his grace. Our approach to him was but a response to his drawing. No longer cherish doubt and walk in darkness. Jesus has purchased us with his own blood. We are not our own, we are bought with a price, and our time, our intrusted capabilities, belong to God. He has given his only begotten Son to a life of humiliation and shameful death for us, and in return he has asked us to give ourselves to him. And through the grace of God, let us do this. The Lord help us to plant our feet on the solid Rock. <RH, March 21, 1893 par. 8>

March 28, 1893 Obedience the Path to Life.

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By Mrs. E. G. White.
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"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." <RH, March 28, 1893 par. 1>

The positive question of the lawyer was as positively answered by the Master. The condition of salvation specified was the doing of the commandments of God. After receiving this positive answer, the lawyer asked, "And who is my neighbor?" Jesus then gave the parable of the robbed, wounded, and dying stranger who was aided by the good

Samaritan, to illustrate what he meant by loving our neighbors as ourselves. Through obedience to the commandments of God, our characters are built up in such a way that we may safely be intrusted with the gift of eternal life. Justice, truth, love, pity, forgiveness must be found in the heart of the Christian, for in his sermon on the mount Jesus said, "Except your righteousness shall exceed the righteousness of the scribes and Pharisees, ye shall in no case enter into the kingdom of heaven." Merely to profess to believe the commandments of God, while following the example of the priest and Levite, who left the needy, suffering one to die, without lifting a hand to help him, will not insure eternal life. He who treats a suffering soul in this way reveals the fact that he does not love his neighbor as himself, and his profession has no practical value. <RH, March 28, 1893 par. 2>

"The law of the Lord is perfect, converting the soul." The Lord Jesus weighs men in the golden scales of the sanctuary, and gives them credit as far as their practice of the great standard of righteousness will justify. <RH, March 28, 1893 par. 3>

"And, behold, one came and said unto him, Good Master, what good thing shall I do, that I may have eternal life? And he said unto him, Why callest thou me good? There is none good but one, that is, God." The faith of this young man did not penetrate beyond the surface. He did not discern in the Master the Son of God, one equal with God, who is the way, the truth, and the life. But Jesus answered, "If thou wilt enter into life, keep the commandments. He saith unto him, which?" The Lord Jesus specified several precepts of the decalogue, and quoted, "Thou shalt love thy neighbor as thyself," as a necessary requirement. "The young man saith unto him, All these things have I kept from my youth up; what lack I yet?" Mark states that "Jesus beholding him loved him," but he said unto him, "If thou wilt be perfect, go and sell that thou hast, and give to the poor, and thou shalt have treasure in heaven: and come and follow me." <RH, March 28, 1893 par. 4>

The young man had inquired of the Master, "What lack I yet?" and Jesus had told him. But when he "heard that saying, he went away sorrowful: for he had great possessions." In this requirement to sell what he had and give to the poor, Jesus had revealed to the young man the plague spot of the heart, and he wished no further enlightenment. His decision was made. He had come full of admiration for Christ, running unto him, and kneeling down before him. Jesus looked upon the ardent young man, and saw material for the working out of a beautiful character; but the young man had not taken into account what was meant by practicing the commands of the law. Jesus laid before him the cost of eternal life. He revealed to him what was involved in the doing of the commandments of God. Nothing short of loving God with the whole heart, and his neighbor as himself, fulfilled the law. Jesus sought to clear the mist of deception from his soul, to give him spiritual eye-sight that he might discern the fact that he had not met the standard of character required by the law of God. <RH, March 28, 1893 par. 5>

The question asked of Christ involved the whole conduct of life, and in the answer Jesus revealed the scheme of redemption. He revealed the young man to himself, by presenting before him the moral standard of righteousness. The young man had thought that he understood *all* the requirements of the law. He had asked, "What lack I yet?" Satisfied with his morality, confident of his piety, he imagined that he was above the average, and if not quite perfect, very nearly so. He desired to receive instruction if he needed any, that he might be perfect in himself. Christ revealed to him the fact that he was building upon his own self-righteousness. He showed him what he was lacking in the knowledge and practice of the law. The love of self, the love of the world, was the barrier which stood between him and Christ, and Jesus alone could remove this obstruction. The young man had never known himself before, never realized how he was idolizing earthly treasures. The opportunity was offered him to use his intrusted talents of earthly treasure in doing good, in blessing the needy, thus laying up an enduring substance in heaven. He was offered the privilege of choosing to follow the Master whom he had called good, and whom he really admired, or to hold fast his earthly possessions and forfeit eternal life. He never understood how little love he had for his neighbor, or how much his earthly possessions were to him until he was required to part with them. He went away very sorrowful. He preferred his property rather than the company of Jesus. He preferred his earthly substance rather than the treasures he was assured he would have in heaven. He loved the passing things of this life rather than eternal life. <RH, March 28, 1893 par. 6>

The young man could not have the world and the heavenly treasure also. His neighbors were in suffering need of the good things which had been lent him of heaven, through which he was to bless the widow and the fatherless. Instead of distributing to the needy, he was hoarding up his treasure, and still considering himself a doer of the commandments of God. He did not understand the spirituality of the law, and the worthlessness of a formal, ceremonial obedience. He did not comprehend what were his eternal obligations to God. He had no practical experience. He neither understood the holy, paternal character of God nor the relation he sustained to his fellow-men. He did not look upon his possessions as a trust from God over which he should act the part of a faithful steward. He did not realize that he was to dispense of his abundance, doing good with his possession. He did not accept the conditions upon which eternal life was granted. He refused to obey the commandments which he claimed he had kept from his youth up. He did not realize God's great love in giving his Son for the salvation of the world. He did not comprehend the spiritual nature of the gospel, nor

realize the necessity of repentance, of prayer, of holiness on the part of all who would enter the kingdom of heaven. If he had accepted the invitation of Christ to follow him, he would have been enlightened, through the agency of the Holy Spirit, which renews and sanctifies the soul. <RH, March 28, 1893 par. 7>

The Son of God presented to the young man eternal riches, but he did not estimate the eternal treasure as of more value than the temporal treasure. He had not kept the ancient precept which enjoined love to his neighbor, and pointed out the duty of relieving his necessities. He had no practical experience in doing deeds of benevolence, in showing kindness and loving consideration. But the Lord Jesus proposed to set before him an example of obedience. Christ was free from every taint of selfishness. He pleased not himself. His whole life was one of disinterested benevolence. He invited the young man to follow him. O, if he had only obeyed, appreciating the heavenly treasure above the earthly substance, what gain it would have been to him! <RH, March 28, 1893 par. 8>

How many who profess to keep the commandments of God are virtually acting as did this young man! They put from them the grace and truth revealed in Jesus, and although professing to keep the law, they stand as transgressors. But selfishness and idolatry cannot live in the heart of him who keeps the commandments of God. How many, when tested and proved by the royal standard, will be found wanting,--lovers of self, idolaters, worshiping their possessions, hoarding their earthly treasure, and neglecting their fellow-men, loving themselves better than they love God. There are many who profess to be children of God, but who are deceived, and need to be aroused by the sacred truths of the word of God. <RH, March 28, 1893 par. 9>

To every soul who is inquiring, "What shall I do that I may have eternal life?" the answer comes from the divine Son of God, "If thou wilt enter into life, keep the commandments." Does Christ tell us to do that which it is not possible for us to do?--No, never. The path of obedience is possible, and it leads to the tree of life. This is the path that leads to the paradise of God. The requirement of God to obey and live was given to Adam. The only way to life is found through obedience to the commandments. <RH, March 28, 1893 par. 10>

March 28, 1893 Duty of Parents to Their Children.

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One of the signs of the "last days" is the disobedience of children to their parents. 2 Tim. 3:2. And do parents realize their responsibility? Many seem to lose sight of the watch care they should have over their children, and suffer them to indulge in evil passions, and to disobey them. They take but little notice of them until their own feelings are raised, and then punish them in anger. <RH, March 28, 1893 par. 1>

Many parents will have to render an awful account at last for their neglect of their children. They have fostered and cherished their evil tempers by bending to their wishes and will, when the wishes and will of the children should bend to them. They have brought God's frown upon them and their children by these things. Parents, have you forgotten that which was written in the holy word: "He that spareth the rod hateth his son"? Children are left to *come up* instead of being *trained up*. The poor little children are thought not to know or understand a correction at ten or twelve months old, and they begin to show stubbornness very young. Parents suffer them to indulge in evil tempers and passions without subduing or correcting them, and by so doing they cherish and nourish these evil passions until they grow with their growth and strengthen with their strength. <RH, March 28, 1893 par. 2>

The house of God is often desecrated, and the Sabbath violated by Sabbath-believers' children. In some cases they are even allowed to run about the house, play, talk, and manifest their evil tempers in the very meetings where the saints should worship God in the beauty of holiness. And the place that should be holy, and where a holy stillness should reign, and where there should be perfect order, neatness, and humility, is made to be a perfect Babylon, "confusion." This is enough to bring God's displeasure, and shut his presence from our assemblies. His wrath is kindled for these things, and he will not, while these things exist, go out with Israel to battle against their enemies. The enemies of our faith will be suffered to triumph on account of God's displeasure. <RH, March 28, 1893 par. 3>

Parents stand in the place of God to their children, and they will have to render an account, whether they have been faithful to the little few committed to their care. Parents, some of you are rearing children to be cut down by the destroying angel, unless you speedily change your course, and be faithful to them. God cannot cover iniquity, even in children. He cannot love unruly children who manifest passion, and he cannot save them in the time of trouble. Will you suffer your children to be lost through your neglect? Unfaithful parents, their blood will be upon you, and is not

your salvation doubtful with the blood of your children upon you?--children who might have been saved had you filled your place, and done your duty as faithful parents should. <RH, March 28, 1893 par. 4>

God says: "I know Abraham, that he will command his household after him," and God gave him the honor of being the father of the faithful. Parents, it is your duty to have your children in perfect subjection, having all their passions and evil tempers subdued. And if children are taken to meeting, they should be made to know and understand where they are, that they are not at home, but where God meets with his people. And they should be kept quiet and free from all play, and God will turn his face toward you, to meet you and bless you. <RH, March 28, 1893 par. 5>

If order is observed in the assemblies of the saints, the truth will have better effect upon all who hear it. A solemnity which is so much needed will be encouraged, and there will be power in the truth to stir up the depths of the soul, and a death-like stupor will not hang upon those who hear. Believers and unbelievers will be affected. It has seemed evident that in some places the ark of God has removed from the church; for the holy commandments have been violated, and the strength of Israel has been weakened. <RH, March 28, 1893 par. 6>

Parents, correct your children. Begin while they are young, when impressions can be more easily made, and their evil tempers subdued before they grow with their growth and strengthen with their strength. <RH, March 28, 1893 par. 7>

You should correct your children in love. Do not let them have their own way until you get angry, and then punish them. Such correction only helps on the evil, instead of remedying it. After you have done your duty faithfully to your children, then carry them to God, and ask him to help you. Tell him that you have done your part, and then in faith ask God to do his part, that which you cannot do. Ask him to temper their dispositions, to make them mild and gentle by his Holy Spirit. He will hear you pray. He will love to answer your prayers. Through his word he has enjoined it upon you to correct your children, to "spare not for their crying," and his word is to be heeded in these things. <RH, March 28, 1893 par. 8>

It certainly must bring displeasure upon parents when they leave him to do what he has left, and commanded them to do. God corrects us when we disobey, and go astray from him; and parents are bound by the word of God to correct their children when they disobey them, and show evil temper. Check the very first manifestation of passion. Break the will (but do it with feelings of tenderness, and with discretion), and your children will be far happier for it, and you will be happier. Your effort will be remembered of God, and he who is so particular as to observe the falling of the sparrow; he who noticed and commended Abraham's faithfulness, will not pass by your efforts. He who never slumbers nor sleeps will be ready to aid you with his Spirit and grace, and will reward your feeble efforts. <RH, March 28, 1893 par. 9>

Parents, above everything, take care of your children upon the Sabbath. Do not allow them to violate God's holy day by allowing them to play in the house or out-of-doors. You may just as well break the Sabbath yourselves as to let your children do it, and when you suffer your children to wander about, and suffer them to play upon the Sabbath, God looks upon you as Sabbath-breakers. Your children, who are under your control, should be made to mind you. Your word should be their law. Will not parents wake up to their duty before it is too late, and take hold of the work in earnest, redeem the time, and make unsparing efforts to save the children? <RH, March 28, 1893 par. 10>

Children are the lawful prey of the enemy, because they are not subjects of grace, have not experienced the cleansing power of Jesus, and the evil angels have access to these children; and some parents are careless and suffer them to work with but little restraint. Parents have a great work to do in this matter, by correcting and subduing their children, and then bringing them to God and claiming his blessing upon them. By the faithful and untiring efforts of the parents, and the blessing and grace entreated of God upon the children, the power of the evil angels will be broken, a sanctifying influence is shed upon the children, and the powers of darkness must give back. <RH, March 28, 1893 par. 11>

When the destroying angel was to pass through Egypt, to destroy the first-born of man and beast, the command to Israel was, to gather their children and families into their houses with them, and then mark their door-posts with blood, that the destroying angel might pass by their dwellings, and if they failed to go through this process, there was no difference made between them and the Egyptians. <RH, March 28, 1893 par. 12>

The destroying angel is soon to go forth again, not to destroy the first-born alone, but "to slay utterly old and young, both men, women, and little children" who have not the mark. Parents, if you wish to save your children, separate them from the world, keep them from the company of wicked children; for if you suffer them to go with wicked children, you cannot prevent them from partaking of their wickedness and being corrupted. It is your solemn duty to watch over your children, to choose the society at all times for them. Teach your children to obey you, then can they more easily obey the commands of God, and yield to his requirements. Don't let us neglect to pray with and for our children. He who said, "Suffer little children, and forbid them not, to come unto me," will listen to our prayers for them, and the seal, or mark, of believing parents will cover their children, if they are trained up in the nurture and admonition of the Lord.

April 4, 1893 Address to the Church.

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By Mrs. E. G. White.
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Christ, the true witness, addresses the church at Ephesus, saying, "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." What effect have these words had upon the church? Have the professed people of God understood the import of the words, "I will come unto thee quickly [when you are at ease, careless, filled with spiritual negligence], and will remove thy candlestick out of his place, except thou repent." When warnings come no more to the people of God, when tender admonitions from the Spirit of God are silent, when the candle of heavenly illumination shines no longer upon their pathway, they will be left to kindle their own fire, and to walk in the sparks of their own kindling. <RH, April 4, 1893 par. 1>

Many sermons are preached that are Christless as was the offerings of Cain, and heavenly intelligences look with amazement and sorrow upon the self-tainted, worthless offering. Could men realize how their services are regarded by heaven, they would humble themselves before God. Many workers have educated themselves as debaters and critics; but have they the example of Christ for dealing with souls in this way?--No, and unless this class of workers shall humble their hearts before God, they cannot sit with Christ upon his throne. Only those who have the Spirit of a little child will enter into the kingdom of heaven. Should Christ come to our world as he came at his first advent, many who imagine themselves to be children of God, would criticise him. Those who think they are keen, smart men, who are wise in their own conceit, need to know Jesus and him crucified. They need to understand the power of his grace. All our hope is founded and sustained by Christ, then when our ministers fall on the Rock and are broken, they will say, "More of Christ and less of theories." <RH, April 4, 1893 par. 2>

O how few know the day of their visitation! How few, even among those who claim to believe in present truth, understand the signs of the times, or what they are to experience before the end. We are under divine forbearance today; but how long will the angels of God continue to hold the winds, that they shall not blow? We are convinced that among the people of God there is blindness of mind and hardness of heart, although God has manifested inexpressible mercy toward us. How few there are who are truly humble, devoted, God-fearing servants in the cause of Christ, whose hearts are full of gratitude and thanksgiving because they are called to act a part in the work of God, being co-laborers with Jesus Christ, partakers with Christ of his sufferings! How few there are who can say from the heart, "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, April 4, 1893 par. 3>

Today there are few who are heartily serving God. The most of those who compose our congregations are spiritually dead in trespasses and sins. They come and go like the door upon its hinges. For years they have complacently listened to the most solemn, soul-stirring truths, but they have not practiced them. They are less and less sensible of the preciousness and value of truth, because they neglect the practice of those things which are pleasing in the sight of God. The stirring testimonies of reproof and warning do not arouse them. The sweetest melodies that come from God through human lips--justification by faith, and the righteousness of Christ--do not bring forth from them a response of love and gratitude. Though the heavenly merchantman displays before them the richest jewels of faith and love, though his voice invites them to buy of him "gold tried in the fire," and "white raiment that they may be clothed," and "eye-salve that they may see," they steel their hearts against him, and fail to exchange their lukewarmness for love and zeal; but fold their hands in complacency, make a profession, but deny the power of true godliness. If they continue in this state, God will reject them with abhorrence. To praise the world and God at the same time, is in no way acceptable to God. Awake, awake, before it is everlastingly too late. <RH, April 4, 1893 par. 4>

Brethren and sisters who have long claimed to believe the truth, I would ask you, Have your practices been in harmony with your light, with your privileges, with the opportunities granted of heaven? This is a serious question. Why is it there is so little faith, so little spiritual power? Why are there so few who bear the yoke and carry the burden of Christ? Why do persons have to be urged to take up their work for the Master? Why are there so few who can unveil the mysteries of redemption? Why is it that the imputed righteousness of Christ does not shine through his professed followers as a light to the world? <RH, April 4, 1893 par. 5>

The people of God are called "the light of the world, a city set upon a hill that cannot be hid." "Glorious things are spoken of thee, O city of God." "God is in the midst of her; she shall not be moved." The Sun of Righteousness has risen upon the church, and it is the duty of the church to shine. Those who are connected with Christ will grow in grace, and in the knowledge of Jesus Christ, to the full stature of men and women. It is the privilege of every soul to make advancement. No one is to be an idler in the vineyard. If all who claim to believe the truth had made the most of their opportunities and ability to learn all that they were privileged to learn, they would have become strong in Christ. No matter what may have been their occupation, if farmers, mechanics, teachers, or pastors, if they had wholly consecrated themselves to God, they would have been efficient agents to work for the heavenly Master. They would have fulfilled the injunction of the apostle: "Finally, my brethren be strong in the Lord, and in the power of his might. Put on the whole armor of God, that ye may be able to stand against the wiles of the Devil. 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, April 4, 1893 par. 6>

If Christ is not abiding in the soul, another spirit rules and controls; but Christ, the precious Saviour, is to be the Christian's all in all. Every holy thought, every pure desire, every godlike purpose is from him who is the light, the truth, and the way. Christ is to live in his representatives by the spirit of truth. Jesus said, "Howbeit, when he, the Spirit of truth, is come, he will guide you into all truth: for he shall not speak of himself; but whatsoever he shall hear, that shall he speak: and he will show you things to come." The events of the future will be discerned by prophecy, and will be understood. "He shall glorify me: for he shall receive of mine, and shall show it unto you. All things that the Father hath are mine: therefore said I, that he shall take of mine, and shall show it unto you." Christ is to live in the human instrument. Paul says, "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." <RH, April 4, 1893 par. 7>

The privileges, the blessings of the child of God are represented by the apostle in the following language: "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." When we realize that our hope of glory is Christ, that we are complete in him, we shall rejoice with joy unspeakable and full of glory. The apostle further says, that he ceased not to pray "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, which he wrought in Christ, when he raised him from the dead, and set him at his own right hand in the heavenly places." <RH, April 4, 1893 par. 8>

O, if we as a people had improved our opportunities to gain a knowledge of the word, to obtain a vital experience in the things of God, we would have fulfilled the word, "Ye may be blameless and harmless, the sons of God, without rebuke, in the midst of a crooked and perverse nation, among whom ye shine as lights in the world; holding forth the word of life. We can impart only that which we first receive. Those who are united to the church should be living, working agents to impart light to those who are in darkness. They should declare the truth of God, revealing his love and faithfulness. When men use their powers as God directs them to, their talents will increase, their ability will enlarge, and they will have heavenly wisdom in seeking to save those who are lost. But while the church-members are listless, and neglectful of their God-given responsibility, how can they expect to receive the treasure of heaven to impart to others? When professed Christians feel no burden to enlighten the minds of those who are in darkness; when they fail to make use of the rich grace of Christ, and cease to impart the knowledge they have received, they become selfish, narrow, bigoted, and their capacity to receive more and more heavenly illumination decreases rather than increases. They become less discerning, lose their appreciation of the richness of the heavenly endowment, and failing to value it themselves, they fail to present it to others. It is only as God sees his professed people eager to be laborers together with him, that he can impart to them light and grace; for then they will make every interest secondary to the interest of his work and cause. With such workers the heavenly intelligences will co-operate. Jesus says, "Ye shall receive power, after that the Holy Ghost is come upon you, and ye shall be witnesses unto me." It is the union of the Holy Spirit and the testimony of the living witness that is to warn the world. The worker for God is the agent through which the heavenly communication is given, and the Holy Spirit gives divine authority to the word of truth.

(To be Continued.) <RH, April 4, 1893 par. 9>

By Mrs. E. G. White.

(Continued.)

What more can I say than I have said to impress upon our churches, and especially upon the church at Battle Creek, the eternal loss they are liable to in not arousing and putting to use the executive ability that God has given them? If the members of the churches would but put to work the powers of mind that they have, in well-directed efforts, in well-matured plans, they might do a hundredfold more for Christ than they are now doing. If they went forth with earnest prayer, with meekness and lowliness of heart, seeking personally to impart to others the knowledge of salvation, the message might reach the inhabitants of the earth. How many more messages of reproof and warning must the Lord send to his chosen people before they will obey? I tell you in the name of the Lord Jesus, who gave his life for the life of the world, that as a people we are behind our privileges and opportunities. What rich feasts have been provided for the people of Battle Creek! What opportunities have been given them! The people have been convinced that they should be laborers together with God, but have they been converted to the idea? The dangers of their course, the duties required at their hands, have all been presented; earnest appeals have been made to their understanding and to their conscience, and light has been given them so that they are without excuse. They can have no cloak for their sinful neglect, but the Lord does not urge men and women to the work by presenting to them flattering inducements. They can work for him only as they work willingly, giving hearty co-operation. <RH, April 11, 1893 par. 1>

The truth for this time has been presented from the holy oracles, and has been witnessed by the power of the Holy Spirit. It has been clearly shown that in the righteousness of Christ is our only hope of gaining access to the Father. How simple, how plain has the way of life been made to those who have a disposition to walk therein. Would greater evidence, more powerful manifestations, break down the barriers that have been interposed between the truth and the soul?--No. I have been shown that sufficient evidence has been given. Those who reject the evidence already presented would not be convinced by more abundant proof. They are like the Jews to whom Christ said, "If they hear not Moses and the prophets, neither will they be persuaded, though one rose from the dead." The greatest miracles performed before them would not sweep away their caviling and unbelief. They have sown stubbornness, and it has borne fruit according to the design of Satan. Unless the transforming grace of Christ cleanses and purifies the soul, they will go on from darkness to greater darkness. <RH, April 11, 1893 par. 2>

If we would see light in God's light, we must abide in Christ. The soul must receive strength and nourishment from the living Vine. The apostle says, "Know ye not your own selves, how that Jesus Christ is in you, except ye be reprobates?" But stubbornness effectually bars the way to the entrance of the Spirit of God. Stubbornness does not profit; it is the fruit of selfishness, and the only cure for it is to cut it up from the heart by the roots. Often the outward manifestation of selfishness is done away for a time, but its hateful fruit will again appear as do the leaves of tree that has been cut down, but whose root remains. If a fiber of selfishness is left, it will spring forth again, and bear a harvest after its kind. <RH, April 11, 1893 par. 3>

The Spirit of God cannot work effectually in any heart where pride and self-esteem exist. But without the aid of the Spirit of God the soul cannot be renewed, a new heart cannot be created within. The Lord is at work seeking to purify his people, and this great work is retarded by unbelief and stubbornness. Many think that had they lived in Christ's day, they would have been among his believing followers; but if all the miracles of Christ were presented before those whose hearts are not subdued by the Spirit of God, their convictions would not be followed, nor their faith increased. Light has been shining upon the church of God, but many have said by their indifferent attitude, "We want not thy way, O Lord, but our own way." The kingdom of heaven has come very near, and they have caught glimpses of the Father and the Son, but they have barred the door of the heart, and have not received the heavenly guests; for as yet they know not the love of God. <RH, April 11, 1893 par. 4>

Think how great was the light that was given to the Jews, and yet they rejected the Lord of life and glory. Jesus says, "If I had not come and spoken unto them, they had not had sin; but now they have no cloak for their sin. . . . If I had not done among them the works which none other man did, they had not had sin: but now have they both seen and hated both me and my Father." The light became brighter and brighter, until there was no escaping the conclusion that Christ was no ordinary teacher; but when conviction is disregarded, when evidence is rejected, men are forced to take a position of active opposition and stubborn resistance. The Spirit of God followed the impenitent, with warnings and entreaties, the bright beams of the Sun of Righteousness illuminated the mind; but many refuse the compassion of a loving Saviour, and would not permit their hearts to break and melt under the beams of his love. They refused the message of mercy, refused to do what God required in the way that God required, and their offerings were as devoid of merit as were the offerings of Cain; for they mingled not with them the virtue of the blood of a crucified and risen

Saviour. <RH, April 11, 1893 par. 5>

It is beyond the power of man to please God apart from Christ. We may make resolutions and promises, but the carnal heart overpowers all our good intentions. We may control our outward conduct, but we cannot change the heart. The whole head is sick, and the whole heart faint, and yet the sinner will brace himself in pride, and set up his will against the will of God. Though Christ is working upon human hearts, men utterly annul the work the Lord would do. If they resist, question, and cavil, they will place themselves in a position where it will not be easy to yield to the persuasion of the Spirit of God. There is a bewitching power that holds them under deception; for the father of lies works with the unsanctified heart. Over these deceived souls the cry is raised, O that thou hadst known "in this thy day, the things which belong unto thy peace." And shall the irrevocable sentence be passed, "But now they are hid from thine eyes"? <RH, April 11, 1893 par. 6>

There is less excuse in our day for stubbornness and unbelief than there was for the Jews in the days of Christ. They did not have before them the example of a nation that had suffered retribution of their unbelief and disobedience. But we have before us the history of the chosen people of God, who separated themselves from him, and rejected the Prince of life. Though they could not convict him of sin, though they could not fail to see their own hypocrisy, they hated the Prince of life because he laid bare their evil ways. In our day greater light and greater evidence is given. We have also their example, the warnings and reproofs that were presented to them, and our sin and its retribution will be the greater, if we refuse to walk in the light. Many say, "If I had only lived in the days of Christ, I would not have wrested his words, or falsely interpreted his instruction. I would not have rejected and crucified him as did the Jews;" but that will be proved by the way in which you deal with his message and his messengers today. The Lord is testing the people of today as much as he tested the Jews in their day. When he sends his messages of mercy, the light of his truth, he is sending the spirit of truth to you, and if you accept the message, you accept of Jesus. Those who declare that if they had lived in the days of Christ, they would not do as did the rejectors of his mercy, will today be tested. Those who live in this day are not accountable for the deeds of those who crucified the Son of God; but if with all the light that shone upon his ancient people, delineated before us, we travel over the same ground, cherish the same spirit, refuse to receive reproof and warning, then our guilt will be greatly augmented, and the condemnation that fell upon them will fall upon us, only it will be as much greater as our light is greater in this age than was their light in their age.

(Concluded next week.) <RH, April 11, 1893 par. 7>

April 18, 1893 Address to the Church.

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By Mrs. E. G. White.

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(Concluded.)

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Jesus identifies his interest with his chosen and tried people. He represents himself as personally affected with all that concerns them. He reproved the errors and actions of the Jews with the indignant sensibility of one who felt himself personally misrepresented, accused, and dishonored. Every wrong done to his followers, or to the weakest of humanity, is regarded by him with intense interest. After presenting his relation to his people in various lights, he finally declares that in the great day he will judge of every action as if it had been done unto himself. His sympathy with his people is without a parallel. He will not simply remain a spectator, indifferent to what his people may suffer, but identifies himself with their interests and sorrows. If his people are wronged, maligned, treated with contempt, their sufferings are registered in the books of heaven as done unto him. <RH, April 18, 1893 par. 1>

He says, "Wherefore, behold, I send unto you prophets, and wise men, and scribes: and some of them ye shall kill and crucify; and some of them shall ye scourge in your synagogues, and persecute them from city to city: that upon you may come all the righteous blood shed upon the earth, from the blood of righteous Abel unto the blood of Zacharias son of Barachias, whom ye slew between the temple and the altar. Verily I say unto you, All these things shall come upon this generation. O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee; how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not!" But now the irrevocable sentence must be passed, "Your house is left unto you desolate." Past opportunities, privileges, and blessings rise up before him. He could see Jerusalem as she might have been,--holiness unto the Lord. For ages Judah had been the repository of sacred truth. Here the knowledge of Jehovah had been cherished and preserved, when God had not been acknowledged among the nations, and his worship was lost in the earth. The streets of Jerusalem had been trodden by angel feet, and its very soil had been sacred to God. From its temple prayer and

praise had ascended to God. From its altar the bleeding sacrifice had testified to human guilt, pointing to the Lamb of God which taketh away the sins of the world. The Lord had sent them messages of warning and reproof, of consolation and promise, by his prophets, rising up early and sending them, but they had beaten one and stoned another, and it could not be that a prophet should perish outside of Jerusalem. Finally God had sent his Son, and from the highest bough to the lowest he had searched for fruit, and had found none. For their sakes he had clothed his divinity with humanity, made himself of no reputation, fled before the feet of his accusers and haters, and yet carried a rebellious people upon his heart. He had done all that could be done, but they turned from him, demanding still more evidence. His life was one continual miracle, but they knew it not, and demanded that he should show them a miracle. But in the face of their utter rejection of his love, their unbelief in his mission and divinity, when he knew that the representative men of the nation were plotting for his destruction, he wept over the city of his love. His prophetic eye read the history of the past, and the woe and the guilt of the future, and his heart was breaking with agony because the people of God knew not the time of their visitation. Hell moved by a power from beneath, that the guilty inhabitants of Jerusalem might carry out the will of the prince of darkness. Stirred with enmity they would yield themselves to the control of the malignant foe, and make the Prince of life their victim. Clouds of wrath were gathering over the doomed city; for they called down upon themselves judgment, crying, "His blood be on us and upon our children." That blood by virtue of which the repentant sinner might be forgiven--that blood by which a guilty world might be saved, by which the Jewish nation might be saved and purified, which was paid a ransom for the sins of the world, was to them the final guilt in the cup of their iniquity. Jesus knew that his chosen people were to put him, the Prince of life and glory, to an ignominious death. He knew what was to be their doom. With prophetic glance he saw the Roman legions, he heard the tramp of armies, saw the city encompassed and in flames, and the temple a smoking ruin. The miseries of the people whom he longed to save, rose up before him. He beholds their guilt and agony, but they are as unrelenting as was Satan in his rebellion against God. <RH, April 18, 1893 par. 2>

The heart of Jesus was pierced with agony, and from his pale lips came forth the words, "If thou hadst known, even thou, at least in this thy day, the things which belong unto thy peace! but now they are hid from thine eyes." In their blind unbelief they would not know the Prince of life; if they had known him, they would not have crucified him. <RH, April 18, 1893 par. 3>

In the Jewish nation we behold a chosen nation divorced from God because of unbelief. Jesus, the lover of humanity, was called upon to pronounce sentence against the people for whom he had lived and labored, but from whom he had borne insult, mockery, and rejection. He had borne everything from them, he had done all that was possible that he might save them from ruin. He knew the history of sin. He had watched its unfoldings from the beginning. He had seen the heavenly angels bewitched by its evil power until they were led to sympathize and to join with Satan in his rebellion against God. He had passed through the terrible scenes when there was war in heaven, when Satan had been expelled from the abode of bliss, and before his vision were all the consequences of sin. O if he could but do one act of mercy by which they might be led to abandon their rebellion, and come to him that he might save; but he had exhausted the resources of infinite love. The last arrow had been drawn from his quiver; he could do no more. The salvation of the Jews would have been the joy of Christ, the rejoicing of the angels, but they would not. No man will be saved against his will. <RH, April 18, 1893 par. 4>

Will those who profess to believe the truth listen to the words of Jesus? He has said, "I am come that ye might have life, and that ye might have it more abundantly." "I am the bread of life." "I am the good Shepherd, and I lay down my life for the sheep." Will those who are called by his name believe that the children of God are very precious in his sight? Let us consider what the lord has done for us. Shall not the love manifested toward us be appreciated, shall it not be permitted to melt our hearts, to humble our pride to the dust? Such was the breadth and length and height and depth of the Saviour's love, that he willingly laid aside his honor, his high command in heaven, and clothed his divinity with humanity, in order that he might become man's substitute and surety. . <RH, April 18, 1893 par. 5>

"He took not on him the nature of angels; but he took on him the seed of Abraham. Wherefore in all things it behooved him to be made like unto his brethren, that he might be a merciful and faithful high priest in things pertaining to God, to make reconciliation for the sins of the people. For in that he himself hath suffered being tempted, he is able to succor them that are tempted." <RH, April 18, 1893 par. 6>

Under the mighty impulse of his love, he took our place in the universe, and invited the ruler of all things to treat him as representative of the human family. He identified himself with our interests, bared his breast for the stroke of death, took man's guilt and its penalty, and offered in man's behalf a complete sacrifice to God. By virtue of this atonement, he has power to offer to man perfect righteousness and full salvation. Whosoever shall believe on him as a personal Saviour shall not perish, but have everlasting life. <RH, April 18, 1893 par. 7>

Those who in sincerity and truth believe the words of Christ sent to them through his ambassadors, will understand what is the import of those words; but those who have intrenched themselves in unbelief, will be as were the Jews,

blinded to the light. By rejection of evidence, they lost their spiritual eyesight, and could not discern between good and evil, between truth and error, light and darkness. Those who are filled with unbelief can discern the least thing that has an objectionable appearance, and by beholding the objectionable feature, they can lose sight of all the evidence that God has given in manifesting his abundant grace and power, in revealing precious gems of truth from the inexhaustible mine of his word. They can hold the objectionable atom under the magnifying glasses of their imagination until the atom looks like a world, and shuts out from their view the precious light of heaven. But instead of placing that which appears objectionable beneath the eyes, why not bring before the soul the precious things of God? Why make the things of priceless value of little esteem, while the worthless things are made much of? Why take so much account of that which may appear to you as objectionable in the messenger, and sweep away all the evidences that God has given to balance the mind in regard to the truth? <RH, April 18, 1893 par. 8>

With the history of the children of Israel before us, let us take heed, and not be found committing the same sins, following in the same way of unbelief and rebellion. <RH, April 18, 1893 par. 9>

"Wherefore as the Holy Ghost saith, Today if ye will hear his voice, harden not your hearts, as in the provocation, in the day of temptation in the wilderness: when your fathers tempted me, proved me, and saw my works forty years. Wherefore I was grieved with that generation, and said, They do always err in their heart; and they have not known my ways. So I swear in my wrath, they shall not enter into my rest. Take heed, brethren, lest there be in any of you an evil heart of unbelief, in departing from the living God. But exhort one another daily, while it is called today; lest any of you be hardened through the deceitfulness of sin. For we are made partakers of Christ, if we hold the beginning of our confidence steadfast unto the end." <RH, April 18, 1893 par. 10>

"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 that 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. There hath no temptation taken you but such as is common to man: but God is faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation also make a way to escape, that ye may be able to bear it. Wherefore, my dearly beloved, flee from idolatry, I speak as to wise men; judge ye what I say." <RH, April 18, 1893 par. 11>

April 25, 1893 Accountability for Light.

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By Mrs. E. G. White.
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When Christ was on earth, he stood as the representative of humanity. He was on trial in behalf of man, and the test was made in his experience as to the possibility that humanity could overcome through divine power. God created man in his own image, but Satan had determined to obliterate that image, and deface from the soul the impress of the character of God. He determined to make man wholly like himself. Christ was the brightness of his Father's glory; and because of this, Satan hated him. He set every ingenious device at work to tarnish the glory of Christ, and lead him into sin. The spotlessness of Christ's life, the unstained purity of his character, brought against him the most intense hatred. Though Satan was upon his track every moment, seeking to overcome him, Jesus said, He "hath nothing in me." He determined that he would not respond to the temptations of the enemy. The Son of God was obedient to every jot and tittle of the law, and left a perfect pattern for man to copy through divine strength. Jesus looked forward to the triumph and joy that man might attain through the agency of the Holy Spirit. The followers of Christ were not to be left to their human weakness. He said to his disciples, "Ye shall receive power after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth." <RH, April 25, 1893 par. 1>

It is through the mighty agency of the Holy Spirit that the government of Satan is to be subdued and subjected. It is the Holy Spirit that convinces of sin, and expels it from the soul by the consent of the human agent. The mind is then brought under a new law, and that law is the royal law of liberty. Jesus came to break the shackles of sin-slavery from the soul; for sin can triumph only when the liberty of the soul is extinguished. Jesus reached to the very depth of human woe and misery, and his love attracts man to himself. Through the agency of the Holy Spirit, he lifts the mind up from

its degradation, and fastens it upon the eternal reality. Through the merits of Christ man may be able to exercise the noblest powers of his being, and expel sin from his soul. <RH, April 25, 1893 par. 2>

Concerning the advent of the Holy Spirit, Jesus said, "It is expedient for you that I go away: for if I go not away, the Comforter will not come unto you; but if I depart, I will send him unto you." Now read carefully, that you may discern what is the work of the Holy Spirit. "And when he is come, he will reprove the world of sin, and of righteousness, and of judgment: of sin, because they believed not on me." If they do not believe on Jesus as a personal Saviour, they have no promise of salvation; for it is through faith in Christ alone that there is hope for the lost. "Of righteousness, because I go to my Father, and ye see me no more." From the time he ascended to his Father, he has represented man, as his surety and substitute. The Father looks upon the Son in the perfection of his character, as one who has borne the penalty for sin, and has wrought perfect righteousness for the repenting soul, and he is reconciled to all who believe in Christ as one fully able to save from sin. <RH, April 25, 1893 par. 3>

It is essential that we who are fallen through sin, shall put on the robe of Christ's righteousness which has been prepared for us. The Holy Spirit was to convince "of judgment, because the prince of this world is judged." The unfallen worlds have watched the conflict and trial of the Son of God in behalf of humanity. They have seen the crooked working of him who was once highly exalted of God, but who was expelled from heaven with a large number of angels, who has made this world the stage of his action, the field of his controversy against God. In heaven he complained against the law of God, declaring it unnecessary and arbitrary. He misrepresented the Lord Jehovah, and the high Commander of heaven. He claimed that he was above law, and maintained that right was upon his side; but he has fully made manifest that the principles he advocated were evil and injurious. It has been proved that "the law of the Lord is perfect, converting the soul: the testimony of the Lord is sure, making wise the simple. The statutes of the Lord are right, rejoicing the heart: the commandment of the Lord is pure, enlightening the eyes. The fear of the Lord is clean, enduring forever: the judgments of the Lord are true and righteous altogether. More to be desired are they than gold, yea, than much fine gold: sweeter also than honey and the honey-comb. Moreover by them is thy servant warned: and in keeping of them there is great reward." <RH, April 25, 1893 par. 4>

We are exhorted in the inspired records to "receive with meekness the ingrafted word, which is able to save your soul." A mere casual faith in the word is not enough; it must be received into the heart, ingrafted in the very character. It is only when this is the case that we have that faith which works by love, and purifies the soul. Then open wide the door of the heart for the entrance of sacred, solemn truth. The psalmist says, "The entrance of thy words giveth light; it giveth understanding unto the simple." It is as we render obedience to the command of God that we have light and peace. As we make the testimonies of God our delight, we have guidance and counsel. We then eat the flesh and drink the blood of the Son of God, and find that his words are spirit and life. <RH, April 25, 1893 par. 5>

As we walk in the commandments of God, we follow on in the way cast up for the ransomed of the Lord to walk in. The faithful of all ages have walked in this path, and they have shone as lights in the world. In this age the light transmitted from them has been shining with increased brightness upon the path of those who are walking in darkness. Some have received the truth, believed and obeyed it. The light of the third angel's message has penetrated into many a darkened mind. The light of the wisdom, the goodness, the mercy, and love of God has been shining forth through his holy word. We are not in the place where our fathers were. Advanced light is shining upon us in these last days. We cannot be accepted of God; we cannot honor him by rendering the same service, doing the same work that our fathers did. In order to be accounted guiltless before God, we must be as faithful in our time in following and obeying our light, as they were faithful in following and obeying the light that shone upon them. Of every individual member of his church, our heavenly Father requires faith and fruits according to the grace and light given. God cannot accept less. Every soul should place himself where the light will shine upon him. He should treasure every ray, that he may brighten and bless the souls of others with the heaven-sent radiance. <RH, April 25, 1893 par. 6>

The darkness of the world is great, and individually we shall have light just to the degree to which we improve it. We are to keep the commandment, "Thou shalt love thy neighbor as thyself," by disseminating the light of truth that has blessed our souls, to those who sit in darkness. Every soul is accountable for the talents intrusted. As a church, as individuals, we are to stand upon the elevated, holy ground where the truth has placed us. We are to represent to the world in character and unity the accumulated light which shines upon us in these last days. If we were blind, we should have no sin in neglecting to diffuse the light; for we would not then see our privilege in reference to our own souls and the souls of our children and neighbors. Every soul to whom the Lord has granted light will be accountable for the light, and will be expected to walk in the light according to the degree of grace and truth given him. <RH, April 25, 1893 par. 7>

Many have gone into their graves in full faith that Sunday was the Sabbath. Through his deceptive power, Satan made of none effect the fourth commandment, and men taught for doctrine the commandments of men. Sunday, the child of papacy, has been accepted and nourished and cherished by the religious world. They have looked upon Sunday as the

Sabbath, the sanctified day of rest, when there is not a particle of Scriptural evidence to justify the claim of this spurious Sabbath. Through the agency of the man of sin, men have been led to exalt Sunday where the Sabbath of the Lord alone should be exalted. The Lord God of hosts is to be exalted, and his law is to be honored. In this day he has sent special light. The third angel is represented as flying in the midst of heaven, heralding to the inhabitants of the world the commandments of God and the testimony of Jesus Christ. The third angel's message is to go everywhere. It is to be proclaimed by the human agent, and it becomes every one who hears to be attentive to the heaven-sent message, and in no case to be careless, to refuse to hear or receive it; for it is a message from God to man. If we are rational beings, and the light has come to us, we shall be held accountable for it. But those who have not had the light which is now shining upon the people of God concerning the Sabbath question, will not be accountable for the light; for it has never been brought before them, and they have died without condemnation. <RH, April 25, 1893 par. 8>

Christ said of the Jews, "If I had not come and done among you works which no other man did, ye would not have sin, but now you have no cloak for your sins." "For God sent not his Son into the world to condemn the world; but that the world through him might be saved. He that believeth on him is not condemned: but he that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God. And this is the condemnation, that light is come into the world, and men 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 reproved. But he that doeth truth cometh to the light, that his deeds may be made manifest that they are wrought in God." <RH, April 25, 1893 par. 9>

It is plainly stated in the Scriptures that if the whole congregation sin through ignorance, the priests shall make an atonement for the sins when they are made apparent, and the sin of ignorance shall be forgiven. The work of Jesus is to forgive the sins of the past, but if light comes from heaven to the church, and men refuse the light because its acceptance involves a cross, then they stand guilty before God; for they have made it manifest that they love the world more than they love Christ and the truth. Those who have an opportunity to hear the truth, and yet take no pains to hear or understand it, thinking that if they do not hear, they will not be accountable, will be judged guilty before God the same as if they had heard and rejected. There will be no excuse for those who choose to go in error when they might understand what is truth. In his sufferings and death Jesus has made atonement for all sins of ignorance, but there is no provision made for wilful blindness. Those who have hid their eyes from the truth lest they should be convinced, must exercise repentance toward God for the transgression of his law, and faith toward our Lord Jesus Christ, that their sins of ignorance in the transgression of the Sabbath may be forgiven. <RH, April 25, 1893 par. 10>

Let none plead as an excuse for not keeping the Sabbath, that their fathers died accepted of God when keeping the first day of the week. No doubt they were accepted; for they did not sin against the light that is shining upon you in your day. God would have us walk in the light which shines upon us. We are to appreciate the truth that is presented to our understanding; for if we do not walk in the light, it becomes darkness, and our darkness will be proportionate to the light that is given. <RH, April 25, 1893 par. 11>

We shall not be held accountable for the light that has not reached our perception, but for that which we have resisted and refused. A man could not apprehend the truth which had never been presented to him, and therefore could not be condemned for light he had never had. But if he had opportunity to hear the message, and to become acquainted with the truth, and yet refused to improve his opportunity, he will be among the number of whom Christ said, "Ye will not come unto me that ye might have life." Those who deliberately place themselves where they will not have an opportunity of hearing the truth, will be reckoned among those who have heard the truth, and persistently resisted its evidences. <RH, April 25, 1893 par. 12>

May 2, 1893 Results of Casting Away the Law of God.

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By Mrs. E. G. White.
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All may read the signs of the times, and see whither the world is drifting. Jesus said, "As it was in the days of Noe, so shall it be also in the days of the Son of man. They did eat, they drank, they married wives, they were given in marriage, until the day that Noe entered into the ark, and the flood came, and destroyed them all. Likewise also as it was in the days of Lot; they did eat, they drank, they bought, they sold, they planted, they builded; but the same day that Lot went out of Sodom it rained fire and brimstone from heaven, and destroyed them all. Even thus shall it be in

the day when the Son of man is revealed." <RH, May 2, 1893 par. 1>

The signs of the times are plain and startling. Look into the papers that flood our world, filled with recitals of daily crimes, committed not only in the lower walks of life, but also among the higher classes. Those who occupy positions of trust, who are placed as guardians of the peoples' interest, are untrue to their responsibility. There is embezzlement and fraud. Public money is stolen, and not one tithe of these corrupt transactions come to the light of day, and we do not see to what extent the wickedness of the world exists. The youth of our time are receiving their education from the evil doings of these wicked, but honored men of the world. Theft, murder, adultery, corruption, every sin that has a name, prevails to an awful extent. Does the wickedness of the world exist because men have kept the commandments of God?--No. It is the result of the working of the enemy of God and man, who has had the world under his training for many ages. He has taught them to trample under foot God's great moral standard, and lawlessness, corruption, and crime are the result. Jesus spoke to his people Israel from the pillar of cloud and fire. He said, "Hear, O Israel; the Lord our God is one Lord: and thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind." The same voice that gave directions to the children of Israel from the pillar of cloud and fire has given lessons to his people of today. When he stood upon the earth clothed in the habiliments of humanity, he gave this same command. He 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." The instruction of Christ was not to be passed by indifferently, but transmitted from parents to children, from one generation to another. "And these words, which I command thee this day, shall be in thine heart: and thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up. And thou shalt bind them for a sign upon thine hand, and they shall be as frontlets between thine eyes. And thou shalt write them upon the posts of thy house, and on thy gates." <RH, May 2, 1893 par. 2>

Had fathers and mothers followed the direction given by Christ, we should not now read and hear of sins and crimes committed not only by adults, but even by youth and children. The evil condition of society exists because parents have disregarded this instruction, and neglected to train and educate their children to respect and honor the holy commandments of God. Even religious teachers have failed to present the holy standard by which character is measured, because they have ceased to respect every one of the precepts that God has given, which are holy, and just and good. Men have taken upon themselves the responsibility of erecting a standard in harmony with their own ideas, and the law of Jehovah has been dishonored. This is why there is so great and wide-spread iniquity. This is why our days are becoming like the days of Noah and Lot. <RH, May 2, 1893 par. 3>

The evil one has arranged things to suit his Satanic majesty, that he may lead the world captive. Crime is looked upon with far more indifference than it used to be, and the penalty due to the offense is not executed. Were criminals punished as they should be, there would be a restraint upon men who regard no entreaty and heed no warning. Because God manifests long forbearance, many are so hardened that they do not think it possible that certain punishment will fall upon the evil doer. "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." Instead of being softened by the patience and forbearance and longsuffering of God, wicked men encourage themselves in more obstinate resistance. Because immediate retribution is not visited upon them, they despise the mercy and forbearance of God. <RH, May 2, 1893 par. 4>

O that every living teacher would teach both in word and doctrine that there are limits to God's longsuffering. Many have gone beyond the limits of his forbearance. The world should be aroused to a wholesome fear of the Lord God of hosts. The time and age in which we live is one of marked depravity; for many disregard the precepts of the law of God. The commandment of God is treated with indifference, and even with open contempt, and the inhabitants of the world are fast approaching the limits of the forbearance of the grace of God. Ere long God will arise and vindicate his honor. <RH, May 2, 1893 par. 5>

We are living in perilous times, and because iniquity abounds, the love of many waxes cold. Shall those who profess to love God be carried away with the prevailing wickedness? Shall they be tempted to disregard the law of Jehovah, and render less reverence to the holy commandment, because the tide of evil brings to bear so strong a current against goodness and righteousness? The zeal and love of the children of God should rise in proportion as they see the law of Jehovah set aside and treated as non-essential. They should cry, "It is time for thee, Lord, to work: for they have made void thy law. Therefore I love thy commandments above gold; yea, above fine gold." <RH, May 2, 1893 par. 6>

As iniquity increases, and contempt is manifested against the law of God, those who truly love God will reach for a higher state of holiness. Let us all bear in mind the fact that we are fast approaching that crisis in human iniquity when it will be necessary for God to interfere. The Amorites were inhabitants of Canaan, and the Lord had promised the land of Canaan to the Israelites; but a long interval must pass before his people should possess the land. He stated the reason why this interval must pass. He told them that the iniquity of the Amorites was not yet full, and their expulsion and

extermination could not be justified until they had filled up the cup of their iniquity. Idolatry and sin marked their course, but the measure of their guilt was not such that they could be devoted to destruction. In his love and pity God would let light shine upon them in more distinct rays; he would give them opportunity to behold the working of his wondrous power, that there might be no excuse for their course of evil. It is thus that God deals with the nations. Through a certain period of probation he exercises longsuffering toward nations, cities, and individuals. But when it is evident that they will not come unto him that they might have life, judgments are visited upon them. The time came when judgment was inflicted upon the Amorites, and the time will come when all the transgressors of his law will know that God will by no means clear the guilty. "Though a sinner do evil a hundred times, and his days be prolonged, yet surely I know that it will 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." <RH, May 2, 1893 par. 7>

The Jews rejected light and truth, and the Son of God who died to save the worst sinners, who had said, "Him that cometh unto me I will in no wise cast out," declared that the blood of all the prophets which had been shed from the foundation of the world should be required of the Jewish nation. Great light had been given the Jews, but they would not heed it. To substantiate truth, evidence had been piled upon evidence; but as a nation, they rejected the counsel of God against themselves. When the judgment of God did fall upon the Jews, it was an evidence that they were finally impenitent, and set stubbornly against light and truth, against the messages and warnings of God. They pursued a course similar to that of their fathers, and had filled up the measure of their iniquity. They had worn out the divine patience by their repeated sins, and so great was their influence for evil upon the human family, that God made an example of them before the world. <RH, May 2, 1893 par. 8>

Let us consider solemnly the dealings of God with nations and individuals, that we may avoid taking a course that will ruin us through transgression of the law of God. Let us treasure up every blessing, every heaven-sent ray of light, in warnings, in reproofs, in tokens of mercy given unto us. Let us not be among those who lightly regard God's forbearance. The figures of their iniquity are traced with unerring accuracy in the records of heaven, and are rapidly accumulating to the full measure of their guilt. God is still sending his precious messages of truth; he is still revealing precious gems of truth that have been hidden beneath the rubbish of error. He is still making plain his overtures of mercy, his willingness to pardon transgression and sin. He is still offering the wedding garment woven in the loom of heaven, even the righteousness of Christ, that men may be clothed, and prepared to enter the marriage supper of the Lamb. <RH, May 2, 1893 par. 9>

God does not willingly afflict or grieve the children of men. With tearful utterance the husbandman says, "What more could I do for my vineyard that I have not done in it?" The unrivaled mercies and blessings of God have been showered upon our nation, it has been a land of liberty, and the glory of the whole earth. But instead of returning gratitude to God, instead of honoring God and his law, the professed Christians of America have become leavened with pride, covetousness, and self-sufficiency. The love of money, which is the root of all evil, has had a large place in their hearts. Many whose names are upon the church records have oppressed the poor, and grasped every possible advantage over those who were under them. They have lived to gratify appetite, to make extravagant display; and pride is fast making a Sodom of our world. But God is keeping his reckoning. The treatment of the poor, the robbery of the widow and the fatherless by those who are lifted up against the weak and helpless, is all written in the book of heaven. The cries of those who are oppressed have reached the ears of him who judgeth righteously. <RH, May 2, 1893 par. 10>

The time has come when judgment is fallen in the streets, and equity cannot enter, and he that departeth from evil maketh himself a prey. But the Lord's arm is not shortened that it cannot save, and his ear is not heavy that it cannot hear. The people of the United States have been a favored people; but when they restrict religious liberty, surrender Protestantism, and give countenance to popery, the measure of their guilt will be full, and "national apostasy" will be registered in the books of heaven. The result of this apostasy will be national ruin. <RH, May 2, 1893 par. 11>

The voices of those under the altar who have been slain for the word of God and the testimony of Jesus, are still saying, "It is time for thee, O Lord, to work: for they have made void thy law." To the people who will be keeping the commandments of God when under the hand of oppression, will come these words of comfort: "Because thou hast kept the word of my patience, I also will keep thee from the hour of temptation, which shall come upon all the world, to try them that dwell upon the earth. Behold, I come quickly. Hold that fast which thou hast, that no man take thy crown. Him that overcometh will I make a pillar in the temple of my God, and he shall go no more out: and I will write upon him the name of my God, and the name of the city of my God, which is New Jerusalem, which cometh down out of heaven from my God, and I will write upon him my new name." <RH, May 2, 1893 par. 12>

May 9, 1893 Liberality the Fruit of Love.

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By Mrs. E. G. White.
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"There was a certain man in Caesarea called Cornelius, a centurion of the band called the Italian band, a devout man, and one that feared God with all his house, which gave much alms to the people, and prayed to God always. He saw in a vision, evidently about the ninth hour of the day, an angel of God coming in to him, and saying unto him, Cornelius. And when he looked on him, he was afraid, and said, What is it, Lord? And he said unto him, Thy prayers and thine alms are come up for a memorial before God." <RH, May 9, 1893 par. 1>

It is a wonderful favor for any man in this life to be commended of God as was Cornelius. And what was the ground of this approval?--"Thy prayers and thine alms are come up for a memorial before God." <RH, May 9, 1893 par. 2>

Neither prayer nor alms-giving has any virtue in itself to recommend the sinner to God; the grace of Christ, through his atoning sacrifice, can alone renew the heart, and make our service acceptable to God. This grace had moved upon the heart of Cornelius. The Spirit of Christ had spoken to his soul; Jesus had drawn him, and he had yielded to the drawing. His prayer and alms were not urged or extorted from him; they were not a price he was seeking to pay in order to secure heaven; but they were the fruit of love and gratitude to God. <RH, May 9, 1893 par. 3>

Such prayer from a sincere heart ascends as incense before the Lord; and offerings to his cause, and gifts to the needy and suffering, are a sacrifice well pleasing to him. Thus the gifts of the Philippian brethren, who ministered to the needs of the apostle Paul, while a prisoner at Rome, are said to be "an odor of a sweet smell, a sacrifice acceptable, well pleasing to God." <RH, May 9, 1893 par. 4>

Prayer and alms-giving are closely linked together,--the expression of love to God and to our fellow-men. They are the out-working of the two great principles of the divine law, "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 "Thou shalt love thy neighbor as thyself." Thus while our gifts cannot recommend us to God, or earn his favor, they are an evidence that we have received the grace of Christ. They are a test of the sincerity of our profession of love. <RH, May 9, 1893 par. 5>

A beautiful illustration of that spirit of love and self-sacrifice which the grace of Christ implants in the heart, is given in the experience of the Macedonian Christians. The apostle Paul writes of them: "In a great trial of affliction, the abundance of their joy and their deep poverty abounded unto the riches of their liberality. For to their power, I bear record, yea, and beyond their power they were willing of themselves; praying us with much entreaty that we would receive the gift, and take upon us the fellowship of the ministering to the saints. And this they did, not as we hoped, but first gave their own selves to the Lord, and unto us by the will of God." And wherever the Spirit of Christ abides, the same fruits will be manifested. <RH, May 9, 1893 par. 6>

The Lord has made the proclamation of the gospel dependent on the consecrated ability and the voluntary gifts and offerings of his people. While he has called men to preach the word, he has made it the privilege of the whole church to share in the work by contributing of their means to its support. And he has bidden them also to care for the poor, as representatives of himself. A tithe of all our income the Lord claims as his own, to be devoted solely to the support of those who give themselves to the preaching of the gospel. And besides this he asks of us gifts and offerings for his cause, and also to supply the needs of the poor. God might have carried forward his work in the world, and have provided for the poor, without the co-operation of man. He asks for our service and our gifts, not only that we may thus manifest our love for him and our fellow-men, but because the service and sacrifice for the good of others will strengthen the spirit of beneficence in the giver's heart, allying us more closely to Him who was rich, yet for our sakes became poor, that we through his poverty might be rich. And it is only as we thus imitate the Saviour's example that our characters will be developed in his likeness. <RH, May 9, 1893 par. 7>

Those who flatter themselves that they can be Christians, and yet not be sharers of Christ's labor and sacrifice, are under a deception that if not broken, will prove fatal to the soul. The Lord has given many warnings to arouse them to see their danger. The words of the prophet Malachi concerning the matter of giving, have a special reference to our own time: "The Lord, whom ye seek, shall suddenly come to his temple, even the messenger of the covenant, whom ye delight in: behold, he shall come, saith the Lord of hosts. But who may abide the day of his coming? and who shall stand when he appeareth? for he is like a refiner's fire and like fullers' soap." The coming of Christ which is here referred to is not his second advent to this earth, but his coming to the investigative judgment in the most holy place of the sanctuary in heaven. Thus the message is especially to us, who are living in the time of the judgment. <RH, May 9, 1893 par. 8>

"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." An offering in righteousness is an offering of means that has been acquired justly. It is an offering from one who has exercised mercy and thoughtfulness, and in no case has wronged his neighbor. It is such a gift, prompted by love, that is fragrant before God. "Then shall the offering of Judah and Jerusalem be pleasant unto the Lord, as in the days of old, and as in former years." <RH, May 9, 1893 par. 9>

"And I will come near to you to judgment; and I will be a swift witness against the sorcerers, and against the adulterers, and against false swearers, and against those that oppress the hireling in his wages, the widow, and the fatherless, and that turn aside the stranger from his right, and fear not me, saith the Lord of hosts." There are those who have obtained means by dishonest practices or by oppression of the poor, and then to ease their conscience they bring an offering to God. In so doing they dishonor the Lord. He cannot accept their gifts. The prophet Micah declares: "Wherewith shall I come before the Lord, and bow myself before the high God? shall I come before him with burnt offerings, with calves of a year old? will the Lord be pleased with thousands of rams, or with ten thousands of rivers of oil? shall I give my firstborn for my transgression, the fruit of my body for the sin of my soul? He hath showed thee, O man, what is good; and what doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God?" "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?" Money acquired by doing wrong to your neighbor, whether believer or unbeliever, is registered in the books of heaven as unlawful gain. And those who think to make a compromise with God by bringing this means to his treasury are deceiving their own souls. <RH, May 9, 1893 par. 10>

"Go to now, ye rich men, weep and howl for your miseries that shall come upon you. Your riches are corrupted, and your garments are moth eaten. Your gold and silver is cankered; and the rust of them shall be a witness against you, and shall eat your flesh as it were fire. Ye have heaped treasure together for the last days. Behold, the hire of the laborers who have reaped down your fields, which is of you kept back by fraud, crieth: and the cries of them which have reaped are entered into the ears of the Lord of Sabaoth. Ye have lived in pleasure on the earth, and been wanton: ye have nourished your hearts, as in the day of slaughter." <RH, May 9, 1893 par. 11>

The prophet Malachi continues: "Even from the days of your fathers ye are gone away from mine ordinances, and have not kept them. Return unto me, and I will return unto you, saith the Lord of hosts. But ye said, Wherein shall we return? 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 full amount required by God. Let there be no withholding part of the price because the selfish heart desires to do this, and will even take from the Lord that which he claims as his own.] the tithes into the store-house, that there may be meat in mine house." <RH, May 9, 1893 par. 12>

God has made men his stewards, and from all to whom he has intrusted his gifts he asks for a return. As he has blessed us, he asks of us a gift to bless others. The revenue thus brought into his treasury, to supply the needs of his cause, he calls "meat in mine house." <RH, May 9, 1893 par. 13>

The Lord is ever bestowing his blessings and mercies upon me. Should he withdraw these gifts, we should perish. Every moment he has his human family in view. "He maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust." He gives us "fruitful seasons, filling our hearts with food and gladness." It is God who gives men power to get wealth. The quick, sharp thought, the ability to plan and execute, are from him. It is he who blesses us with health, and opens ways for us to acquire means, by diligent use of our powers. And he says to us, "A portion of the money I have enabled you to gain is mine. Put it into the treasury in tithes, in gifts and offerings, that there may be meat in mine house,--that there may be something to sustain those who carry the gospel of my grace to the world. Money must be provided by my stewards to advance the different branches of my work, to build up my kingdom." <RH, May 9, 1893 par. 14>

The Saviour's commission, "Go ye into all the world, and preach the gospel to every creature," has descended to us in this generation. The last call of mercy is to be given to a perishing world. The message of truth must be carried to all lands. As missionaries raise the standard in new fields, there must be funds to supply facilities, to establish the work as the growing wants of the cause demand. <RH, May 9, 1893 par. 15>

This matter of giving is not left to impulse. God has given us definite instruction in regard to it. He has specified tithes and offerings as the measure of our obligation. And he desires us to give regularly and systematically. Paul wrote to the church at Corinth, "Concerning the collection for the saints, as I have given order to the churches of Galatia, even so do ye. Upon the first day of the week, let every one of you lay by him in store, as God hath prospered him." Let each regularly examine his income, which is all a blessing from God, and set apart the tithe as a separate fund, to be a sacredly the Lord's. This fund should not in any case be devoted to any other use; it is to be devoted solely to support the ministry of the gospel. After the tithe is set apart, let gifts and offerings be apportioned, "as God hath prospered you."

May 16, 1893 Liberality the Fruit of Love.

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By Mrs. E. G. White.

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(Concluded.)

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In the Bible system of tithes and offerings the amounts paid by different persons will of course vary greatly, since they are proportioned to the income. With the poor man, the tithe will be a comparatively small sum, and his gifts will be according to his ability. But it is not the greatness of the gift that makes the offering acceptable to God; it is the purpose of the heart, the spirit of gratitude and love that it expresses. Let not the poor feel that their gifts are so small as to be unworthy of notice. Let them give according to their ability, feeling that they are servants of God, and that he will accept their offering. <RH, May 16, 1893 par. 1>

The one to whom God has intrusted a large capital will not, if he loves and fears God, find it a burden to meet the demands of an enlightened conscience according to the claims of God. The rich will be tempted to indulge in selfishness and avarice, and to withhold from the Lord his own. But he who is true to God will, when tempted, answer to Satan, "It is written," "Will a man rob God?" "What shall it profit a man, if he shall gain the whole world, and lose his own soul? Or what shall a man give in exchange for his soul?" <RH, May 16, 1893 par. 2>

The offerings made to God by his professed people would be much larger if it were not for the selfish love of ease, the manufactured wants, the lack of economy, the love of luxuries, the gratification of appetite, the desire for self-pleasing. But the life and character of Christ and the lessons he has given to his followers present no encouragement to selfishness. How much of self-indulgence did Christ have in his life? He for our sakes became poor, that we through his poverty might be rich. And he said, "Whosoever will come after me, let him deny himself, and take up his cross, and follow me." Self-indulgence, self-pleasing, pride, and extravagance must be renounced. We cannot be Christians and gratify these propensities. We cannot love God supremely and our neighbor as ourselves, and devote to our own use the means intrusted to us to honor and glorify God. We need to make a practical application of the lessons of our Saviour's life and teachings. <RH, May 16, 1893 par. 3>

In view of all the gifts of God to us, the question is asked, "Will a man rob God?" As though such a sin were not possible. But the Lord declares, "Ye have robbed me." God reads the covetous thought in every heart that purposes to withhold from him. Those who are selfishly neglectful in paying their tithes, and bringing their gifts and offerings to the treasury, God sees. The Lord Jehovah understands it all. As a book of remembrance is written before him of them that fear the Lord, and that think upon his name, so there is a record kept of all who are appropriating to themselves the gifts which God intrusted to them to use for the salvation of souls. <RH, May 16, 1893 par. 4>

We should never forget that we are placed on trial in this world, to determine our fitness for the future life. None can enter heaven whose characters are defiled by the foul blot of selfishness. Therefore God tests us here, by committing to us temporal possessions, that our use of these may show whether we can be intrusted with eternal riches. And the time is near when the case of every soul will be forever decided. "Then shall ye return, and discern between the righteous and the wicked, between him that serveth God and him that serveth him not." <RH, May 16, 1893 par. 5>

Those who keep eternal realities in view, who love the Lord with all the heart and soul and strength, and their neighbor as themselves, will conscientiously do their whole duty, as if the curtain were rolled back, and they could see that they were working in view of the heavenly universe. The spirit of Christian liberality will strengthen as it is exercised, and will not need to be unhealthfully stimulated. All who possess this spirit, the Spirit of Christ, will with cheerful alacrity press their gifts into the Lord's treasury. Inspired by love for Christ and for the souls for whom he has died, they feel an intense earnestness to act their part with fidelity. <RH, May 16, 1893 par. 6>

Should all who claim to be sons and daughters of God, conscientiously meet their obligation to God and their fellow-men in tithes and offerings, an abundance would flow into the treasury to sustain the work of God in its different branches throughout our world. As they should impart, the Lord would open ways whereby they would be able continually to bestow, because they were continually receiving. There would then be no occasion to make appeals for means to sustain the cause. If the principle of giving to the Lord his own were carried out regularly and systematically, it would be acknowledged of God. "Them that honor me will I honor." <RH, May 16, 1893 par. 7>

"This I say, He which soweth sparingly shall reap also sparingly; and he which soweth bountifully shall reap also bountifully. Every man according as he purposeth in his heart, so let him give; not grudgingly, or of necessity [not feeling that he is compelled to give]: for God loveth a cheerful giver. And God is able to make all grace abound toward

you; that ye, always having all sufficiency in all things, may abound to every good work (as it is written, he hath dispersed abroad; he hath given to the poor: his righteousness remaineth forever. Now he that ministereth seed to the sower both minister bread for your food, and multiply your seed sown, and increase the fruits of your righteousness): being enriched in everything to all bountifulness, which causeth through us thanksgiving to God." <RH, May 16, 1893 par. 8>

The offerings that are the fruit of self-denial prompted by love are represented by the words spoken by God to Cornelius: "Thy prayers and thine alms are come up for a memorial before God." Who does not desire such memorial-deeds which are before God as a voice speaking in behalf of the human agent, keeping our names fresh and fragrant in the heavenly sanctuary? <RH, May 16, 1893 par. 9>

Alms and prayers are to be united; both are offerings to God, the one the supplement of the other. Merely to pray and to have good intentions is not enough. All Christians are under obligation to labor and sacrifice in the spirit with which Christ labored for the salvation of souls. Not only has the Lord given us as his stewards, talents of means to render back to the Giver, but he has endowed us with mental powers to use for him. He has made us the stewards of his grace, that both spiritual and temporal gifts may be employed for the saving of souls and the glory of him who so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life. <RH, May 16, 1893 par. 10>

The fields are opening everywhere, calling for the living preacher. At home and abroad are openings that there seems no way to fill. Yet there is a large number who have the light of truth, and if these would do all in their power to give light to others, how much might be accomplished! All cannot be preachers of the word, but in their own homes all might do something for Christ. They could do a good work among their neighbors. If they would put their minds and hearts to the work, they might devise plans by which they could be useful in a small way, whatever their position. The ever-increasing opportunities for usefulness, the providential openings for the word of God to be presented, demand our offerings of time and intellect and money, gifts large and small, as God has prospered us, to make a way for the truth in the dark places of the earth, to set up the standard of righteousness, and to advance the interests of the kingdom of Christ. The heavenly angels are waiting to unite with the human agent, that many souls may hear and be impressed by the Holy Spirit, and be converted. <RH, May 16, 1893 par. 11>

We have long been looking and waiting for the coming of the Lord; but are we doing all in our power to hasten his coming? "The Lord is not slack concerning his promise, as some men count slackness; but is longsuffering to usward, not willing that any should perish, but that all should come to repentance." While the Lord is ever working, while all heaven is engaged in the work on earth to draw men to Christ and repentance, what are the human agents doing to be channels of light, that they may co-operate with the divine agencies? Are they daily inquiring, "Lord, what wilt thou have me to do?" Are they practicing self-denial, as did Jesus? Are they deeply stirred, their hearts drawn out in prayer to God that they may be receiving of his grace, the Holy Spirit of God, that they may have wisdom to work with their ability and their means to save souls that are perishing out of Christ? <RH, May 16, 1893 par. 12>

"Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it." <RH, May 16, 1893 par. 13>

May 23, 1893 The Sin of Ananias.

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By Mrs. E. G. White.
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"A certain man named Ananias, with Sapphira, his wife, sold a possession and kept back part of the price, his wife also being privy to it, and brought a certain part, and laid it at the apostles' feet. But Peter said, Ananias, why hath Satan filled thine heart to lie to the Holy Ghost, and to keep back part of the price of the land? While it remained, was it not thine own? and after it was sold, was it not in thine own power? Why hast thou conceived this thing in thine heart? Thou hast not lied unto men, but unto God. And Ananias, hearing these words, fell down, and gave up the ghost: and great fear came on all them that heard these things. And the young men arose, wound him up, and carried him out, and buried him." <RH, May 23, 1893 par. 1>

"And it was about the space of three hours after, when his wife, not knowing what was done, came in. And Peter answered unto her, Tell me whether ye sold the land for so much? And she said, Yea, for so much. Then Peter said unto her, How is it that ye have agreed together to tempt the Spirit of the Lord? Behold, the feet of them which have buried

thy husband are at the door, and shall carry thee out. Then fell she down straightway at his feet, and yielded up the ghost: and the young men came in, and found her dead, and, carrying her forth, buried her by her husband. And great fear came upon all the church, and upon as many as heard these things." <RH, May 23, 1893 par. 2>

Ananias and Sapphira had listened to the words of the apostles when, after "they had prayed, the place was shaken where they were assembled together; and they were all filled with the Holy Ghost, and they spake the word of God with boldness. And the multitude of them that believed were of one heart and one soul: neither said any of them that aught of the things which he possessed was his own; but they had all things common. And with great power gave the apostles witness of the resurrection of the Lord Jesus: and great grace was upon them all. Neither was there any among them that lacked: for 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: and distribution was made unto every man according as he had need." <RH, May 23, 1893 par. 3>

The heart of Ananias and his wife were moved by the Holy Spirit to devote their possessions to God as their brethren had done. But after they had made the pledge, they drew back, and determined not to fulfill it. While professing to give all, they kept back part of the price. They had practiced fraud toward God, they had lied to the Holy Spirit, and their sin was visited with swift and terrible judgment. They lost not only the present life, but eternal life. <RH, May 23, 1893 par. 4>

The Lord saw that this signal manifestation of his justice was needed to guard others against incurring the same guilt. It testified that men cannot deceive God, that he detects the hidden sin of the heart, and that he will not be mocked. It was designed as a warning to the young church, to lead them to examine their motives, to beware of indulging selfishness and vain glory, to beware of robbing God. <RH, May 23, 1893 par. 5>

In the case of Ananias, the sin of fraud against God was speedily detected and punished. This example of God's judgment was designed to be a danger signal to all future generations. The same sin was often repeated in the after history of the church, and it is committed by many in our time; but though not attended with the visible manifestation of God's displeasure, it is no less heinous in his sight now than in the apostles' time. The warning has been given, God has clearly manifested his abhorrence of this sin, and all who pursue a similar course of action may be sure that they are destroying their own souls. <RH, May 23, 1893 par. 6>

The Lord has made the proclamation of the gospel dependent upon the labors and voluntary gifts of his people. The one who proclaims the message of mercy to fallen men has another work also, to set before the people the duty of sustaining the work of God with their means. He must teach them that a portion of their income belongs to God, and is to be sacredly devoted to his work. This lesson he should present both by precept and example. And he should beware that he does not by his own course lessen the force of his teaching. <RH, May 23, 1893 par. 7>

That which has been set apart according to the Scripture as belonging to the Lord, constitutes the revenue of the gospel, and it is no longer ours. We are to treat it as wholly the Lord's. It is no better than sacrilege for any man to take one dollar from God's treasury to serve himself or to serve others in their secular business. This has been done, and some ministers are at fault in diverting from the altar of God that which has been especially dedicated to him. Ministers should regard this matter in a right light. Let them not, when brought into a strait place, take money consecrated to religious purposes, and use it for their own advantage, soothing their conscience by saying that they will repay it at some future time. Far better cut down your expenses to your income, restrict your wants, and live within your means, than use the Lord's money for secular purposes. This subject is not regarded as it should be. Under no pretext is the money paid into the treasury of God to be used for the benefit of any one in temporal affairs. It must be kept for the object for which it was given. <RH, May 23, 1893 par. 8>

The minister or the steward who receives the funds for the Lord's treasury should give the donor a written receipt for the same, with the date. Then, without waiting to be tempted by financial pressure, to use this means for himself, let him deposit it, where, when called for, every penny will be forthcoming, to be used where it was designed. <RH, May 23, 1893 par. 9>

The people need to be impressed with the sacredness of their vows and pledges to the cause of God. Such pledges are not generally held to be as obligatory as a promissory note from man to man. But is a promise less sacred and binding because it is made to God? Because it lacks some technical terms, and cannot be enforced by law, will the Christian disregard the obligation to which he has given his word? No legal note or bond is more obligatory than a pledge made to the cause of God. The members of our churches should be educated to regard their pledges in this light. <RH, May 23, 1893 par. 10>

It is only when Christian motives are fully acknowledged, and the conscience is awake to duty, when divine light makes impressions upon the heart and character, that selfishness is overcome, and the mind of Christ is exemplified. The Holy Spirit, working upon human hearts and characters, will expel all tendency to covetousness, to deceptive dealing. When the Lord's messenger bears a message to the church, God is speaking to the people, awakening the conscience to see that they have not been rendering an honest tithe to the Lord, and that when it was not convenient to

give, they have failed to present their offerings to him. They have used the Lord's own money for themselves, in building houses, in purchasing horses, carriages, or lands. They do this in the hope of large returns, and every year they have the same excuse. "Will a man rob God?" O yes, he has done this many times, because he has not been spiritual, to discern the spiritual things. <RH, May 23, 1893 par. 11>

On some occasions the Lord has moved decidedly upon worldly, selfish men. Their minds were illuminated by the Holy Spirit, their hearts felt its softening, subduing influence. Under a sense of the abundant mercy and grace of God, they felt it their duty to promote his cause, to build up his kingdom. They remember the requirement, "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." They felt a desire to have a share in the kingdom of God, and they pledged to give of their means to some of the various enterprises of the Lord's cause. That pledge was not made to man, but to God in the presence of his angels, who were moving upon the hearts of these selfish, money-loving men. <RH, May 23, 1893 par. 12>

In making the pledge, they were greatly blessed; but how quickly the feelings change when they stand on common ground. As the immediate impression of the Holy Spirit becomes dim, as the mind and heart become absorbed again in worldly business, it is most difficult for them to maintain the consecration of themselves and their property to the Lord. Satan assails them with his temptation, "You were foolish to pledge that money, you need it to invest in your business, and you will meet with loss if you pay the pledge." <RH, May 23, 1893 par. 13>

Now they draw back, they murmur, they complain of the Lord's message and his messengers. They say things that are not true, claiming that they pledged under excitement, that they did not fully understand the matter, the case was overstated, their feelings were moved, and this led them to make the pledge. They talked as though the precious blessing they received was the result of a deception practiced upon them by the minister to secure money. They change their minds, and feel under no obligation to pay their vows to God. There is most fearful robbery of God, and flimsy excuses are made for resisting and denying the Holy Spirit. Some plead inconvenience; they say they need their money--to do what? To bury in houses and lands, in some money-making scheme. Because the pledge was made for a religious object, they think it cannot be enforced by law, and the love of money is so strong upon them that they deceive their own souls, and presume to rob God. To many it might be said, "You treat no other friend so ill." <RH, May 23, 1893 par. 14>

The number of those who commit the sin of Ananias and Sapphira is increasing. Men do not lie to man, but to God in their disregard of the pledges which his Spirit moved upon them to make. Because sentence against an evil work is not, as in the case of Ananias and Sapphira, executed speedily, the hearts of the sons of men are fully set in them to do evil, to strive against the Spirit of God. How will these men stand in the judgment? Dare you abide the final issue of this question? How will you stand in the scenes described in the Revelation? "I saw a great white throne, and him that sat on it, from whose face the earth and the heaven fled away; and there was found no place for them. And I saw the dead, small and great, stand before God: and the books were opened: and another book was opened, which is the book of life: and the dead were judged out of those things which were written in the books, according to their works. And the sea gave up the dead which were in it; and death and hell delivered up the dead which were in them: and they were judged every man according to their works." <RH, May 23, 1893 par. 15>

May 30, 1893 Notes of Travel and Labor.

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By Mrs. E. G. White.
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At the close of the Australian Conference, we spent a week with the church in Parramatta, N. S. W., and Feb. 4, we embarked from Sydney, for Auckland, New Zealand. Our ship, the "Rotomahanna," was a beautiful steamer, and one of the fastest in these waters. I had a convenient and pleasant state-room on the upper deck, and endured this long-dreaded journey much better than I had dared to hope. There was no rough weather, and Wednesday morning, Feb. 8, we were in Auckland. Elder Israel met us at the wharf, and we were soon taken to a comfortably furnished cottage, which the Auckland church had placed at our disposal. <RH, May 30, 1893 par. 1>

For twelve days we labored earnestly for the Auckland church. Evening meetings were held as often as the brethren could attend, and each Sabbath and Sunday was fully occupied. Twice I spoke in the theater, to attentive audiences. Elder Starr labored untiringly for the church, and several of the evening meetings were called early in the evening, and divided into two meetings. I would speak for half an hour, and then Elder Starr would follow with a discourse or Bible

lesson. In all, I spoke eight times in Auckland. In Auckland we see a promising field for labor, but it must not be a transient effort; it must be earnest, efficient, continuous labor. There was once a strong church here, but many of the young men went into the canvassing field, and lately a number have moved away, so there are only a few, comparatively, to occupy our commodious meeting-house. <RH, May 30, 1893 par. 2>

We believe that there are many families in America, having a knowledge of the truth, who would be blessed of God if they would come to this country, and settle in such places as Auckland; and while sustaining themselves by their own labor, as they are now doing, labor to hold up the standard of truth in the cities and villages where there are thousands who know not the shortness of time. "Seek ye first the kingdom of God, and his righteousness." O that men would be more in earnest to communicate to others the light and grace that they have so freely received! <RH, May 30, 1893 par. 3>

On Monday, Feb. 20, we sailed for Kaeo, on the steamer "Clansman." The steamer was rather small, but the captain and stewards did everything in their power for our comfort. There was no safety in my going into the cabin below. It was close, and the berths in the staterooms were narrow and very hard. A large easy-chair had been purchased for me in Auckland, and I sat on the deck in my chair as long as I could; but sitting long in one position is a painful experience for me, and I became very restless and nervous. I could not be well sheltered from the strong wind. The captain said he would clear the smoking room for me as soon as possible; but there was a large party on board going to a regatta at Russell, and it would be difficult to clear the room before ten o'clock. At last it was decided to make up my bed on the deck, in the most sheltered place that could be found. So my own spring cot was placed in a sheltered place, and blankets tied up to break the wind, and I was thankful for a place to rest. <RH, May 30, 1893 par. 4>

Through the night we were favored with a calm sea and but little wind, and I rested some, although feverish and over wearied by the perplexity and confusion of preparation for the journey, and still more wearied by the brass band playing on board the boat. We expected to reach Russell at 7 A. M., but the fog closed down upon us while among the islands of the Bay. The engines were stopped, and the anchor was cast, and for more than an hour we waited for the fog to rise. After the fog cleared away, we had a beautiful sunny day. It took but a few minutes to reach the pier, where most of our fellow-passengers left the boat. Russell is a quiet little place, consisting of a row of stores facing the beach, back of which are a few dozen comfortable residences, and quite a number of old weather-beaten houses with open doors and windows out, which are occupied by families of Maoris. <RH, May 30, 1893 par. 5>

Soon our steamer moved up the Bay to Opuā, where several hours were spent in loading coal. The Bay of Islands is very beautiful, and we enjoyed moving over its smooth waters amid verdant islands and massive rocks. We left the Bay at two o'clock in the afternoon, and reached Whangaroa Harbor at seven o'clock. Here we were met by brethren Joseph and Metcalf Hare, who had come down from Kaeo three miles in their large skiff, and were ready to take us back as soon as the tide should turn. They welcomed us heartily, and at once transferred our luggage to their boat, and at eight o'clock we took our places in the skiff, and were off for Kaeo. <RH, May 30, 1893 par. 6>

The trip from Whangaroa up the Bay and creek to Kaeo was an interesting one. The water of the Bay was as smooth as an inland lake. The night was perfect. The air was mild, and the new moon shone out sufficiently to give us an outline of the mountain scenery on either side. Steady rowing by the two strong men who had often made this trip brought us to Joseph Hare's landing in about two hours. Brother Joseph Hare's comfortable home is but a few steps from the landing. We were heartily welcomed by sister Hare, and I soon went to rest, as I was excessively weary. Elder Starr and wife went up the valley about four miles with brother Metcalf Hare to his home. <RH, May 30, 1893 par. 7>

Wednesday morning brother Joseph Hare, Sr., came down and took us to his hospitable home, at the upper end of the valley close to where brother and sister Starr were stopping. To us Kaeo valley seemed very picturesque and beautiful. Some places reminded us of Knight's Canon, between Healdsburg and St. Helena. Cal. Much of the vegetation was tropical. Great fern trees were growing in the gullies, a species of the palm tree called "necow" were plentiful along the foot of the hills, and towering above these were large bare trunks, bearing many thrifty bunches of a large air plant. Along the road were immense bunches of sweet brier, and large patches of black-berry bushes loaded with the ripening fruit. <RH, May 30, 1893 par. 8>

Father Hare has a pleasant, comfortable home. The house situated on high ground is surrounded by fruitful orchards. A swift-running stream brings abundance of pure mountain water close to the house, back of which lies the pasture lands, and the forest-clad mountains. <RH, May 30, 1893 par. 9>

We had planned to remain in Kaeo two weeks, but providential circumstances lengthened our stay to three full weeks. Wednesday was spent in writing our American letters, which were taken to the steamer early Thursday morning. Early on Thursday it began to rain, and in the afternoon the little creek had swollen to a roaring torrent, bringing down driftwood and logs. Later on, we learned that there was a serious flood in the lower part of the valley. The water rose higher than it had for twenty years. Many houses were flooded and deserted, fruit-trees and crops were destroyed, horses and sheep were drowned, and hundreds of huge logs which had for years been lying in the small creeks in the

mountains, waiting for a freshet to bring them down, were floated over fields and orchards, and left in all manner of curious places. After the flood was over, the weather was beautiful. <RH, May 30, 1893 par. 10>

Sabbath forenoon, I spoke to our people in the little meeting-house, and Sunday afternoon to a congregation of about two hundred in the Wesleyan church. Sunday evening Elder Starr spoke to a house full, in the same place. During the week, several evening meetings were held at the home of Father Hare. In these I would speak for half an hour, and then retire, and the meeting would go on for an hour or two. On the second Sabbath Elder Starr spoke in the forenoon to our people, and I spoke in the afternoon, in the Wesleyan church. <RH, May 30, 1893 par. 11>

While speaking, I felt constrained by the love of Christ to invite all who had not taken a decided stand for the Lord to come forward for prayers. At first it seemed hard for any one to move; but finally the grown-up children of our brethren and sisters began to come forward, and then as the invitation was extended to those who were members of the church, but who did not enjoy a living assurance of acceptance with God, many of the church-members came forward, and these were joined by some who had long hesitated about obeying the truth, and by others who were attending their first meeting among our people. Words of counsel were then spoken, and after the season of prayer, nearly all who were seeking the Lord for the first time, bore testimony. The Spirit and power of God was in our midst, and all went from the meeting rejoicing and praising God for what he had wrought. <RH, May 30, 1893 par. 12>

On Sunday we again had good audiences in the Wesleyan chapel. The people seemed anxious to hear the word of God, and Elder Starr had many invitations to visit and hold Bible readings. We are satisfied that there is a work to be done in Kaeo, both for our church and for the community in and near the Kaeo valley. There are souls inquiring, What is truth? And those who have light have a work to do for their fellow-men. How earnest we should be to impart light and truth to others!--how patient and persevering! We need to have tender hearts, softened and subdued by the love of God. We must not work in our own spirit, bringing in our natural, hereditary traits of character, for thereby we shall drive souls away from the truth. We must lay aside our likes and dislikes. We must overcome all harshness and sharpness. We must be as wise as serpents and as harmless as doves; yet always ready to put ourselves in the forefront of the battle if God calls us there. <RH, May 30, 1893 par. 13>

Because of a change in the time of sailing of the steamer from Auckland to Napier, we were prevented from going at the time appointed, and had another week to labor in Kaeo. The young people needed instruction, but it was difficult to get them together. There are some in Kaeo whom God has been calling to fit themselves for labor in his vineyard; and we rejoice that several are preparing to go to the Bible school. On Wednesday, April 15, we bid adieu to our friends in Kaeo, and were taken down to the harbor, where we held one meeting, and the next morning took the steamer for Auckland. <RH, May 30, 1893 par. 14>

June 6, 1893 The New Zealand Camp-Meeting.

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By Mrs. E. G. White.
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Thursday morning, March 16, we boarded the steamer "Clansman," at Whangaroa to return to Auckland, and from there to proceed to Napier, where the Conference and camp-meeting were to be held. As on our trip from Auckland, the weather was almost perfect, and the sea was not rough. The captain and stewardess told us of the fearful storm they had a week before, and expressed their pleasure that we were not with them then, according to our intention. We too were very thankful that our plans had been interfered with, and that providentially we had been kept from going at the time of the heavy storm. At first, when the news came to us that the change of sailing of the boat on which we had expected to go from Auckland to Napier, would delay us a week, we felt much disappointed; for we were anxious to be on the ground, and to do all we could to encourage and help our brethren to prepare for the first Seventh-day Adventist camp-meeting ever held in the southern hemisphere. But now we could see that the change was of double advantage to us, as it had given us another week to work in Kaeo, and had brought us to a time of beautiful weather for our trip. Again my bed was made on my own spring cot, on the steamer's deck, where the air was pure and plentiful, and I was saved from the torture of stifling rooms, and hard beds, which are the usual thing on the smaller ships along this coast. <RH, June 6, 1893 par. 1>

We reached Auckland Friday morning, and were soon transferred to the large steamer which was to take us to Napier. Here our party of eight, from Kaeo, was joined by ten from Auckland and vicinity, who were going to the Conference. The ship was well filled with passengers, and it was going to be difficult to secure for me a well ventilated room. There

were no deck cabins on this ship, and I dreaded the night; but by the kindness of the chief steward, we were allowed, after 10 p.m., to make up my bed in the ladies' boudoir, a beautiful airy room on the upper deck. Thus I was again saved the suffering consequent on occupying a small, stifling room. <RH, June 6, 1893 par. 2>

Sabbath afternoon, our ship cast anchor near Gisborne, and waited for the small boat to come for the passengers and freight. Here thousands of pounds have been spent in vain, to build piers out into the deep water, so that large ships can come to the docks; but as fast as the pier is built, the sea washes in the sand, so that nothing has been gained. Soon the little steamer came out, rolling and tossing by the heavy waves, and brethren Starr, Edward, Wesley, Samuel Hare, and W. C. White, went ashore to visit the little church assembled for meeting. As a result of the labors of Elders Robert Hare, A. G. Daniells, and others, a small church has been raised up here, and a commodious meeting-house purchased. This church, like others in this Conference, is pleading for ministerial help. O, that we had a hundred laborers where there is one. Everywhere there are fields suffering for help. When our brethren found the church, the Sabbath-school was in session, and they had opportunity briefly to present some of the many evidences that we are in a time when we should look up, and rejoice, because the coming of the Lord draweth near. They also labored to encourage all who could, to come to the camp-meeting. <RH, June 6, 1893 par. 3>

About eight o'clock, the little steamer came back. She was tossed about by the waves, and it often looked as if the water would go over the deck where most of the passengers were seated; but she came safely alongside, and the passengers were brought on board without using the huge basket which was on the deck, ready for use when it is too rough to use the plank. When the sea is so rough that the plank cannot be used, the passengers are placed, two at a time, in this large basket, and hoisted up by the machinery that is used to load and unload the freight of the ship. <RH, June 6, 1893 par. 4>

From Gisborne it is a short run to Napier. The sea was not rough, and we woke Sunday morning, anchored close to Napier. Here, also, an extensive breakwater is being constructed; but for some time yet, large ships must anchor in the bay, and all passengers and freight must be transferred to a smaller steamer, which carries us safely over the shallow waters to the pier. At the landing we were met by Elders Israel, McCullagh, and Wilson, and Mrs. Dr. Caro, who took us at once to her hospitable home, where we met Dr. Caro. He gave us a hearty welcome, and at their earnest invitation, we shared their kind hospitality all through our stay in Napier. Here I had a large airy room, with a fireplace, and every sunny day was encouraged to ride out with a horse and buggy, lent to us by thoughtful friends. We found Napier to be a beautiful place, the resident portion of the town being built on a series of high hills, overlooking the sea. <RH, June 6, 1893 par. 5>

Sunday evening I spoke on my favorite theme, "The Love of God," to an attentive audience in the Theater Royal. Tuesday evening Elder McCullagh gave the first discourse in the large tent on the camp ground. Monday, Tuesday, and Wednesday, our brethren were very busy fitting up the camp. Weeks before, letters had been sent to the churches, asking all who would come to the meeting, to report, and the responses were so few, that it did not seem necessary to get many tents, or to lay out a large camp. The necessity of having a dining tent had been discussed, and it was so doubtful about its patronage, and so certain that it could only be conducted at a loss, that it was decided to have those who could not cook for themselves, patronize a restaurant in the town near by. <RH, June 6, 1893 par. 6>

As the boats and trains brought in the delegations from the different churches, there were about twice as many as had been expected, and it was plain that the plans must be enlarged. A reception tent was proposed, and a dining tent was much needed. To have a large number of our people obliged to go up town for their meals, would break into our program, waste precious time, and bring in a hap-hazard state of things that should be avoided. It was presented to the committee, that although a restaurant in the camp would not pay expenses, it ought to be established, for its educating influence. We felt that there were lessons of the highest value as to unity of action, regularity, and the best methods of conducting camp-meetings, that would be lost if our people were not supplied upon the camp-ground, with wholesome food, prepared upon hygienic principles. <RH, June 6, 1893 par. 7>

We felt that this first camp-meeting must be as far as possible, a sample of what every other camp-meeting held in the future ought to be. Over and over again I said to the people, "See, saith he, that thou make all things according to the pattern showed to thee in the mount." As a people, we have lost much by neglecting order and method. Although it takes time and careful thought and labor, and often seems to make our work cost more, in the end we can see that it was a paying business to do everything in the most perfect manner. Jesus said to his disciples, "Be ye therefore perfect, even as your Father which is in heaven is perfect." The principles found in the instruction given to the children of Israel are to be given to all who are connected with religious services in these last days. All the specifications and arrangements of detail we cannot copy; but we can understand that the order, the perfection of arrangement, particularly specified by Christ, who was enshrouded in the cloudy pillar, are patterns of the perfection and order that are to be carried into all our plans and arrangements for religious service. In these last days we are to give no lessons in connection with our worship, that will lead minds to think that the God of heaven is pleased with disorderly arrangements, careless work,

and untidy surroundings. God is as well pleased with cleanliness, order, and energy now, as when he gave direction to nearly a million of people, encamped in the wilderness. Those who follow Jesus will give a right example in all things.

<RH, June 6, 1893 par. 8>

Well, the camp was enlarged, more tents were procured, a reception tent was fitted up, not extravagantly, but plainly and tastefully, and was presided over by sister Starr. The most serious difficulty about having a dining tent, was the matter of getting some one to manage it, and persons to do the work. But we learned that sister Wilson had superintended the dining tent in two camp-meetings in America, and she readily consented to take the oversight of this one. Three or four other sisters were engaged to assist in the work, and soon furniture and supplies were procured, and the dining tent ready for service. About a dozen were expected to patronize it, but soon there were about thirty boarders. The food provided was plain, substantial, and plentiful. It was prepared on hygienic principles. Meat was scarcely seen on the tables, and was only asked for by a few, although we doubt not that more than half of those present had not for years been for half so long a time without eating of flesh.

<RH, June 6, 1893 par. 9>

The weather was beautiful while the camp was in preparation, and during the first days of the meeting. On the first Sabbath it began to rain, and continued for a week. It did not rain all the time, but was showery, with occasionally a heavy downpour. Notwithstanding, the people of the Napier church came out well to the meetings, and those on the ground kept up good heart and courage, and made but little complaint about their damp surroundings. Many members of the Napier church had employment which deprived them of the day meetings, but they were very regular in attending the evening and morning meetings. Most of the time I was able to attend the early morning meetings, and felt that I was deprived of a privilege, when unable to be present. All seemed to enjoy these early social meetings. One family, who were always present, came a mile and a half from their mountain residence, the mother and daughters sometimes running part of the way, rather than be late to the meeting. Many testified that this was the best meeting they had ever attended. Every day we were encouraged to see hope, courage, and faith growing in the hearts of the people, as they received light from the Scriptures.

<RH, June 6, 1893 par. 10>

After the meeting had been two or three days in progress, one who had been a member of the church, but who left it about two years ago, because of his opposition to the Testimonies, arose and said that he desired to take his stand again with the church. It was the written testimonies of sister White which had led him to leave the church, and now it was her testimony, her preaching at this meeting, that brought him back to the church. He wished to be baptized again, and to be received as a brother by his former brethren and sisters. Many hearts rejoiced greatly that this brother was restored to the church. Some said that this alone was worth all that the meeting had cost.

<RH, June 6, 1893 par. 11>

On the first Sabbath afternoon, I spoke about thirty minutes, and then invited those to come forward for prayers, who had never given their hearts to Christ. The invitation was also extended to those who professed to be the followers of Christ, who had not the evidence of his acceptance, and those who professed to believe the truth, but had not carried out its holy principles in their lives. These were the very ones who most needed to seek the Lord, that they might find Jesus a present help, ever ready to supply his grace, that they may overcome every defect in character.

<RH, June 6, 1893 par. 12>

We rejoiced to see the response that was made to this call. Many seats had to be cleared, and were quickly refilled by those coming forward. The tent was not a perfect place for such a meeting. The rain was falling heavily, and the tent leaked in many places. But this seemed of little consequence. The interest in eternal matters was too deep to be affected by the surroundings. A sense of fearful consequences actuated the congregation. The Spirit of God was moving the hearts of the congregation to a consciousness that the time had come, spoken of in the first chapter of Isaiah: "Wash ye, make you clean; put away the evil of your doings from before mine eyes; cease to do evil; learn to do well." Many hearts were impressed that we are hastening to the judgment, when every case will be decided for eternity.

<RH, June 6, 1893 par. 13>

Elder Starr gave precious instruction and exhortation, urging that each one should bring heart and mind to Jesus. Then we had a season of prayer, and the blessing of God rested in rich measure upon the congregation. After the prayers, it was proposed that those who had come forward should go to another tent, where time would be given for them to speak, and to seek such help and instruction as each should need; but again the rain came down so heavily that no one wished to leave the tent, and the meeting was continued till sundown. Many confessions were made of neglected duties, of impatience, and neglect of parental government. Many confessed their worldliness and love of dress; and some bore testimony who were giving their hearts to Christ for the first time.

<RH, June 6, 1893 par. 14>

Sunday was a busy and joyful day at the camp. In the morning Elder Starr continued the Bible studies, and in the afternoon I spoke to a tent full of attentive listeners. In the evening six were baptized. On Monday the business meetings occupied most of the time. Elder McCullagh preached in the evening, and in the course of his sermon, spoke of the evil effects of the study of, and placing dependence in, the science of phrenology. He showed that its tendency was to lead men to undervalue the power of the grace of God, and to place too high an estimate on their own judgment. Some who had devoted much time to the study of phrenology, and placed much dependence upon it, were offended,

and spoke freely against what had been said. <RH, June 6, 1893 par. 15>

In the early meeting on Tuesday, this matter was referred to, and some who had been rescued from the snares of Spiritualism, related their experiences. We were surprised that so many had barely escaped the subtle delusions of Spiritualism. Quite a number spoke of their interest in phrenology, and their desire to know wherein its study was injurious. After breakfast, the regular program for the forenoon was suspended, and I presented to the people some of their dangers, as they had been shown to me before coming to this country. I pointed out some of the evil results from the study of "science, falsely so-called," and related the sad experience of some American ministers who had followed it, for influence or for gain. Before the meeting closed, some who had been most ardent students of phrenology, arose and said they would accept what had been presented regarding it, as the truth, and that they should act accordingly.

<RH, June 6, 1893 par. 16>

A day or two later one of the canvassers brought to Elder Starr a pamphlet containing the sermon of an influential Wesleyan minister, delivered at a recent Conference held in Dunedin, in which he defended the "higher criticism" of the Bible, and made light of the opinion that it was a divine book, and that all portions of it were inspired. This led to more lessons on this subject, and a sermon on the "Higher Criticism" that was well attended by the people of Napier. We were surprised to see the extent to which our own brethren had been affected by this infidelity, and were satisfied that in this alone there was abundant explanation for the lack of success that has of late attended the canvassing work. We see more and more clearly, that in all our labors the Bible must be exalted, and that our people must come to know the wisdom and the power that are in the word of God. To the close of the meeting, and in all our labors since, this subject has been made prominent. <RH, June 6, 1893 par. 17>

The camp-meeting was to close Wednesday, April 5, two weeks from the beginning of the workers' meeting; but the steamers on which the delegates were to return home, were both late, so the meeting continued till Thursday, April 6. The interest was good till the close of the meeting, and the people of Napier were disappointed that it did not continue longer. They could not understand how we could afford to fix the camp so nicely for so short a time. <RH, June 6, 1893 par. 18>

On the last Sunday of the meeting, it was arranged that I should speak in the afternoon, and Elder Starr in the evening, at Hastings, a prosperous town about twelve miles west of Napier. A tent meeting had been recently held in this place, and there are a few who obey the message, and others who are on the point of decision. Our meeting was in a large hall, and although the audience was not large, those present seemed much interested. We had a most comfortable conveyance, and the ride was enjoyable. Near Hastings, we passed a Maori village, where preparations were being made for a national council. In one inclosure there was a church, and several wharveys,--large houses in which they entertain a great number of guests,--also long tents in which hundreds were to be served with food; in other fields near by were long rows of little tents, for the occupancy of those coming from abroad. The Maoris seem to be an intelligent people, and it seems that true missionary work is much needed among some of their tribes. Where are the young men who will devote their lives to work among this people? <RH, June 6, 1893 par. 19>

June 13, 1893 Palmerston, New Zealand.

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By Mrs. E. G. White.
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Since coming to New Zealand, the Lord has strengthened me to engage in labor for the churches. Although infirmities are still my companions by night and day, the Lord has given me his grace to bear them. Sometimes when I feel unable to fill my appointments, I say, In faith I will place myself in position. I will go to the meeting, and stand upon my feet, although feeling unable to say a word; and whenever I have done this, I have had strength given me to rise above all infirmities, and to bear the message the Lord has given me for the people. <RH, June 13, 1893 par. 1>

It is now three months since we left Melbourne. We have traveled about twenty-five hundred miles by sea and by land, and I have written over three hundred pages of letter paper. I have spoken to the people forty-one times, and am gaining in health and strength, for which I render thanksgiving and praise to God every day, and in the night season. "Blessed be the Lord, because he hath heard the voice of my supplications. The Lord is my strength and my shield; my heart trusted in him, and I am helped: therefore my heart greatly rejoiceth; and with my song will I praise him. The Lord is their strength, and he is the saving strength of his anointed." "I will bless the Lord at all times: his praise shall continually be in my mouth. My soul shall make her boast in the Lord: the humble shall hear thereof, and be glad. O magnify the Lord with me, and let us exalt his name together. I sought the Lord, and he heard me, and delivered me

from all my fears." I know not how to be thankful enough for the goodness and mercy of God to me. I desire to devote myself, soul, body, and spirit, to his service. <RH, June 13, 1893 par. 2>

After the close of the camp-meeting in Napier, we decided to visit Wellington, and to spend a few days at this place to labor with the little company of Sabbath-keepers here, who are pleading for help. Palmerston is about five hours' ride from Napier, and it is nearly as far on to Wellington. For two or three hours after leaving Napier, we passed over a rich farming country, dotted with small towns. In a few of these some labor has been bestowed, and there are a few families of Sabbath-keepers. Farther on, the country is newer. It is quite level, and heavily timbered, and the large fertile pastures, full of stumps and half-burned logs, remind us of the newer portions of Michigan, Canada, and York State.

<RH, June 13, 1893 par. 3>

Palmerston is a prosperous town of 6,000 inhabitants. It is a railroad center, and the principal town in a large and fertile district. <RH, June 13, 1893 par. 4>

Four years ago a series of meetings were held here by Elder Robert Hare; but the population of the place has doubled since that time, and another continuous and persevering effort will be required here. During our short visit very little can be done but to encourage and counsel the small company of believers. <RH, June 13, 1893 par. 5>

At the foot of the cross our laborers must learn the lessons to be communicated to the people. Thus will they bring sheaves to Jesus Christ. In the first chapter of 1 Corinthians Paul has given us instruction which every true laborer needs to study, especially the following verses: "But we preach Christ crucified, unto the Jews a stumbling-block, and unto the Greeks foolishness; but unto them which are called, both Jews and Greeks, Christ the power of God, and the wisdom of God. Because the foolishness of God is wiser than men, and the weakness of God is stronger than men." Here is a lesson of special consequence to every worker in the vineyard of the Lord. It will not result in solid work for men to preach to please the ears of the people, while the truth is not held forth in a manner to bring them to the cross of Jesus Christ. The messenger of God must present eternal truths plainly, and keep in distinct view before the people their peril in neglecting eternal interests. While self is kept out of sight, Jesus Christ must be ever lifted up and exalted.

<RH, June 13, 1893 par. 6>

"For ye see your calling, brethren, how that not many wise men after the flesh, not many mighty, not many noble, are called: but God hath chosen the foolish things of the world to confound the wise; and God hath chosen the weak things of the world to confound the things which are mighty; and base things of the world, and things which are despised, hath God chosen, yea, and things which are not, to bring to naught things that are: that no flesh should glory in his presence. But of him are ye in Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification, and redemption: that, according as it is written, He that glorieth, let him glory in the Lord." 1 Cor. 1:26-31. <RH, June 13, 1893 par. 7>

"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 fear, and much trembling." The apostle feared lest his work should stand in the wisdom of men, and not in the power of God, and thus his labor prove to be a work which would not produce a harvest. <RH, June 13, 1893 par. 8>

"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. Howbeit we speak wisdom among them that are perfect: yet not the wisdom of this world, nor of the princes of this world, that come to naught; but we speak the wisdom of God in a mystery, even the hidden wisdom, which God ordained before the world unto our glory: which none of the princes of this world knew: for had they known it, they would not have crucified the Lord of glory. But as 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, June 13, 1893 par. 9>

Now for the explanation of this wisdom that the world hath not seen, nor heard, nor known. "But God hath revealed them unto us by his Spirit: for the Spirit searcheth all things, yea, the deep things of God. For what man knoweth the things of a man, save the spirit of man which is in him? Even so the things of God knoweth no man, but the Spirit of God. Now we have received, not the spirit of the world, but the Spirit which is of God; that we might know the things that are freely given to us of God. Which things also we speak, not in the words which man's wisdom teacheth, but which the Holy Ghost teacheth: comparing spiritual things with spiritual. But the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned. But he that is spiritual judgeth all things, yet he himself is judged of no man. For who hath known the mind of the Lord, that he may instruct him? But we have the mind of Christ." The words contained in this chapter should be imprinted on every soul of those who are laborers in the vineyard of the Lord. <RH, June 13, 1893 par. 10>

Every one engaging in the work needs these words framed and hung in memory's hall, "We are laborers together with God." Then there will not be so many decided failures in the efforts made to win souls to Jesus Christ. There is need of bringing them to the foundation, and building them into a firm structure, that will abide the fires of the last great day.

The people cannot be reached, and their hearts broken, except by God's divine power. 1 Cor. 3:9-15. <RH, June 13, 1893 par. 11>

Those who seek wisdom in the study of the world's authors, are not drinking from the pure fountain flowing from the throne of God. "Will a man leave the snow of Lebanon which cometh from the rock of the field? or shall the cold flowing waters that come from another place be forsaken? Because my people hath forgotten me, they have burned incense to vanity, and they have caused them to stumble in their ways from the ancient paths, to walk in paths, in a way not cast up." Jer. 18:14, 15. Let the men who are engaged in the solemn work of bearing the last message to the world, heed the exhortation of Paul, "Preach the word,"--not the science of phrenology, or the productions from human speculations; but listen to the words of inspiration addressed to Timothy: "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, [the people] having itching ears; and they shall turn away their ears from the truth, and shall be turned unto fables." <RH, June 13, 1893 par. 12>

Now hear the words addressed to the messengers who bear the God-given message to the people in these last days: "But watch thou in all things, endure afflictions, do the work of an evangelist, make full proof of thy ministry." 2 Tim. 4:5. <RH, June 13, 1893 par. 13>

"Thou therefore, my son, be strong in the grace that is in Christ Jesus. And the things that thou hast heard of me among many witnesses, the same commit thou to faithful men, who shall be able to teach others also. Thou therefore endure hardness, as a good soldier of Jesus Christ." <RH, June 13, 1893 par. 14>

Especial heed should be given to the words of the apostle: "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 minister of the gospel is never exhorted to strive to be a smart preacher, a popular speaker; but is commanded to "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." 2 Tim. 2:15, 16. Will every messenger of God give heed to these words? We are laborers together with God, and if those who accept the responsibility of holding forth the word of life to others, do not daily yoke up with Christ, and lift his burdens, and learn of Jesus day by day, it were better for them to seek for some other employment. <RH, June 13, 1893 par. 15>

We can reach the people only through God. If the human agent is co-operating with the divine intelligences, an efficiency and a power will attend his labors which will bring souls to the knowledge of the truth. Our appointed task is to sow beside all waters, to seize every opportunity which presents itself, to cast in the seeds of truth. Let every youthful laborer engaged in any branch of the work consider that he is wearing the armor of Jesus Christ, marshaled under his banner wisely to meet the enemy. Jesus Christ is our Captain and Leader. We are to obey his orders in doing the work appointed us, which is to sow, and reap, and garner up his harvest. Let all consider that we are stewards of the manifold grace of God, and realize that of these stewards faithfulness is expected,--faithfulness and care in the use of means committed to your trust,--faithfulness in setting an example of simplicity in dress. Let strict economy mark your course of action, and by diligent use increase the talents with which you have been intrusted. <RH, June 13, 1893 par. 16>

June 20, 1893 Our Duty in Ministering to the Poor

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By Mrs. E. G. White.
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"God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." The price which heaven has paid for man reveals the value of every soul. There is not one passed by in the provision of God's love. "Whosoever believeth in him" shall not perish, but have everlasting life. <RH, June 20, 1893 par. 1>

And to all who have received Christ, the Holy Spirit says, "Ye are God's husbandry, ye are God's building." Every provision has been made that his possession, purchased at such infinite cost to heaven, should grow into a holy temple unto the Lord, complete in him. "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." Every facility has been provided that man may have a perfect character, that he should come off more than conqueror through the merits of Christ. <RH, June 20, 1893 par. 2>

Satan, the rebel and apostate, works by every possible device to defeat the purpose of God. Because men have sinned,

he claims that they have come under his dominion, and that the heavenly agencies, angels that excel in strength, should not take his subjects from under his control. Should men receive divine power, he knows that he cannot prevail against them, and work his will in cruelty upon body and mind; therefore he accuses them before God, and claims that the power of God shall not be imparted to them. <RH, June 20, 1893 par. 3>

Zechariah the prophet beholds "Joshua the high priest standing before the angel of the Lord, and Satan standing at his right hand to resist him." Joshua represents the people of God standing in the presence of their Redeemer. Satan, with his masterly accusing power, is resisting the plan of Christ for the redemption of his people. The Majesty of heaven, the only begotten of the Father, responds to Satan's claims. "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." Satan was charging God's people with impurity. He was presenting every defect in their character. Through his deceiving power he had tempted them to sin, and now he represents them as full of transgression and defilement. He declares that they have come under his control, that they are the subjects of his pleasure, and he claims the right to work his will upon them without interference from God in their behalf. <RH, June 20, 1893 par. 4>

"And he [the Lord Jesus Christ] answered and spake unto those that stood before him [his holy attending angels], saying, Take away the filthy garments from him." And to Joshua he said, "Behold, I have caused thine iniquity to pass from thee, and I will clothe thee with change of raiment." Jesus has borne the sins of the whole world, he suffered as man's substitute and surety. He has himself bridged the gulf that sin has made, that separated man from God, and earth from heaven. With his own divine hand he plucked the brand from the burning, that man might not die the second death. <RH, June 20, 1893 par. 5>

"And I [the Lord] said, Let them set a fair miter upon his head. So they set a fair miter upon his head, and clothed him with garments,"--the pure garments woven in the loom of heaven, the righteousness of Christ. "And the angel of the Lord stood by," to behold the perfect justification of his saints, the victory over Satan and sin. "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 [as kings and priests unto God], and shalt also keep my courts, and I will give thee places to walk among these that stand by,"--the loyal angels of heaven. <RH, June 20, 1893 par. 6>

Here the curtain that separates us from the unseen world is lifted, and we behold the conflict that is waged over every soul who believes in Christ. All heaven is interested in the people who are walking in the ways of the Lord, and keeping his charge. Shall not the great love and care manifested by the world's Redeemer and all the heavenly host in our behalf arouse us to love and good works in behalf of our fellow-men? For the redemption of the human soul the Majesty of heaven yielded up his life, and all the agencies of heaven are engaged in tireless ministry. In view of what heaven is doing to save the lost, how can those who are partakers of the riches of the grace of Christ withdraw their interest and their sympathies from their fellow-men? How can they indulge in pride of rank or caste, and despise the unfortunate and the poor? <RH, June 20, 1893 par. 7>

Yet it is too true that the pride of rank, and the oppression of the poor which prevail in the world, exist also among the professed followers of Christ. With many, the sympathies that ought to be exercised in full measure toward humanity, seem frozen up. Men appropriate to themselves the gifts intrusted to them wherewith to bless others. The rich grind the face of the poor, and use the means thus gained to indulge their pride and love of display even in the house of God. The poor are made to feel that it is too costly a thing for them to attend the service of God. The feeling exists with many that only the rich can engage in the public worship of God so as to make a good impression on the world. Were it not that the Lord has revealed his love to the poor and lowly who are contrite in heart, this world would be a sad place for the poor man. <RH, June 20, 1893 par. 8>

The word of God rebukes the narrow exclusiveness that is often manifested by the rich toward his fellow-man who for some reason has not acquired wealth. There is no respect of persons with God. The wealthy man has larger responsibilities than the poor man, but there is no caste with God. Those who have been unfortunate in temporal things, but who love and fear God, are registered in heaven as rich in faith and good works. <RH, June 20, 1893 par. 9>

The world's Redeemer was the son of poor parents, and when in his infancy he was presented in the temple, his mother could bring only the offering appointed for the poor,--a pair of turtle doves or two young pigeons. He was the most precious gift of heaven to our world, a gift above all computation, yet it could be acknowledged only by the smallest offering. Our Saviour, during all his sojourn on earth, shared the lot of the poor and lowly. Self-denial and sacrifice characterized his life. All the favors and blessings we enjoy are alone from him; we are stewards of his grace and of his temporal gifts; the smallest talent and the humblest service may be offered to Jesus as a consecrated gift, and with the fragrance of his own merits he will present it to the Father. If the best we have is presented with a sincere heart, in love to God, from a longing desire to do service to Jesus, the gift is wholly acceptable. Every one can lay up a

treasure in the heavens. All can 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, June 20, 1893 par. 10>

It is God's purpose that the rich and the poor shall be closely bound together by the ties of sympathy and helpfulness. He has a plan for us individually. To all who shall serve him he has appointed a work. He bids us to interest ourselves in every case of suffering or need that shall come to our knowledge. <RH, June 20, 1893 par. 11>

Our Lord Jesus Christ was rich, yet for our sake he became poor, that we through his poverty might be rich. He bids all whom he has intrusted with temporal blessings to follow his example. Jesus says, "Ye have the poor with you always, and whensoever ye will ye may do them good." The want and wretchedness in the world are constantly appealing to our compassion and sympathy, and the Saviour declares that ministry to the afflicted and suffering is the service most pleasing to him. "Is it not," he says, "to deal thy bread to the hungry, and that thou bring the poor that are cast out, to thy house? when thou seest the naked, that thou cover him; and that thou hide not thyself from thine own flesh?" We are to minister to the sick, to feed the hungry, to clothe the naked, and to instruct the ignorant. <RH, June 20, 1893 par. 12>

There are many who complain of God because the world is so full of want and suffering. But the Lord is a God of benevolence, and through his representatives, to whom he has intrusted his goods, he would have all the needs of his creatures supplied. He has made abundant provision for the wants of all, and if men did not abuse his gifts, and selfishly withhold them from their fellow-men, none need suffer from want.

(Concluded next week.) <RH, June 20, 1893 par. 13>

June 27, 1893 Our Duty in Ministering to the Poor.

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By Mrs. E. G. White.

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(Concluded.)
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It is not wise to give indiscriminately to every one who may solicit our aid; for we may thus encourage idleness, intemperance, and extravagance. But if one comes to your door and says he is hungry, do not turn him away empty. Give him something to eat, of such things as you have. You know not his circumstances, and it may be that his poverty is the result of misfortune. <RH, June 27, 1893 par. 1>

But among all whose needs demand our interest, the widow and the fatherless have the strongest claims upon our tender sympathy and care. "Pure religion and undefiled before God and the Father is this, To visit the fatherless and widows in their affliction, and to keep himself unspotted from the world." <RH, June 27, 1893 par. 2>

The father who has died in the faith, resting upon the eternal promise of God, left his loved ones in full trust that the Lord would care for them. And how does the Lord provide for these bereaved ones? He does not work a miracle in sending manna from heaven, he does not send ravens to bring them food; but he works a miracle upon human hearts, he expels selfishness from the soul, he unseals the fountain of benevolence. He tests the love of his professed followers by committing to their tender mercies the afflicted and bereaved ones, the poor and the orphan. These are in a special sense the little ones whom Christ looks upon, whom it is an offense to him to neglect. Those who do neglect them are neglecting Christ in the person of his afflicted ones. Every kind act done to them in the name of Jesus, is accepted by him as if done to himself, for he identifies his interest with that of suffering humanity, and he has intrusted to his church the grand work of ministering to Jesus by helping and blessing the needy and suffering. On all who shall minister to them with willing hearts, the blessing of the Lord will rest. <RH, June 27, 1893 par. 3>

Until death shall be swallowed up in victory, there will be orphans to be cared for, who will suffer in more ways than one if the tender compassion and loving-kindness of our church-members are not exercised in their behalf. The Lord bids us, "Bring the poor that are cast out to thy house." Christianity must supply fathers and mothers for these homeless ones. The compassion for the widow and the orphan manifested in prayers and deeds, will come up in remembrance before God, to be rewarded by and by. <RH, June 27, 1893 par. 4>

There is a wide field before all who will work for the Master in caring for these friendless children and youth, placing them in a position favorable for the formation of a right character, that they may become children of God. There are unpromising children that need to be tenderly sought for; many that would otherwise grow up in ignorance, and drift into associations that lead to vice and crime, may be brought into favorable surroundings, and under Christ-like, tender watchcare may be saved to Christ. <RH, June 27, 1893 par. 5>

The children and youth are God's property; the Lord formed their bodies and gave them the breath of life, and Jesus

died for them, that whosoever believeth in him, should not perish, but have everlasting life. Are you who profess to be children of God acting your part to teach these, who so much need to be patiently instructed, how to come to the Saviour? Are you overcoming your indolence and slothfulness, and acting your part as laborers together with God, faithful servants of Christ? Are these unformed, perhaps ill-balanced minds cared for with that love which Christ has manifested for us? The souls of children and youth are in deadly peril if left to themselves. They need patience, love, tender, Christ-like care. This will break every barrier down. <RH, June 27, 1893 par. 6>

Were there no revelation to point out our duty, the very sight of our eyes, and what we know of the inevitable working of cause and effect, should rouse us to rescue these unfortunate ones. If men would bring into this work the same energy and tact and skill that they employ in the common business relations of life, and while seeking wisdom from God would earnestly study how to mold these undisciplined minds, many souls might be rescued from the multitudes that are ready to perish. <RH, June 27, 1893 par. 7>

If parents would feel the solicitude for the salvation of their own children that they should have, if they would bear them in their prayers to the throne of grace, and then live out their prayers, knowing that God is co-operating with them, they might become successful workers for children outside of their own family, and especially for those who have not parental counsel and guidance. The Lord calls on every member of the church to do your duty to these orphans. Do not, however, work for them merely from the standpoint of duty, but because you love them, and Christ died to save them. Christ has purchased these souls that need your care, and he expects you to love them as he has loved you in your sins and waywardness. <RH, June 27, 1893 par. 8>

Love is the agency through which God works to draw the heart to him. It is the power by which he expels sin from the soul. In every department of life this principle must be the controlling power. In every enterprise of mercy this alone can give efficiency; the finite must unite with the infinite; and "God is love." <RH, June 27, 1893 par. 9>

This work for others will require effort and self-denial and sacrifice; but what is the little sacrifice that we can make, in comparison with God's great gift of his only begotten Son? God has granted us the privilege of becoming laborers together with him. In his plan there is a positive necessity for good works, for his plan made for the uplifting of man is dependent upon the co-operation of his human agents. <RH, June 27, 1893 par. 10>

God imparts his blessing to us, that we may give to others. And as long as we yield ourselves as the channels through which his love can flow, he will keep the channels supplied. When you ask God for your daily bread, he looks right into your heart to see if you will impart the same to others, more needy than yourself. When you pray, "God be merciful to me a sinner," he watches to see if you will manifest compassion to those with whom you associate. This is the evidence of our connection with God,--that we are merciful even as our Father who is in heaven is merciful. If we are his, we shall do with a cheerful heart just what he tells us to do, however inconvenient, however contrary it may be to our own feelings. <RH, June 27, 1893 par. 11>

God is always giving; and upon whom are his gifts bestowed? Upon those who are faultless in character? He "maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust." Notwithstanding the sinfulness of humanity, notwithstanding we so often grieve the heart of Christ, when we ask his forgiveness, he does not turn us away, although we are most undeserving. It pleases and honors God when we expect great things at his hand. He has promised us great blessings through our Saviour, and we cannot dishonor his name more than to doubt his love and his willingness to bless us. <RH, June 27, 1893 par. 12>

How are the world to know God and Jesus Christ whom he hath sent?-- Through his word and through his human agents; we are to be his representatives. Through us the world will form their opinion of God and of the religion of Christ. Therefore Jesus said, "Herein is my Father glorified, that ye bear much fruit." "Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven." When men see, they glorify God. Great dishonor is brought upon the cause of God because those who profess Christ do not possess his Holy Spirit, but walk in their own ways. What a terrible misrepresentation of God, his ways, his character, are the selfishness of life and hardness of heart of his professed followers. A profession of piety is not enough; if religion is not brought into practical service, and does not produce good works, it is valueless. If we do not live to bless others, we are unfaithful stewards, and we shall never receive the heavenly benediction, "Well done." But God will have a peculiar people, of whom it is written, that Christ is not ashamed to call them brethren. They bear his likeness. They are a spectacle to the world, to angels, and to men. <RH, June 27, 1893 par. 13>

It is in doing the works of Christ, ministering as he did to the suffering and afflicted, that we are to develop Christian character. It is for our good that God has called us to practice self-denial for Christ's sake, to bear the cross, to labor and sacrifice in seeking to save that which is lost. This is the Lord's process of refining, purging away the baser material, that the precious traits of character which were in Christ Jesus, may appear in the believer. All dross must be cleansed from the soul, through the sanctification of the truth. If good works cost us no sacrifice, then they would not be

disciplinary. There are obligations which bring us into conflict with natural feelings and propensities, and in fulfilling these obligations, we gain victory over every objectionable feature of our character. The warfare goes on, and thus we grow in grace. Thus our character is developed in the likeness of Christ, and we are prepared for a place among the blessed in the kingdom of God. <RH, June 27, 1893 par. 14>

Through the grace of Christ our efforts to bless others are not only the means of our growth in grace, but they will enhance our future, eternal happiness. To those who have been co-workers with Christ it will be said, "Well done, 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." Although we have no merit in ourselves, in the great goodness and love of God we are rewarded as if the merit were our own. When we have done all the good we can possibly do, we are still unprofitable servants. We have done only what was our duty. What we have accomplished has been wrought solely through the grace of Christ, and no reward is due to us from God on the ground of our merit. But through the merit of our Saviour, every promise that God has made will be fulfilled, and every man will be rewarded according to his deeds. The precious rewards of the future will be proportioned to the work of faith and labor of love in the present life. "He which soweth sparingly shall reap also sparingly; and he which soweth bountifully shall reap also bountifully." We should be most grateful that now in probationary time through the infinite mercy of God, we are permitted to sow the seed for our future harvest. We should carefully consider what the harvest will be. Whether the crown of our eternal rejoicing shall be bright or dim depends upon our own course of action. We may make our calling and election sure, and may come into possession of the rich inheritance, or we may defraud ourselves of the far more exceeding and eternal weight of glory. <RH, June 27, 1893 par. 15>

"Many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt. And they that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness, as the stars forever and ever." <RH, June 27, 1893 par. 16>

July 4, 1893 The True Missionary's Dependence Is in God.

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By Mrs. E. G. White.
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There are times when prayer becomes unusually urgent. It is when we are to take a decided position that the church and the world are not to be united, when philosophy and science claim to be the gospel, when men by their own interpretation make the commandments of God and the traditions of men identical. Fervent prayer must go up to God when the church is to show forth in her pure and exalted character the religion of Christ, and by precept and example affirm the difference between the teachings of men, purporting to be for the uplifting of humanity, and the means by which God would purify society. The church is to shine in the world as a light; but she is to do so by depending upon a divine agency, by having a living connection with the living God. This dependence is indispensable to her success and victory. <RH, July 4, 1893 par. 1>

The true missionary's hope is in God alone, and he makes manifest this fact by importuning the throne of grace. Skeptical philosophy is easily distinguished from the gospel; for the gospel makes known the Christian's dependence upon God, and requires him to take counsel with God. In this way the Christian becomes a true sign-board, pointing heavenward. He says, "I can do nothing of myself," and makes manifest the fact that the rebuke of God is upon the pride of human inventions. He lays claim to a power that is all-sufficient to accomplish the work. <RH, July 4, 1893 par. 2>

There will come times when the church will be stirred by divine power, and earnest activity will be the result; for the life-giving power of the Holy Spirit will inspire its members to go forth and bring souls to Christ. But when this activity is manifested, the most earnest workers will be safe only as they depend upon God through constant, earnest prayer. They will need to make earnest supplication that through the grace of Christ they may be saved from taking pride in their work, or of making a saviour of their activity. They must constantly look to Jesus, that they may realize that it is his power which does the work, and thus be able to ascribe all the glory to God. We shall be called upon to make most decided efforts to extend the work of God, and prayer to our heavenly Father will be most essential. It will be necessary to engage in prayer in the closet, in the family, and in the church. Our households must be set in order, and earnest efforts must be made to interest every member of the family in missionary enterprises. We must seek to engage the sympathies of our children in earnest work for the unsaved, that they may do their best at all times and in all places to represent Christ. <RH, July 4, 1893 par. 3>

But let us not forget that as activity increases, and we become successful in doing the work that must be

accomplished, there is danger of our trusting in human plans and methods. There will be a tendency to pray less, and to have less faith. We shall be in danger of losing our sense of dependence upon God, who alone can make our work succeed; but although this is the tendency, let no one think that the human instrument is to do less. No, he is not to do less, but to do more by accepting the heavenly gift, the Holy Spirit. The world in its own wisdom knew not God, and every human power is naturally, to a greater or less degree, opposed to God. We are to look to Jesus, and co-operate with heavenly agencies, offering our petitions to the Father in Jesus' name. In this way we shall not turn aside with those who are content to follow the sparks of their own kindling; but by the precept and example we shall make it manifest to the world that we are Christ's witnesses. <RH, July 4, 1893 par. 4>

The Lord has said that his work is to be done, "not by might nor by power; but by my Spirit." The work of God is to be carried on to completion by the co-operation of divine and human agencies. Those who are self-sufficient may be apparently active in the work of God; but if they are prayerless, their activity is of no avail. Could they look into the censer of the angel that stands at the golden altar before the rainbow-circled throne, they would see that the merit of Jesus must be mingled with our prayers and efforts, or they are as worthless as was the offering of Cain. Could we see all the activity of human instrumentality, as it appears before God, we would see that only the work accomplished by much prayer, which is sanctified by the merit of Christ, will stand the test of the judgment. When the grand review shall take place, then shall ye return and discern between him that serveth God and him that serveth him not. <RH, July 4, 1893 par. 5>

To preach to the people will avail nothing unless the worker has a vital connection with God. The minister may attract attention by his eloquence; but if his spirit and action are not in harmony with his words, they will have little power to convert the soul. Christ sent forth his disciples to preach the gospel not singly, but by twos, that they might labor unitedly in spreading the truth. Jesus saw that this plan would result in much more good than if one was sent alone. There is need of two working together; for one can encourage the other, and they can counsel, pray, and search the Bible together. In this they may get a broader light upon the truth; for one will see one phase, and the other another phase of the truth. If they are erring, they can correct one another in speech and attitude, so that the truth may not be lightly esteemed because of the defects of its advocates. If the workers are sent out alone, there is no one to see or correct their errors; but when two go together, an educating work may be carried on, and each worker become what he should be,—a successful soul-winner. <RH, July 4, 1893 par. 6>

If frequently happens that one of the workers is self-conceited because of his power to interest his hearers, and yet he may not be one who may win souls to Christ. How important that a humble man be set aside, who is a laborer together with God, who watches and prays in simplicity, whom the heavenly Father that seeth in secret can reward openly. In the sight of men the self-sufficient worker may seem to be moving the world; but in the sight of God the humble wrestler moves heaven. The hosts of God are interested in the humble, praying man, who dares not make a move without first coming in prayer into the presence of God to counsel with the Omnipotent. True missionary work can be done only in the spirit of the first Missionary who visited our world. He was often in prayer to his Father, and at times presented his petitions with strong crying and tears, pleading that the power of God might save those who knew not that they needed salvation. We must have the spirit that actuated Christ, that led him to entreat and persuade the rebellious to come unto him. Even when men turn away from us in hardness of heart, refusing the gift of eternal life, we are to imitate the example of Christ. He did not look with indifference upon those who slighted and rejected him. It was a hard struggle for the Saviour to give up the child of his love, even Jerusalem. He had led his chosen people through the wilderness, enshrouded in the pillar of cloud by day and pillar of fire by night. He had directed their ways, guided them by his eye, and watched over them continually. Must he now give up his son whom he had delivered from slavery in Egypt? O, if the Jewish nation had known the Prince of Life who came to save them, they would not have hated him, refused to hear him, and at last crucified him. But knowing that they would work the will of Satan against him, he looked upon Jerusalem, saying, "O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathered her chickens under her wings, and ye would not." <RH, July 4, 1893 par. 7>

The church must pray in faith, else if the Lord grants success to our work, we shall be ensnared through spiritual pride. Sincere, earnest prayer will be answered. God has pledged his word that he will answer the cry of the honest heart. The order will be given in heaven, "Open the windows of heaven, and pour out a blessing upon the earnest suppliant." Let many missionaries enter the field, but let them count the cost before beginning the work. Let each ask himself, Am I prepared to surrender everything for the success of the work? Then as wise men lay your plans that you may devote yourself to the work, that in singleness of purpose you may endure hardness as good soldiers of Jesus Christ, giving yourselves wholly to his service, humbly trusting in God, who has said, "The effectual, fervent prayer of a righteous man availeth much." Go forth to labor in the interests of the truth, and become agents in the hands of God for the saving of perishing souls for whom Christ died. <RH, July 4, 1893 par. 8>

July 11, 1893 There Is No Excuse for Spiritual Weakness.

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By Mrs. E. G. White.
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The truth should be preached in simplicity, and the ministers of God should seek to imitate, as far as possible, the manner of Christ's teaching. If the truth is spoken in simplicity and received in simplicity, Christ will be presented as a perfect Saviour, and the Spirit will witness to the truth, and move upon hearts to accept of the free gift of the righteousness of Christ. The words spoken under the influence of the Spirit of God, if accepted, are a savor of life unto life; if rejected, are a savor of death unto death. <RH, July 11, 1893 par. 1>

We should present before the people the fact that God has provided that we shall not be tempted above what we are able to bear, but that with every temptation he will make a way of escape. If we live wholly for God, we shall not allow the mind to indulge in selfish imaginings. If there is any way by which Satan can gain access to the mind, he will sow his tares, and cause them to grow until they will yield an abundant harvest. In no case can Satan obtain dominion over the thoughts, words, and actions, unless we voluntarily open the door and invite him to enter. He will then come in, and by catching away the good seed sown in the heart, make of none effect the truth. <RH, July 11, 1893 par. 2>

We cannot plead that we have less light than had God's ancient people; for we have the truth, and the light that was given to them, and it has come down to us as an hereditary trust, to be given to all peoples and tongues. We cannot plead that we have less light than had the Jewish nation, who, because they were not doers of the word, became an astonishment and a reproach before the world, because they knew not the time of their visitation. Can we expect that the Lord will favor us, and establish us as a praise in the earth, if we are not doers of his word? Can we expect that the Lord will always heap privileges upon us, simply because in the past we have been exalted to heaven, as was Capernaum? When the judgment shall sit, and the books shall be opened, and every man shall receive according as his works have been, who will presume to plead that they have done many acceptable things that should balance their past in the golden scales of the sanctuary? "Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap. For he that soweth to the flesh, shall of the flesh reap corruption; but he that soweth to the Spirit, shall of the Spirit reap life everlasting." <RH, July 11, 1893 par. 3>

Though Chorazin, Bethsaida, and Capernaum felt that they were rich and increased with goods, and had need of nothing, Jesus sets before them their poverty-stricken condition. In this portrayal he has presented before all that claim to believe the law of God, that they have need to buy of him gold tried in the fire, and white raiment that they may be clothed, and that the shame of their nakedness may not appear. It will be according to the measure of light and favor bestowed, that retributive judgment will be estimated and dealt out to those who fail to appreciate the grace which has been freely offered. If those to whom light has come, had received, appreciated, and acted upon it, they would have been placed in connection with God, and would have been channels by which his blessing would flow to the world. Nations that sit in midnight darkness would have had light through God's appointed agents and instrumentalities,--the members of our church, the influence of our institutions. We should have seen these nations doing a greater work than those who have had clearer light and more numerous opportunities. The people who had failed to become agents for God, might have been far in advance of where they are in spiritual things, and much more might have been done than has been done. We know not how much more tolerable it will be in the day of judgment for those who have been prevented from hearing the truth of God, and from working for him, because of the unfaithfulness of those to whom God has given great light. They have failed to manifest the spirit of self-denial, and have not acted their part in their sphere as Christ acted his part in his sphere to save the perishing souls of men. <RH, July 11, 1893 par. 4>

"Let him that thinketh he standeth take heed lest he fall." There are many who believe that they are in favor with God, rich and increased in goods, and have need of nothing, and know not that they are spiritually wretched and miserable and poor and blind and naked. The true witness says to such, "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. 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." <RH, July 11, 1893 par. 5>

Let us heed the message of the true witness given in warning to us. Let us seek to realize that the heavenly assembly are looking upon us, are witnesses to all our words and works. Will it not be wise for us to contemplate heavenly realities? Will it not work us good to comprehend the fact that heaven exists as really as does the earth, that the angels of heaven are interested in all transactions of earth, and are commissioned to minister to all who shall be heirs of salvation, who are lawfully striving to win the crown of life? If we bear the test and proving of God, we shall be counted worthy to be members of the royal family, children of the heavenly King. Jesus, our substitute and surety, is pleading our cases as an able substitute in the courts of God. <RH, July 11, 1893 par. 6>

Why should not all have an intense interest in all that is transacted among the children of men, since Christ, our Intercessor, is continually engaged in presenting our cases before the mercy-seat? "We have an Advocate with the Father, Jesus Christ the Righteous." Why are the chosen of God, his elect people, so silent upon the wondrous theme? Why is man's gratitude so little toward Him who has given his life to save the lost race from eternal ruin? Heaven views the plan of salvation with amazement, and cherubim and seraphim continually do cry, "Holy, holy, holy, is the Lord of hosts: the whole earth is full of his glory." Why should not man arouse, and manifest enthusiasm concerning the wonderful condescension of God to a fallen race? O may our sluggish energies be quickened, that we may reveal the matchless depths of a Saviour's love to a perishing world. <RH, July 11, 1893 par. 7>

July 18, 1893 Character Estimated By Outward Manifestations

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By Mrs. E. G. White.
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In the family circle there are frequently those of widely different temperaments; and deficiencies of character will be made apparent in different members according to the traits of character that have been indulged and cultivated. Some of the members of the family will be sensitive, proud of spirit; some will be selfish and unreasonable. Words of reproof may be spoken that, if the heart is humble, will have a favorable influence upon those reproved, while those who are self-centered and self-righteous, and who feel that they have need of nothing, will misunderstand, misinterpret, and misapply the words that are spoken in faithfulness to them. Every little thing that does not meet their idea will be transferred to memory's hall, and by dwelling upon that which is disagreeable, by talking it over, they will become transformed in character. They will feel intensely over matters of little consequence, and will judge rashly, greatly to their own moral and spiritual detriment, and to the injury of those around them. Some in the family will manifest kindness as long as father, mother, brother, sister, or neighbor follows out their ideas; but if they fail to do this, the kindly attention and sympathy are withdrawn. They make themselves very miserable, and others feel the cold, unsympathetic atmosphere with which they surround their souls. They cherish an unforgiving, resentful, or worldly spirit, according to the circumstances that have influenced them; but where such a spirit is manifested, it is evident that Christ is not abiding in the soul. <RH, July 18, 1893 par. 1>

Where Christ is formed within, the hope of glory, the character is continually being molded after the model of the divine character. The grace of Christ is constantly exerting its influence upon the life and actions. The manner of the true Christian becomes like the manner of Christ, and his character represents the character of Christ. Christ can take the different members of the family, with all their varied characteristics, and by his rich grace, fashion them all in the image of the divine. He can bring them all into conformity to his will, and show forth through them the influence of the truth upon mind and character, to a crooked and perverse generation among whom they shine as lights in the world. <RH, July 18, 1893 par. 2>

Christians should educate and train their affections and manners according to the pattern of the life, the Spirit, the character of the divine Teacher. A solemn work has been left for us to do for ourselves as individuals, which no other can do for us. We must watch our words and our manner, prohibiting Satan from shaping them after his own Satanic order. We must watch well the indications that tell of the state of the heart, and as faithful sentinels, check the first tendency toward evil. The kind of fruit borne by the tree will tell the nature of the tree. Christ says, "By their fruits ye shall know them." The character of our actions will tell whether we are in spiritual health or spiritual decline. A man's soul is not in a good spiritual condition while he manifests irritability of temper, and an un-Christlike spirit or manner. While these deficiencies exist, it is evident that there is need of the divine Physician, who knows how to deal with these soul-maladies. But praise God, there is balm in Gilead, there is a spiritual Physician there, and to him we may go, and be healed of all our spiritual diseases. <RH, July 18, 1893 par. 3>

It is not our right to live to please ourselves in spirit, thought, word, or action. As Christians we have duties to do for

the benefit of others. We owe to all our contribution to increase the sum of human happiness. In order to do this we must draw from the source of infinite grace through our Lord Jesus Christ. We must let the bright beams of the Sun of Righteousness shine into our hearts, that we may reflect light to others. We may daily be blessed, and be a blessing to others, promoting love, joy, and peace wherever we go. With Job we may say, "When the ear heard me, then it blessed me; and when the eye saw me, it gave witness to me." A large share of life's happiness depends upon giving and receiving Christ-like courtesy. The sharp, rude angles and rough points in our character, the manifestation of selfishness in unkind words and actions, tear away the delicate fabric of human love and happiness. <RH, July 18, 1893 par. 4>

As Christ's representatives, we are to bear to the world a far higher representation of what the beauty of holiness is. What is holiness?--It is wholeness to God. Our words, our actions, the manner of spirit manifested, is the outward and visible manifestation of what is within, and testifies as to whether we have on the robe of Christ's righteousness, woven in the loom of heaven, or are clothed with our own natural citizen's dress. We are to give evidence to the world in our outward acts as to what is the influence of the truth upon our hearts. The world observes our lives, hears our words, watches and measures our characters by these outward signs, and estimates the truth we profess to believe, according to that which we reveal as having been accomplished by it for us. <RH, July 18, 1893 par. 5>

For years the Spirit of God has reproved and exhorted the professed followers of Christ, and has left us without excuse in pursuing evil ways, in criticising and finding fault with the message and the messenger whom God has sent. Shall we who cannot read the secrets of the heart reject the message of reproof, and presume to say that we are without fault? It is perilous to permit prejudice to arise in your hearts and speak against those upon whom sacred responsibility is laid, permitting yourselves to be influenced by a report that has come to your ears of which you have never sought for an explanation from the one accused. You may see the peril of such a course by reading concerning the course of Aaron and Miriam, when they spoke against Moses because of his marriage with one who did not meet their mind. And they said, "Hath the Lord indeed spoken only by Moses? hath he not spoken also by us? And the Lord heard it. (Now the man Moses was very meek, above all the men which were upon the face of the earth.)" God could see the meekness of Moses; but his own brother and sister failed to see it, and though they had been his daily companions, they really thought that Moses was exalting himself above them, when he was doing with meekness and fidelity what the Lord had directed him to do. <RH, July 18, 1893 par. 6>

"And the Lord spake suddenly unto Moses, and unto Aaron, and unto Miriam, Come out ye three unto the tabernacle of the congregation. And they three came out. And the Lord came down in the pillar of the cloud, and stood in the door of the tabernacle, and called Aaron and Miriam: and they both came forth. And he said, Hear now my words; if there be a prophet among you, I the Lord will make myself known unto him in a vision, and will speak unto him in a dream. My servant Moses is not so, who is faithful in all mine house. With him will I speak mouth to mouth, even apparently, and not in dark speeches; and the similitude of the Lord shall he behold: wherefore then were ye not afraid to speak against my servant Moses? And the anger of the Lord was kindled against them; and he departed. And the cloud departed from off the tabernacle; and, behold, Miriam became leprous, white as snow: and Aaron looked upon Miriam, and, behold, she was leprous. And Aaron said unto Moses, Alas, my Lord, I beseech thee, lay not the sin upon us, wherein we have done foolishly, and wherein we have sinned. Let her not be as one dead, of whom the flesh is half consumed when he cometh out of his mother's womb. And Moses cried unto the Lord, saying, Heal her now, O God, I beseech thee, and the Lord said unto Moses, If her father had but spit in her face, should she not be ashamed seven days? Let her be shut out from the camp seven days, and after that let her be received in again. And Miriam was shut out from the camp seven days: and the people journeyed not till Miriam was brought in again." <RH, July 18, 1893 par. 7>

The peril of speaking against the servants of God is also made manifest in the story of Korah, Dathan, and Abiram. "And they gathered themselves together against Moses and against Aaron, and said unto them, Ye take too much upon you, seeing all the congregation are holy, every one of them, and the Lord is among them: wherefore then lift ye up yourselves above the congregation of the Lord? . . . And Korah gathered all the congregation against them unto the door of the tabernacle of the congregation: and the glory of the Lord appeared unto all the congregation. And the Lord spake unto Moses and unto Aaron, saying, Separate yourselves from among this congregation, that I may consume them in a moment. . . . And it came to pass, as he had made an end of speaking all these words, that the ground clave asunder that was under them: and the earth opened her mouth and swallowed them up, and their houses, and all the men that appertained unto Korah, and all their goods: . . . and they perished from among the congregation." <RH, July 18, 1893 par. 8>

There is need of cultivating genuine humility before God. Let every soul remember that the words we utter are heard by the living Witness that is ever by our side; we may think that we have a right to criticise and to pronounce judgment, and yet that which we say may be entirely contrary to the mind and will of God. In expressing an adverse opinion of the servants of God, in cherishing a lofty sense of our own attainments, in feeling that we have need of nothing, we place

ourselves in the path of darkness, and pass sentence upon the beloved of God, that is simply a sentence pronounced after our own finite wisdom, which is foolishness in the sight of God. <RH, July 18, 1893 par. 9>

Those who are chosen of God and found faithful will be heavenly-minded. Their affection will not be bound within four walls, will not be centered simply upon their own family; but they will impart to others the gracious influence that has been cherished in their own hearts and manifested in their lives. By studying and copying the life of Christ, they will constantly enlarge the circle of their interests, and their estimate of Jesus and his matchless love will be ever increased. Loving Christ, they will love those for whom Christ died. They will heed the injunction of the apostle, where he says, "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." <RH, July 18, 1893 par. 10>

July 25, 1893 Esteem Them Highly For Their Work's Sake.

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By Mrs. E. G. White.
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"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." "Let a man so account of us, as of the ministers of Christ, and stewards of the mysteries of God." <RH, July 25, 1893 par. 1>

The ministers who are laborers together with God are to be respected, honored, and beloved. "And we beseech you, brethren, to know them which labor among you, and are over you in the Lord, and admonish you; and to esteem them very highly in love for their work's sake." We are not to criticise them, to question every movement that does not coincide with our ideas and practices. A great work has been laid upon the ministers of the Lord, and what kind of men can we hope to select to do this work? Can we choose men who are perfect, who never err? "And I, brethren, when I came to you, came not with excellency of speech or wisdom, declaring unto you the wisdom of God." "And I, brethren, could not speak unto you as unto spiritual, but as unto carnal, even as unto babes in Christ." Those to whom Paul was speaking these words esteemed themselves very highly, and did not hesitate to find fault, question, and criticise the message and the messenger sent from God for the confirmation, strengthening, and encouraging of the saints. The testimony the ministers of God desired to bear for the comfort and consolation of the children of God, they were not able to bear, because the people of God were not in a condition to receive it. Spiritual things are spiritually discerned, and they were not exercising themselves unto godliness. Paul says:-- <RH, July 25, 1893 par. 2>

"For ye are yet carnal: for whereas there is among you envying, and strife, and divisions, are ye not carnal, and walk as men? For while one saith, I am of Paul; and another, I am of Apollos; are ye not carnal? Who then is Paul, and who is Apollos, but ministers by whom ye believed, even as the Lord gave to every man? I have planted, Apollos watered; but God gave the increase. So then neither is he that planteth anything, neither he that watereth; but God that giveth the increase. Now he that planteth and he that watereth are one: and every man shall receive his own reward according to his own labor. For we are laborers together with God: ye are God's husbandry, ye are God's building. According to the grace of God which is given unto me, as a wise master-builder, I have laid the foundation, and another buildeth thereon. But let every man take heed how he buildeth thereupon." "Let a man so account of us, as of the ministers of Christ, and stewards of the mysteries of God. Moreover it is required in stewards, that a man be found faithful. But with me it is a very small thing that I should be judged of you, or of man's judgment: yea, I judge not mine own self. For I know nothing by myself; yet am I not hereby justified: but he that judgeth me is the Lord. Therefore judge nothing before the time, until the Lord come, who both will bring to light the hidden things of darkness, and will make manifest the counsels of the heart; and then shall every man have praise of God." <RH, July 25, 1893 par. 3>

"And this I pray, that your love may abound yet more and more in knowledge and in all judgment; that ye may approve things that are excellent; that ye may be sincere and without offense till the day of Christ, being filled with the fruits of righteousness, which are by Jesus Christ, unto the glory and praise of God." "Let your conversation be as becometh the gospel of Christ: that whether I come and see you, or else be absent, I may hear of your affairs, that ye stand fast in one spirit, with one mind striving together for the faith of the gospel." "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." "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." <RH, July 25, 1893 par. 4>

In visiting the churches, ministers often find two existing evils among the professed people of God, which cause them sorrow of heart. On the one hand, there is a class to whom the servants of God have borne a testimony that has cut across their prejudices, and wounded their pride, and they are ready to condemn the faithful reprove. On the other hand, there is a class, who, because the minister has not specified their errors, or reproved them in any personal way, idolize the minister, and are ready to flatter and admire him, proclaiming him as a perfect minister of Christ. It is difficult to handle these evils, and so treat upon both dangers that no harm will be done to those who have a knowledge of the theory of the truth, and yet are not sanctified through it. If the minister seeks to correct these evils, both classes are likely to misunderstand and misinterpret his motive and words. In whatever way the matter is dealt with, unless the mind and heart of the people are under the direct influence of the Spirit of God, Satan will make subtle suggestions in such a way that his agency is not recognized, and whatever is said and done in the way of reproof, admonition, or instruction, will be misapplied or misinterpreted. Those whose minds are not spiritual will put a false construction upon the words of the reprove, and make a world out of an atom, and an atom out of a world. They have so little respect for the messenger and his message, that if they imagine that there is something in the human line that does not meet their measurement and judgment, they pronounce sentence against it, and the message which they needed, and which God sent, is discarded. They will receive neither the messenger nor his message, and fail to be benefited by that which they hear. The respect which they should cherish and cultivate for God's chosen interest steadily diminishes, in place of increasing. Unless this mistake is corrected, disastrous results will ensue. The love of God will become extinct in the soul; and instead of spiritual power in the church, there will only be dry theories, without sap or nourishment. <RH, July 25, 1893 par. 5>

The office of a messenger whom God has chosen to send with reproofs and warnings, is strangely misunderstood at the present time. When reproof is given, the church-members feel humiliated, as their real situation is revealed to them, which they were not able to discern. God in mercy sent them warnings and reproof because he loved them. He says, "As many as I love, I rebuke and chasten; be zealous therefore and repent." Those who need reproof bring sorrow and grief upon the soul of him who must correct their errors; but though his message be painful to him, he dare not neglect his work. Those who deserve reproofs feel hurt under personal admonition. Pride is wounded, and Satan suggests that their mistakes and errors will be reported to others, and remarks will be made in reference to their mistaken course of action. It would be well for these individuals to realize that their defects are manifest to all, and the world measures them by that which they do. Not only this world beholds their course, but they are a spectacle to the angels of heaven. The heavenly host are looking upon every man, woman, and child, and they see the defects of their characters. Besides this, nothing is hid from God; our secret sins are in the light of his countenance. <RH, July 25, 1893 par. 6>

The faithful reprove that is sent of God to make known the mistakes and errors that are binding the souls of those who are deceived, is treated with contempt. They would crucify the minister simply because he has taken the course which he felt was right, and could not neglect as a faithful steward of the grace of God. Let the church-members realize that the ministers are called to do a special work, not to be men-pleasers, but to speak the truth in love, and to watch for souls as they that must give an account. A true shepherd has a very important part to act. He must reprove. He dare not keep silent when he sees souls in danger of bringing upon themselves eternal ruin. The wayward heart will take exception to his message; for the love of God has grown cold, and he is incapable of discerning spiritual things. He will misjudge, criticise, and weigh the reprove's words in his own finite human scales, and denounce the messenger, and thus grieve Jesus in person of his servant. Another minister may come along who is not as conscientious, who is not as faithful and true, who flatters the members of the church, calling that righteous and good and holy which God has pronounced unrighteous and unholy; yet this man will be highly esteemed, and enshrined in the hearts of the people. They will pass their judgment that he has a good spirit; and because he did not discern and correct their errors, they may pass on in spiritual darkness, and die in their sins. <RH, July 25, 1893 par. 7>

To exalt a minister as perfection because he has not displeased any one by reproveing errors, not only brings a snare upon the minister, but brings disaster upon the people. He who does not hurt the spiritual self-complacency of the people is almost deified by them, while a devoted, faithful servant of God, who lays bare the errors of the church-members, is supposed to be defective, because he does not see what they suppose are their personal merits. He reprovees wrongs which really exist, and this is counted an indignity, and his authority and instruction are cast aside and trodden under foot of men. These extremes in the way the people look upon ministers are found among the professed children

of God; and who will now examine their hearts, and tenderly, earnestly and faithfully set these things in order? <RH, July 25, 1893 par. 8>

The subject of the Christian ministry must be set in a new light before the minds of the people. I entreat of you to study the word of God on this point. If you think a minister is making mistakes, it is your duty to go to him in love and meekness and present the matter before him. You may not have a correct idea of his motive or work, and under misapprehension may grow cold to him, close the door of your heart, and fail to receive his message or appreciate his labors. Where alienation exists between a minister and the people, there is something decidedly wrong, either in him or the church-members, and something should be done immediately to work a reform in whoever may be the erring party. He should not be left to wonder what all this coldness and indifference means. He should not be left to seek in vain to find out why he cannot reach the hearts of the people with the message God has given him, and to question why it is that the door of the heart has been closed; for he can realize there is no affection for him, and can have no fellowship with the people for whom he is sent to labor. Has he dropped a word, or done a deed which has wounded you in some way, and he does not know that it has hurt you? Then go to him, tell him his faults between him and you alone, and have the coldness and bitterness of spirit that has been created by an unwitting act on his part, changed to respect and love. You cannot afford to allow any unChristlike spirit to embitter your spirit against your brethren. Christ in his prayer to his Father says, "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. And the glory which thou gavest me I have given them; that they may be one, even as we are one: I in them, and thou in me, that they may be made perfect in one; and that the world may know that thou hast sent me, and has loved them, as thou hast loved me." We should leave no means untried to preserve unity in the church. Receive in the fullness of your heart the words of Christ, and be doers of his word. We cannot receive the blessings that the love and presence of Christ can bring us, if we cherish feelings that will mar the unity that Christ prayed might exist among his disciples. <RH, July 25, 1893 par. 9>

August 1, 1893 Vital Connection With Christ Necessary.

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By Mrs. E. G. White.
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Those who are truly children of God are believers, not doubters and chronic grumblers. They believe in Jesus Christ as their personal Saviour. They believe that "God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." They believe that "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, August 1, 1893 par. 1>

Through all ages and in every nation those that believe that Jesus can and will save them personally from sin, are the elect and chosen of God; they are his peculiar treasure. They obey his call, and come out of the world and separate themselves from every unclean thought and unholy practice. The Lord has graciously opened out to our understanding by the Holy Spirit rich truth, and we should respond to this by corresponding works of piety and devotion, in harmony with the superior privileges and advantages that have been bestowed upon us. The Lord is waiting to be gracious to his people, to give them an increased knowledge of his paternal character, of his goodness, mercy, and love. He waits to show them his glory; and if they follow on to know the Lord, they shall know that his goings forth are prepared as the morning. <RH, August 1, 1893 par. 2>

The people of God are not to stand upon common ground, but upon the holy ground of gospel truth. They are to keep step with their Leader, looking continually to Jesus, the Author and finisher of their faith, marching onward and upward, and having no fellowship with the unfruitful works of darkness. It is impossible to tell what might have been the character and condition of the church today, had its members been doing the works of Christ. It is a sad fact that the great proportion of God's professed people have not had faith in Christ as their personal Saviour. If they had believed the promises of God on record for them, they would have been daily receivers of the grace of God, and would have overcome through the merits of a crucified and risen Saviour. It is the privilege of the children of God to be delivered from the control of the lusts of the flesh, and to preserve their peculiar, heavenly character, which distinguishes them from the lovers of the world. In their moral taste, in their habits and customs, they are separate from the world. Who are the children of God?--They are members of the royal family, and a royal nation, a peculiar people, showing forth the praises of him who hath called them out of darkness into his marvelous light. They do not worship idols, they love God

with all the heart, and their neighbors as themselves. <RH, August 1, 1893 par. 3>

The people of God might be far in advance of what they are now, if they would sincerely and perseveringly connect daily with Christ. They do not press forward, and attain unto the things that are before, because they permit themselves to be attracted and held back through the influence of common, sensual things. The devotion and experience of the professed people of God are not in harmony with the light and privileges that God has given them. They are to be children of the light, children of the day, and yet many who have had exalted privileges fail to manifest corresponding faith and works. Jesus says to them as he said to the city wherein he had done mighty works, and where they failed to appreciate the light and to conform their life to it, "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." Many who claim to believe the truth, who have been blessed with great light, who have had great opportunities set before them, have yet come far short of reaching the high and holy standard that they would have reached if they had been doers of the words of Christ; and they have failed to set the example that they should have set before those who have had less experience than themselves in the Christian life, and before those who know not God, or Jesus Christ whom he hath sent. <RH, August 1, 1893 par. 4>

Among the professed children of God, how little patience has been manifested, how many bitter words have been spoken, how much denunciation has been uttered against those not of our faith. Many have looked upon those belonging to other churches as great sinners, when the Lord does not thus regard them. Those who look thus upon the members of other churches, have need to humble themselves under the mighty hand of God. Those whom they condemn may have had but little light, few opportunities and privileges. If they had had the light that many of the members of our churches have had, they might have advanced at a far greater rate, and have better represented their faith to the world. Of those who boast of their light, and yet fail to walk in it, Christ says, "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 [Seventh-day Adventists, who have had great light], which art exalted unto heaven [in point of privilege], 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." At that time Jesus answered and said, "I thank thee, O Father, Lord of heaven and earth, because thou hast hid these things from the wise and prudent [in their own estimation], and hast revealed them unto babes." <RH, August 1, 1893 par. 5>

"And now, because ye have done all these works, saith the Lord, and I spake unto you, rising up early and speaking, but ye heard not; and I called you, but ye answered not; therefore will I do unto this house, which is called by my name, wherein ye trust, and unto the place which I gave to you and to your fathers, as I have done to Shiloh. And I will cast you out of my sight, as I have cast out all your brethren, even the whole seed of Ephraim." <RH, August 1, 1893 par. 6>

The Lord has established among us institutions of great importance, and they are to be managed, not as worldly institutions are managed, but after God's order. They are to be managed with an eye single to his glory, that by all means perishing souls may be saved. To the people of God the testimonies of the Spirit have come, and yet many have not taken heed to reproofs, warnings, and counsels. <RH, August 1, 1893 par. 7>

"Here now this, O foolish people, and without understanding; which have eyes, and see not; which have ears, and hear not: fear ye not me saith the Lord: will ye not tremble at my presence, which have placed the sand for the bound of the sea by a perpetual degree, that it cannot pass it: and though the waves thereof toss themselves, yet can they not prevail; though they roar, yet can they not pass over it? but this people hath a revolting and a rebellious heart; they are revolted and gone. Neither say they in their heart, Let us now fear the Lord our God, that giveth rain, both the former and the latter, in his season: he reserveth unto us the appointed weeks of the harvest. Your iniquities have turned away these things, and your sins have withholden good things from you. . . . They judge not the cause, the cause of the fatherless, yet they prosper; and the right of the needy do they not judge. Shall I not visit for these things? saith the Lord; shall not my soul be revenged on such a nation as this?" <RH, August 1, 1893 par. 8>

Shall the Lord be compelled to say, "Pray not thou for this people, neither lift up cry nor prayer for them, neither make intercession to me: for I will not hear thee"? "Therefore the showers have been withholden, and there hath been no latter rain. . . . Wilt thou not from this time cry unto me, My father, thou art the guide of my youth?" <RH, August 1, 1893 par. 9>

Will not those to whom have been committed the treasures of truth, consider the superior advantages of light and privilege that have been purchased for us by the sacrifice of the Son of God on Calvary's cross? We are to be judged by the light that has been given us, and we can find no excuse by which to extenuate our course. The Way, the Truth, and the Life has been set before us. Many seek to excuse themselves by saying, "You must not judge me by some weak trait of character, but consider my character as a whole." We always feel deep pain at heart when the sinner seeks to apologize for his sin, to smooth it over, and fails to realize the danger of cherishing one un-Christlike attribute of character. We are to place our will on the side of the Lord's will, and firmly determine that by his grace we will be free

from sin. Sin is the transgression of the law, and it is not the magnitude of the action in iniquity that stamps it as sin. Adam and Eve were prohibited from eating of the tree of good and evil. The test was a slight one, but the act of disobedience to God was the transgression of his law. <RH, August 1, 1893 par. 10>

The little sins that men think are of so trivial a character that on their account they will not be brought into condemnation, are very offensive in the sight of God. Says one, "You are too severe, a man must be allowed these little defects of character." Let us hear the words of Christ. He says, "Whosoever shall keep the whole law, and yet offend in one point, he is guilty of all." People venture to commit sins that are grievous in the sight of God, and think that they are not to be called to task for them, because they say they are due to nervousness, to a peculiar temperament; but this is simply soothing the conscience, and crying, "Peace, peace, when there is no peace." Sin is sin, and it is the delusion of Satan to look upon it in any other light than that it is grievous. <RH, August 1, 1893 par. 11>

We may flatter ourselves that we are free from many things of which others are guilty; but if we have some strong points of character, and but one weak point, there is yet a communion between sin and the soul. The heart is divided in its service, and says, "Some of self and some of thee." The child of God must search out the sin which he has petted and indulged himself in, and permit God to cut it out of his heart. He must overcome that one sin; for it is not a trifling matter in the sight of God. <RH, August 1, 1893 par. 12>

One says, "I am not the least jealous, but then I do get provoked and say mean things, although I am always sorry after giving way to temper." Another says, "I have this fault or that, but then I just despise such and such meanness as is manifested by a certain person of my acquaintance." The Lord has not given us a list of graded sins, so that we may reckon some as of little consequence, and say that they will do but little harm, while others are of greater magnitude and will do much harm. A chain is no stronger than is its weakest link. We might pronounce such a chain good on the whole, but if one link is weak, the chain cannot be depended on. The work of overcoming is to be the study of every soul who enters the kingdom of God. That impatient word quivering on your lips must be left unspoken. That thought that your character is not rightly estimated must be put from you; for it weakens your influence, and works out the sure result, making you of light estimation in the minds of others. You should overcome the idea that you are a martyr, and lay claim to the promise of Christ, who says, "My grace is sufficient for thee." <RH, August 1, 1893 par. 13>

August 8, 1893 Contemplate Christ's Perfection, Not Man's Imperfection.

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By Mrs. E. G. White.
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As long as Satan has power to work upon human minds that are not barricaded with the Holy Spirit, there will be stern and earnest conflict between good and evil, and evil will be manifested even among those who claim to be the children of God. The characters of God's people are to be developed by the relation that exists between man and God, between man and his fellow-man. In the Scriptures God has set forth practical lessons to govern the life and conduct of all; but though he has given minute particulars in regard to our character, conversation, and conduct, in a large measure, his lessons are disregarded and ignored. Besides the instruction in his word, the Lord has given special testimonies to his people, not as a new revelation, but that he may set before us the plain lessons of his word, that errors may be corrected, that the right way may be pointed out, that every soul may be without excuse. There is no reason for us to fix our eyes upon error, to grieve and complain, and lose precious time and opportunities in lamenting the faults of others. We are to turn our eyes away from this, and store the mind with truth, that we may have pure and holy practices. Right practices are set forth in contradistinction to the error, and every one who loves God, who will learn in the school of Christ to be meek and lowly in heart, will find rest from all turmoil, confusion, and strife of tongues. But if any do not take upon them the yoke of Christ, if they do not cast away the yokes and burdens of their own manufacturing which gall so, they will be filled with dissatisfaction, complaints, faultfinding, and evil speaking. They will be so engaged in looking upon the imperfections of others that they will fail to see and appreciate that which is desirable and precious. They will fail to fill memory's hall with the pictures of that which is pure and lovely and of good report. <RH, August 8, 1893 par. 1>

The apostle says, "Finally, brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things." By beholding we become changed into the image of that upon which we dwell; then let us turn away our eyes from beholding the imperfections of those who are in the church, but

who have not the likeness of Christ. We shall not be held responsible because those who make a high profession do not possess corresponding virtues. Let us thank God that it is our privilege to turn away our eyes from these defective Christians, and look upon those who are truly devoted, who are doers of the word, and who in life and character bear the image of the Divine. And above all things, thank God that it is your privilege to look upon Christ, the perfect pattern. We shall be without excuse if we do not study the word of God that we may understand how inseparable are Christian doctrine and Christian practice. <RH, August 8, 1893 par. 2>

In the lessons of Christ the true and the false are set in contrast. We need not hesitate to find our delight in what is pure and heavenly, to talk upon what is good, to bring the brightness that God has given before our minds. We should earnestly desire to be like the perfect Model. We should thank God that through the aid of his Spirit, we can distinguish between the pure and holy, and the impure and unholy. By beholding and copying the perfect Model, we shall present to the world a character that is Christlike. We have much desired that others should possess such a character, and have been greatly perplexed because they did not manifest Christlikeness in their life; but let us see to it that others are not perplexed at seeing this same lack in our own character. God has given a clear principle to guide every sincere lover (of his own ideas, of his own opinion?--NO!) of that truth and wisdom which cometh down 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. And the fruit of righteousness is sown in peace of them that make peace." <RH, August 8, 1893 par. 3>

In this world we shall become hopelessly perplexed [as the Devil wants us to be], if we keep looking upon those things that are perplexing; for by dwelling upon them, and talking of them, we become discouraged. In criticising others because they fail to manifest love, we shall kill the precious plant of love in our own hearts. Have we individually appreciated and felt the warmth of love which Christ represented in his life? Then it is our duty to manifest this love to the world. Let us fear to dwell upon, to behold and talk of, the great mistakes that others are making by not manifesting love to their brethren and sisters. Spend as little time over this question as possible; but be sure to give due attention to the precious truths which come to us from lips that have been touched with a live coal from off the altar. Praise God that light has been sown for the righteous, and gladness for the upright in heart. Talk of the instruction that you have received that was to your soul as a feast of fat things. See to it that you bring into your character-building the solid timbers of truth. Let the exalted truths you have heard be manifested in the faithful performance of God's precepts. <RH, August 8, 1893 par. 4>

We may create an unreal world in our own mind or picture an ideal church, where the temptations of Satan no longer prompt to evil; but perfection exists only in our imagination. The world is a fallen world, and the church is a place represented by a field in which grow tares and wheat. They are to grow together until the harvest. It is not our place to uproot the tares, according to human wisdom, lest under the suggestions of Satan the wheat may be rooted up under the supposition that it is tares. The wisdom that is from above will come to him who is meek and lowly in heart, and that wisdom will not lead him to destroy, but to build up the people of God. <RH, August 8, 1893 par. 5>

With every consecrated human agent, who is free from all selfish partiality, from guile and hypocrisy, heavenly intelligences will co-operate. None need to err, none need to lose the golden moments of time in their short life history through seeking to weigh the imperfections of professed Christians. Not one of us has time to do this. If we know what is the manner of character Christians should develop, and yet see in others that which is inconsistent with this character, let us determine that we will firmly resist the enemy in his temptations to make us act in an inconsistent way, and say, "I will not make Christ ashamed of me, I will more earnestly study the character of Christ in whom there was no imperfection, no selfishness, no spot, no stain of evil, who lived not to please and glorify himself, but to glorify God and save fallen humanity. I will not copy the defective characters of these inconsistent Christians; the mistakes that they have made shall not lead me to be like them. I will turn to the precious Saviour, that I may be like him, follow the instruction of the word of God, which says, 'Let this mind be in you which was also in Christ Jesus.'"

(To be Continued.) <RH, August 8, 1893 par. 6>

**August 15, 1893 Contemplate Christ's Perfection,
Not Man's Imperfection.**

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By Mrs. E. G. White.

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(Concluded.)

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Many have left foreign countries, and have come to America to obtain an experience and an education. Some have

not been turned from the object for which they came by seeming imperfection in the brethren. Their faith has not been shaken because they found those who were not true among the disciples. They found brethren who were true and sincere, the beloved of God, whose words were words of wisdom, whose hearts were humble, who walked in the light as Christ is in the light. These learners would not be turned aside from their purpose or become discouraged. They came to learn the truth through which they were to be sanctified, and to lay up in the storehouse of the mind those broad, essential facts of most vital importance. They studied the doctrines, finding in the links of truth precious things that were like jewels hung upon a golden thread. Christ, his character and work, is the center and circumference of all truth, he is the chain upon which the jewels of doctrine are linked. In him is found the complete system of truth. <RH, August 15, 1893 par. 1>

The learners must walk in all humility, putting self under discipline to God. They must work with Christ, the center of truth, and by faith in him gain salvation for their souls. Living faith will be made manifest in a Christ-like character, and in perfect obedience to all his requirements. <RH, August 15, 1893 par. 2>

Christ was infinite in wisdom, and yet he thought best to accept of Judas, although he knew what were his imperfections of character. John was not perfect; Peter denied his Lord; and yet it was of men like these that the early Christian church was organized. Jesus accepted them that they might learn of him what constitutes a perfect Christian character. The business of every Christian is to study the character of Christ. The lessons which Jesus gave his disciples did not always harmonize with their reasonings. There was an immense contrast between the truths which he taught, which reached to heaven and compassed eternity, and those things that related to the common, temporal, earthly life. The Redeemer of the world ever sought to carry the mind from the earthly to the heavenly. Christ constantly taught the disciples, and his sacred lessons had a molding influence upon their characters. Judas alone did not respond to divine enlightenment. To all appearance he was righteous, and yet he cultivated his tendency to accuse and condemn others. He had come to Christ in the same spirit as did the young man who had great possessions, who inquired, "Good Master, what shall I do that I may inherit eternal life? And Jesus said unto him, Why callest thou me good? there is none good but one, that is, God. Thou knowest the commandments, Do not commit adultery, do not kill, do not steal, do not bear false witness, defraud not, honor thy father and mother. And he answered and said unto him, Master, all these have I observed from my youth. Then Jesus beholding him loved him, and said unto him, One thing thou lackest: go thy way, sell whatsoever thou hast, and give to the poor, and thou shalt have treasure in heaven: and come, take up the cross, and follow me." In this requirement Jesus touched the plague-spot of his heart,--selfishness and covetousness. "And he was sad at that saying, and went away grieved: for he had great possessions." Judas had come to Christ in the same spirit of self-righteousness; and if he had asked, "What lack I yet?" Jesus would have answered, "Keep the commandments." Judas was selfish, covetous, and a thief, yet he was numbered with the disciples. He was defective in character, and he failed to practice the words of Christ. He braced his soul to resist the influence of the truth; and while he practiced criticising and condemning others, he neglected his own soul, and cherished and strengthened his natural evil traits of character until he became so hardened that he could sell his Lord for thirty pieces of silver. <RH, August 15, 1893 par. 3>

O let us encourage our souls to look to Jesus! Tell every one how dangerous it is to neglect his own soul's eternal healthfulness by looking upon the diseased souls of others, by talking upon the uncomeliness of character found in those who profess the name of Christ. The soul does not become more and more like Christ by beholding evil, but like the evil which it beholds. The same love of self, the same indulgence of self, the same hastiness of spirit, the same petulance of temper, the same sensitiveness and pride of opinion, the same unwillingness to receive counsel, the same unsanctified, independent judgment, will be manifest in those who criticise as in those whom they criticise. They will act as if they had not Christ as their pattern and example. O, how much we need to guard against Satan's devices! <RH, August 15, 1893 par. 4>

The apostle Paul writes of God's chosen people, and says, "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 that we should not lust after evil things, as they also lusted." Then follows an enumeration of the sins that grieve the Spirit of God; and again the apostle says, "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. There hath no temptation taken you but such as is common to man: but God is faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation also make a way to escape, that ye may be able to bear it. Wherefore, my dearly beloved, flee from idolatry. I speak as to wise men; judge ye what I say." <RH, August 15, 1893 par. 5>

It is not an uncommon thing to see imperfection in those who carry on God's work. Go into any place where there is a large church, where there are important interests at stake, as there are at Battle Creek, and there we may behold the deep plottings of Satan; but this should not lead us to dwell upon the imperfections of those who yield to his temptations. Would it not be more pleasing to God to take an impartial outlook, and see how many souls are serving God, and glorifying and honoring him with their talents of means and intellect? Would it not be better to consider the

wonderful, miracle-working power of God in the transformation of poor degraded sinners, who have been full of moral pollution, who become changed so that they are Christ-like in character, partakers of the divine nature, having escaped the corruption that is in the world through lust? <RH, August 15, 1893 par. 6>

We are a part of the great web of humanity. We become changed into the image of that upon which we dwell. Then how important to open our hearts to the things that are true and lovely and of good report. Let into the heart the light of the Sun of Righteousness. Do not cherish one root of bitterness that may spring up whereby many may be defiled. The most unfavorable matters that are developed in Battle Creek or elsewhere should not cause us to feel perplexed and discouraged. Everything that causes us to see the weakness of humanity is in the Lord's purpose to help us to look to him, and in no case put our trust in man, or make flesh our arm. Let us remember that our great High Priest is pleading before the mercy-seat in behalf of his ransomed people. He ever liveth to make intercession for us. If any man sin, we have an advocate with the Father, Jesus Christ the righteous. The blood of Jesus is pleading with power and efficacy for those who are backslidden, for those who are rebellious, for those who sin against great light and love. Satan stands at our right hand to accuse us, and our advocate stands at God's right hand to plead for us. He has never lost a case that has been committed to him. We may trust in our advocate; for he pleads his own merits in our behalf. Hear his prayer before his betrayal and trial. Listen to his prayer for us; for he had us in remembrance. He will not forget his church in the world of temptation. He looks upon his tried and suffering people, and prays for them. Let every word be engraven upon the tablets of the soul. He says, "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. . . . I pray not that thou shouldest take them out of the world, but that thou shouldest keep them from evil. . . . As thou hast sent me into the world, even so have I also sent them into the world," that they may be partakers with me in self-denial, self-sacrifice, and in my sufferings. Yes, he beholds his people in this world, which is a persecuting world, and all seared and marred with the curse, and knows that they need all the divine resources of his sympathy and his love. Our fore-runner hath for us entered within the veil, and yet by the golden chain of love and truth, he is linked with his people in closest sympathy. <RH, August 15, 1893 par. 7>

He is making intercession for the most lowly, the most oppressed and suffering, for the most tried and tempted ones. With upraised hands he pleads, "I have graven thee upon the palms of my hands." God loves to hear, and responds to the pleadings of his Son. Paul writes (Heb. 4:14-16), "Seeing then that we have a great High Priest, that is passed into the heavens, Jesus the Son of God, let us hold fast our profession. For we have not a High Priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin. Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need." <RH, August 15, 1893 par. 8>

Look, O look to the open door which God hath opened, and no man can shut. Jesus Christ hath he exalted to be a Prince and a Saviour, to give repentance unto Israel and forgiveness of sins; and will he not with these costly mercies freely give us all things? The full promise is ours; God will not falsify his word. Jesus says, "I will not leave you comfortless: I will come to you." Do not separate your soul from God by unbelief and unfaithfulness. Only believe, only be doers of the word, and you may be able to touch every perfection of his being. You are one with Christ, as he is one with the Father. Concerning his followers Jesus prayed, "Father, I will that they also, whom thou hast given me, be with me where I am; that they may behold my glory, which thou hast given me: for thou lovedst me before the foundation of the world." O what a request! What tender, inexpressible love is contained in this petition! Our living Head longs to have the members of his body associated with him. They have had fellowship with him in his sufferings, and he will not be satisfied with anything less than that they shall have fellowship with him in his glory. This he claims as his right. John writes of the majesty of Christ in his vision on Patmos, saying, "And I turned to see the voice that spake with me. And being turned, I saw seven golden candlesticks; and in the midst of the seven candlesticks one like unto the Son of man, clothed with a garment down to the foot, and gird about the paps with a golden girdle. His head and his hairs were white like wool, as white as snow; and his eyes were as a flame of fire; and his feet like unto fine brass, as if they burned in a furnace; and his voice as the sound of many waters. And he had in his right hand seven stars: and out of his mouth went a sharp two-edged sword: and his countenance was as the sun shineth in his strength. And when I saw him, I fell at his feet as dead. And he laid his right hand upon me, saying unto me, Fear not; I am the first and the last: I am he that liveth, and was dead; and, behold, I am alive forever-more, Amen; and have the keys of hell and of death." <RH, August 15, 1893 par. 9>

O, why are the human agents so ready to yield to temptation? Why are they so irresolute in purpose, so weak to practice the word of God? Why are they so feeble in action? Why is the glory of Jesus so dimly seen? Why is his preciousness so little realized, his love so imperfectly experienced? Let this be our prayer, "Lord, show me thy glory." If we see the Redeemer's glory by faith on earth, we shall see it in its fulness in the heaven above. <RH, August 15, 1893 par. 10>

August 22, 1893 The Remnant Church Not Babylon.

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By Mrs. E. G. White.
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I have been made very sad in reading the pamphlet that has been issued by brother Stanton and by those associated with him in the work he has been doing. Without my consent, they have made selections from the Testimonies, and have inserted them in the pamphlet they have published, to make it appear that my writings sustain and approve the position they advocate. In doing this, they have done that which is not justice or righteousness. Through taking unwarrantable liberties, they have presented to the people a theory that is of a character to deceive and destroy. In times past many others have done this same thing, and have made it appear that the Testimonies sustained positions that were untenable and false. <RH, August 22, 1893 par. 1>

I have had light to the effect that the position taken by brother Stanton and his sympathizers, is not true, but one of the "lo heres" and "lo theres," that will characterize the days in which we are living. As a sample of the way in which brother Stanton has compiled this pamphlet, I will give the following instance: I wrote a private letter to one of our ministers, and in kindness, thinking that it might be a help to brother Stanton, this brother sent a copy of it to him; but instead of regarding it as a matter for his personal help, he prints portions of it in the pamphlet, as an unpublished Testimony, to sustain the position he had taken. Is this honorable? There was nothing in the Testimony to sustain the position brother Stanton holds; but he misapplied it, as many do the Scriptures, to the injury of his own soul and to the souls of others. God will judge those who take unwarrantable liberties, and make use of dishonorable means in order to give character and influence to what they regard as truth. In the use of a private letter sent to another, brother Stanton has abused the kindly efforts of one who desired to help him. The parties publishing the pamphlet on the "Loud Cry," and the fall of all the churches, give evidence that the Holy Spirit of God is not working with them. "By their fruits ye shall know them." <RH, August 22, 1893 par. 2>

Those who receive the pamphlets advocating these false positions, will receive the impression that I sustain these positions, and am united with these workers in proclaiming what they term the "new light." I know that their message is mingled with truth, but the truth is misapplied and wrested by its connection with error. I would say to the brother who sent to these men a copy of a letter I had written him, that I have not one thought of censuring you, and no one should cast the least blame upon you concerning the matter. If I should misjudge and censure you, when your motives and intentions were good, I should incur the displeasure of God. If the brother you desired to help, has taken liberties, and has betrayed your confidence, do not blame yourself, and grieve over the results of his unfaithfulness. <RH, August 22, 1893 par. 3>

There are matters in the Testimonies that are written, not for the world at large, but for the believing children of God, and it is not appropriate to make instruction, warning, reproof, or counsel of this character public to the world. The world's Redeemer, the Sent of God, the greatest Teacher the children of men ever knew, presented some matters of instructions, not to the world, but to his disciples alone. While he had communications designed for the multitudes that thronged his steps, he also had some special light and instruction to impart to his followers, which he did not impart to the great congregation, as it would neither be understood nor appreciated by them. He sent his disciples forth to preach, and when they returned from their first missionary labor, and had various experiences to relate concerning their success in preaching the gospel of the kingdom of God, he said unto them, "Come ye yourselves apart into a desert place, and rest awhile." In a place of seclusion, Jesus imparted to his followers such instruction, counsel, cautions, and corrections as he saw were needed in their manner of work; but the instruction he then gave was not to be thrown broadcast to the promiscuous company; for his words were designed for his disciples only. <RH, August 22, 1893 par. 4>

On several occasions when the Lord had wrought works of healing, he charged those whom he had blessed, to tell his deed to no one. They ought to have heeded his injunctions, and realized that Christ had not lightly required silence on their part, but had a reason for his command, and they should in no wise have disregarded his expressed desire. It ought to have been sufficient for them to know that he desired them to keep their own counsel, and had good reasons for his urgent request. The Lord knew that in healing the sick, in working miracles for the restoring of sight to the blind, and for the cleansing of the leper, he was endangering his own life; for if the priests and rulers would not receive the evidences he gave them of his divine mission, they would misconstrue, falsify, and make charges against him. It is true that he did many miracles openly, yet in some instances he requested that those whom he had blessed should tell no

man what he had done for them. When prejudice was aroused, envy and jealousy cherished, and his way hedged up, he left the cities, and went in search of those who would listen to and appreciate the truth he came to impart. <RH, August 22, 1893 par. 5>

The Lord Jesus thought it necessary to make many things clear to his disciples, which he did not open to the multitudes. He plainly revealed to them the reason of the hatred manifested toward him by the scribes, Pharisees, and priests, and told them of his suffering, betrayal, and death; but to the world he did not make these matters so plain. He had warnings to give to his followers, and he unfolded to them the sorrowful developments that would take place, and what they were to expect. He gave to his followers precious instruction that even they did not comprehend until after his death, resurrection, and ascension. When the Holy Spirit was poured out upon them, all things were brought to their remembrance, whatsoever he had said unto them. <RH, August 22, 1893 par. 6>

It was a betrayal of sacred trust to take that which Jesus designed should be kept secret, and publish it to others, and bringing upon the cause of truth reproach and injury. The Lord has given to his people appropriate messages of warning, reproof, counsel, and instruction, but it is not appropriate to take these messages out of their connection, and place them where they will seem to give force to messages of error. In the pamphlet published by brother Stanton and his associates, he accuses the church of God of being Babylon, and would urge a separation from the church. This is a work that is neither honorable nor *righteous*. In compiling this work, they have used my name and writings for the support of that which I disapprove and denounce as error. The people to whom this pamphlet will come, will charge the responsibility of this false position upon me, when it is utterly contrary to the teaching of my writings, and the light which God has given me. I have no hesitancy in saying that those who are urging on this work are greatly deceived. <RH, August 22, 1893 par. 7>

For years I have borne my testimony to the effect that when any one arises claiming to have great light, and yet advocating the tearing down of that which the Lord through his human agents has been building up, they are greatly deceived, and are not working along the lines where Christ is working. Those who assert that the Seventh-day Adventist churches constitute Babylon, or any part of Babylon, might better stay at home. Let them stop and consider what is the message to be proclaimed at this time. In place of working with divine agencies to prepare a people to stand in the day of the Lord, they have taken their stand with him who is an accuser of the brethren, who accuses them before God day and night. Satanic agencies have been moved from beneath, and they have inspired men to unite in a confederacy of evil, that they may perplex, harass, and cause the people of God great distress. The whole world is to be stirred with enmity against Seventh-day Adventists, because they will not yield homage to the papacy, by honoring Sunday, the institution of this anti-Christian power. It is the purpose of Satan to cause them to be blotted from the earth, in order that his supremacy of the world may not be disputed. <RH, August 22, 1893 par. 8>

The scene of Satan's accusation was presented before the prophet. He says, "He showed me Joshua the high priest standing before the angel of the Lord, and Satan standing at his right hand to resist him." Jesus is our great High Priest in heaven. And what is he doing?--He is making intercession and atonement for his people who believe in him. Through his imputed righteousness, they are accepted of God, as those who are manifesting to the world that they acknowledge allegiance to God, keeping all his commandments. Satan is full of malignant hatred against them, and manifests to them the same spirit that he manifested to Jesus Christ when he was upon earth. When Jesus was before Pilate, the Roman ruler sought to release him, and desired that the people should choose to release Jesus from the ordeal through which he was about to pass. He presented before the clamoring multitude the Son of God and the criminal Barabbas, and inquired, "Whom will ye that I release unto you? Barabbas, or Jesus which is called Christ?" "They said, Barabbas. Pilate saith unto them, What shall I do then with Jesus which is called Christ? They all say unto him, Let him be crucified." <RH, August 22, 1893 par. 9>

The world was stirred by the enmity of Satan, and when asked to choose between the Son of God and the criminal Barabbas, they chose a robber and murderer rather than Jesus. The ignorant multitudes were led, by the deceptive reasonings of those in high position, to reject the Son of God, and choose a robber and murderer in his stead. Let us all remember that we are still in a world where Jesus, the Son of God, was rejected and crucified, where the guilt of despising Christ, and preferring a robber rather than the spotless Lamb of God, still rests. Unless we individually repent toward God because of transgression of his law, and exercise faith toward our Lord Jesus Christ, whom the world has rejected, we shall lie under the full condemnation that the action of choosing Barabbas instead of Christ, merited. The whole world stands charged today with the deliberate rejection and murder of the Son of God. The word bears record that Jews and Gentiles, kings, governors, ministers, priests, and people,--all classes and sects who reveal the same spirit of envy, hatred, prejudice, and unbelief manifested by those who put to death the Son of God,--would act the same part were the opportunity granted, as did the Jews and people of the time of Christ. They would be partakers of the same spirit that demanded the death of the Son of God.

(To be Continued.) <RH, August 22, 1893 par. 10>

August 29, 1893 The Remnant Church Not Babylon.

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By Mrs. E. G. White.

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(Continued.)
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In the scene representing the work of Christ for us, and the determined accusation of Satan against us, Joshua stands as the high priest, and makes request in behalf of God's commandment-keeping people. At the time, Satan represents the people of God as great sinners, and presents before God the list of sins he has tempted them to commit through their lifetime, and urges that because of their transgressions, they be given into his hands to destroy. He urges that they should not be protected by ministering angels against the confederacy of evil. He is full of anger because he cannot bind the people of God into bundles with the world, to render to him complete allegiance. Kings, and rulers, and governors have placed upon themselves the brand of antichrist, and are represented as the dragon who goes to make war with the saints,--with those who keep the commandments of God, and who have the faith of Jesus. In their enmity against the people of God, they show themselves guilty also of the choice of Barabbas instead of Christ. <RH, August 29, 1893 par. 1>

God has a controversy with the world. When the judgment shall sit, and the books shall be opened, he has an awful account to settle, which would now make the world fear and tremble, were men not blinded and bewitched by Satanic delusions and deceptions. God will call the world to account for the death of his only begotten Son, whom to all intents and purposes the world has crucified afresh, and put to open shame in the persecution of his people. The world has rejected Christ in the person of his saints, has refused his messages in the refusal of the messages of prophets, apostles, and messengers. They have rejected those who have been co-laborers with Christ, and for this they will have to render an account. <RH, August 29, 1893 par. 2>

Satan stands at the head of all the accusers of the brethren; but when he presents the sins of the people of God, what does the Lord answer? He says, "The Lord rebuke [not Joshua, who is a representative of the tried and chosen people of God, but] 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." Satan had represented the chosen and loyal people of God as being full of defilement and sin. He could depict the particular sins of which they had been guilty. Had he not set the whole confederacy of evil at work to lead them, through his seductive arts, into these very sins? But they had repented, they had accepted the righteousness of Christ. They were therefore standing before God clothed with the garments of Christ's righteousness, 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 a change of raiment." Every sin of which they had been guilty was forgiven, and they stood before God as chosen and true, as innocent, as perfect, as though they had never sinned. <RH, August 29, 1893 par. 3>

"And I said, Let them set a fair miter upon his head. So they [the angels of God] set a fair miter upon his head, and clothed him with garments. And the angel of the Lord stood by [Jesus their Redeemer]. 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." I wish that all who claim to believe present truth, would think seriously of the wonderful things presented in this chapter. However weak and compassed with infirmity the people of God may be, those who turn from disloyalty to God in this wicked and perverse generation, and come back to their allegiance, standing to vindicate the holy law of God, making up the breach made by the man of sin under the direction of Satan, will be accounted the children of God, and through the righteousness of Christ will stand perfect before God. Truth will not always lie in the dust to be trampled under foot of men. It will be magnified and made honorable; it will yet arise and shine forth in all its natural luster, and will stand fast forever and ever. <RH, August 29, 1893 par. 4>

God has a people in which all heaven is interested, and they are the one object on earth dear to the heart of God. Let every one who reads these words give them thorough consideration; for in the name of Jesus I would press them home upon every soul. When any one arises, either among us or outside of us, who is burdened with a message which declares that the people of God are numbered with Babylon, and claims that the loud cry is a call to come out of her, you may know that he is not bearing the message of truth. Receive him not, nor bid him Godspeed; for God has not spoken by him, neither has he given a message to him, but he has run before he was sent. The message contained in the pamphlet called the "Loud Cry," is a deception. Such messages will come, and it will be claimed for them that they are

sent of God, but the claim will be false; for they are not filled with light, but with darkness. There will be messages of accusation against the people of God, similar to the work done by Satan in accusing God's people, and these messages will be sounding at the very time when God is saying to his people, "Arise, shine; for thy light is come, and the glory of the Lord is risen upon thee. For, behold, the darkness shall cover the earth, and gross darkness the people: but the Lord shall arise upon thee, and his glory shall be seen upon thee." <RH, August 29, 1893 par. 5>

It will be found that those who bear false messages will not have a high sense of honor and integrity. They will deceive the people, and mix up with their error the Testimonies of sister White, and use her name to give influence to their work. They make such selections from the Testimonies as they think they can twist to support their positions, and place them in a setting of falsehood, so that their error may have weight, and be accepted by the people. They misinterpret and misapply that which God has given to the church to warn, counsel, reprove, comfort, and encourage those who shall make up the remnant people of God. Those who receive the Testimonies as the message of God, will be helped and blessed thereby; but those who take them in parts, simply to support some theory or idea of their own, to vindicate themselves in a course of error, will not be blessed and benefited by what they teach. To claim that the Seventh-day Adventist Church is Babylon, is to make the same claim as does Satan, who is an accuser of the brethren, who accuses them before God night and day. By this misusing of the Testimonies, souls are placed in perplexity, because they cannot understand the relation of the Testimonies to such a position as is taken by those in error; for God intended that the Testimonies should always have a setting in the frame-work of truth. <RH, August 29, 1893 par. 6>

Those who advocate error, will say, "The Lord saith, when the Lord hath not spoken." They testify to falsehood, and not to truth. If those who have been proclaiming the message that the church is Babylon, had used the money expended in publishing and circulating this error, in building up, instead of tearing down, they would have made it evident that they were with the people whom God is leading. There is a great work to be done in the world, a great work to be done in foreign lands. Schools must be established in order that youth, children, and those of more mature age may be educated as rapidly as possible to enter the missionary field. There is need not only of ministers for foreign fields, but of wise, judicious laborers of all kinds. The Macedonian cry is sounding from all parts of the world, "Come over and help us." With all the responsibility upon us to go and preach the gospel to every creature, there is great need of men and means, and Satan is at work in every conceivable way to tie up means, and to hinder men from engaging in the very work that they should be doing. The money that should be used in doing the good work of building houses of worship, of establishing schools for the purpose of educating laborers for the missionary field, of drilling young men and women so that they may go forth and labor patiently, intelligently, and with all perseverance, that they may be agents through whom a people may be prepared to stand in the great day of God, is diverted from a channel of usefulness and blessing, into a channel of evil and cursing. The great day of God is upon us, and hasteth greatly, and there is a great work to be done, and it must be done speedily. But we find that amid the work that is to be done, there are those professing to believe the present truth, who know not how to expend the means intrusted to them, and because of a lack of meekness and lowliness of heart, they do not see how great is the work to be done. All those who learn of Jesus, will be laborers together with God. But those who go forth to proclaim error, expending time and money in a vain work, lay upon the true workers in new fields increased burden; for instead of devoting their time to advocating truth, they are obliged to counteract the work of those who are proclaiming falsehood, and claiming that they have the message from heaven. If those who have done this kind of work, had felt the necessity of answering the prayer of Christ that he offered to his Father just previous to his crucifixion,--that the disciples of Christ might be one as he was one with the Father,--they would not be wasting the means intrusted to them, and so greatly needed to advance the truth. They would not be wasting precious time and ability in disseminating error, and thus necessitate the devoting of the laborer's time to counteracting and quenching its influence. A work of this character is inspired not from above, but from beneath. <RH, August 29, 1893 par. 7>

"Who is he among you that feareth the Lord, that obeyeth the voice of his servant, that walketh in darkness, and hath no light? let him trust in the name of the Lord, and stay upon his God. Behold, all ye that kindle a fire, that compass yourselves about with sparks: walk in the light of your fire, and in the sparks that ye have kindled. This shall ye have of mine hand; ye shall lie down in sorrow." The message that has been borne by those who have proclaimed the church to be Babylon, has made the impression that God has no church upon earth. <RH, August 29, 1893 par. 8>

Has God no living church? He has a church, but it is the church militant, not the church triumphant. We are sorry that there are defective members, that there are tares amid the wheat. Jesus said, "The kingdom of heaven is likened unto a man which sowed good seed in his field: but while men slept, his enemy came and sowed tares among the wheat, and went his way. . . . So the servants of the householder came and said unto him, Sir, didst not thou sow good seed in thy field? from whence then hath it tares? He said unto them, An enemy hath done this. The servants said unto him, Wilt thou then that we go and gather them up? But he said, Nay; lest while ye gather up the tares, ye root up also the wheat

with them. Let both grow together until the harvest: and in the time of harvest I will say to the reapers, Gather ye together first the tares, and bind them in bundles to burn them; but gather the wheat into my barn."

(To be Continued.) <RH, August 29, 1893 par. 9>

September 5, 1893 The Remnant Church Not Babylon (Continued)

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By Mrs. E. G. White.

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(Continued.)
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In the parable of the wheat and the tares, we see the reason why the tares were not to be plucked up; it was lest the wheat be rooted up with the tares. Human opinion and judgment would make grave mistakes. But rather than have a mistake made, and one single blade of wheat rooted up, the Master says, "Let both grow together until the harvest;" then the angels will gather out the tares, which will be appointed to destruction. Although in our churches, that claim to believe advanced truth, there are those who are faulty and erring, as tares among the wheat, God is long-suffering and patient. He reproveth and warns the erring, but he does not destroy those who are long in learning the lesson he would teach them; he does not uproot the tares from the wheat. Tares and wheat are to grow together till the harvest; when the wheat comes to its full growth and development, and because of its character when ripened, it will be fully distinguished from the tares. The church of Christ on earth will be imperfect, but God does not destroy his church because of its imperfection. There have been and will be those who are filled with zeal not according to knowledge, who would purify the church, and uproot the tares from the midst of the wheat. But Christ has given special light as to how to deal with those who are erring, and with those who are unconverted in the church. There is to be no spasmodic, zealous, hasty action taken by church-members in cutting off those they may think defective in character. Tares will appear among the wheat; but it would do more harm to weed out the tares, unless in God's appointed way, than to leave them alone. While the Lord brings into the church those who are truly converted, Satan at the same time brings persons who are not converted into its fellowship. While Christ is sowing the good seed, Satan is sowing the tares. There are two opposing influences continually exerted on the members of the church. One influence is working for the purification of the church, and the other for the corrupting of the people of God. <RH, September 5, 1893 par. 1>

Jesus knew that Judas was defective in character, but notwithstanding this, he accepted him as one of the disciples, and gave him the same opportunities and privileges that he gave to the others whom he had chosen. Judas was left without excuse in the evil course he afterward pursued. Judas might have become a doer of the word, as were eventually Peter and James and John and the other disciples. Jesus gave precious lessons of instruction, so that those who were associated with him might have been converted, and have no need of clinging to the defects that marred their characters. <RH, September 5, 1893 par. 2>

Some people seem to think that upon entering the church they will have their expectations fulfilled, and meet only with those who are pure and perfect. They are zealous in their faith, and when they see faults in church-members, they say, "We left the world in order to have no association with evil characters, but the evil is here also;" and they ask, as did the servants in the parable, "From whence then hath it tares?" But we need not be thus disappointed, for the Lord has not warranted us in coming to the conclusion that the church is perfect; and all our zeal will not be successful in making the church militant as pure as the church triumphant. The Lord forbids us to proceed in any violent way against those whom we think erring, and we are not to deal out excommunications and denunciations to those who are faulty. <RH, September 5, 1893 par. 3>

Finite man is likely to misjudge character, but God does not leave the work of judgment and pronouncing upon character to those who are not fitted for it. We are not to say what constitutes the wheat, and what the tares. The time of the harvest will fully determine the character of the two classes specified under the figure of the tares and the wheat. The work of separation is given to the angels of God, and not committed into the hands of any man. False doctrine is one of the Satanic influences that work in the church, and brings into it those who are unconverted in heart. Men do not obey the words of Jesus Christ, and thus seek for unity in faith, spirit, and doctrine. They do not labor for the unity of spirit for which Christ prayed, which would make the testimony of Christ's disciples effective in convincing the world that God had sent his Son into the world, "that whosoever believeth in him should not perish, but have eternal life." If the unity for which Christ prayed, existed among the people of God, they would bear living testimony, would send forth a bright light to shine amid the moral darkness of the world. <RH, September 5, 1893 par. 4>

Instead of the unity which should exist among believers there is disunion; for Satan is permitted to come in, and through his specious deceptions and delusions he leads those who are not learning of Christ meekness and lowliness of heart, to take a different line from the church, and break up, if possible, the unity of the church. Men arise speaking

perverse things to draw away disciples after themselves. They claim that God has given them great light; but how do they act under its influence? Do they pursue the course that the two disciples pursued on their journey to Emmaus? When they received light, they returned and found those whom God had led and was still leading, and told them how they had seen Jesus and had talked with him. Have the men who have claimed to have light concerning the church, pursued this course? Have they gone to those who are chosen of God to bear a living testimony, and given them evidence that this light would better qualify them to prepare a people to stand in the great day of God? Have they sought counsel of those who have been and are still bearing the truth, and giving to the world the last message of warning? Have they counseled with those who have had a deep experience in the things of God? Why were these men so full of zeal for the cause, not present at the General Conference held at Battle Creek, as were the devout men at Jerusalem at the time of the outpouring of the Holy Spirit? At the great heart of the work, men opened their treasures of light, and while the Lord was pouring out his Spirit upon the people, did these men receive of the heavenly anointing? While the deep movings of the Spirit of God were made manifest among the people, and souls were being converted, and hard hearts broken, there were those who were listening to the suggestions of Satan, and they were inspired with zeal from beneath to go forth and proclaim that the very people receiving of the Holy Spirit, who are to receive the latter rain and the glory that is to lighten the whole earth, were Babylon. Did the Lord give these messengers their message?—No; for it was not a message of truth. <RH, September 5, 1893 par. 5>

Although there are evils existing in the church, and will be until the end of the world, the church in these last days is to be the light of the world, that is polluted and demoralized by sin. The church, enfeebled and defective, needing to be reproved, warned, and counseled, is the only object upon earth upon which Christ bestows his supreme regard. The world is a workshop in which, through the co-operation of human and divine agencies, Jesus is making experiments by his grace and divine mercy upon human hearts. Angels are amazed as they behold the transformation of character brought about in those who yield themselves to God, and they express their joy in songs of rapturous praise to God and to the Lamb. They see those who are by nature the children of wrath, converted, and becoming laborers together with Christ in drawing souls to God. They see those who were in darkness becoming lights to shine amid the moral night of this crooked and perverse generation. They see them becoming prepared by a Christ-like experience to suffer with their Lord, and afterward to be partakers with him in his glory in heaven above. <RH, September 5, 1893 par. 6>

God has a church on earth who are lifting up the down-trodden law, and presenting to the world the Lamb of God that taketh away the sins of the world. The church is the depository of the wealth of the riches of the grace of Christ, and through the church eventually will be made manifest the final and full display of the love of God to the world that is to be lightened with its glory. The prayer of Christ that his church may be one as he was one with his Father, will finally be answered. The rich dowry of the Holy Spirit will be given, and through its constant supply to the people of God, they will become witnesses in the world of the power of God unto salvation. <RH, September 5, 1893 par. 7>

There is but one church in the world who are at the present time standing in the breach, and making up the hedge, building up the old waste places; and for any man to call the attention of the world and other churches to this church, denouncing her as Babylon, is to do a work in harmony with him who is the accuser of the brethren. Is it possible that men will arise from among us, who speak perverse things, and give voice to the very sentiments that Satan would have disseminated in the world in regard to those who keep the commandments of God, and have the faith of Jesus? Is there not work enough to satisfy your zeal in presenting the truth to those who are in the darkness of error? As those who have been made stewards of means and ability, you have been misapplying your Lord's goods in disseminating error. The whole world is filled with hatred of those who proclaim the binding claims of the law of God, and the church who are loyal to Jehovah must engage in no ordinary conflict. "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." Those who have any realization of what this warfare means, will not turn their weapons against the church militant, but with all their powers will wrestle with the people of God against the confederacy of evil. <RH, September 5, 1893 par. 8>

Those who start up to proclaim a message on their own individual responsibility, who while claiming to be taught and led of God, still make it their special work to tear down that which God has been for years building up, are not doing the will of God. Be it known that these men are on the side of the great deceiver. Believe them not. They are allying themselves with the enemies of God and the truth. They will deride the order of the ministry as a system of priestcraft. From such turn away, have no fellowship with their message, however much they may quote the testimonies and seek to intrench themselves behind them. Receive them not; for God has not given them this work to do. The result of such work will be unbelief in the testimonies, and as far as possible, they will make of none effect the work that I have for years been doing. Almost my whole life-time has been devoted to this work, but my burden has often been made heavier by the arising of men who went forth to proclaim a message that God had not given them. This class of evil-workers have selected portions of the testimonies, and have placed them in the frame-work of error, in order by this

setting to give influence to their false testimonies. When it is made manifest that their message is error, then the testimonies brought into the companionship of error, share the same condemnation; and people of the world, who do not know that the testimonies quoted are extracts from private letters, used without my consent, present these matters as evidence that my work is not of God, or of truth, but falsehood. Those who thus bring the work of God into disrepute will have to answer before God for the work they are doing.

(Concluded next week.) <RH, September 5, 1893 par. 9>

September 12, 1893 The Remnant Church Not Babylon.

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By Mrs. E. G. White.

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(Concluded.)
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God has a church, and she has a divinely appointed ministry. "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 fulness 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."

<RH, September 12, 1893 par. 1>

The Lord has his appointed agencies, and a church that has lived through persecution, conflict, and darkness. Jesus loved the church, and gave himself for it, and he will replenish, refine, ennoble, and elevate it, so that it shall stand fast amid the corrupting influences of this world. Men appointed of God have been chosen to watch with jealous care, with vigilant perseverance, that the church may not be overthrown by the evil devices of Satan, but that she shall stand in the world to promote the glory of God among men. There will ever be fierce conflict between the church and the world. Mind will come into contact with mind, principle with principle, truth with error; but in the crisis soon to culminate, which has already begun, the men of experience are to do their God-appointed work, and watch for souls, as they that must give an account. <RH, September 12, 1893 par. 2>

Those who are carrying this message of error, denouncing the church as Babylon, are neglecting their God-appointed work, are in opposition to organization, in opposition to the plain command of God spoken by Malachi in regard to bringing all the tithes into the treasury of God's house, and imagine that they have a work to do in warning those whom God has chosen to forward his message of truth. These workers are not bringing greater efficiency to the cause and kingdom of God, but are engaged in a work similar to that in which the enemy of all righteousness is engaged. Let these men who are rising up against the ways and means ordained of God to forward his work in these days of peril, divest themselves of all unscriptural views concerning the nature, office, and power of God's appointed agencies. Let all understand the words that I now write. Those who are laborers together with God, are but his instruments, and they in themselves possess no essential grace or holiness. It is only when they are co-operating with heavenly intelligences that they are successful. They are but the earthen vessels, the depositaries in which God places the treasure of his truth. Paul may plant, and Apollos water, but it is God alone that gives the increase. <RH, September 12, 1893 par. 3>

God speaks through his appointed agencies, and let no man, or confederacy of men, insult the Spirit of God by refusing to hear the message of God's word from the lips of his chosen messengers. By refusing to hear the message of God, men close themselves in a chamber of darkness. They shut their own souls away from vast blessings, and rob Christ of the glory that should come to him, by showing disrespect to his appointed agencies. <RH, September 12, 1893 par. 4>

God is not the author of confusion, but of peace. But Satan is a vigilant, unsleeping foe, ever at work upon human minds, seeking a soil in which he can sow his tares. If he finds any whom he can press into his service, he will suggest ideas and false theories, and make them zealous in advocating error. The truth not only converts, but works the purification of its receiver. Jesus has warned us to beware of false teachers. From the beginning of our work, men have arisen from time to time, advocating theories that were new and startling. But if those who claim to believe the truth, would go to those who have had experience, would go to the word of God in a teachable, humble spirit, and examine their theories in the light of truth, and with the aid of the brethren who have been diligent Bible students, and at the same time make supplication unto God, asking, Is this the way of the Lord, or is it a false path in which Satan would lead me? they would receive light, and would escape out of the net of the fowler. <RH, September 12, 1893 par. 5>

Let all our brethren and sisters beware of any one who would set a time for the Lord to fulfil his word in regard to his coming, or in regard to any other promise he has made of special significance. "It is not for you to know the times or

the seasons, which the Father hath put in his own power." False teachers may appear to be very zealous for the work of God, and may expend means to bring their theories before the world and the church; but as they mingle error with truth, their message is one of deception, and will lead souls into false paths. They are to be met, and opposed, not because they are bad men, but because they are teachers of falsehood, and are endeavoring to put upon falsehood the stamp of truth. What a pity it is that men will go to such pains to discover some theory of error, when there is a whole storehouse of precious gems of truth by which the people might be enriched in the most holy faith. Instead of teaching truth, they let their imagination dwell upon that which is new and strange, and throw themselves out of harmony with those whom God is using to bring the people up upon the platform of truth. They cast aside all that has been said in regard to unity of sentiment and feeling, and trample upon the prayer of Christ as though the unity for which he prayed was unessential, that there is no necessity for his followers to be one, even as he is one with the Father. They go off on a tangent, and Jehu-like, call to their brethren to follow their example of zeal for the Lord. If their zeal led them to work in the same lines in which their brethren who have carried the heat and burden of the day, are working; if they were as persevering to overcome discouragements and obstacles as their brethren have been, they might well be imitated, and God would accept them. But men are to be condemned who start out with a proclamation of wonderful light, and yet draw away from the agents whom God is leading. This was the way in which Korah, Dathan, and Abiram did, and their action is recorded as a warning to all others. We are not to do as they have done,--accuse and condemn those upon whom God has laid the burden of the work. <RH, September 12, 1893 par. 6>

Those who have proclaimed the Seventh-day Adventist Church as Babylon, have made use of the testimonies in giving their position a seeming support; but why is it that they did not present that which for years has been the burden of my message,--the unity of the church? Why did they not quote the words of the angel, "Press together, Press together, Press together"? Why did they not repeat the admonition and state the principle, that "in union there is strength, in division there is weakness?" It is such messages as these men have borne, that divide the church, and put us to shame before the enemies of truth, and in such messages is plainly revealed the specious working of the great deceiver, who would hinder the church from attaining unto perfection in unity. These teachers follow the sparks of their own kindling, move according to their own independent judgment, and cumber the truth with false notions and theories. They refuse the counsel of their brethren, and press on in their own way, until they become just what Satan would desire to have them,--unbalanced in mind. <RH, September 12, 1893 par. 7>

I warn my brethren to guard against the working of Satan in every form. The great adversary of God and man is exulting today that he has succeeded in deceiving souls, and in diverting their means and ability into harmful channels. Their money might have been used to advance present truth, but instead of this, it has been expended in the presenting notions that have no foundation in truth. <RH, September 12, 1893 par. 8>

In 1845 a man by the name of Curtis did a similar work in the State of Massachusetts. He presented a false doctrine, and wove into his theories sentences and selections from the testimonies, and published his theories in the *Day Star*, and in sheet form. For years these productions bore their baleful fruit, and brought reproach upon the testimonies, that, as a whole, in no way supported his work. My husband wrote to him, and asked him what he meant by presenting the testimonies interwoven with his own words, in support of that which we were opposed to, and requested him to correct the impression that his work had given. He flatly refused to do so, saying that his theories were truth, and that the visions ought to have corroborated his views, and that they virtually did support them, but that I had forgotten to write out the matters that made his theories plain. <RH, September 12, 1893 par. 9>

Ever since the beginning of the work, one after another has risen up to do this kind of work, and I have had to go to the trouble and incur the expense of contradicting these falsehoods. They have published their theories, and have deceived many souls, but may God guard the sheep of his pasture. <RH, September 12, 1893 par. 10>

I urge those who claim to believe the truth, to walk in unity with their brethren. Do not seek to give to the world occasion to say that we are extremists, that we are disunited, that one teaches one thing, and one another. Avoid dissension. Let every one be on guard, and be careful to be found standing in the gap to make up the breach, in place of standing at the wall seeking to make a breach. Let all be careful not to make an outcry against the only people who are fulfilling the description given of the remnant people, who keep the commandments of God, and have the faith of Jesus, who are exalting the standard of righteousness in these last days. God has a distinct people, a church on earth, second to none, but superior to all in their facilities to teach the truth, to vindicate the law of God. God has divinely appointed agencies,--men whom he is leading, who have borne the heat and burden of the day, who are co-operating with heavenly instrumentalities to advance the kingdom of Christ in our world. Let all unite with these chosen agents, and be found at last among those who have the patience of the saints, who keep the commandments of God, and have the faith of Jesus. <RH, September 12, 1893 par. 11>

The following is the letter sent to brother Stanton:-- <RH, September 12, 1893 par. 12>

"Napier, New Zealand, March 23, 1893.

"Dear Brother Stanton: I address to you a few lines. I am not in harmony with the position that you have taken; for I have been shown by the Lord that just such positions will be taken by those who are in error. Paul has given us warning to this effect: 'Now the Spirit speaketh expressly, that in the latter time some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils.' [<RH, September 12, 1893 par. 13>](#)

"My brother, I learn that you are taking the position that the Seventh-day Adventist Church is Babylon, and that all that would be saved must come out of her. You are not the only man whom the enemy has deceived in this matter. For the last forty years, one man after another has arisen, claiming that the Lord has sent him with the same message; but let me tell you, as I have told them, that this message you are proclaiming, is one of the Satanic delusions designed to create confusion among the churches. My brother, you are certainly off the track. The second angel's message was to go to Babylon [the churches] proclaiming her downfall, and calling the people to come out of her. This same message is to be proclaimed the second time. 'And after these things 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. For all nations have drunk of the wine of the wrath of her fornication, and the kings of the earth have committed fornication with her, and the merchants of the earth are waxed rich through the abundance of her delicacies. 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, September 12, 1893 par. 14>](#)

"My brother, if you are teaching that the Seventh-day Adventist Church is Babylon, you are wrong. God has not given you any such message to bear. Satan will use every mind to which he can attain access, inspiring men to originate false theories, or go off on some wrong tangent, that he may create a false excitement, and thus divert souls from the true issue for this time. I presume that some may be deceived by your message, because they are full of curiosity and desire for some new thing. [<RH, September 12, 1893 par. 15>](#)

"It makes me feel sad indeed that you should be deceived in any way by the suggestions of the enemy; for I know the theory that you are advocating is not truth. In advancing the ideas you do, you will do great injury to yourself and to others. Do not seek to misinterpret, and twist, and pervert, the testimonies to substantiate any such message of error. Many have passed over this ground, and have done great harm. As others have started up full of zeal to proclaim this message, again and again, I have been shown that it was not truth. [<RH, September 12, 1893 par. 16>](#)

"I understand that you are also proclaiming that we should not pay tithes. My brother, take off thy shoes from off thy feet; for the place whereon you are standing is holy ground. The Lord has spoken in regard to paying tithes. He has said, 'Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it.' But while he pronounces a blessing upon those who bring in their tithes, he pronounces a curse upon those who withhold them. Very recently I have had direct light from the Lord upon this question, that many Seventh-day Adventists were robbing God in tithes and offerings, and it was plainly revealed to me that Malachi has stated the case as it really is. Then how dare any man even think in his heart that a suggestion to withhold tithes and offerings is from the Lord? Where, my brother, have you stepped out of the path? O get your feet back in the strait path again. We are near the end, but if you or any other man shall be seduced by the enemy, and led on to set the time for Christ's coming, he will be doing the same evil work which has wrought the ruin of the souls of those who have done it in the past. [<RH, September 12, 1893 par. 17>](#)

"If you are wearing the yoke of Christ, if you are lifting his burden, you will see that there is plenty to do in the same lines wherein the servants of God are laboring,--in preaching Christ and him crucified. But any one who shall start up to proclaim a message to announce the hour, day, or year of Christ's appearing, has taken up a yoke and is proclaiming a message that the Lord has never given him. [<RH, September 12, 1893 par. 18>](#)

"God has a church upon the earth, who are his chosen people, who keep his commandments. He is leading, not stray off-shoots, not one here and one there, but a people. The truth is a sanctifying power; but the church militant is not the church triumphant. There are tares among the wheat. 'Wilt thou then that we gather them up?' was the question of the servant; but the master answered, 'Nay; lest while ye gather up the tares, ye root up also the wheat with them.' The gospel net draws not only good fish, but bad ones as well, and the Lord only knows who are his. [<RH, September 12, 1893 par. 19>](#)

"It is our individual duty to walk humbly with God. We are not to seek any strange, new message. We are not to think that the chosen ones of God who are trying to walk in the light, compose Babylon. The fallen denominational churches

are Babylon. Babylon has been fostering poisonous doctrines, the wine of error. This wine of error is made up of false doctrines, such as the natural immortality of the soul, the eternal torment of the wicked, the denial of the pre-existence of Christ prior to his birth in Bethlehem, and advocating and exalting the first day of the week above God's holy, sanctified day. These and kindred errors are presented to the world by the various, churches, and thus the Scriptures are fulfilled that say, 'For all nations have drunk of the wine of the wrath of her fornication.' It is a wrath which is created by false doctrines, and when kings and presidents drink this wine of the wrath of her fornication, they are stirred with anger against those who will not come into harmony with the false and Satanic heresies which exalt the false Sabbath, and lead men to trample under foot God's memorial. <RH, September 12, 1893 par. 20>

"Fallen angels upon earth form confederations with evil men. In this age antichrist will appear as the true Christ, and then the law of God will be fully made void in the nations of our world. Rebellion against God's holy law will be fully ripe. But the true leader of all this rebellion is Satan clothed as an angel of light. Men will be deceived and will exalt him to the place of God, and deify him. But Omnipotence will interpose, and to the apostate churches that unite in the exaltation of Satan, the sentence will go forth, 'Therefore shall her plagues come in one day, death, and mourning, and famine; and she shall be utterly burned with fire: for strong is the Lord God who judgeth her.'" <RH, September 12, 1893 par. 21>

September 19, 1893 Now Is the Time to Dedicate All to God.

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By Mrs. E. G. White.
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Our time and our talents belong to the Lord. "Ye were not redeemed with corruptible things, as silver and gold, from your vain conversation received by tradition from your fathers, but with the precious blood of Christ, as of a lamb without blemish and without spot." Then how can any one feel that he can be independent of God, and not subject to the Spirit of God? Those who imagine that they are independent of God's providences and plans, are in their supposed independence, in the veriest slavery to a power that is in rebellion against God. <RH, September 19, 1893 par. 1>

"Associate yourselves, O ye people, and ye shall be broken in pieces; and give ear, all ye of far countries: gird yourselves, and ye shall be broken in pieces; gird yourselves, and ye shall be broken in pieces. Take counsel together, and it shall come to naught; speak the word, and it shall not stand: for God is with us. For the Lord spake thus to me with a strong hand, and instructed me that I should not walk in the way of this people, saying, 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; and let him be your fear, and let him be your dread. And he shall be for a sanctuary." <RH, September 19, 1893 par. 2>

"Who is among you that feareth the Lord, that obeyeth the voice of his servant, that walketh in darkness, and hath no light? let him trust in the name of the Lord, and stay upon his God. Behold, all ye that kindle a fire, that compass yourselves about with sparks: walk in the light of your fire, and in the sparks that ye have kindled. This shall ye have of mine hand; ye shall lie down in sorrow." <RH, September 19, 1893 par. 3>

We are not safe in following the imagination of our own hearts. We cannot be independent of God. We are safe only as we realize our entire dependence upon him as our Creator and Redeemer. <RH, September 19, 1893 par. 4>

Satan has many devices whereby he holds us back from rendering prompt and unquestioning obedience to God. We have often had strong promptings and conviction of duty, but have shrunk back from fulfilling them. Yet Jesus says, "If any man will come after me, let him deny himself, and take up his cross, and follow me. For whosoever will save his life, shall lose it: and whosoever will lose his life for my sake shall find it." How many at times have been deeply stirred, and yet because duty demanded a sacrifice, they have tampered with their conscience, seated themselves in the enemy's debating chair, and have not made the decision that God sought to have them make. They have not broken away from the associates whose seductive influence for evil, led them to follow their own carnal reasoning, and because there was not evidence of any immediate danger, they have rested down in their false security. They have debated in their minds, saying, Shall I obey the voice of God that bids me shake off the lethargy of the world, and escape from the world as did Lot from Sodom, or shall I listen to the voice of the world that cries peace and safety to my soul? Shall I wait for a more convenient season? All the sophistry of Satan is bound up in that one word, "wait." O that those who are now moved by the Spirit of God, would make a decided stand for God and for the truth! <RH, September 19, 1893 par. 5>

We shall never be able to discern spiritual and heavenly things while we remain indifferent to the word of God. The

voice of Jesus is calling, "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." Those who remain away from Jesus have placed their necks under a yoke that is not easy. They have clasped their arms about burdens that are not light. O, why not exchange the heavy yoke you now wear for the yoke of Christ? The voice of mercy is now sounding in warnings and entreaties, but that voice will not always be heard, if you continue to resist, and still choose your own way. <RH, September 19, 1893 par. 6>

There is true missionary work to be done for those who move in higher circles, and the followers of Christ are to be true representatives of Christ, who though he was rich, for our sake became poor, that we through his poverty might be rich. The rich should consecrate their all to God, and he who is sanctified through the truth in body, soul, and spirit, will also devote his property to God, and will become an agent whereby other souls will be reached. In his experience and example it will be made manifest that the grace of Christ has power to overcome covetousness and avarice, and the rich man who renders unto God his intrusted goods, will be accounted a faithful steward, and can present to others the fact that every dollar of their accumulated property is stamped with the image and superscription of God. He can present to those who are rich the truth as it is in Jesus, showing that it was God who intrusted him with ability to get wealth, and prospered his enterprises with his blessing that he might acquire wealth, and gladly acknowledging the fact that his talents are not his, but God's who gave. The wealthy man who is truly converted, can bring to bear upon his wealthy brethren the lessons of Christ, and show to them that their wealth is only safe as it is laid up in the bank of heaven. <RH, September 19, 1893 par. 7>

There is great danger that the riches of the wealthy shall prove not a blessing, but a curse to them. Rich men are in danger of trusting in their riches, of placing God's intrusted treasure where Christ should be in the heart, and interposing their wealth between the soul and God. Wealth thus becomes an idol, and separates the affection from its Giver. But let those who are fitted to work for the rich, and for those in high position, consecrate their all to God, and in the name of Jesus go forth to do this work. Paul had converts even in Caesar's household. Truth will have its adherents even in kings' courts. Paul wrote, "All the saints salute you, chiefly they that are of Caesar's household." The throne of the Caesars was then occupied by that monster of cruelty, Nero. If there ever was an atmosphere charged with the malarious influence of Satan, it was to be found in his household. The powers from beneath stirred up most fierce and determined hostility against Christians in that place, and Paul himself suffered death at the emperor's command. In such a household as this, it seemed impossible that truth should find favor, and yet in this place there were those who were worthy to be called saints, and who sent greetings to the saints of other cities. Nothing is impossible with God. <RH, September 19, 1893 par. 8>

We need more faith to work for those who are rich and in high position. For though Christ has said, "How hardly shall they that have riches enter into the kingdom of God," every rich man who does yield himself to the converting power of God, and is an overcomer will find an abundant entrance into the kingdom of God. The rich who are truly converted to God, will understand that they are stewards of the Lord's property; and through the grace given unto them, they will discern that they have been intrusted with property, only that they may use it to advance the cause and kingdom of Christ in the world. There are many among the rich, who, were the truth presented to them as it is in Jesus, would be charmed with, and transformed through, the grace of Christ, and would see that money is of value only as it is devoted to doing good in the name and Spirit of Jesus. The wealthy man or woman converted to God, will begin to comprehend what good may be done with their intrusted capital. They will see that institutions are to be established for the education of the youth, and that they are to be sustained by gifts and offerings. They will know that many youth must be trained for the missionary field, and the wealthy will become agents in the hands of God to set in operation the instrumentalities whereby men and women may become enlightened, and turned from degradation and error unto the living God. <RH, September 19, 1893 par. 9>

Through the grace of Christ, those who have riches and are connected with him, will sow abundantly, seeking out the youth, and running a risk in educating them, hoping that they will devote their lives to missionary work. God has intrusted the rich with gifts, that, if wisely used, will produce a hundredfold in this world, and in the world to come life everlasting. To have the knowledge that our talents are being employed for the good of others, affords satisfaction in this life that brings a great reward. We know that if the Lord's intrusted capital is selfishly spent or hoarded, God will call us to an account. Because the rich are judgment-bound, we should put forth more decided efforts to win them to the service of Him who has intrusted them with large talents. God designed that through these very agents, many souls should be converted, and sent forth on a mission of blessing to the world. His cause would be greatly advanced if those to whom he has given talents of means, would devote their wealth to the upbuilding of his kingdom. <RH, September 19, 1893 par. 10>

October 3, 1893 Lessons From the Church in the Wilderness.

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By Mrs. E. G. White.
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We would present before you the difficulties through which the church in the wilderness passed. They did not have faith, and when they were tested, they murmured and rebelled. They were stubborn. While Moses was in the mount, the people who had been brought out of Egypt that they might serve God, were dishonoring him by worshiping the golden calf. Aaron, who feared to offend them by refusing their request to make for them a god to worship, had permitted this idolatry. Aaron manifested weakness of character in this. He stood in Moses's place, and had charge of the congregation, but he did not guide them. He did not refuse to accede to their demand for an idol. In worshiping the golden calf, Israel sinned greatly, and the Lord punished the people, and 3,000 of the most guilty were slain. <RH, October 3, 1893 par. 1>

Moses said to Israel, "Ye have sinned a great sin: and now I will go up unto the Lord; peradventure I shall make an atonement for your sin. And Moses returned unto the Lord, and said, O, this people have sinned a great sin, and have made them gods of gold. Yet now if thou wilt forgive their sin--; and if not, blot me, I pray thee, out of thy book which thou hast written. And the Lord saith unto Moses, Whosoever hath sinned against me, him will I blot out of my book." It will be well to read this history carefully, and take heed to the lessons taught on this particular occasion. (Read the 32d, 33d, and 34th chapters of Exodus.) The Lord did not destroy his people, but those who had sinned were punished. But he revealed himself to Moses, declaring his character. <RH, October 3, 1893 par. 2>

In Numbers 12 is the account of Aaron and Miriam's conduct when they spoke against Moses. "And they said, Hath the Lord indeed spoken only by Moses? hath he not spoken also by us? And the Lord heard it." Every envious feeling, every jealousy cherished, is known to the Lord; for he reads the heart, and he hears every word spoken against those upon whom he has laid the burden of the work. How much of evil speaking is done even by those who have had but little experience in the work, little knowledge of the things of God, little realization of the holy requirements of his cause. Those who have not drunk deeply at the fountain of truth, and have not obtained an experimental knowledge of holy things, feel at liberty to criticise those whom the Lord is using in a special manner to do his work. Even youth, young men and women, have but a small stock of respect and reverence, and they make flippant remarks in regard to God's chosen messengers, and bring their names into their idle talk and gossip. They dissect their words, and pass judgment upon them while associating together. Do they not know that this is an offense to God? If they would remember that there is a Witness to every word spoken, and that "God heard it," they would be less fluent in speaking of those whom God is using to do his work, and to carry the load of responsibilities that he has laid upon them. But respect and reverence may be cultivated. The Spirit of the Lord alone can work a reformation in those who do not respect sacred things, so that they shall have reverence for those whom God is using to do his work. <RH, October 3, 1893 par. 3>

"And the Lord spake suddenly unto Moses, and unto Aaron, and unto Miriam, Come out ye three unto the tabernacle of the congregation. And they three came out. And the Lord came down in the pillar of the cloud, and stood in the door of the tabernacle, and called Aaron and Miriam: and they both came forth. And he said, Hear now my words: If there be a prophet among you, I the Lord will make myself known unto him in a vision, and will speak unto him in a dream. My servant Moses is not so, who is faithful in all mine house. With him will I speak mouth to mouth, even apparently, and not in dark speeches; and the similitude of the Lord shall he behold: wherefore then were ye not afraid to speak against my servant Moses? And the anger of the Lord was kindled against them; and he departed. And the cloud departed from off the tabernacle; and, behold, Miriam became leprous, white as snow: and Aaron looked upon Miriam, and, behold, she was leprous." <RH, October 3, 1893 par. 4>

But God heard the prayer of Moses, whom they had criticised and envied, and Miriam was healed. <RH, October 3, 1893 par. 5>

Shall not these lessons be of profit to those who are tempted to criticise, think evil of, speak evil of, and judge and condemn those whom God is leading and favoring? And how much worse it is to criticise and give judgment against the church that God has chosen to magnify his name and vindicate his honor, than to speak simply against an individual member. (Read carefully the history of the spies in Numbers 13 and 14.) A ruler from each of the twelve tribes of Israel was chosen to go up and spy out the land into which they were to come. Forty days were consumed in fulfilling their charge. God sent them into the land for a special purpose, but the spies brought back an evil report, full of unbelief and complaint. Before the congregation they exaggerated the difficulties to be met. But Caleb's clear, ringing voice was heard before Moses and the people, saying, "Let us go up at once, and possess it; for we are well able to overcome it.

But the men that went up with him said, We be not able to go up against the people; for they are stronger than we." The exaggerated report of the unfaithful spies filled the people with discouragement, and they gave up in the abandonment of despair, and the leaven of murmuring spread throughout the camp of Israel. And they said one to another:-- <RH, October 3, 1893 par. 6>

"Let us make a captain, and let us return into Egypt. Then Moses and Aaron fell on their faces before all the assembly of the congregation of the children of Israel. And Joshua the son of Nun, and Caleb the son of Jephunneh, which were of them that searched the land, rent their clothes: and they spake unto all the company of the children of Israel, saying, The land, which we passed through to search it, is an exceeding good land. If the Lord delight in us, then he will bring us into this land, and give it us; a land which floweth with milk and honey. Only rebel not ye against the Lord, neither fear ye the people of the land; for they are bread for us: their defense is departed from them, and the Lord is with us: fear them not. But all the congregation bade stone them with stones. And the glory of the Lord appeared in the tabernacle of the congregation before all the children of Israel." <RH, October 3, 1893 par. 7>

The people were ready to batter down the men who made their voices to be heard to change the current of feeling in the congregation of the children of Israel, and it was now time for God to work. <RH, October 3, 1893 par. 8>

"And the Lord said unto Moses, How long will this people provoke me? and how long will it be ere they believe me, for all the signs which I have showed among them? I will smite them with the pestilence, and disinherit them, and will make of thee a greater nation and mightier than they." <RH, October 3, 1893 par. 9>

Moses was then tested and proved of God. Forsake Israel? Come out from among them, and leave them in their rebellion and sin?--No, never. <RH, October 3, 1893 par. 10>

"And Moses said unto the Lord, Then the Egyptians shall hear it (for thou broughtest up this people in thy might from among them:), and they will tell it to the inhabitants of this land: for they have heard that thou Lord art among this people, that thou Lord art seen face to face, and that thy cloud standeth over them, and that thou goest before them, by daytime in a pillar of a cloud, and in a pillar of fire by night. Now if thou shalt kill all people as one man, then the nations that have heard the fame of thee will speak, saying, Because the Lord was not able to bring this people into the land which ye swear unto them, therefore he hath slain them in the wilderness. And now, I beseech thee, let the power of my Lord be great, according as thou hast spoken, saying, The Lord is longsuffering, and of great mercy, forgiving iniquity and transgression, and by no means clearing the guilty, visiting the iniquity of the fathers upon the children unto the third and fourth generation. Pardon, I beseech thee, the iniquity of this people according to the greatness of thy mercy, and as thou hast forgiven this people, from Egypt until now. And the Lord said, I have pardoned according to thy word: but as truly as I live, all the earth shall be filled with the glory of the Lord. Because all those men which have seen my glory, and my miracles, which I did in Egypt and in the wilderness, and have tempted me now these ten times, and have not hearkened to my voice; surely they shall not see the land which I swear unto their fathers, neither shall any of them that provoked me see it." <RH, October 3, 1893 par. 11>

Mark the whole tenor of this chapter, and learn the lesson it conveys to modern Israel. These things are written for our ensamples upon whom the ends of the world are come. We see the unbelief, and the stout resistance of some who have had great light, and although evidence has been piled upon evidence, they have kept themselves in stubborn resistance. The Lord has sent messages of warning and entreaty, messages of reproof and rebuke, and they have not been in vain. But we have never had a message that the Lord would disorganize the church. We have never had the prophecy concerning Babylon applied to the Seventh-day Adventist Church, or been informed that the "loud cry" consisted in calling God's people to come out of her; for this is not God's plan concerning Israel. <RH, October 3, 1893 par. 12>

In the example of Moses pleading for the children of Israel, is represented the position that we should take in regard to the people of God, however erring, or weak, or defective they may be. By the mighty cleaver of truth, the Lord has brought out a people from the quarry of the world, as he brought out of Egypt a people to keep his commandments, and at every step he has shown them that he is leading them in paths of truth and righteousness. He has sent his light and his counsels, instructing them to build institutions of learning, to provide sanitariums and publishing houses, and success has attended the carrying out of these plans. The money of the Seventh-day Adventists has not been hoarded in order that they might live delicately, but self-denial and self-sacrifice have marked their history, and still their work is to make progress, and to be aggressive. The world have a light constantly shining upon them, because this people honor God in keeping his commandments. Now can we expect that a message would be true that would designate as Babylon the people for whom God has done so much? Hell would triumph should such a message be received, and the world would be strengthened in iniquity. All the reproaches which Satan has cast upon the character of God, would appear as truth, and the conclusion would be made that God has no chosen or organized church in the world. O, what a triumph would this be to Satan and his confederacy of evil! God does not work in this way. He does just what he said he would do in the 58th chapter of Isaiah:-- <RH, October 3, 1893 par. 13>

"And the Lord shall guide thee continually, and satisfy thy soul in drought, and make fat thy bones: and thou shalt be like a watered garden, and like a spring of water, whose waters fail not. 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, October 3, 1893 par. 14>

October 10, 1893 Respect Is Due to God's Instrumentalities.

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By Mrs. E. G. White.
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There are many sinners in Zion, and they are likened to tares among the wheat. But Christ has said, "Let both grow together until the harvest: and in the time of harvest, I will say to the reapers, Gather ye together first the tares, and bind them in bundles to burn them: but gather the wheat into my barn." We have no discouraging message for the church. Although reproofs and cautions and corrections have been given, the church has stood as God's chosen instrumentality to diffuse light. The commandment-keeping people of God have sounded forth a warning to the world, to all languages, tongues, and kindreds. The church of God is a living witness, a continual testimony to convince men of truth if accepted, to condemn them, if resisted and rejected. <RH, October 10, 1893 par. 1>

The sin of Israel is again presented in the rebellion of Korah, Dathan, and Abiram. By their representations of matters they influenced men in a course of evil. "And they rose up before Moses, with certain of the children of Israel, two hundred and fifty princes of the assembly, famous in the congregation, men of renown." (Read the history in Numbers 16.) <RH, October 10, 1893 par. 2>

"And the earth opened her mouth, and swallowed them up, and their houses, and all the men that appertained unto Korah, and all their goods. . . . And all Israel that were roundabout them fled at the cry of them: for they said, Lest the earth swallow us up also. And there came out a fire from the Lord, and consumed the two hundred and fifty men that offered incense." <RH, October 10, 1893 par. 3>

But after this terrible exhibition, after hearing the horrible cries of those who went down into the bowels of the earth, after seeing the 250 men consumed by fire, we would suppose that rebellion would have been cured. But history records the fact that the congregation murmured against Aaron and Moses, saying, "Ye have killed the people of the Lord." Does not this show us the great danger of murmuring and rebellion? It seems that rebellion is next to incurable. If all the evidence that God gave them did not convince them of the sin of accusing the chosen of the Lord, what power could be brought to bear upon them to correct their unjust charges and accusations? They saw the earth open, they saw the men swallowed up, they heard their cries of terror, they saw the 250 consumed by fire, all famous in the congregation, and men of renown; but where was their remorse and repentance? On the morrow it was evident that their principles and sentiments were unchanged. They had still a charge to make against the chosen instrumentalities of the Lord. And they said to Moses and Aaron, "Ye have killed the people of the Lord." They were so enraged against them that they would not have hesitated to kill Moses and Aaron. <RH, October 10, 1893 par. 4>

"And it came to pass, when the congregation was gathered against Moses and against Aaron, that they looked toward the tabernacle of the congregation: and, behold, the cloud covered it, and the glory of the Lord appeared. And Moses and Aaron came before the tabernacle of the congregation. And the Lord spake unto Moses, saying, Get you up from among this congregation, that I may consume them in a moment. And they fell upon their faces. And Moses said unto Aaron, Take a censer, and put fire therein from off the altar, and put on incense, and go quickly unto the congregation, and make an atonement for them: for there is wrath gone out from the Lord; the plague is begun. And Aaron took as Moses commanded, and ran into the midst of the congregation; and, behold, the plague was begun among the people: and he put on incense, and made an atonement for the people. And he stood between the dead and the living; and the plague was stayed. Now they that died in the plague were fourteen thousand and seven hundred, besides them that died about the matter of Korah." <RH, October 10, 1893 par. 5>

All this trouble, the slaying of nearly 15,000 souls, was the result of envy and jealousy. How sad was the outcome to those who were seeking to be first, and who were not willing that Moses and Aaron should occupy the position of trust

in which God had placed them. We are to be guarded on every point. By many the office of the Christian ministry is not understood. While there are some in the church who almost worship their ministers, who praise and flatter them and place them where God should be, there are others who do not pay them proper respect. <RH, October 10, 1893 par. 6>

Those who place their entire dependence upon their minister, place upon him their burdens, and make him carry their cares, and do not seek the Lord with earnest prayer for his counsel. They make the minister do their thinking for them and be their wisdom. They are slothful servants, failing to improve the talents God has given, failing to bear the burdens God has appointed to them. They do not educate themselves to think and devise and plan, and seek to lift every unnecessary weight from the minister. Burden upon burden is placed upon the minister, and men act as though they thought he was endowed with immortal power. The minister who is placed where God should be, is left to faint and fail, when he might have lived years to do faithful work for God; and yet though this result has often been seen among us, men do not learn the lesson, and share the burden of him who is placed in a position of trust. When it is too late, many see that they should have shared his load, instead of placing all their burdens upon him. They see that they should not have taken their trials to mortal man, but should have carried them to God, and thus have obtained a precious experience in lifting their own burden through the strength of Christ. We must be faithful in the least, if we would be faithful in much. <RH, October 10, 1893 par. 7>

But while the minister is by some exalted to the place of God, and is seeking to do what God never designed he should do,--trying to work out his own salvation and the salvation of others,--by others he is not treated with the respect and reverence due to God's appointed agencies. Those who disrespect the minister of God will not accept his counsel, and they refuse to be helped by any of God's appointed instrumentalities. They have determined that they will go to God alone for help; but while they have this spirit, God does not give them the help they desire; for their pride, their self-esteem, their erroneous ideas, must be corrected before they can be in a situation where they can appreciate help from God. <RH, October 10, 1893 par. 8>

"There was a certain man in Caesarea called Cornelius, a centurion of the band called the Italian band, a devout man, and one that feared God with all his house, which gave much alms to the people, and prayed to God always. He saw in a vision evidently, about the ninth hour of the day, an angel of God coming in to him, and saying unto him, Cornelius. And when he looked on him, he was afraid, and said, What is it, Lord? And he said unto him, Thy prayers and thine alms are come up for a memorial before God." <RH, October 10, 1893 par. 9>

But the angel did not give him the light that he might have given him, but directed him to take a course whereby he might come into connection with one who could tell him precious truth. So the angel gave him specific direction, saying, "And now send men to Joppa, and call for one Simon, whose surname is Peter: he lodgeth with one Simon a tanner, whose house is by the seaside: he shall tell thee what thou oughtest to do." <RH, October 10, 1893 par. 10>

Cornelius implicitly obeyed the instruction, and the same angel went to Peter, and gave him his instructions. This chapter (Acts 10) has much precious counsel in it for us, and we should study it with humble attention. When the Lord has his appointed agencies whereby he gives help to souls, and men disrespect these agencies, and refuse to receive help from them, and decide that they will be directly taught of God, the Lord does not gratify their desire. The man who takes such a position is in danger of taking up with the voices of strangers, and of being led into false paths. Both Cornelius and Peter were instructed what they were to do, and they obeyed the angel's word. Cornelius gathered his household together to hear the message of light from Peter. If he had said, I will not be taught of any man, the angel of God would have left him to himself; but this was not his attitude. When Peter came to the house of Cornelius, Cornelius fell at his feet to worship him, but Peter at once raised him up, saying, "Stand up; I myself also am a man." <RH, October 10, 1893 par. 11>

The two men then told how they had seen an angel of God, and how they had been directed to come together. After Cornelius had told his wonderful story, he said, "Now therefore are we all here present before God, to hear all things that are commanded thee of God." While Peter was speaking the words of life, the Holy Ghost fell upon all that were there assembled. Now we should avoid the two extremes that are seen among us in regard to the treatment of ministers. We should not manifest a superstitious attachment toward our ministers, and exalt them to the place where God should be, neither should we ignore them, disrespect the office of the ministry, and fail to take heed to counsel and reproof given by those in the sacred desk. Let no one think that he will go away by himself, and be taught of no man, when it is the order of God that human agents shall instruct his people. The Prince of heaven clothed his divinity with humanity, that humanity might touch humanity. He identified his interests with those of humanity. <RH, October 10, 1893 par. 12>

The work and order of the ministry were established by Christ himself, the great head of the church. He said to his disciples, "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you always, even unto the end of the world." "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 fulness of Christ." These whom God has appointed are workers together with God, and they are to be respected and honored and loved. "Let a man so account of us, as of the ministers of Christ, and stewards of the mysteries of God." "And we beseech you, brethren, to know them which labor among you, and are over you in the Lord, and admonish you; and to esteem them very highly in love for their work's sake." <RH, October 10, 1893 par. 13>

October 17, 1893 The Church the Property of God.

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By Mrs. E. G. White.
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The church is the property of God, and God constantly remembers her as she stands in the world, subject to the temptations of Satan. Christ has never forgotten the days of his humiliation. In passing from the scenes of his humiliation, Jesus has lost none of his humanity. He has the same tender, pitying love, and is ever touched with human woe. He ever bears in mind that he was a man of sorrows and acquainted with grief. He forgets not his representative people who are striving to uphold his down-trodden law. He knows that the world that hated him, hates them. Although Jesus Christ has passed into the heavens, there is still a living chain binding his believing ones to his own heart of infinite love. The most lowly and weak are bound by a chain of sympathy closely to his heart. He never forgets that he is our representative, that he bears our nature. <RH, October 17, 1893 par. 1>

Jesus sees his true church on the earth, whose greatest ambition is to co-operate with him in the grand work of saving souls. He hears their prayers, presented in contrition and power, and Omnipotence cannot resist their plea for the salvation of any tried, tempted member of Christ body. "Seeing then that we have a great high priest, that is passed into the heavens, Jesus the Son of God, let us hold fast our profession. For we have not a high priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin. Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need." Jesus ever liveth to make intercession for us. Through our Redeemer what blessings may not the true believer receive? The church, soon to enter upon her most severe conflict, will be the object most dear to God upon earth. The confederacy of evil will be stirred with power from beneath, and Satan will cast all the reproach possible upon the chosen ones whom he cannot deceive and delude with his Satanic inventions and falsehoods. But exalted "to be a prince and a Saviour, for to give repentance to Israel, and remission of sins," will Christ our representative and head, close his heart, or withdraw his hand, or falsify his promise?--No; never, never. <RH, October 17, 1893 par. 2>

God has a church, a chosen people, and could all see as I have seen, how closely Christ identifies himself with his people, no such message would be heard as the one that denounces the church as Babylon. God has a people who are laborers together with him, and they have gone straightforward, having his glory in view. Listen to the prayer of our representative in heaven: "Father, I will that they also, whom thou hast given me, be with me where I am; that they may behold my glory." O, how the divine Head longed to have his church with him! They had fellowship with him in his suffering and humiliation, and it is his highest joy to have them with him to be partakers of his glory. Christ claims the privilege of having his church with him. "I will that they also, whom thou hast given me, be with me where I am." To have them with him is according to covenant promise and agreement with his Father. He reverently presents at the mercyseat his finished redemption for his people. The bow of promise encircles our substitute and surety as he pours out his petition of love, "Father, I will that they also whom thou hast given me, be with me where I am; that they may behold my glory." We shall behold the King in his beauty, and the church will be glorified. <RH, October 17, 1893 par. 3>

Like David, we may now pray, "It is time for thee, Lord, to work; for they have made void thy law." Men have gone on in disobedience to God's law, until they have reached a point of insolence that is unparalleled. Men are training in disobedience, and are fast approaching the limit of God's forbearance and love, and God will surely interfere. He will surely vindicate his own honor, and repress the prevailing iniquity. Will God's commandment-keeping people be carried away with the prevailing iniquity? Will they be tempted, because universal scorn is placed upon the law of God, to think less of that law which is the foundation of his government both in heaven and in earth?--No. To his church his law becomes more precious, holy, honorable, as men cast upon it scorn and contempt. Like David, they can say, "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." <RH, October 17, 1893 par. 4>

The church militant is not now the church triumphant; but God loves his church, and describes through the prophet

how he opposes and resists Satan who is clothing the children of God in the blackest and most defiled garments, and pleading for the privilege of destroying them. The angels of God were protecting them from the assaults of the enemy. The prophet says:-- <RH, October 17, 1893 par. 5>

"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, October 17, 1893 par. 6>

When men arise, claiming to have a message from God, but instead of warring against principalities and powers, and the rulers of the darkness of this world, they form a hollow square, and turn the weapons of warfare against the church militant, be afraid of them. They do not bear the divine credentials. God has not given them any such burden of labor. They would tear down that which God would restore by the Laodicean message. He wounds only that he may heal, not cause to perish. The Lord lays upon no man a message that will discourage and dishearten the church. He reproveth, he rebukes, he chastens; but it is only that he may restore and approve at last. How glad my heart was made by the report from the General Conference that many hearts were softened and subdued, that many made humble confessions, and cleared away from the door of the heart the rubbish that was keeping the Saviour out. How glad I was to know that many welcomed Jesus in as an abiding guest. How is it that these pamphlets denouncing the Seventh-day Adventist Church as Babylon were scattered abroad everywhere, at the very time when that church was receiving the outpouring of the Spirit of God? How is it that men can be so deceived as to imagine that the loud cry consists in calling the people of God out from the fellowship of a church that is enjoying a season of refreshing? O, may these deceived souls come into the current, and receive the blessing, and be endued with power from on high. <RH, October 17, 1893 par. 7>

October 24, 1893 Brotherly Love Needed.

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By Mrs. E. G. White.
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The Lord and the intelligences of heaven are looking upon the church that has been favored with great light. If the people who have heard the truth for this time, walk in the light as Christ is in the light, they will have the regenerating influence of the Holy Spirit. Their hearts will be softened and subdued, and they will be meek and lowly of heart, like their Saviour, and it can be said of them, "By their fruits ye shall know them." They will love their Redeemer with supreme affection, and honor all those who love him, and who follow his precepts. They will not mount upon the judgment-seat, to judge their brother's motives and work, because they will remember that Christ has bidden them, "Judge not, that ye be not judged. For with what judgment ye judge, ye shall be judged: and with what measure ye mete, it shall be measured to you again." <RH, October 24, 1893 par. 1>

I am filled with sorrow as I see finite men who claim to be the sons of God, filled with evil surmising, and ready to speak evil of their brethren in the truth, ready to weigh others in their own scales of human opinion, and place their estimate upon those of whom they really understand but little. The worst of it is that often those who ought to understand why such action is out of place, drink in the spirit of the accuser, go to the polluted fountain of suspicion and distrust, and turning from the course justice marks out, are guided by some one's hearsay of another's action or character. By this course God's Holy Spirit is grieved, and the churches are weakened by the influence of distrust and suspicion; for they are led to speak evil of those who stand far better in the sight of God than do their accusers. Are we to take reports, hearsay, as if they were verity and truth? Are we not to rebuke the talebearer who would make a condemned brother's course appear as bad as possible? The true brethren of Christ are those who guard the interests of their brethren and sisters. How inappropriate it is to condemn others, when every soul is to be saved, not on his own merits, but by the merits of a crucified and risen Saviour! We are all erring, finite creatures, accountable to God for our words, works, and influence. <RH, October 24, 1893 par. 2>

O that the mercy and love of God were cultivated by every member of our churches! O that brotherly love might be

revived, never to wane, but to grow more and more fervent! It is true that words of admonition and counsel are frequently needed in the church, but they are never to be given by those who are filled with suspicion and distrust, who are eager to weigh others in the scales of their own opinions. No one can do the work of reproof and counseling in the way that Christ would have it done, whose heart is not filled with peace and love. We are near the end, there is no time to waste in educating ourselves in the line of accusation of brethren, and we are not to take up a reproach against our neighbor. Deal tenderly and graciously with every soul, and especially deal tenderly with those who are liable to err. They, of all others, need your help the most. Never take up a report against a brother or a neighbor, or harbor evil surmisings against him. Thou shalt not imagine evil in thy heart against thy brother. <RH, October 24, 1893 par. 3>

The powers of darkness will assault every soul, but let us not join with the evil one in his work, and deal with severity to discourage and dishearten the weak and erring. Let us be pitiful, compassionate one to another, and let an influence go out from us to heal, to bind up, to establish, rather than to wound and to uproot. There is altogether too much haste in doing what is called "the square thing," and often that which we think is justice, the Lord writes in his book as oppression. The vows we take on entering the church either mean what they say, or they mean nothing. Let us love one another, be kind and courteous. O how much better would we have appeared before God if we had manifested an appreciation of the labor that has been done among us. Those who have not had the burden of different responsibilities, may look back when some mistake is apparent, and say, "How much better could such and such an enterprise have been carried on;" but it may be that had they been placed in similar circumstances to those of the one they think erring, they might have done no better, or not as well. <RH, October 24, 1893 par. 4>

Prejudice is a terrible thing in the sight of God. It was prejudice that crucified the world's Redeemer. Let us as a people put away all prejudice; for it blinds the mind, and makes men incapable of doing justice to those they imagine blameworthy. It will cause men to sit in judgment upon brethren whose inmost souls they cannot read, and if they could, would not understand. Instead of creating discords, of judging others, we need to bind the members of our churches together by the cords of strong brotherly love in heavenly union. If a brother is halting, it is a great sin to set his case before the brethren in a discouraging light, and set others on his track, that they may discover his many frailties. This is a Satanic proceeding, and altogether out of harmony with the Spirit of Christ. Instead of looking for the faults of our brethren, let us seek for every redeeming quality, obtain his confidence, come close to the one who needs his hands upheld, his feeble knees strengthened. Let us, brethren, make straight paths for our feet, lest the lame be turned out of the way. Instead of drawing apart, let us press together as never before, working shoulder to shoulder. There must be no discordant notes struck now, there must be no alienation. We should present to the world a united front, and make it manifest that we are one in Christ Jesus, one with the brethren, bound in covenant relation, under obligation to answer the prayer of Christ to be one in him as he is one with the Father. Then we can counsel together because the love of Christ is in our hearts, we can pray one for another, and claim the promises of God. We could then feel secure in the love of our brethren, and know that upon turning our back, we would not be stabbed with some evil report or judgment. <RH, October 24, 1893 par. 5>

God desires that we should have tender, sanctified regard one for another, and as dear children in his family, we need to have the pure love of Christ. O, shall not the seed that produces roots of bitterness and unseemly fruit be banished from our hearts, that we may cherish the heavenly plant of love? As mature Christians we shall love more and more, not less and less. We need the warmth and glow of Christ in our cold, stony hearts. We want our hearts broken by the love of Christ, and then we shall defend the characters of those who are giving their lives to the service of him who has died for them. We shall not then act the part of accusers, and treat our brethren and their labors as worthless. Let us daily pray that we may be led to a higher plane of thought and living, that we may love in sincerity and Christlike deeds. <RH, October 24, 1893 par. 6>

We are to watch for souls as those that must give an account. Instead of criticising, pray for deliverance from this evil habit; for while our time is occupied with this kind of doing, souls for whom Christ died are perishing, whom we might save. Many are starving for the bread of life, and there is no time for accusing the brethren; rather pray one for another that ye may be healed, and go forth to seek and to save the lost and wandering sheep. Find the erring, discouraged ones by careful, diligent search, and bring them back to the fold. Christ has said, "By this shall all men know that ye are my disciples, if ye have love one to another." Strive to have a real connection with Christ, and become laborers together with God. "Ye are God's husbandry, ye are God's building." Work with self hidden in Jesus, and the Lord will add to the church such as shall be saved. The great Master Shepherd will give wisdom to the under shepherds, that they may become living, working agents for his use. Let them not seek to exalt themselves, but to lift up Jesus; then they may go in and out and find pasture. They will then be partakers of the riches of the grace of Christ, which passeth knowledge.

<RH, October 24, 1893 par. 7>

God cannot commit his sheep and lambs to the care of a church who make it manifest that they have no aptitude or wisdom to care for the flock of his pasture. But this state of inefficiency need not continue; for we may have high

thoughts of God's mercy and infinite love. <RH, October 24, 1893 par. 8>

Sinful and worthless creatures though we are, through a vital connection with Christ we yet may be renewed in knowledge and true holiness, and thus reflect the glory and image of our Creator and Redeemer, and be qualified to care for his sheep and lambs. Not only have the sheep and lambs been dealt with in hardness, but even the shepherds themselves have been treated with reckless disregard. They have been spoken of in a way that shows that many in high and lower positions have little courtesy to give to God's ordained ministers. The churches themselves have been educated in such a way that they have had too little respect for those who preach the word of God, and who for years have given full proof of their ministry. But this way of dealing with the ministers and with the members of the family of God must be changed. The blessing of God cannot rest upon those who manifest little respect for the workers together with him. <RH, October 24, 1893 par. 9>

My brethren, I charge you to close your ears to faultfinders, close your hearts that they shall not be recipients of evil seeds of suspicion and distrust, and open your hearts to the bright beams of the Sun of Righteousness. In the fold of Jesus Christ the sheep and the lambs are to be gathered in one flock, to be nourished, to be defended from the attacks of wolves. Those who come newly into the faith are to be encouraged so that they shall have confidence in the ministers who walk worthily before the flock of God. They are to be fed with the sincere milk of the word, that they may grow thereby. <RH, October 24, 1893 par. 10>

We are waiting for the coming of the Son of man in the clouds of heaven, with power and great glory. This faith distinguishes us from all other denominations, and as those who wait for the Lord, let us put on "as the elect of God, holy and beloved, bowels of mercies, kindness, humbleness of mind, meekness, long-suffering; forbearing one another, and forgiving one another, if any man have a quarrel against any: even as Christ forgave you, so also do ye. And above all these things put on charity, which is the bond of perfectness. And let the peace of God rule in your hearts, to the which also ye are called in one body; and be ye thankful." <RH, October 24, 1893 par. 11>

October 31, 1893 Brotherly Love Needed.

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By Mrs. E. G. White.

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(Concluded.)
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Of those who had been led into error, and who had become cold through backsliding and apostasy, Paul wrote: "I am jealous over you with a godly jealousy: for I have espoused you to one husband, that I may present you as a chaste virgin to Christ. But I fear, lest by any means, as the serpent beguiled Eve through his subtilty, so your minds should be corrupted from the simplicity that is in Christ." Again he declares what had been the manner of his labor among the believers, saying: "We were gentle among you, even as a nurse cherisheth her children: so being affectionately desirous of you, we were willing to have imparted unto you, not the gospel of God only, but also our own souls, because ye were dear unto us. . . . As ye know how we exhorted and comforted and charged every one of you, as a father doth his children, that ye would walk worthy of God, who hath called you unto his kingdom and glory." <RH, October 31, 1893 par. 1>

May the Lord speak to the hearts of all who shall read these words. We should continually talk and practice the gentleness that Paul presents in this figure of a nurse cherishing her children. This is the manifestation of the Spirit of Christ. When we truly receive Jesus, there will be a transformation of character and principles among us as members of Christ's body. All bitterness and wrath and malice and evil speaking will be put away from us, and the love of Christ will fill and overflow the heart. Our love for others will then be deep, pure, and fervent, and there will be no betrayal of sacred trusts. From hearts softened and subdued by the love of Christ, we shall exhort, admonish, reprove, warn, and comfort the saints of God. We shall all stand in one harmonious body, and our earnest affection one for another will increase more and more. Thus Christ will be represented in the world through human instrumentalities, and the work of God will be rapidly advanced; for workers for him will be raised up in various parts of the world. <RH, October 31, 1893 par. 2>

Our lack of appreciation for the instrumentalities which the Lord has already raised up to carry forward his work, has retarded the progress of the truth. Ministers and workers in the cause have been lightly esteemed, and many have been treated without consideration or sympathy. When the churches die to self, Jesus will take possession of them, and work through them his holy compassion and tender love. May the Lord help his people. May the Lord burn away the dross and tin, consume the selfishness that exists in the hearts of many of his professed followers, and place upon them his own image and superscription. <RH, October 31, 1893 par. 3>

We have had seasons for fasting and prayer, beseeching that the Lord would raise up laborers to go into his harvest-

field, and yet, when laborers have been raised up, and sent to different fields, many of them have not been appreciated, even those who have given full proof of their devotion to, and interest in, the work. Envious tongues have spoken against them, evil surmisings have been cherished, and tares have been sown by those who would not like to reap the bitter harvest that will result. Before we appoint another day for fasting and prayer that the Lord shall raise up laborers, let us see to it that we treat those who have already been sent, with respect and love, as God would have them treated. Let us not treat them in such a distrustful manner that their prayers will ascend to God for deliverance from the evil surmisings and evil reports of their brethren. As long as those who are doing a good work for the Master, are not appreciated, but accused, condemned, and oppressed by the false tongue, how can we consistently ask God to raise up more laborers? There needs to be a turning away from talebearing and talebearers, and a drawing toward our brethren,-- a coming near, even heart to heart, that the grace of Christ may be manifested in large measure through his people. The church should be bound together with the golden chain of love, and then it would be terrible as an army with banners.

<RH, October 31, 1893 par. 4>

When our hearts are all open to receive the teaching of Jesus, there will be love for the brethren, and men will see that the rich blessing of God is upon his people. Prayer and fasting, that laborers may be sent into the harvest-field, will avail nothing, while the spirit of evil surmising and criticism exists in the hearts of those to whom laborers are to be sent. We are to be doers of the words of Christ; then our fasts and prayers will be effectual in bringing upon the church the Holy Spirit. Let there be decided work done to answer the prayer of Christ, that his disciples should be one as he is one with the Father. He says, "Neither pray I for these alone, but for them also that 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. And the glory which thou gavest me I have given them; that they may be one, even as we are one: I in them, and thou in me, that they may be made perfect in one; and that the world may know that thou hast sent me, and hast loved them, as thou hast loved me." <RH, October 31, 1893 par. 5>

If the truth we profess to believe, does not change the heart and transform the character, it is of no value to us. If the same defects of character remain in us after we have a knowledge of the truth; if pride, self-esteem, self-sufficiency, evil thinking, evil surmising, evil speaking, still continue; if we judge those with whom we come in contact, we are not becoming sanctified through the truth, and will have no part with Christ in his kingdom. The Lord will deal with us as we deal with others. Have we dealt unkindly, unjustly with the brethren, with the world? Then it is for us to make confession, repent, and be converted, that our sins may be blotted out when the times of refreshing shall come from the presence of the Lord. <RH, October 31, 1893 par. 6>

The cause of God is to hold the first place in our plans and affections. There is need of bearing a straight message concerning the indulgence of self while the cause of God is in need of means. Some are so cold and backslidden that they do not realize that they are setting their affections on earthly treasure, which is soon to be swept away forever. The love of the world is binding them about, like a thick garment; and unless they change their course, they will not know how precious it is to practice self-denial for Christ's sake. All our idols, our love of the world, must be expelled from the heart. There are ministers and faithful friends who see the danger that surrounds these self-bound souls, and who faithfully present to them the error of their course, but instead of taking admonitions in the spirit in which they are given, and profiting thereby, those reprov'd rise up against the ones who deal with them faithfully. O that they might arouse from their spiritual lethargy, and now acquaint themselves with God! The world is blinding their eyes from seeing him who is invisible. They are unable to discern the most precious things that are of eternal interest, but view the truth of God in so dim a light that it seems of little value to them. The merest atom concerning their temporal interests assumes magnified proportions, while the things concerning eternity are dropped out of their reckoning. Our Lord insists upon the necessity of removing earthly idols. He would have us set free from delusions and snares, and not mistake phantoms for realities. <RH, October 31, 1893 par. 7>

The Lord is coming. Time is short. Get ready, get ready, get ready. For Christ's sake call a halt; you have not a moment to lose. Put an end to all unjust, unrighteous criticism, and humble your hearts before God. "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, October 31, 1893 par. 8>

Do not merely assent to the truth, and fail to be a doer of the words of Christ. The truth must be applied to self; it must bring men and women who receive it to the Rock, that they may fall upon the Rock and be broken. Then Jesus can mold and fashion their characters after his own divine character. If we would listen to his voice, we must let silence reign in the heart. The clamors of self, its pretensions, its lusts, must be rebuked, and we must put on the robe of humility, and take our place as humble learners in the school of Christ. When this is the attitude of our brethren, there will be no more a desire to climb up onto the judgment-seat to judge others; but they will lie low at the foot of the cross. As they behold the matchless loveliness of the character of Christ, their own defects will be made plain, and the

delusion of self-righteousness which incased the soul will be swept away, and the arrows of the Lord will find the heart. The truth must be applied to the souls of our people as never before, or many who now feel at ease, will be weighed in the balances and found wanting. <RH, October 31, 1893 par. 9>

November 7, 1893 "Come Ye Yourselves Apart, . . . and Rest Awhile."

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By Mrs. E. G. White.
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The disciples were members of the family of Jesus, and he arranged that they should accompany him as he traveled on foot through the length and breadth of Palestine. They partook with him of the simple food provided for their physical sustenance, and shared with him in the hardships, toils, and emergencies that overtook them. Jesus sent his disciples forth by two and two into all the towns and villages that he himself purposed to visit. He imparted to them the power to work miracles, in order that the people might have evidence that they were not pretenders, but teachers of divine truth, sustained by divine authority. While he did not accompany them in these missionary tours, he visited other cities, and engaged in the same toilsome, personal labor, practiced the same rigid self-denial, and was their example in all things. He made it manifest that "the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many." Jesus did not impose burdens upon his followers which he did not himself bear. He asked, "For whether is greater, he that sitteth at meat, or he that serveth? is not he that sitteth at meat? But I am among you as he that serveth." <RH, November 7, 1893 par. 1>

Let us be careful to follow his example, and feel that we are responsible for the performance of the same duties which we lay upon others to perform. Let us not enjoin upon others that which we will not do ourselves. Jesus rebuked the scribes and Pharisees because they bound upon their brethren burdens which were grievous to be borne, which they themselves would not touch with one of their fingers. In our day there are those who, while urging and exhorting their brethren to greater efforts, fail to set them an example in zeal and effort for the cause of God. Those who urge upon others the performance of duties, must themselves be the first to engage in the good work, or their instruction will lose its force. The world's Redeemer did thus, and we are to follow in his footsteps. <RH, November 7, 1893 par. 2>

The disciples gathered around Jesus after their first missionary tour, and told him all things which they had done. They related their experience with frankness and simplicity, telling him of both their successes and their failures. The Master listened with tender sympathy to their earnest recital of their difficulties and triumphs, and approved or encouraged as the experience demanded. They came and told Jesus all that they had done. How much stronger and happier would we be if we came to Jesus, confiding in him, and telling him all our joys and sorrows, our trials, our failures and successes. We should daily come to him, saying, "Examine me, O Lord, and prove me; try my reins and my heart. For thy loving-kindness is before mine eyes: and I have walked in thy truth." We shall receive the answer, "I will instruct thee and teach thee in the way that thou shalt go. I will guide thee with mine eye." Our experience will be expressed by the words of the psalmist, when he says, "Thou art my hiding place; thou shalt preserve me from trouble; thou shalt compass me about with songs of deliverance." <RH, November 7, 1893 par. 3>

When the disciples related all their experience to Jesus, he understood their need. Their labor had greatly elated and encouraged them, but it had also worn upon them. Many were coming and going in the place where they were, and there was not leisure so much as to eat. He saw that they had made mistakes in their manner of work, and he desired to counsel and instruct them, he said unto them, "Come ye yourselves apart into a desert place, and rest awhile." A desert place did not mean a waste and solitary wilderness, but a place of retirement and quiet, pleasant to the eyes and invigorating to the body. They sought such a place near a favorite resort on the sea of Galilee. To the north and west were the lofty mounts of Lebanon and Hermon, and to the south was the lake. Near this resort was one of the most frequented fords of the Jordan on the road from Damascus to Jerusalem. The truths he there preached to the people were heard by many who carried the precious messages to far distant regions. Here he sought for an opportunity to impart to his disciples instructions as to how they should conduct themselves in meeting different classes of society. They did not always appreciate these lessons at the time when they were spoken, but after his resurrection, when the Holy Spirit brought all things to their remembrance, they understood the importance of his teaching. <RH, November 7, 1893 par. 4>

It was essential that Jesus should instruct them; for they were to go forth to preach the gospel to all the nations. In their first missionary tour they had worked diligently and manifested intense earnestness, preaching the kingdom of

God, and healing the diseases of the people. They now needed a period of rest and reflection. The Christian life is not made up of unceasing activity, or of continual meditation....Christians must work earnestly for the salvation of the lost, and they must also take time for contemplation, for prayer, and the study of the word of God. It will not do to be always under the strain of the work and excitement, for in this way personal piety is neglected, and the powers of mind and body are injured. We are to be "not slothful in business; fervent in spirit; serving the Lord." But the oil of grace must be in our vessels with our lamps. If we wait upon God for his heavenly grace, we shall manifest his power in good works.

<RH, November 7, 1893 par. 5>

Jesus knew that his disciples after their busy labors would derive great benefit by engaging in private communion with him and with their brethren. He knew that a season of rest and recreation, apart from the multitude and the scene of their labors, would invigorate them, and he sought to withdraw them from busy cities to a quiet resort where they might have a season of precious fellowship with him and with each other. Would that all missionaries and workers in the various branches of the cause of God would bear in mind that though Jesus could work miracles, though he had empowered his disciples to work miracles, he commanded that his worn followers should go apart into the country for rest. Self-denial is required of the disciples of Christ, and self-sacrifices must be made; but care must also be exercised lest through human infirmity and feebleness the work of God be marred. The Lord knoweth our frame, he remembereth that we are but dust. Our God is ever merciful, full of compassion, and reasonable in all his requirements. He does not require that we shall pursue a course of action that will result in the loss of our health or the enfeeblement of our powers of mind. He would not have us work under a pressure and strain until exhaustion follows, and prostration of the nerves. The Lord has given us reason, and he expects that we shall exercise reason, and act in harmony with the laws of life implanted within us, obeying them that we may have a well-balanced organization. Day follows day, and each day brings its responsibilities and duties, but the work of tomorrow must not be crowded into today. The workers in the cause of God should feel how sacred is its character, and they should prepare themselves for tomorrow's work by a judicious employment of their powers today. <RH, November 7, 1893 par. 6>

The disciples of Jesus needed to be educated as to how they should labor, and how they should rest. Today there is need that God's chosen workmen should listen to the command of Christ to go apart and rest awhile. Many valuable lives have been sacrificed, that need not have been through ignorance of this command. Many might be with us today to help forward the work both at home and in foreign lands, had they but realized that they were required but to work reasonably and take required rest, in order that they should not wear out by continual labor. These workers saw that the field was large, and the work was great, and they were wedded heart and soul to the cause, and felt that they must press on at whatever cost. When nature put in her protest, they paid no heed, doing double the work that they should have done, and God gave them rest in the grave until the last trump sounds, and calls the righteous forth to glorious immortality. But what a loss have the living workers sustained! We cannot afford to have this experience repeated; for a tomorrow is coming that will call for every laborer who can work judiciously. Though the harvest is great, and the laborers are few, nothing is gained by sacrificing health and life. <RH, November 7, 1893 par. 7>

There are always persons who spare themselves, and who come far short of bearing their share of responsibility. They can talk of great and crushing burdens, but they know not what it is to bear them. Their work yields but meager results, and it is evident that it is not this class who are addressed when Jesus says, "Come ye yourselves apart into a desert place, and rest awhile." There are many feeble, worn workmen who feel deeply distressed when they see how much there is to be done, and how little they can do. How they long for physical strength to accomplish more; but it is to this class that Jesus says, "Come ye yourselves apart into a desert place, and rest awhile."

(To be Continued.) <RH, November 7, 1893 par. 8>

November 14, 1893 "Come Ye Yourselves Apart, . . . and Rest Awhile."

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By Mrs. E. G. White.

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(Concluded.)

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Those who hold responsible positions in the work have many burdens to bear, and are in danger of becoming crushed under them. The Lord does not mean to press weights on any one to crush out his life, and forever stop his bearing any burdens. Our loving heavenly Father says to every one of his workers, "Cast thy burden upon the Lord, and he shall sustain thee." Again comes the injunction, "Casting all your care upon him; for he careth for you." The Lord estimates every weight before he allows it to rest upon the heart of those who are laborers together with him. Jesus has borne sorrows and burdens, and he knows just what they are. He has his eye upon every laborer. The Lord "telleth the number

of the stars," and yet "he healeth the broken in heart, and bindeth up their wounds." The Lord invites you to roll your burden on him; for he carries you on his heart. <RH, November 14, 1893 par. 1>

Then have real, practical faith in Jesus, and believe he will carry every load, great or small. You must take the anxieties to Jesus, and believe he takes them, and bears them for you. I know that at this time the true laborers for God have many things pressing upon them; but take them to Jesus, and lay them trustingly upon the Redeemer. <RH, November 14, 1893 par. 2>

Jesus will not consent to bear our burdens unless we trust him. He says, "Come unto me, all ye weary and heavy laden; give me your load, trust me. You cannot renew a right spirit in man. You cannot give man a new heart. I, your Redeemer, will use you as my instrument. Will you trust me to do the work which it is not possible for the human agent to do?" Worry is blind, and cannot discern the future. But Jesus sees the end from the beginning, and he has prepared the way to bring relief. "So much to do!" Yes; but who is the chief worker?--Jesus Christ your Lord. He offers to lighten the loads we carry by putting himself under the loads. Abiding in Christ, and Christ abiding in us, we can do all things through him who strengthens us. <RH, November 14, 1893 par. 3>

Don't worry. Men in responsible positions should not be kept up through unseasonable hours in committee meetings. They need rest for the brain, and will break down unless they have rest. Reforms will have to be brought round in the holding of committee meetings, that those who are actors in these meetings may have clear, sharp thoughts, and thus expedite the business. <RH, November 14, 1893 par. 4>

Committee meetings as they are run by our people through the hours when men should rest the weary brain, are destructive to the mental, physical, and moral powers. Then have it understood that those who come to the committee meetings come with the thought that they are to meet with God, who has given them their work; that it is a sin to waste moments in unimportant conversation; for they are doing the Lord's business, and must do the work in the most business-like, perfect way. Let all understand that there is to be no trifling. Every one should come to these meetings in a consecrated, devotional frame of mind, because important matters are to be considered in relation to the cause of God. This work is to be done after his own order, and if men have been elected to the grave responsibility of having a voice, and exerting an influence in the accomplishment of this great work, let their actions in every particular show that they recognize their responsibility and accountability to understand the will of the Lord as far as it is possible. If a person comes to these meetings with a careless, irreverent manner, let him be reminded that he is in the presence of a witness by whom all actions are weighed. Let none come to these meetings with a hard, cold, critical, loveless spirit; for they may do great harm. <RH, November 14, 1893 par. 5>

I have been shown that these committee meetings are not always pleasing to God. A spirit is brought into the meetings by some which savors more of the spirit of the prince of darkness than of the spirit of the Prince of life and light. They have had a presence with them to keep them on the wrong side. O what a record has passed into the books of heaven of some of the counsel and committee meetings! How Satan has exulted! Servants of God have been in attendance. They needed rest of mind, they needed sleep; "for so he giveth his beloved sleep;" but the unfeeling, hard manner of some on the committee who were destitute of the love and Spirit of Christ, has distressed and burdened the burden-bearers until they have been nearly crushed to death. They have wept and prayed, and carried a load of anxiety. I have been shown of the Lord that he does not require his workmen to sacrifice in this line. Life is too precious in his sight to be imperiled in this way. Leave the load on the Lord, and wait. We must work as reasonable beings. Our bodies have been purchased by the infinite price of the Son of God. He says, "Know ye not that . . . 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, November 14, 1893 par. 6>

Thank God with soul and voice; and say, "I thank God that I am alive; I thank God for my reason; I thank God for physical strength that I may speak and act under his supervision. I will not overtax my God-given powers. I will not feel that I can do the work which the Lord God of heaven alone is able to accomplish, and will do if I do not get in the way, and consider myself able to do the grand work which God alone can do. I should exhaust all my stock of reserve force, break down my mental and physical powers, and be useless if I thought I could do it all." <RH, November 14, 1893 par. 7>

Things will go wrong because of unconsecrated workers. You may shed tears over the result of this; but don't worry. The blessed Master has all his work from end to end under his masterly supervision. All he asks is that the workers shall come to him for their orders, and obey his directions. Everything,--our churches, our missions, our Sabbath-schools, our institutions,--is carried upon his divine heart. Why worry? The intense longing to see the church a living and shining light as God designs it shall be, must be tempered with entire trust in God; for "without me," says Christ, "ye can do nothing." "Follow me," says Jesus. He must lead the way; we must follow. Christ dwelling in the soul will prompt to proper action. Empty, weak, worthless, as we feel ourselves to be, the Holy Spirit of God is working through the human instrumentality for the saving of many souls. Hearts that were stored with pollution have become vessels

unto honor, habitations for God. "Not unto us, but unto thy name be all the glory." We are nothingness of ourselves; but the Lord God is everything; he is all and in all. <RH, November 14, 1893 par. 8>

It is not the power that emanates from men that makes the work successful, it is the power of the heavenly intelligences working with the human agent that brings the work to perfection. A Paul may plant, and an Apollos may water, but it is God that giveth the increase. Man cannot do God's part of the work. As a human agent he may cooperate with the divine intelligences, and in simplicity and meekness do his best, realizing that God is the great Master Workman. Although the workmen may be buried, the work will not cease, but it will go on to completion. <RH, November 14, 1893 par. 9>

When Jesus said the harvest was great, and the laborers were few, he did not urge upon his disciples the necessity of ceaseless toil, but said, "Pray ye therefore the Lord of the harvest, that he will send forth laborers into his harvest." He tells his disciples that their strength has been severely tried, that they will be unfitted for future labor unless they rest awhile. In this the Master would teach his workers a lesson, and shall they not heed his words? With an eye single to the glory of God, in the name of Jesus, economize your powers, that after being refreshed with rest, you may do more and better work. Would that every child of God might be impressed with the necessity of being temperate in his eating, dressing, and working, that he may do the best work for the cause of God. When the laborer has been under a pressure of work and care, and is overworked in mind and body, he should turn aside and rest awhile, not for selfish gratification, but that he may be better prepared for future duties. We have a vigilant foe, who is ever upon our track, to take advantage of every weakness that he may make his temptations effective for evil. When the mind is overstrained and the body enfeebled, he can take advantage, and press the soul with his fiercest temptations that he may cause the downfall of the child of God. Let the laborer for God carefully husband his strength, and when wearied with toil that must come upon him, let him turn aside and rest and commune with Jesus? <RH, November 14, 1893 par. 10>

November 21, 1893 The Best Education and Its Purpose.

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By Mrs. E. G. White.
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The best education that can be given to children and youth is that which bears the closest relation to the future, immortal life. This kind of education should be given by godly parents, by devoted teachers, and by the church, to the end that the youth in turn may become zealous missionaries for either home or foreign fields. They are to be earnestly instructed in the truths of the Bible, that they may become pillars in the church, champions for truth, rooted and grounded in the faith. They are to know whereof they believe, and to have such an experience in divine things that they will never become betrayers of sacred trusts. <RH, November 21, 1893 par. 1>

The youth should be educated by precept and example that they are to be agents for God, messengers of mercy, ready for every good word and work, that they are to be blessings to those who are ready to perish. We are in great need of educated ability, and the talents intrusted to our youth should be consecrated to the service of God, and employed in his work. There should be men and women who are qualified to work in the churches and to train our young people for special lines of work, that souls may be brought to see Jesus. The schools established by us should have in view this object, and not be after the order of the denominational schools established by other churches, or after the order of worldly seminaries and colleges. They are to be of an altogether higher order, where no phase of infidelity shall be originated or countenanced. The students are to be educated in practical Christianity, and the Bible must be regarded as the highest, the most important text-book. <RH, November 21, 1893 par. 2>

There is a great demand in all parts of the world for Christian teachers and for medical missionaries. In all parts of the field both at home and abroad, are open doors for those who can do good to body and soul, presenting the precious light of truth. That past neglect in this direction must not be perpetuated. Great light has shone upon our pathway in some directions more than others, and yet our advance along these very lines has been far behind the light we have had. Many of our most promising young men and women have offered their best ability at the shrine of idols, and have given themselves as a sacrifice to the prince of evil. O that the youth in our schools, one and all, might yield to the precious strivings of the Spirit of the Lord, that they might know the indications of his providence, and wait upon God, that they might know and do his will! In this way they would open the door of the heart to Jesus. <RH, November 21, 1893 par. 3>

In surrendering ourselves to God, we reap great advantages; for if we have weaknesses of character, as we all have, we unite ourselves to One who is mighty to save. Our ignorance will be united to infinite wisdom, our frailty to

enduring might, and, like Jacob, we may each become a prince with God. Connected with the Lord God of Israel, we shall have power from above which will enable us to be overcomers; and by the impartation of divine love, we shall find access to the hearts of men. We shall have fastened our trembling grasp upon the throne of the Infinite, and shall say, "I will not let thee go, except thou bless me." The assurance is given that he will bless us and make us a blessing; and this is our light, our joy, our triumph. When the youth understand what it is to have the favor and love of God in the heart, they will begin to realize the value of their blood-bought privileges, and will consecrate their ability to God, and strive with all their God-given powers to increase their talents to use in the Master's service. <RH, November 21, 1893 par. 4>

The only safety for our youth in this age of sin and crime is to have a living connection with God. They must learn how to seek God that they may be filled with his Holy Spirit, and act as though they realized that the whole host of heaven was looking upon them with interested solicitude, ready to minister unto them in danger and in time of need. The youth should be barricaded by warning and instruction against temptation. They should be taught what are the encouragements held out to them in the word of God. They should have delineated before them the peril of taking a step into the by-paths of evil. They should be educated to revere the counsels of God in his sacred oracles. They should be so instructed that they will set their resolution against evil, and determine that they will not enter into any path where they could not expect Jesus to accompany them, and his blessing to abide upon them. They should be taught practical, daily religion that will sanctify them in every relation of life, in their homes, in business, in the church, in society. They must be so educated that they will realize that it is a perilous thing to trifle with their privileges, but that God expects them reverently and earnestly to seek daily for his blessing. The blessing of God is a precious gift, and it is to be counted of such worth that it will not be surrendered at any cost. The blessing of God maketh rich, and it addeth no SORROW. <RH, November 21, 1893 par. 5>

My heart is stirred to its depths as I read of the prostitution of noble powers to the service of Satan. In governmental departments, in positions of high responsibility, in official trusts, men are tempted by the evil one; and corruption and crime, embezzlements, robberies, and extortions are the result. There are terrible sinks of corruption, pouring out upon our world poisonous influences that corrupt the community. In every place Satan has set his traps that he may catch men of education, of good natural endowments, men who are capable of becoming laborers together with God, companions of angels, inhabitants of heaven, that he may bind them to his car as his slaves. And yet Jesus has ransomed them from the bondage of the enemy, and they refuse to be at liberty, and will not become the sons of God, heirs of God, and joint heirs with Jesus Christ to an immortal inheritance. They live as though the earth, money, position, houses, and lands were the main objects of their creation. Through the tender mercy of God their life is prolonged; but is it not a pitiable sight to see men of high ability living on so low a plane? <RH, November 21, 1893 par. 6>

The ransom has been paid, and it is possible for all to come to God, and through a life of obedience to attain unto everlasting life. Then how sad it is that men turn from the immortal inheritance, and live for the gratification of pride, for selfishness and display, and through submission to the rule of Satan, lose the blessing which they might have both in this life and in the life to come. They might enter into the palaces of heaven, and associate on terms of freedom and equality with Christ and heavenly angels, and with the princes of God; and yet, incredible as it may seem, they turn from heavenly attractions. The Creator of all worlds proposes to love those who believe in his only-begotten Son as their personal Saviour, even as he loves his Son. Even here and now his gracious favor is bestowed upon us to this marvelous extent. He has given to men the gift of the Light and Majesty of heaven, and with him he has bestowed all the treasures of heaven. Much as he has promised us for the life to come, he also bestows princely gifts upon us in this life, and as subjects of his grace, he would have us enjoy everything that will ennoble, expand, and elevate our characters. It is his design to fit us for the heavenly courts above. <RH, November 21, 1893 par. 7>

But Satan is contending for the souls of men, and casts his hellish shadow athwart their path, in order that they shall not behold the light. He would not have them catch a glimpse of the future honor, the eternal glories, laid up for those who shall be inhabitants of heaven, or have a taste of the experience that gives a foretaste of the happiness of heaven. But with the heavenly attractions set before the mind to inspire hope, to awaken desire, to spur to effort, how can we turn from the prospect, and choose sin and its wages, which is death? <RH, November 21, 1893 par. 8>

Those who accept Christ as their Saviour have the promise of the life that now is, and that which is to come. The human agent owes no part of his ability to the service of Satan; but his entire allegiance is due to the infinite and eternal God. The lowliest disciple of Christ may become an inhabitant of heaven, an heir of God to an inheritance incorruptible, and that fadeth not away. O that every one might make choice of the heavenly gift, become an heir of God to that inheritance whose title is secure from any destroyer, world without end! O, choose not the world, but choose the better inheritance! Press, urge, your way toward the mark for the prize of your high calling in Christ Jesus. For Christ's sake, let the aim of your education be shaped by the inducements of the better world. <RH, November 21, 1893 par. 9>

November 28, 1893 Christ As Teacher.

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By Mrs. E. G. White.
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For his own wise purpose the Lord veils spiritual truths in figures and symbols. Through the use of figures of speech, the plainest and most telling rebuke was often given to his accusers and enemies, and they could find in his words no occasion to condemn him. In parables and comparisons he found the best method of communicating divine truth. In simple language, using figures and illustrations drawn from the natural world, he opened spiritual truth to his hearers, and gave expression to precious principles that would have passed from their minds, and left scarcely a trace, had he not connected his words with stirring scenes of life, experience, or nature. In this way he called forth their interest, aroused inquiry, and when he had fully secured their attention, he decidedly impressed upon them the testimony of truth. In this way he was able to make sufficient impression upon the heart so that afterward his hearers could look upon the thing with which he connected his lesson, and recall the words of the divine Teacher. <RH, November 28, 1893 par. 1>

The teaching of Jesus was of an entirely different order from that of the learned scribes. They professed to be expositors of the law, both written and traditional. But the formal tone of their instruction would indicate that they saw nothing in the doctrines of the sacred oracles which possessed vital power. They presented nothing new, uttered no words that reached the longing of the soul. They offered no food for the hungry sheep and lambs. Their custom was to dwell upon the obscurities of the law, and the result of their reasoning was a jargon of absurdities, which neither the learned could fathom nor the common people understand. <RH, November 28, 1893 par. 2>

Christ came to unveil divine truth to the world. He taught as one having authority. He spake as never man spake. There was no hesitancy in his manner, not the shadow of a doubt in his utterances. He spake as one who understood every part of his subject. He could have opened mysteries which patriarchs and prophets desired to look into, which human curiosity had been impatiently desirous of understanding. But when men could not discern the most simple, plainly-stated truths, how could they understand mysteries which were hid from mortal eyes? Jesus did not disdain to repeat old, familiar truths; for he was the author of these truths. He was the glory of the temple. Truths which had been lost sight of, which had been misplaced, misinterpreted, and disconnected from their true position, he separated from the companionship of error; and showing them as precious jewels in their own bright luster, he reset them in their proper framework, and commanded them to stand fast forever. What a work was this! It was of such a character that no finite man could comprehend or do it. Only the divine Hand could take the truth which, from its connection with error, had been serving the cause of the enemy of God and man, and place it where it would glorify God, and be the salvation of humanity. The work of Christ was to give again to the world the truth in its original freshness and beauty. He represented the spiritual and heavenly, by the things of nature and experience. He gave fresh manna to the hungry soul, presented a new kingdom which was to be set up among men. <RH, November 28, 1893 par. 3>

The Jewish rabbis presented the requirements of the law as a wearing round of exactions. They did just what Satan is doing in our day,--presented the law before the people as a cold, rigid code of commands and traditions. Superstitions buried the light, the glory, the dignity, and far-reaching claims of the law of God. They professed to speak to the people in the place of God. After the transgression of Adam, the Lord spoke no longer directly with man; the human race was given into the hands of Christ, and all communication came through him to the world. It was Christ who spoke the law on Mount Sinai, and he knew the bearing of all its precepts, the glory and majesty of the law of heaven. In his sermon on the mount, Christ defines the law, and seeks to inculcate on the minds of his hearers the far-reaching claims of the precepts of Jehovah. His instructions came as a new revelation to the people; and the teachers of the law, the scribes and the Pharisees, as well as the common people, were astonished at his doctrine. The words of Christ were not new, and yet they came with the force of revelation; for they presented the truth in its proper light, and not in the light in which the teachers had set it before the people. He showed no regard for the traditions and commandments of men, but opened the eyes of their understanding to behold wondrous things out of the law of God, which is the foundation of his throne from the beginning of the world; and as long as the heavens and the earth remain, through the ceaseless ages of eternity, it will be the great standard of righteousness, holy and just and good. <RH, November 28, 1893 par. 4>

The system of Jewish economy was the gospel in figure, a presentation of Christianity which was to be developed as fast as the minds of the people could comprehend spiritual light. Satan ever seeks to make obscure the truths that are plain, and Christ ever seeks to open the mind to comprehend every essential truth concerning the salvation of fallen

man. To this day there are still aspects of truth which are dimly seen, connections that are not understood, and far-reaching depths in the law of God that are uncomprehended. There is immeasurable breadth, dignity, and glory in the law of God; and yet the religious world has set aside this law, as did the Jews, to exalt the traditions and commandments of men. Before the days of Christ, men asked in vain, "What is truth?" Darkness covered the earth, and gross darkness the people. Even Judea was shrouded in gloom, although the voice of God spoke to them in his oracles. The truth of God had been silenced by the superstition and traditions of its professed interpreters, and contention, jealousy, and prejudice divided the professed children of God. Then was a Teacher sent from God, even him who was the Way, the Truth, and the Life. Jesus presented to view the pure, rich truth of heaven to shine amid the moral darkness and gloom of earth. God has said, "Let there be spiritual light," and the light of the glory of God was revealed in the face of Jesus Christ. <RH, November 28, 1893 par. 5>

Christ was manifested as the Saviour of men. The people were not to trust in their own works, in their own righteousness, or in themselves in any way, but in the Lamb of God which taketh away the sins of the world. In him the Advocate with the Father was revealed. Through him the invitation was given, "Come now, and let us reason together, saith the Lord: though your sins be as scarlet, they shall be as white as snow; though they be red like crimson they shall be as wool." This invitation comes sounding down along the lines to us today. Let not pride, or self-esteem, or self-righteousness keep any one from confessing his sins, that he may claim the promise: "He that covereth his sins shall not prosper: but whoso confesseth and forsaketh them shall have mercy." Keep nothing back from God, and neglect not the confession of your faults to the brethren when they have a connection with them. "Confess your faults one to another, and pray one for another, that ye may be healed." Many a sin is left unconfessed, to be confronted in the day of final accounts; better far to see your sins now, to confess them, and put them away, while the atoning sacrifice pleads in your behalf. Do not dislike to learn the will of God on this subject. The health of your soul, the unity of your brethren, may depend upon the course you pursue in these things. 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." <RH, November 28, 1893 par. 6>

It is a lamentable fact that the erring heart is unwilling to be criticised, or to subject itself to humiliation by the confession of sin. Some see their faults, but thinking confession will detract from their dignity, they excuse their wrong, and shield themselves from the discipline that confession would give to the soul. The thought of their manifest error will remain to embitter their enjoyments and embarrass their movements; for in passing out of the path of confession, they fail to be faithful examples to the people. They see the errors of others; but how can they have courage to give the advice, "Confess your faults one to another, and pray one for another, that ye may be healed," when they have failed to follow this instruction in their own life? How much will ministers or people learn of a truth which they thrust aside, and forget if possible, because it is not agreeable; because it does not flatter their pride, but reproves and pains? Ministers and people, if saved at all, must be saved day by day, hour by hour. They must hunger and thirst for the righteousness of Christ, the illumination of the Holy Spirit. Church-members, --those placed in positions of trust,--must be baptized with the Spirit of God, or they will not be qualified for the positions they accept. <RH, November 28, 1893 par. 7>

A man may have a knowledge of the Scriptures which will not make him wise unto salvation, although he may be able to master his opponents in public controversy. If he does not have a yearning of soul after God; if he does not search his own heart as with a lighted candle, fearing that any wrong should lurk there; if he is not possessed with a desire to answer the prayer of Christ that his disciples may be one as he is one with the Father, that the world may believe that Jesus is the Christ,--he flatters himself in vain that he is a Christian. His knowledge, begun in ambition, is carried forward in pride; but his soul is destitute of the divine love, the gentleness and meekness of Christ. He is not a wise man in the sight of God. He may have wisdom to overcome an opponent; but wise unto salvation, he cannot possibly be without the agency of the Holy Spirit. And the fruit of the Spirit is "love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance." Neither talent, eloquence, nor selfish study of the Scriptures, will produce love to God or conformity to the image of Christ. Nothing but divine power can regenerate the human heart and character, and imbue the soul with the love of Christ, which will ever manifest itself in love to those for whom he died. <RH, November 28, 1893 par. 8>

December 5, 1893 An Appeal for the Australasian Field.

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By Mrs. E. G. White.
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Dear Brethren and Sisters in America: We have now been in this missionary field nearly two years. For eleven months of this time, because of sickness, I was unable to labor in public. At times, with much inconvenience and suffering, I spoke in the church at Melbourne; but although I could not labor in a public manner during these months of suffering, I was enabled to write 2400 pages of letter paper upon themes that were essential to the progress of the work. Christ was previously-near to me during the time of my affliction, and the truth was presented to me in clear light, and the promises were viewed by me in their richness and fullness. I felt constrained to write by the Spirit of God even in my affliction and suffering; but I am now rejoiced to say that the Lord has been mercifully working for my restoration, and although not entirely relieved, I am in a much better condition of health, and have been strengthened so that I can stand before the people and bear to them my message, and in this work I have been marvelously sustained. <RH, December 5, 1893 par. 1>

We have carried a heavy burden for these Australasian fields, and though our allotted time to remain here is almost expired, we see much unfinished work before us. We have sent in our appeals for men and means to carry forward the work in this far-off missionary territory, and we are thankful to our heavenly Father for that which has been done in response. We are glad that Brother and sister Wilson have been added to the number of missionary laborers by the General Conference. But we would be more rejoiced if our responsible men would not see so many ways to invest means upon that which is in the range of their immediate vision, and would extend their view, and see the necessity of providing facilities to start the work in new fields. There are many, many important cities that have not been entered; many, many places where the banner of truth has not been unfurled. We still plead for laborers for these colonies. We still plead for financial help to plant the standard of truth in these new fields. <RH, December 5, 1893 par. 2>

Some of our responsible men seem only to take in the needs of the field on which their vision rests, and addition upon addition is made to well-established institutions, in which a large amount of means has already been invested, and where already a great amount of strength is centered. Yet to these very institutions large donations are appropriated to build them up still further, while other fields, such as this one, where there are no strength and no facilities, are left in their deplorable weakness, devoid of those things necessary to break up the soil for the introduction of the seeds of truth. <RH, December 5, 1893 par. 3>

Brethren in America, I am praying day and night that the Lord may extend your vision, in order that you may see things that are afar off. How can the Lord Jesus approve of your absorbing so much means in increasing facilities whereby to advance the work in America, while foreign fields are destitute of means whereby to begin the work in parts where no beginning has been made? Knowing as we do, how well equipped are our institutions for publishing, for education, and for treating the sick, and what a firm basis the truth has in that field, we wonder that you should think it proper to expend more means there, when these foreign fields are so lacking in that with which you are so well furnished. Here are places all about us that have never been entered, and cannot be worked unless we shall have houses of worship, even though of the humblest character. We cannot call out the people to hear the truth in tents as in America; for in many places, as in Wellington, New Zealand, the wind would strip them to ribbons. We have not a place in these large cities where we can call out the people to hear the truth of God. We cannot unfurl the banner of truth; for we have no standing place. I am looking to the Lord for light, and I shall make appeals again and again, like the importunate widow, until you shall be compelled to hear, and attend to the call. I address the churches, and plead with them to do the very work that God would have them. I have been thinking very seriously of going to America in person to make appeals from church to church; for I am deeply moved over the destitute condition of these Australasian fields. <RH, December 5, 1893 par. 4>

In this country, the denominational ministers tell the most unblushing falsehoods to their congregations in reference to our work and our people. Whatever false report has been started, is circulated by those who oppose the truth, and is repeated from church to church and from community to community. The circulators of these falsehoods take no pains to find out whether or not they are true, for many of those who repeat the reports, though not the framers of them, still love the false reports, and take delight in giving them a wide circulation. They do not, like honest, just men, come to those who are accused, and seek to find out what is the truth concerning what they have heard in regard to their faith; but without inquiry they spread false statements in order to prejudice the people against those who hold the truth. For instance, an effort was made to obtain the use of the hall at a village four miles from Hastings, where some of our workers proposed to present the gospel to the people; but they did not succeed in obtaining the hall, because a school-teacher there opposed the truth, and declared to the people that Seventh-day Adventists did not believe in the divinity of Christ. This man may not have known what our faith is on this point, but he was not left in ignorance. He was informed that there is not a people on earth who hold more firmly to the truth of Christ's pre-existence than do Seventh-day Adventists. But the answer was given that they did not want that the doctrines of Seventh-day Adventists should be promulgated in that community. So the door was closed. <RH, December 5, 1893 par. 5>

The prejudice that exists in the smaller cities and towns of Australia and New Zealand is very bitter, and we have to

put forth the same effort here to overcome prejudice as in America where our people are not known. The message and the messenger are not so well known in these fields as in America, so the prejudice is of longer duration; and until the people who are teaching the commandments of God and the faith of Jesus, are better known by personal acquaintance, these fields will be hard to work. It is difficult to break down these barriers, and obtain an opportunity to introduce the leaven of truth, and proclaim the last message of mercy and warning to the people. As in Christ's day, the ministers will not investigate the Scriptures, and candidly compare the doctrines presented with their Bibles, but rather seize upon some lying report, some scandal from far off or from near at hand, and present a false statement to their congregations as an evidence that they should close their ears to the "strange doctrines" of the Seventh-day Adventists. Through these lying reports, the people whose minds have been stirred up by the truth are quieted down, and as they have not the moral courage to investigate the Scriptures for themselves, or to ferret out the falsehood, they turn from the men who have the message of God. We are obliged to go over the very same ground in these fields that we had to go over in the beginning of the work in America. The history of the work, as recorded in the Acts of the Apostles, when they journeyed from place to place, and had to meet the opposition of opposers of the truth, is re-enacted in the work of the message for this time. <RH, December 5, 1893 par. 6>

Prejudice in these fields is so strong that we do not see how the message of truth is to go to the cities and towns in these colonies, unless we shall be furnished with facilities by which we may work. In the history of the first gospel workers, we read that after the day of Pentecost, they set forth in earnest to fulfill the commission given them of Christ, "Go ye into all the world, and preach the gospel to every creature." I was rejoiced to hear of the outpouring of the Spirit of God in Michigan, and especially at Battle Creek. I rejoiced with heart and soul and voice; for I knew that something would be done to stir the souls of those who have had the shining of continual rays of light upon them, and who have not hitherto made a response in proportion to the light they have had. The Holy Spirit works in the heart of its receiver, and makes its possessor an agent for its designs. Those who are imbued with the Holy Spirit become channels of light to the world, and those who have had the Spirit of God will make a decided response to the appeals which the Lord is sending. <RH, December 5, 1893 par. 7>

I ask my brethren and sisters in America, Are you, under the influence of the Holy Spirit, working the works of God? Are you becoming witnesses as did the early disciples to the power of him who sanctifies you, and enables you to consecrate yourselves to the very work that God would have you do? Have families aroused from their idle inactivity? and have they moved from Battle Creek into surrounding towns and villages to advocate and live out before the people the message of truth? The admonition to each one is, Work "while it is day: the night cometh, when no man can work." Who has opened his ears to the Macedonian cry that is coming from every direction. "Come over and help us"? Who have had their hearts stirred by the need of the people, and have decided to leave country and kindred to come to this far-off field in response to the urgent appeals that have been sent to you? Who have been stirred to give their substance to the cause, to devote their means to the advancement of the present truth in this field? <RH, December 5, 1893 par. 8>

We have been sent here by the General Conference, and we are here on the ground; but we have not been provided with facilities to do the work, although urgent calls have been made for facilities, and the needs of the field have been repeatedly presented before our brethren. The trouble is that our brethren do not comprehend the appeal that has been made. But something more must be done, they think, to give additional strength to, and to multiply facilities in, America, where there is a great abundance of facilities; while the fields that have no strength, which need money and workers, are left almost entirely in their destitution, and the call for means and men is scarcely heeded. Workers now, and money now, would be of more value than double the financial assistance in two years from this time. I must now make an appeal to the churches. I must call upon you in America to help us at this time. I call upon those whom God has made stewards of his means to send us financial help, and let those who are willing to go out as did Abraham, leaving country and kindred, come as missionaries to this field, not looking to the Conference to pay your expenses, or to support you, but looking to God for grace to diffuse the light he has given you. <RH, December 5, 1893 par. 9>

Wake up, brethren and sisters, wake up. Sleep no longer. "Why stand ye here all the day idle?" Jesus calls you, saying, "Go work today in my vineyard." Whoever has received the Holy Spirit, will make it manifest; for all his powers will be employed in the most active service. All who actually receive Christ by faith, work. They feel the burden of souls. God now calls upon every one who has a knowledge of the truth, who is a depository of sacred truth, to arise and impart the light of heaven to others. Those who have been illuminated by the Holy Spirit, will show its office work upon life and character. They will be mediums through which the Holy Spirit will communicate light and knowledge to others. The wonderful truth revealed to us in these last days, is to be revealed to others. "The end of all things is at hand." The Lord has been speaking to you in America, and may the Lord forbid that at the time of great illumination, darkness should come upon you because you fail to walk in the light that has been given. Darkness corresponding to your light will surely come upon you, if you do not now arouse from your slumbers, and shake off

your useless musings and selfish indulgences, and trade diligently with your Lord's goods. Move out from your pleasant homes. Develop the talents God has given you, and tell to others what the Holy Spirit has communicated to you. God requires you to work in proportion to the light he has given.

(Concluded next week.) <RH, December 5, 1893 par. 10>

December 12, 1893 An Appeal for the Australasian Field.

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By Mrs. E. G. White.

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(Concluded.)
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Angels of God are waiting, desiring with intense desire that those who claim to believe the truth shall become agents through which, by co-operation with them, they shall be able to communicate light to the world. All heaven is interested in the work that is going on in the world, and the angels desire that men shall become channels by which divine grace may flow to those who are famishing for the waters of life. In new and fresh aspects the truth is to be presented through living agencies to those who are in the darkness of error, who are dead in trespasses and sins. God created all things by Christ Jesus, that now unto principalities and powers in heavenly places might be made known by the church the manifold wisdom of God. Wake up, my brethren and sisters, before you sleep the sleep of death. God has shown you that he is willing to do great things for you. The salvation of the human soul is the one object of most intense interest to the heavenly host. The value of the soul is infinitely above silver and gold; and why is it that you who have a knowledge of the truth do not impart it to others? It is the highest duty of every Christian to let the light God has given shine forth in steady rays. Have you been converted from error to truth? Have you, through faith in Jesus Christ, been made partakers of his love? Then go to work to save souls that are ready to perish. Personal effort must be put forth, if men who are lost are to be convinced that they are in need of a Saviour. The work of saving souls is not confined to the delegated ministers. To every man God has given his work. Every soul that has been enlightened has a work to do, a mission to perform. Each one is to trade diligently with the talents intrusted to his care. Converted himself, the Christian is to present to others the truth as it is in Christ Jesus, and win souls to Jesus. <RH, December 12, 1893 par. 1>

The Lord has blessed many of you of late. What reason did you assign for this enlightenment? Did you think that God had blessed you simply that you might sit down and be happy, while others were left to perish for the want of the knowledge and experience that you have obtained through the mercy and forbearance of God? Were you willing to be content and gratified that you had received so rich a blessing? The Holy Spirit was imparted to you in order that you might become agents by which God could communicate that blessing to others. Every true believer is a light that will shine amid the moral darkness of the world. "Neither do men light a candle, and put it under a bushel, but on a candlestick; and it giveth light unto all that are in the house. Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven." "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. "Ye are the salt of the earth: but if the salt have lost his savor [it will not communicate its saving qualities,] wherewith shall it be salted? It is thenceforth good for nothing, but to be cast out, and to be trodden under foot of men." The religion that does not reveal itself in good works, in true righteousness and goodness, in saving the souls of poor sinners, is of no value in the estimation of God, and it will not save the souls of those who possess it. <RH, December 12, 1893 par. 2>

Soldiers of Christ are now wanted to push the battle to the front. Marshall under the bloodstained banner of Prince Emmanuel, wear his armor, and press the battle to the gate. The gospel of the kingdom of Christ must go into new countries, and enter new provinces. We are laborers together with God. Brethren and sisters, why hover about the churches? Study the parable of the lost sheep, and go forth as true shepherds, seeking the lost one who is in the wilderness of sin. Rescue the perishing. <RH, December 12, 1893 par. 3>

Christians will have the mind of Christ, and be co-workers with him. To every one work has been allotted, and no one else can be a substitute for another. Each one has a mission of wonderful importance, which he cannot neglect or ignore, as the fulfillment of it involves the weal of some soul, and the neglect of it the woe of one for whom Christ died. God has appointed his children to give light to others, and if they fail to do it, and souls are left in the darkness of error because of their failure to do that which they might have done, had they been vitalized by the Holy Spirit, they will be accountable to God. We have been called out of darkness into his marvelous light, in order that we may show forth the praises of Christ. <RH, December 12, 1893 par. 4>

In the Australasian field we not only need ministers, but faithful workers who will do their God-given work in the way he has appointed that it should be done. Who of those who have been so greatly blessed in the outpouring of the Spirit of God, have fallen again into slumber? Arouse, before it is eternally too late. By your slothfulness you are not only imperiling your own souls, but you are endangering the cause of God, since he has given to every man his work. The converting power of God must daily come upon all the churches, that they may stand in the strength of Christ, rooted and grounded in the faith, holding forth the word of life. Do not wait until some one shall lift you up, and take all the burden. Let every soul in the churches consecrate himself to God, and lay all that he has on the altar, going forth by faith into the highways and byways of the world, and in a humble, Christ-like spirit, doing what he can, as he has opportunity, to sow the seeds of truth. Sow beside all waters, presenting the truth as it is in Jesus. By a godly example, by earnest exhortation and entreaties, compel the lost to come in to be prepared for the marriage supper of the Lamb. To neglect the work of saving souls is a great sin; for it is neglecting to save souls for whom Christ died. <RH, December 12, 1893 par. 5>

It is evident that the love of Christ does not warm our own hearts, if we have nothing to say to others of its power, if we do nothing to kindle in the hearts of others the love of God. If Christ abides in the soul, it will not be possible to be indolent and indifferent. The salvation of sinners demands that every Christian shall act his part, and put forth a certain measure of positive power. "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 word must be spoken in season and out of season to those who are beguiled by Satan, and led to do evil things. Satan is working through his agents, and shall the soldiers of Christ exert no positive influence to save souls that are walking in the broad road to death? The voice of invitation and entreaty is to sound, crying, "Behold the Lamb of God, which taketh away the sin of the world!" Let no one wait for the sinner to come to him, asking for counsel and advice. Go forth into the wilderness to seek and to save that which is lost. The most special self-denial is to be practiced, the most earnest effort is to be made to save those who are ready to perish. Imbued with the Spirit of Christ, the true worker will not fail nor be discouraged. <RH, December 12, 1893 par. 6>

Not one who has been made the depositary of truth, will be excused in the day of judgment for the non-employment of his talents, given for the sake of the salvation of souls. In the great day of God every case will appear exactly as it is, and no one will be able, in view of the terrible consequences of the neglect he has been guilty of, to render an excuse; but as the eye of God rests upon him, he will stand condemned and denounced. <RH, December 12, 1893 par. 7>

Wake up, brethren and sisters in our churches, and watch unto prayer. Educate the youth in such a way that they shall understand that it is not possible for them to live a Christian life, and to increase in the knowledge of our Lord and Saviour Jesus Christ, and yet not be actively engaged in trading upon the talents that God has given,--diffusing to others the knowledge of the truth. Individually we are to put to use our knowledge of the truth in instructing the ignorant, in enlightening those who are in darkness. We are to seek wisdom of God in all things, and then improve every opportunity that is possible, to make the path of duty plain to others. When each one does the duty that lies nearest him, how sinful will appear the thought of devoting God-given powers to the pursuit of amusements. O what sin and guilt we are living in when not earnestly using every jot of influence we possess to advance the kingdom of Christ in the world. Souls are perishing, and few have any concern about it; but those who are indolent in serving the Master, though they may even be employed in the work, will, through neglect of prayer and watching, neglect all other duties, and lose at last all interest in religious things, and be themselves ready to die, except they repent, and return unto the Lord. Why not meet the expectation of the heavenly intelligences, and "work out your own salvation with fear and trembling?" "For it is God which worketh in you both to will and to do of his good pleasure. Do all things without murmurings and disputings: that ye may be blameless and harmless, the sons of God, without rebuke, in the midst of a crooked and perverse nation, among whom ye shine as lights in the world; holding forth the word of life; that I may rejoice in the day of Christ, that I have not run in vain, neither labored in vain." <RH, December 12, 1893 par. 8>

December 19, 1893 Represent Christ in Self-Denial.

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By Mrs. E. G. White.
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"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." <RH, December 19, 1893 par. 1>

Let it be understood that the man who claims Christ as his Saviour, should make manifest this claim by observing the

holy maxims that Christ has given. He who professes to be a Christian, and yet does not observe the precepts of his Lord, is in the world as a deceiver, is a betrayer of the truth of God. The progress of the truth in the world is often hindered by the unsanctified characters of men who claim to be its adherents. It would be far better to make no profession of truth than, making a profession, to drag the truth down by an un-Christlike course of action. The true lover of truth will say, "I am a Christian, and I cannot call sin righteousness. I cannot connive at any deception. I cannot act a lie under any circumstances, nor look upon sin as a light thing." <RH, December 19, 1893 par. 2>

Through the repetition of that which the word of God condemns, the conscience becomes hardened, and prevarication and fraud, long practiced, seem of trifling import to him who has trampled under foot the precepts of Christ. Exaggeration and fraud and falsehood are largely dealt in, in the world; but shall those who profess to believe the truth, do unrighteousness? Shall they gather the pollution that everywhere exists, and identify themselves with those who, although they are termed upright men, are evil-doers? He who looks upon the heart, and cannot behold sin with any degree of allowance, will not countenance hypocrisy in those who claim to be his children. The reason why many more do not embrace the truth is that those who claim to believe, do not act upon the plain, direct lessons of Christ. <RH, December 19, 1893 par. 3>

The Lord has designated his people as "the light of the world," and to them he has committed the sacred trust of preaching the gospel in all the world. In order to do this, how great need there is of bringing our wants within the least possible scope, that we may give ourselves and our all for the fulfilling of our divine commission. We should all learn to economize in the use of means. God does not require that his people should deprive themselves of that which is really necessary for their health and comfort, but he does not approve of wantonness and extravagance and display. In no sense should we abuse the gifts of God; for we shall be called upon at the last day to give an account of our stewardship. Let us look at the precept and example of our divine Lord, regarding economy, and making the most of the blessing of heaven. When Jesus had worked a notable miracle, and had fed five thousand people, he said to his disciples, "Gather up the fragments that remain, that nothing be lost." This command had a double meaning; for it not only showed that every morsel of bread given through the miracle of Christ was sacred, but that those morsels, imparted to others, multiplied and extended the blessing to those who had need. From this circumstance we may learn a lesson in spiritual matters. As the bread was carefully saved to be given to others in need, so we should carefully treasure up all that God gives us, in order that it may be again imparted to those who have need. <RH, December 19, 1893 par. 4>

But many, very many, have not so educated themselves that they can keep their expenditures within the limit of their income. They do not learn to adapt themselves to circumstances, and they borrow and borrow again and again, and become overwhelmed in debt, and consequently they become discouraged and disheartened. Many do not remember the cause of God, and carelessly expend money in holiday amusements, in dress and folly, and when there is a call made for the advancement of the work in home and foreign missions, they have nothing to give, or even have overdrawn their account. Thus they rob God in tithes and offerings, and through their selfish indulgence they lay the soul open to fierce temptations, and fall into the wiles of Satan. <RH, December 19, 1893 par. 5>

We should be on our guard, and not allow ourselves to spend money upon that which is unnecessary, and simply for display. We should not permit ourselves to indulge tastes that lead us to pattern after the customs of the world, and rob the treasury of the Lord. The apostle says, "If ye then be risen with Christ, seek those things which are above, where Christ sitteth on 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." O what a representation is this of the security, the peace, the rest, the confidence, we may have in the love of God. No man, no power, can force us from our refuge. Jesus says, "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, and 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." Thank God with heart and soul and voice for a safe abiding-place. "When Christ, who is our life, shall appear, then [if you have hid your life with Christ in God] shall ye also appear with him in glory." <RH, December 19, 1893 par. 6>

Christ is to be our pattern and example in all things, and if we follow his example, we shall avoid following the spendthrifts, whose example is so contagious to both young and old. We should make it a rule to bind about our wants, remembering that every penny belongs to the Lord, to be used not for wantonness, not for display, not in extravagance; for this would be an abuse of the Lord's goods, but for actual necessities. There are obligations to the poor and needy laid upon us, and to spend money simply for the gratification of some extravagant taste is not in God's order; for it prohibits us from doing good to those who are in need. Those in moderate circumstances are to bind about their wants, that they may also give out their talents to the exchangers, and those who have been blessed with large talents, who have abundance, should lay upon themselves the same restrictions, and guard against the needless expenditure of means for selfish gratification. The Lord has made them stewards of his means, and he designs that they should bless the

needy, care for the poor, help the widow and the orphan, and send the light of the truth to those who sit in darkness.
<RH, December 19, 1893 par. 7>

Fields are opening on every side, calls are coming in from every country The Macedonian cry is sounding, "Come over and help us." And still the missionary spirit is so feeble that there is scarcely a pulse-beat in response. We need missionaries, we need to be exercised unto godliness. The Bible condemns all extremes in dress and the following of the fashions of this degenerate age. It is not the aim of a Christian to attract attention and admiration on account of his dress. "Ye are my witnesses, saith the Lord," witnessing a good confession to the world, saying by your godly life and conversation, We are pilgrims and strangers on the earth. "For they that say such things declare plainly that they seek a country," "a city whose builder and maker is God." <RH, December 19, 1893 par. 8>

When the truth is received into the heart, it sanctifies the soul, and a sincere Christian will walk through life with Christ the Pattern ever in view, and he will adhere with noble steadfastness to the singular principles of righteousness in words, in dress, and deportment. He will have respect unto the recompense of reward. "And truly if they had been mindful of that country from whence they came out, they might have had opportunity to return. But now they desire a better country, that is an heavenly. Wherefore God is not ashamed to be called their God; for he hath prepared for them a city." <RH, December 19, 1893 par. 9>

Our affections are to flow in but one direction, in order that our obligations as servants of Christ be not violated. The badge of the world will never designate us as the children of God, loyal subjects of his kingdom. When Jesus came, he found sins, worldliness, and dissension in the church; but it was his work to reverse this order of things. He would have his church in the world, but not of it. He said, "Every plant, which my heavenly Father hath not planted, shall be rooted up." The church was to be a divine inclosure in the world. It was to be as a vineyard planted by the divine Husbandman, and brought under cultivation by him. It was to be as a nursery planted with trees of righteousness, and although surrounded by evil trees of the world, which brought forth fruit unto death, yet all within the inclosure was designed to be the planting of the Lord, bearing fruit unto righteousness. The followers of Christ were to reveal the power of the transforming grace of Christ to change the corrupt hearts of men. The church was to be as a field of wheat, but a strange hand has planted tares among the wheat, and it is this mingling of tares and wheat that causes the children of God to weep with sorrow. The natural, unsanctified elements of human character work against the influence of the Spirit of God. Men of evil minds bring in false doctrines, and in many cases these false doctrines have supplanted the truth of God. The Lord designed that his church should not receive the commandments of men, but acknowledge his law alone. He designed that the pure, unadulterated truth should be proclaimed in the world. Self-denial and cross-bearing was to characterize his children. They were to represent to the world the character of Christ, and keep before the world a representation of the eternal world; for among them was to be found the spirit, the character, that should be developed by coming under the control of the divine government. They were to be obedient to higher laws than the princes of this world originate, and yield submission to a greater power than kings can command. <RH, December 19, 1893 par. 10>

While all the world is under the care of God, and angels are commissioned to do service in all parts of it, yet the church is the special object of God's love and care. In the church, he is making experiments of mercy and love, and drawing men to himself. Through the grace of Christ an amazing transformation is taking place in the corrupt hearts of men. The work wrought in the characters of sinners through the grace of Christ, is a greater work than to perform a miracle upon the bodies of men. The old, carnal nature dies, and a new creature appears after the likeness of Christ. At this mighty work, angels look and rejoice. They see that upon this sin-cursed earth, Christ has his training-schools. He takes the ignorant children of darkness and of wrath, and brings them as willing subjects to his feet to learn of him, that they may become laborers together with God; that they may wear Christ's yoke and bear his burden, and identify their interests with the interests and delights of heaven. He has in prospect a well-trained, well-disciplined army of workers, with whom he can deposit his goods, and trust them to bring back his talents improved, and multiplied by being put out to the exchangers; to whom he can say at last, "Well done, thou good and faithful servant. . . . Enter thou into the joy of the Lord." <RH, December 19, 1893 par. 11>

January 2, 1894 Look Not Every Man On His Own Things.

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By Mrs. E. G. White.
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"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 2, 1894 par. 1>

Let us not longer deceive ourselves. Let us walk in meekness and humility, daily correcting our faults, and let us never again separate our souls from God by selfish assumption and pride. Let us not cherish a feeling of lofty supremacy, that we may not look upon ourselves as though we were better than we are, and superior to those around us. <RH, January 2, 1894 par. 2>

When the heart is softened and subdued by the grace of Christ, there is peace and satisfaction in the soul; for the love of Christ rules in the heart, bringing into captivity the secret motives of action. Then the easily aroused temper is soothed by the oil of grace. The tumultuous heart at the word of Christ grows calm. When there is a sense of sins forgiven through the merit of the blood of Christ, and there is a consciousness of union with Christ, we are encouraged to strive more earnestly to correct every wrong habit, and our harsh manner will be refined and cease to work against the sanctifying influences of the truth, against the existence of the union which Christ prayed should be manifested among his disciples. When the people of God are under the influence of the Holy Spirit, all variance will disappear, and that which we have thought should be corrected in our brethren will not serve to alienate us from them; for we shall feel that greater evils have existed in our own hearts than those we have criticised in our brethren. <RH, January 2, 1894 par. 3>

Christ says, "Why beholdest thou the mote that is in thy brother's eye, but considerest not the beam that is in thine own eye? Or how wilt thou say to thy brother, Let me pull out the mote out of thine eye; and, behold, a beam is in thine own eye? Thou hypocrite, first cast out the beam out of thine own eye; and then shalt thou see clearly to cast out the mote out of thy brother's eye." Why is it that so many forget how often they grieve the Holy Spirit by wicked works, and then presume to judge, accuse, and condemn their brethren? The Lord sees in them greater wrongs than they see in their brethren. If the spirit of criticism had not been found in the church; if the affections had not been centered upon self; if there had been no coldness in the association of the members of the church one with another, the influence of the people of God would have been of a vastly different character on the world. But how can the people of God be workers together with God, when in spirit they are wholly unlike Christ, and their actions contrary to his instruction? The Lord cannot be a minister to sin, and reveal himself graciously unto you when you cherish an unyielding, harsh spirit, and are ever ready to manifest unkindness to those with whom you come in contact. By your lack of harmony, by your objectionable spirit, you misrepresent Christ, you falsify the truth. Holy angels cannot work with you in saving precious souls when you do not manifest wisdom in dealing with human minds, and cannot adapt yourself to different individuals in the manner of your work. It is an easy matter to irritate and to destroy; but it takes tact and Christlike wisdom to deal tenderly and kindly and lovingly with those with whom you associate. Many among us will have to learn the A-B-C- of Christian courtesy; for their spirit and manner toward those not of the same faith as themselves, are offensive both to man and to God. Better, far better would it be for the truth and its advancement, if none of this class were connected with it unless they shall be transformed in character. O that all among us would cease to think or speak evil of others! O that all might see themselves and their neighbors in a true light! The converting power of God must come upon your hearts, that you may realize your true need. God has not placed those of you who imagine you see faults in others and in the work, to guide the ship of the gospel into the harbor. The Lord himself is at the helm. <RH, January 2, 1894 par. 4>

God has given to every man his work, and in his vocation he is so to relate himself to his fellow-men that he can work with and for them, ever contributing of his power through the grace given unto him, to enlighten those who sit in darkness. "Let your light so shine before men [not merely before believers, but before unbelievers, in all vocations in life, in every branch of business, in all commerce, in merchandise, in all practical works and professions], that they may see your good works, and glorify your Father which is in heaven." <RH, January 2, 1894 par. 5>

It is the day of God's preparation, and every day you need to look carefully to your hearts, and study the lessons, the life, and character of Christ, that you may in no case misrepresent your dear Saviour and lead souls into false paths. Learn to practice the lessons of Christ, learn to follow his example in kindness and courtesy, in uplifting those with whom you associate to what is high and holy. "And above all these things put on charity [love], which is the bond of perfectness. And let the peace of God rule in your hearts, to the which also ye are called in one body; and be ye thankful." <RH, January 2, 1894 par. 6>

Let us cultivate the grace of gratitude. Let the praises of God and of the Lamb be continually upon our lips; let the heart be a well-spring of gratitude that cannot be repressed, Christ in you a well of water springing up unto everlasting life. "Let the word of Christ dwell in you richly in all wisdom; teaching and admonishing one another in psalms and hymns and spiritual songs, singing with grace in your hearts to the Lord. And whatsoever ye do in word or deed, do all in the name of the Lord Jesus, giving thanks to God and the Father by him." <RH, January 2, 1894 par. 7>

The Lord Jesus is our only helper. Through his grace we shall learn to cultivate love, to educate ourselves to speak kindly and tenderly. Through his grace our cold, harsh manners will be transformed. The law of kindness will be upon our lips, and those who are under the precious influences of the Holy Spirit, will not feel that it is an evidence of weakness to weep with those who weep, to rejoice with them that rejoice. We are to cultivate heavenly excellences of

character. We are to learn what it means to have good-will toward all men, a sincere desire to be as sunshine and not as shadow in the lives of others. <RH, January 2, 1894 par. 8>

My brethren, let your hearts become broken and contrite. Let expressions of sympathy and love, which will not blister the tongue, flow from your lips. Let others feel that warmth which love can create in the heart, and educate the professed disciples of Christ to correct the evils that have so long existed,--selfishness, coldness, and hardheartedness. All these traits reveal the fact that Christ is not abiding in the soul. "Put on therefore, as the elect of God, holy and beloved, bowels of mercies, kindness, humbleness of mind, meekness, long-suffering; forbearing one another, and forgiving one another, if any man have a quarrel against any." The example of the great Pattern is before us; shall we behold and become changed? <RH, January 2, 1894 par. 9>

The Lord has given special directions in his words as to how we as Christians should conduct ourselves toward all the children of God. God would teach us what is due to us, by teaching us what is due from ourselves to others. He would have us understand what his will is in our relation to those around us. Strengthened in spirit by the grace of God, we are to manifest a living interest in those with whom we associate; for good works are to be the fruit that will manifest itself upon the Christian tree. In the school of Christ we are to find peace and happiness in gentleness and kindness toward others. We are to follow the example of Jesus Christ our Pattern, and live not to please ourselves, but as laborers together with God; practicing his self-denial, and working as Christ worked to draw all men unto him. We are not to indulge ourselves in selfish independence, but to manifest deep, earnest love for the brethren. <RH, January 2, 1894 par. 10>

"If there be therefore any consolation in Christ, if any comfort of love, if any fellowship of the Spirit, if any bowels of mercies, fulfil ye my joy, that ye be likeminded, 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." This is the lesson that we are to learn both as individuals and as churches. We are to "put on the new man, which is renewed in knowledge after the image of him that created him." We are to love as brethren, showing that love in sympathy and courtesy. The injunction of the apostle is, "Be pitiful, be courteous." <RH, January 2, 1894 par. 11>

January 9, 1894 To the Students at Battle Creek College.

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By Mrs. E. G. White.
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I have a very deep interest in the educational institution at Battle Creek. For years my husband and myself were greatly exercised in reference to establishing a school in which our youth and children should have advantages of a superior character to those found in the common public schools, or in the colleges of the world. The Lord plainly specified as to what should be the character of influence and instruction the school should maintain, in order that the important work might be accomplished for which the school was designed. As the knowledge and fear of the Lord is the beginning of wisdom, it was necessary that the study of the Bible should have a prominent place among the various branches of scientific education. The standard of the school was to be of a high order, and the principles of vital godliness were ever to be kept before the students as a most essential feature of education. "And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent." The youth were to be instructed in regard to the times in which we live, and to be made to understand that which will come to pass before the closing up of the world's history. <RH, January 9, 1894 par. 1>

One reason why it was necessary to establish institutions of our own was the fact that parents were not able to counteract the influence of the teaching their children were receiving in the public schools, and the error there taught was leading the youth into false paths. No stronger influence could be brought to bear upon the minds of the youth and children than that of those who were educating them in principles of science. For this reason it was evident that schools must be established in which our children should be instructed in the way of truth. In our schools it was specified that the youth were to be taught in the principles of Bible temperance, and every influence was to be brought to bear upon them that would tend to help them to shun the follies of this degenerate age, which were fast making the world as a second Sodom. <RH, January 9, 1894 par. 2>

In our institutions of learning there was to be exerted an influence that would counteract the influence of the world, and give no encouragement to indulgence in appetite, in selfish gratification of the senses, in pride, ambition, love of dress and display, love of praise and flattery, and strife for high rewards and honors as a recompense for good

scholarship. All this was to be discouraged in our schools. It would be impossible to teach our children to avoid these things, and yet send them to the public schools, where they would daily be brought in contact with that which would contaminate their morals. All through the world there was so great a neglect of proper home training that the children found at the public schools, for the most part, were profligate, and steeped in vice. <RH, January 9, 1894 par. 3>

The work that we as a people were to do in this matter, was to establish a school, and do the work that Jesus Christ, from the pillar of cloud, had directed as the work of his people,--train up and educate our children and youth to regard the commandments of God. The manifest disregard of the world for the law of God was contaminating the morals of those who professed to be keeping the law of God. But we were called upon to follow the example of Abraham. Of him the Lord had said, "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." <RH, January 9, 1894 par. 4>

Abraham had to leave his country and his father's house, and sojourn in a strange land, in order to introduce successfully the new order of things in his household. The providence of God was ever to open up new methods, and progress was to be made from generation to generation, in order to preserve in the world a knowledge of the true God, of his laws and commandments. This could be done only by cultivating home religion. But it was not possible for Abraham to do this while he was surrounded by his idolatrous kinsfolk and friends. He must at God's command go out alone, and listen to the voice of Christ, the leader of the children of Israel. Jesus was on the earth to instruct and educate the chosen people of God. Abraham decided to obey the law of God, and the Lord knew that there would be no betrayal of sacred trust on his part, no yielding to any other guide than him whom he felt under responsibility to obey. He recognized that he was accountable for the instruction of his household and his children, and commanded them after him to do justice and judgment. In teaching them the laws of God, he taught them that the Lord is our judge, our Lawgiver and King, and that parents and children were to be ruled by him; that on the part of parents there was to be no oppression, and on the part of children no unfilial disobedience. <RH, January 9, 1894 par. 5>

The Lord commanded Moses to go and speak unto Pharaoh, bidding him to allow Israel to leave Egypt. For four hundred years they had been in Egypt, and had been in slavery to the Egyptians. They had been corrupted by idolatry, and the time came when God called them forth from Egypt, in order that they might obey his laws and keep his Sabbath, which he had instituted in Eden. He spoke the ten commandments to them in awful grandeur from Mount Sinai, that they might understand the sacred and enduring character of the law, and build up the foundation of many generations, by teaching their children the binding claims of God's holy precepts. <RH, January 9, 1894 par. 6>

This is the work that we are called upon to do. From the pulpits of the popular churches it is proclaimed that the first day of the week is the Sabbath of the Lord; but God has given us light, showing us that the fourth precept of the decalogue is as verily binding as are the other nine moral precepts. It is our work to make plain to our children that the first day of the week is not the true Sabbath, and that its observance after light has come to us as to what is the true Sabbath, is idolatry, and in plain contradiction to the law of God. In order to give them instruction in regard to the claims of the law of Jehovah, it is necessary that we separate our children from worldly associations and influences, and keep before them the Scriptures of truth, by educating them line upon line, and precept upon precept, that they may not prove disloyal to God. <RH, January 9, 1894 par. 7>

The Protestants have accepted the spurious Sabbath, the child of the papacy, and have exalted it above God's holy, sanctified day; and our institutions of learning have been established for the express purpose of counteracting the influence of those who do not follow the word of God. These are sufficient reasons to show the necessity of having educational institutions of our own; for we must teach truth rather than fiction and falsehood. The school is to supplement the home-training, and both at home and at school, simplicity of dress, diet, and amusement must be maintained. An atmosphere must be created that will not be deleterious to the moral nature. Line upon line, precept upon precept, our children and households must be educated to keep the way of the Lord, to stand firmly for truth and righteousness. We must maintain a position against every species of sophistry that bewilders in this degenerate age, when error is glossed over, and so mingled with truth that it is almost impossible for those who are not familiar with the distinctions that the Scriptures make between the traditions of men and the word of God, for them to distinguish truth from error. It has been plainly stated that in this age "some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils." <RH, January 9, 1894 par. 8>

As the truth is brought into practical life, the standard is to be elevated higher and higher, to meet the requirements of the Bible. This will necessitate opposition to the fashions, customs, practices, and maxims of the world. Worldly influences, like the waves of the sea, beat against the followers of Christ to sweep them away from the true principles of the meekness and grace of Christ; but they are to stand as firm as a rock to principle. It will require moral courage to do this, and those whose souls are not riveted to the eternal Rock, will be swept away by the worldly current. We can stand firm only as our life is hid with Christ in God. Moral independence will be wholly in place when opposing the

world. By conforming entirely to the will of God, we shall be placed upon vantage-ground, and shall see the necessity of decided separation from the customs and practices of the world. We are not to elevate our standard just a little above the world's standard; but we are to make the line of demarkation decidedly apparent. <RH, January 9, 1894 par. 9>

There are many in the church who at heart belong to the world, but God calls upon those who claim to believe the advanced truth, to rise above the present attitude of the popular churches of today. Where is the self-denial, where is the cross-bearing that Christ has said should characterize his followers? The reason we have had so little influence upon unbelieving relatives and associates is that we have manifested little decided difference in our practices from those of the world. Parents need to awake, and purify their souls by practicing the truth in their home life. When we reach the standard that the Lord would have us reach, worldlings will regard Seventh-day Adventists as odd, singular, straight-laced extremists. "We are made a spectacle unto the world, and to angels, and to men." <RH, January 9, 1894 par. 10>

We are under solemn, sacred covenant to God to bring up our children, not for the world, not to put their hands into the hands of the world, but to love and fear God, and to keep his commandments. We are to instruct them to work intelligently in Christ's lines, to present a noble, elevated Christian character to those with whom they associate. For this reason our schools have been established, that youth and children may be so educated as to exert an influence for God in the world. Then shall our schools become converted to the world, and follow its customs and fashions? "I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service. And be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect will of God." <RH, January 9, 1894 par. 11>

When those who have reached the years of youth and manhood see no difference between our schools and the colleges of the world, and have no preference as to which they attend, though error is taught by precept and example in the schools of the world, then there is need of closely examining the reasons that lead to such a conclusion. Our institutions of learning may swing into worldly conformity. Step by step they may advance to the world; but they are prisoners of hope, and God will correct and enlighten them, and bring them back to their upright position of distinction from the world. I am watching with intense interest, hoping to see our schools thoroughly imbued with the spirit of true and undefiled religion. When the students are thus imbued, they will see that there is a great work to be done in the lines in which Christ worked, and the time they have given to amusements, will be given up to doing earnest missionary work. They will endeavor to do good to all about them, to lift up souls that are bowed down in discouragement, and to enlighten those who are in the darkness of error. They will put on the Lord Jesus Christ, and make no provision for the flesh to fulfil the lusts thereof. <RH, January 9, 1894 par. 12>

January 16, 1894 Students Required to Be Workers With God.

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By Mrs. E. G. White.
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Jesus died for mankind, and in giving his life he exalted humanity in the scale of moral value with God. The Son of the infinite God clothed his divinity with humanity, and submitted to the death of the cross, that he might become a stepping-stone by which humanity might meet with divinity. He made it possible for man to become a partaker of the divine nature, and escape the corruptions that are in the world through lust. Christ is continually working to uplift and ennoble man, and he requires that every soul whom he has redeemed from hopeless misery, shall co-operate with him in the great work of saving the lost. We are not to lay snares and make secret plans to draw souls into temptation. <RH, January 16, 1894 par. 1>

O, if every one could see this matter as it is presented before me in all its bearings, how soon would they quit with the enemy in his artful work! How they would despise his measures to bring sin upon the human family! How they would hate sin with a perfect hatred, as they consider the fact that it cost the life of heaven's Commander, in order that they should not perish, that man should not be bound a hopeless captive to Satan's chariot, a degraded slave to his will, a trophy of his victory and his kingdom. <RH, January 16, 1894 par. 2>

Who will link up with Satan? Who will wear his badge? Who will choose him as a captain, and refuse to stand under the bloodstained banner of the captain of our salvation? Christ died for every son and daughter of Adam; and when the Son of God has expressed such amazing love, making this great sacrifice for the sinner, in order that through faith in him he need not perish but have everlasting life, how can the subjects of this great love be indifferent, and stand in sin and disobedience, and not heartily confess Christ without one moment's delay? How can any one love to do evil? How

can the youth prostitute their reasoning faculties to Satan, and give their influence to that which will weaken their own moral power and efficiency? In doing the will of Him who loves the world, and who gave his only begotten Son to die for them, they strengthen every faculty of the soul, and increase their own happiness and peace. <RH, January 16, 1894 par. 3>

The Lord has greatly honored men, by giving Jesus Christ to recover them from Satan's claims. Will you be recovered? Will you have the precious gift of Christ? or will you refuse his service? Jesus has said, "He that gathereth not with me scattereth abroad." He has said, "Without me ye can do nothing," and, "My grace is sufficient for thee." Every one who seeks to do well in his own finite strength, will find his efforts a failure; but those who accept Christ by faith, will find him a personal Saviour. They will enlist in his army, they will become his soldiers, and fight the good fight of faith. If they are students in the school, they will feel that they are enlisted to make the school the most orderly, elevated, and praiseworthy institution in the world. They will put every jot of their influence on the side of God, on the side of Christ, and on the side of heavenly intelligences. They will feel it to be their duty to form a Christian endeavor society, that they may help every student to see the inconsistency of a course of action that God will not approve. They will draw with Christ, and do their utmost to perfect Christian character. They will take upon themselves the work of leading the lame and the weak into the safe, upward path. They will form Christian endeavor meetings to make plans that will be a blessing to the institution of learning, and do all in their power to make the school what God designed and signified that it should be. They will have in mind the value and efficiency of Christian endeavor meetings, in preparing missionaries to go forth to give the warning to the world. <RH, January 16, 1894 par. 4>

Students should have their own seasons of prayer, where they may offer fervent, simple petitions that God shall bless the president of the school with physical strength, mental clearness, moral power, and spiritual discernment, and that every teacher shall be qualified by the grace of Christ to do his work with fidelity and with fervent love. They should pray that teachers may be the agents through whom God shall work to make good prevail over evil, through a knowledge of Jesus Christ whom he hath sent. May God give the students who attend our institutions of learning, grace and courage to act up to the principles revealed in the law of God, which is an expression of his character. Never be found disparaging the schools which God has established. If you have failed at any time, falling under temptation, it is because you did not make God your strength, because you did not have the faith that works by love and purifies the soul. <RH, January 16, 1894 par. 5>

Let every sincere Christian who has a connection with our schools, be determined to be a faithful servant in the cause of Christ, and help every student to be faithful, pure, and holy in life. Let every one who loves God seek to win those who have not yet confessed Christ. Every day they may exert a silent, prayerful influence, and co-operate with Jesus Christ, the missionary-in-chief to our world. Let every soul,--man, woman, and youth,--grow in excellence of character and devotion, in purity and holiness, and live with an eye single to the glory of God, that the enemies of our faith may not triumph. Let there be such a binding together in the bonds of our holy faith, that our united influence may be wholly on the Lord's side, and may work for the transformation of those with whom we associate. Let it be made manifest that you have a living connection with God, and are ambitious for the Master's glory, seeking to cultivate in yourselves every grace of character by which you may honor him who gave his life for you. May the love of Christ exercise a constraining power to draw others into the path cast up for the ransomed of the Lord to walk in. When the students in our schools shall learn to like God's will, they will find it comparatively easy to do it. <RH, January 16, 1894 par. 6>

If students see defects of character in others, let them be thankful that they have discerned these defects, and therefore may be put on their guard against them. You will, no doubt, see persons who are not learning the meekness and lowliness of Christ, but who love display, and are vain, frivolous, and worldly. The only remedy for such is to behold Jesus, and by studying his character they will come to despise everything that is vain and frivolous, weak and mean. The character of Christ is full of forbearance, patience, goodness, mercy, and unexampled love. By beholding such a character, they will rise above the littleness of that which has fashioned and molded them, and made them unholy and unlovely. They will say, "I will not sit with vain persons, neither will I go with dissemblers." They will realize that "he that walketh with wise men shall be wise; but a companion of fools shall be destroyed." <RH, January 16, 1894 par. 7>

Let every one who is seeking to live a Christian life, remember that the church militant is not the church triumphant. Those who are carnally minded will be found in the church. They are to be pitied more than blamed. The church is not to be judged as sustaining these characters, though they are found within her borders. Should the church expel them, the very ones who found fault with their presence there, would blame the church for sending them adrift in the world; they would claim that they were treated unmercifully. It may be that in the church there are those who are cold, proud, haughty, and un-Christian, but you need not associate with this class. There are many who are warm-hearted, who are self-denying, self-sacrificing, who would, were it required, lay down their lives to save souls. Jesus saw the bad and the good in church relationship, and said, "Let both grow together until the harvest." None are under the necessity of becoming tares because every plant in the field is not wheat. If the truth were known, these complainers make their

accusations in order to quiet a convicted, condemning conscience. Their own course of action is not wholly commendable. Even those who are striving for the mastery over the enemy, have sometimes been wrong and done wrong. Evil prevails over good when we do not trust wholly in Christ, and abide in him. Inconsistencies of character will then be manifested that would not be revealed if we preserved the faith that works by love and purifies the soul.

<RH, January 16, 1894 par. 8>

We are not compelled to choose as familiar associates those who reject the love of God that has been expressed in giving his Son to our world, "that whosoever believeth in him should not perish," but have everlasting life. Those who love God will not choose the enemies of God to be their friends. The question was asked, "Shouldst thou help the ungodly, and love them which hate the Lord?" Will you prefer the association of the irreligious and disloyal, to that of those who are obeying the commandments of God? Will you choose to separate yourself from those who love God, and place yourself as far as possible from the channel of light? You want to keep in an atmosphere of purity and faith, and bring into your characters, principles that will be as solid timbers. Christians will not choose and cultivate the society of non-Christians. If the Lord gives you a special position in the world, as he did Joseph and Daniel, then he will sustain and keep you in the midst of temptation. But you will never be where you will find too much light, in our world. Then how perilous it is to choose the association of those who love darkness rather than light, and will not come to the light, lest their deeds should be reprov'd. <RH, January 16, 1894 par. 9>

January 23, 1894 Students Deciding Their Eternal Destiny.

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By Mrs. E. G. White.
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Let the students remember that to form characters that will stand the test of the judgment, is very serious business. You yourselves are responsible for the manner of character you build. No professor in an institution of learning can make your character. You yourselves decide your own eternal destiny. It is necessary to contemplate such characters as are worthy of imitation. We refer you to Joseph in Egypt, and to Daniel in Babylon. These youths were tried and proved; and because they stood firm to principle, they became representative men, and patterns of integrity. I would say to the youth at our institutions of learning, whether you profess to believe or not, that you are now in probationary time, and a second probation will not come to any of you. This is the only opportunity you will have of standing the test and proving of God. <RH, January 23, 1894 par. 1>

With the deepest interest the angels of God in the heavenly courts are watching the development of character; and from the records in the books of heaven, actions are weighed, and moral worth is measured. Every day the record of your life is passed unto God, just as it is, whether it is one of merit or of demerit. You are lacking in true elevation and nobility of soul, and no man can give you the character you need. The only way you can attain to the standard of moral worth by which you are to be measured, is to depend upon Christ, and co-operate with him in steadfast, earnest, determined purpose. <RH, January 23, 1894 par. 2>

Those who do this will not bring into their work a spirit of lightness, of frivolity, and of love of amusement. They will consider that at no small cost to their parents or to themselves, they have come to the school to obtain a better knowledge of the sciences, and to get a more comprehensive understanding of both the Old and the New Testament. I would address you as those who have reasoning minds, and who have an intelligent understanding of your privileges and duties. Would it not be best for you to cooperate with your teachers, in order that you may reach the very highest standard that it is possible for you to attain? Time is more valuable to you than gold, and you should improve every precious moment. You should consider what will be your influence upon others. If one pupil is reckless, and indulges an excessive love of amusements, he should bring himself under the control of principle, lest he may become a working agent for Satan, to counteract, by his wrong influence, the work which teachers are trying to do, and mar that which heavenly intelligences are seeking to accomplish through human agents. He may frustrate the design of God, and fail to accept Christ and to become indeed a son of God. <RH, January 23, 1894 par. 3>

Obligations between teachers and pupils are mutual. Teachers should make diligent effort that their own souls may be sanctified through the grace of Christ, and that they may labor in Christ's lines for the salvation of their pupils. On the other hand, students should not pursue such a course of action as will make it hard and trying to their teachers, and bring upon them temptations hard to resist. Pupils should not, by a wrong course of action, lower the high standing and reputation of the school, and give reason for the report to go abroad among believers and unbelievers, that Seventh-day

Adventist schools, though purported to be established for giving the best of education to those who attend, are no better than the common schools throughout the world. This is not the character nor the reputation that God would have our schools bear; and those who have lent the influence with which God has intrusted them, to give such a character, or reputation, to the school, have lent it in a wrong direction. Those who have shown disrespect for rules, and who have sought to break down authority, whether they are believers or unbelievers, are registered in the books of heaven as those who cannot be trusted as members of the royal family, children of the heavenly King. The teachers who carry the burden of the work that they should, will have sufficient responsibility, care, and burden, without having the added burden of your disobedience. They will appreciate every effort that is made on the part of the students to co-operate with them in the work. <RH, January 23, 1894 par. 4>

One careless, insubordinate student, who does not cultivate self-respect, who is not well disposed, and who does not try to do his best, is doing himself great injury. He is deciding what shall be the tone of his character, and is inducing others to depart from truth and uprightness, who if it were not for his pernicious influence, would dare to be true and noble. One student who feels his accountability to be faithful in helping his instructors, will help himself more than he helps all others. Heaven looks down with approbation upon the students who strive to do right, and have a firm purpose to be true to God. They will receive help from God. Of Daniel and his companions who stood firm as a rock to truth, it is written, "As for these four children, God gave them knowledge and skill in all learning and wisdom: . . . and in all matters of wisdom and understanding, that the king inquired of them, he found them ten times better than all the magicians and astrologers that were in all his realm." <RH, January 23, 1894 par. 5>

If you do not intend to improve your opportunities and privileges, why do you spend money in attending the school, that your parents have worked hard to obtain? They have sent you away from the home-roof, with high hopes that you would be educated and benefited by your sojourn at college. They have followed you with letters and with prayers, and every line you have written them has been read with eagerness. They have thanked God for every indication that you would make a success of your Christian life, and they have wept for gladness at the indications of your advancement in scientific and spiritual knowledge. O, I want to beseech of you to do nothing that is questionable. Consider in what light your parents would regard your actions, and forbear to do anything that would put thorns in their pillows. Do not be thoughtless, careless, and lawless. Your actions do not end with yourselves; they reflect credit or discredit upon the school, according as they are good or bad. If you do evil, you grieve Jesus Christ, who bought you with the price of his own blood, hurt the soul of your principal, wound the heart of your teachers, and injure and mar your own soul. You make a blot upon your record, of which you will be ashamed. Will it pay? It is always best and safe to do right because it is right. Will you not now do some serious thinking? Right thinking lies at the foundation of right action. Make up your mind that you will respond to the expectations your parents have of you, that you will make faithful efforts to excel, that you will see to it that the money expended for you has not been misapplied and misused. Have a determined purpose to co-operate with the efforts made by parents and teachers, and reach a high standard of knowledge and character. Be determined not to disappoint those who love you well enough to trust you. It is manly to do right, and Jesus will help you to do right, if you seek to do it because it is right. <RH, January 23, 1894 par. 6>

Those interested in your behalf have flattering hopes for you, that you will become useful men, who will be filled with moral worth and unswerving integrity. For the youth who have gone from New Zealand to America, much has been ventured; and I will say to these students, "Set your aim high, and then step by step ascend to reach the standard, even though it may be by painful effort, through self-denial and self-sacrifice. Christ will be to you a present help in every time of need, if you call upon him, that you may be like Daniel, whom no temptation could corrupt. Do not disappoint your parents and your friends; but above all, do not disappoint Him who so loved you that he gave his own life in order to cancel your sins and become your personal Saviour. Jesus said, "Without me ye can do nothing." Bear this in mind. If you have made mistakes, you may gain a victory by discerning these mistakes, and by regarding them as beacons of warning, to enable you to shun their repetition. I need not tell you that this will be turning your defeat into victory, disappointing the enemy, and honoring your Redeemer, whose property you are. <RH, January 23, 1894 par. 7>

We feel sorry indeed that any weakness of character should have marred the record of the past, because we know it is an evidence that you did not watch unto prayer. We feel sorry that mistakes have been made, because they have placed upon the teachers burdens which they ought not to have borne. Teachers have their own natural weaknesses of character to contend with, and they are capable of moving unwisely under the stress of temptation. They may think they are doing right when they are enforcing strict discipline, and yet they may be making mistakes in the case with which they are dealing. How much better would it be for both pupils and teachers, if students would place themselves upon their honor, and act from pure and noble motives, so that their very course of action would recommend them to those who were their teachers and educators. If in every possible way and under every circumstance, they would treat those who are in positions of trust, and bearing responsibility, as they themselves would like to be treated, what peace and

success would attend the school. <RH, January 23, 1894 par. 8>

Why should students link themselves with the great apostate, to become his agents, in tempting others, and through others causing the fall of many? Every human being has his own individual trials, peculiar to himself, and no one is free from temptation. If teachers are disciples of Christ, and are engaging in the work in a way which is approved of God, Satan will surely assail them with his temptations. If the great deceiver can stir up evil elements of character in the students, and through them bring perplexity and discouragement upon the educators, he has succeeded in gaining his purpose. If under the temptation the teacher reveals weakness, in any respect, then his influence is marred; but he who proves an agent for the great adversary of souls, must render an account to God for the part he acted in causing the teacher to stumble. Let students carefully consider this phase of the subject, and let them rather study how to encourage and sustain their teachers, than to bring discouragement and temptation upon them. In thus doing, they will not be sowing tares that will spring up among the wheat. "Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap. For he that soweth to his flesh shall of the flesh reap corruption; but he that soweth to the Spirit shall of the Spirit reap life everlasting. And let us not be weary in well doing: for in due season we shall reap, if we faint not. As we have therefore opportunity, let us do good unto all men, especially unto them who are of the household of faith." <RH, January 23, 1894 par. 9>

Students will be tempted to do lawless things, when it is only to please themselves and to have what they call "fun." If they will put themselves upon their honor, and consider the fact that in doing these things they bless no one, they benefit no one, but involve others as well as themselves in difficulty, they will be more likely to take a manly and honorable course, and put their will on the side of Christ's will. They will work in Christ's lines, and help their teachers to carry their burdens, which Satan would make more discouraging by employing thoughtless minds in vain tricks. They will seek to make an atmosphere in the school, which, instead of being depressing and enfeebling to the moral powers, will be healthful and exhilarating. In thus doing, students can have a consciousness that they have acted their part on Christ's side of the question, and have not given one jot of influence or ability to the great adversary of all that is good. With how much more satisfaction can students recall such a course of action, than a course of action where they have sanctioned secret plans to disrespect and disregard authority. They will have reason to praise God that they have resisted the clamorings of inclination, and have put their influence on the side of order, diligence, and obedience. Let every student remember that it is in his power to help and not hinder the cause of education. <RH, January 23, 1894 par. 10>

Students in our institutions of learning may either form characters after the divine similitude, or degrade their God-given powers, and bring themselves down to a low level, and they will have no one to blame but themselves if they degrade themselves. Everything that God could do has been done in behalf of man. Every want has been anticipated; every difficulty, every emergency, has been provided for. The crooked places have been made straight, the rough places smooth, and therefore no one will be excused in the day of judgment, if he has cherished unbelief and resisted the workings of the Holy Spirit. <RH, January 23, 1894 par. 11>

Jesus Christ has given himself as a complete offering in behalf of every fallen son and daughter of Adam. O, what humiliation he bore! How he descended, step after step, lower and lower in the path of humiliation, yet he never degraded his soul with one foul blot of sin! All this he suffered, that he might lift you up, cleanse, refine, ennoble you, and place you as a joint heir with himself upon his throne. How shall you make your calling and election sure? What is the way of salvation? Christ says, "I am the way, the truth, and the life." However sinful, however guilty you may be, you are called, you are chosen. Draw nigh to God, and he will draw nigh unto you. Not one will be forced against his will to come to Jesus Christ. The Majesty of heaven, the only begotten Son of the true and living God, opened the way for you to come to him, by giving his life as a sacrifice on Calvary's cross. But while he suffered all this for you, he is too pure, he is too just, to behold iniquity. But even this need not keep you away from him; for he says, "I came not to call the righteous, but sinners to repentance." Let perishing souls come to him just as they are, without one plea, and plead the atoning blood of Christ, and they will find acceptance with God, who dwelleth in glory between the cherubim above the mercy-seat. The blood of Jesus is a never-failing passport, by which all your petitions may find access to the throne of God. <RH, January 23, 1894 par. 12>

January 30, 1894 Danger of Light Becoming Darkness.

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By Mrs. E. G. White.

The Lord has condescended to give you an outpouring of his Holy Spirit. At the camp-meetings, and in our various institutions, a great blessing has been showered upon you. You have been visited by the heavenly messengers of light and truth and power, and it should not be thought a strange thing that God should thus bless you. How does Christ subdue his chosen people to himself?--It is by the power of his Holy Spirit; for the Holy Spirit, through the Scriptures, speaks to the mind, and impresses truth upon the hearts of men. Before his crucifixion, Christ promised that the Comforter should be sent to his disciples. He said: "It is expedient for you that I go away: for if I go not away, the Comforter will not come unto you; but if I depart, I will send him unto you. And when he is come, he will reprove the world of sin, and of righteousness, and of judgment. . . . When he, the Spirit of truth, is come, he will guide you into all truth: for he shall not speak of himself; but whatsoever he shall hear, that shall he speak; and he will show you things to come. He shall glorify me: for he shall receive of mine, and shall show it unto you." <RH, January 30, 1894 par. 1>

This promise of Christ has been made little enough of, and because of a dearth of the Spirit of God, the spirituality of the law and its eternal obligations have not been comprehended. Those who have professed to love Christ, have not comprehended the relation which exists between them and God, and it is still but dimly outlined to their understanding. They but vaguely comprehend the amazing grace of God in giving his only begotten Son for the salvation of the world. They do not understand how far-reaching are the claims of the holy law, how intimately the precepts of the law are to be brought into practical life. They do not realize what a great privilege and necessity are prayer, repentance, and the doing of the words of Christ. It is the office of the Holy Spirit to reveal to the mind the character of the consecration that God will accept. Through the agency of the Holy Spirit, the soul is enlightened, and the character is renewed, sanctified, and uplifted. <RH, January 30, 1894 par. 2>

Through the deep movings of the Spirit of God, I have had opened before me the character of the work of the visitation of the Spirit of God. I have had opened before me the danger in which souls would be placed who had been thus visited; for afterward, they would have to meet fiercer assaults of the enemy, who would press upon them his temptations to make of none effect the workings of the Spirit of God, and cause that the momentous truths presented and witnessed by the Holy Spirit, should not purify and sanctify those who had received the light of heaven, and thus cause that Christ should not be glorified in them. The period of great spiritual light, if that light is not sacredly cherished and acted upon, will be turned into a time of corresponding spiritual darkness. The impression made by the Spirit of God, if men do not cherish the sacred impression, and occupy holy ground, will fade from the mind. Those who would advance in spiritual knowledge must stand by the very fount of God, and drink again and again from the wells of salvation so graciously opened unto them. They must never leave the source of refreshment; but with hearts swelling with gratitude and love at the display of the goodness and compassion of God, they must be continually partakers of the living water. <RH, January 30, 1894 par. 3>

O, how much this means to every soul,--"I am the light of the world;" "I am the bread of life: he that cometh to me shall never hunger [for anything more satisfying]; and he that believeth on me shall never thirst." To come to this condition means that you have found the Source of light and love, and have learned when and how you may be replenished, and may make use of the promises of God by continually applying them to your souls. <RH, January 30, 1894 par. 4>

"But I said unto you, That ye also have seen me, and believe not." This has been literally fulfilled in the cases of many; for the Lord gave them a deeper insight into truth, into his character of mercy and compassion and love; and yet after being thus enlightened, they have turned from him in unbelief. They saw the deep movings of the Spirit of God; but when the insidious temptations of Satan came in, as they always will come after a season of revival, they did not resist unto blood, striving against sin; and those who might have stood on vantage-ground, had they made a right use of the precious enlightenment that they had, were overcome by the enemy. They should have reflected the light that God gave to them upon the souls of others; they should have worked and acted in harmony with the sacred revealings of the Holy Spirit; and in not doing so, they suffered loss. <RH, January 30, 1894 par. 5>

Among the students the spirit of fun and frolic was indulged. They became so interested in playing games that the Lord was crowded out of their minds; and Jesus stood among you in the playground, saying, O that thou hadst known, "even thou, at least in this thy day, the things which belong unto thy peace!" "Ye also have seen me, and believed not." Yes; Christ revealed himself to you, and deep impressions were made as the Holy Spirit moved upon your hearts; but you pursued a course by which you lost these sacred impressions, and failed to maintain the victory. "All that the Father giveth me shall come to me; and him that cometh to me I will in no wise cast out." You began to come to Christ, but you did not abide in Christ. You forsook him, and the realization you had had of the great favors and blessings he had given you, was lost from your heart. The question of amusement occupied so large a place in your minds, that after the solemn visitation of the Spirit of God, you entered into its discussion with such great zeal that all barriers were broken down; and through your passion for games, you neglected to heed the word of Christ: "Watch and pray, lest ye

enter into temptation." The place that should have been occupied by Jesus was usurped by your passion for games. You chose your amusements instead of the comfort of the Holy Spirit. You did not follow the example of Jesus, who said, "I came down from heaven, not to do mine own will, but the will of him that sent me." <RH, January 30, 1894 par. 6>

The minds of many are so bewildered with their own human desires and inclinations, and they have been so in the habit of indulging them, that they cannot comprehend the true sense of the Scriptures. Many suppose that in following Christ they will be obliged to be gloomy and disconsolate, because they are required to deny themselves the pleasures and follies that the world indulge in. The living Christian will be filled with cheerfulness and peace, because he lives as seeing Him who is invisible; and those who seek Christ in his true character have within them the elements of everlasting life, because they are partakers of the divine nature, having escaped the corruptions that are in the world through lust. Jesus said, "This is the Father's will which hath sent me, that of all which he hath given me, I should lose nothing, but should raise it up again at the last day. And this is the will of him that sent me, that every one which seeth the Son, and believeth on him, may have everlasting life: and I will raise him up at the last day." <RH, January 30, 1894 par. 7>

All spiritual life is derived from Jesus Christ. "As many as received him, to them gave he power to become the sons of God." But what is the sure result of becoming a child of God? The result is that we become laborers together with God. There is a great work to be done for your own soul's salvation, and to qualify you to win others from unbelief to a life sustained by faith in Christ Jesus. "Verily, verily, I say unto you, He that believeth on me [with a casual faith?--No, with an abiding faith that works by love and purifies the soul] hath everlasting life. I am that bread of life. . . . I am the living bread which came down from heaven: if any 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. . . . Except ye eat the flesh of the Son of man, and drink his blood, ye have no life in you. Whosoever eateth my flesh, and drinketh my blood, hath eternal life; and I will raise him up at the last day. . . . 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." <RH, January 30, 1894 par. 8>

When Jesus spoke these words, he spoke them with authority, assurance, and power. At times he manifested himself in such a way that the deep movings of his Spirit were sensibly realized. But many who saw and heard and participated in the blessings of the hour, went their way, and soon forgot the light he had given them. <RH, January 30, 1894 par. 9>

The treasures of eternity have been committed to the keeping of Jesus Christ, to give to whomsoever he will; but how sad it is that so many quickly lose sight of the precious grace that is proffered unto them through faith in him. He will impart the heavenly treasures to those who will believe in him, look to him, and abide in him. He thought it not robbery to be equal with God, and he knows no restraint nor control in bestowing the heavenly treasures upon whom he will. He does not exalt and honor the great ones of the world, who are flattered and applauded; but he calls upon his chosen, peculiar people who love and serve him, to come unto him and ask, and he will give them the bread of life, and endow them with the water of life, which shall be in them as a well of water springing up unto everlasting life. <RH, January 30, 1894 par. 10>

Jesus brought to our world the accumulated treasures of God, and all who believe upon him are adopted as his heirs. He declares that great shall be the reward of them who suffer for his name's sake. 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, January 30, 1894 par. 11>

February 6, 1894 Was the Blessing Cherished?

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By Mrs. E. G. White.
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"Unto you therefore which believe he is precious: but unto them which be disobedient, the stone which the builders disallowed, the same is made the head of the corner, and a stone of stumbling, and a rock of offense, even to them which stumble at the word, being disobedient; whereunto also they were appointed. But ye are a chosen a 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 6, 1894 par. 1>

These words apply to every one to whom the Holy Spirit was manifested, and who appreciated its light. But there is a great work for those who have been illuminated to do for the Master. "Then Jesus said unto them, Yet a little while is

the light with you. Walk while ye have the light, lest darkness come upon you: for he that walketh in darkness knoweth not whither he goeth. While ye have the light, believe in the light, that ye may be the children of light. These things spake Jesus, and departed, and did hide himself from them." In order to increase our spiritual endowment, it is necessary to walk in the light. In view of the event of Christ's soon coming, we must vigilantly working to prepare our own souls, to keep our own lamps trimmed and burning, and to urge upon others the necessity of getting ready for the coming of the Bridegroom. Watching and working must go together; faith and works must be united, or our characters will not be symmetrical and well-balanced, perfect in Christ Jesus. Should we give our lives up to prayerful meditation, our lights would grow dim, for light is given to us that we may impart it to others, and the more we impart light, the brighter our own light will become. If there is any one thing in the world in which we may manifest enthusiasm, it may be manifested in seeking the salvation of the souls for whom Christ died. Work of this kind will not cause us to neglect personal piety. The exhortation is given for us to be "not slothful in business; fervent in spirit; serving the Lord." <RH, February 6, 1894 par. 2>

To have an eye single to the glory of God means to have singleness of purpose, to show forth the work that has been wrought in your heart, that subdues your will to the will of God, and brings into captivity every thought to the glory of God. The world has been looking upon you to see what would be the after-influence of the work of revival that came to the College, the Sanitarium, the Office of publication, and to the members of the church in Battle Creek. What testimony have you borne in your daily life and character? God expected you all to do your best, not to please, amuse, and glorify yourselves, but to honor him in all your ways, returning unto him according to the light and privileges that he had given you through the endowment of his grace. He expected you to testify before heavenly intelligences, and to be living witnesses to the world, of the power of the grace of Christ. The Lord tested you, to see if you would treat his rich blessing as a cheap, light matter, or regard it as a rich treasure to be handled with reverent awe. If all had treated the gift of God in this manner,--for the work was of God,--then, according to the measure of each one's responsibility, the grace given would have been doubled, as were the talents of him who traded diligently with his lord's money. <RH, February 6, 1894 par. 3>

God has been testing the fidelity of his people, proving them to see what use they would make of his intrusted precious blessing. This blessing came from our Intercessor and Advocate in the heavenly courts; but Satan was ready to enter any avenue that was open for him, in order that he might turn the light and blessing into darkness and cursing. How may the blessing be turned into a curse? By persuading the human agent not to cherish the light, or not to reveal to the world that it has been effective in transforming the character. Imbued with the Holy Spirit, the human agent consecrates himself to co-operate with divine agencies. He bears the yoke of Christ, lifts his burdens, and works in Christ's line to gain precious victories. He walks in the light as Christ is in the light. The scripture is fulfilled to him, "We all, with open face beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory, even as by the Spirit of the Lord." <RH, February 6, 1894 par. 4>

Another year has now passed into eternity with its burden of record; and the light which shone from heaven upon you was to prepare you to arise and shine, to show forth the praises of God to the world as his commandment-keeping people. You were to be living witnesses; but if no special endeavor of a high and holy character bears testimony before the world, if no higher effort has been made than that which is seen in the popular churches of the day, then the name of God has not been honored, and his truth has not been magnified before the world, by presenting divine credentials in the people who have received great light. If they have had no greater appreciation of the manifest power of God than to eat and drink, and rise up to play, as did ancient Israel, then how can the Lord trust his people with rich and gracious manifestations? If they act directly contrary in almost every respect to the known will of God, and are found in carelessness, in levity, in selfishness, in ambition and pride, corrupting their way before the Lord, how can he give them another outpouring of the Holy Spirit? <RH, February 6, 1894 par. 5>

God has the richest blessing for his people; but he cannot bestow it until they know how to treat the precious gift in showing forth the praises of Him who has called them out of darkness into his marvelous light. "Wherefore, seeing we also are compassed about with so great a cloud of witnesses, let us lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us, looking unto Jesus the author and finisher of our faith; who for the joy that was set before him endured the cross, despising the shame, and is set down at the right hand of the throne of God." A portion of the joy which was set before Christ, was the joy of seeing his truth armed with the omnipotent power of the Holy Spirit, impressing his image upon the life and character of his followers. <RH, February 6, 1894 par. 6>

Divine intelligences co-operate with human agencies as they seek to magnify the law and make it honorable. The law of the Lord is perfect, converting the soul. It is in the converted soul that the world sees a living testimony. Then shall the Lord of heaven have room to work? Shall he find a place in the hearts of those who claim to believe the truth? Shall his pure, disinterested benevolence meet with a response from the human agent? Shall the world see a display of the

glory of Christ in the characters of those who profess to be his disciples? Shall Christ be favored and glorified in seeing his own sympathy and love pouring forth in streams of goodness and truth from his human agents? In implanting his gospel in the heart, he is pouring out the resources of heaven for the blessing of the world. "We are laborers together with God: ye are God's husbandry, ye are God's building." <RH, February 6, 1894 par. 7>

What has the rich blessing of God done for those who were humble and contrite in heart to receive it? Has the blessing been cherished? Have the receivers been showing forth the praises of Him who has called them out of darkness into his marvelous light? There are some who are already questioning the work that was so good, and that should have been most highly appreciated. They are looking upon it as a certain species of fanaticism. It would be surprising if there were not some, who, not being well-balanced in mind, have spoken and acted indiscreetly; for whenever and wherever the Lord works in giving a genuine blessing, a counterfeit is also revealed, in order to make of none effect the true work of God. Therefore we need to be exceedingly careful, and walk humbly before God, that we may have spiritual eyesalve that we may distinguish the working of the Holy Spirit of God from the working of that spirit that would bring in wild license and fanaticism. "By their fruits ye shall know them." Those who are really beholding Christ will be changed into his image, even by the Spirit of the Lord, and will grow up to the full stature of men and women in Christ Jesus. The Holy Spirit of God will inspire men with love and purity; and refinement will be manifest in their characters. <RH, February 6, 1894 par. 8>

But because some have misappropriated the rich blessing of heaven, shall others deny that Jesus, the Saviour of the world, has passed through our churches, and that to bless? Let not doubt and unbelief question this; for in so doing, you are treading on dangerous ground. God has given the Holy Spirit to those who have opened the door of their hearts to receive the heavenly gift. But let them not yield to the temptation afterward to believe that they have been deceived. Let them not say, "Because I feel darkness, and am oppressed with doubt, and never saw Satan's power so manifest as now, therefore I was mistaken." I warn you to be careful. Sow not one expression of doubt. God has wrought for you, bringing sound doctrines of truth into actual contact with the heart. Blessing was given you, that it might produce fruit in sound practices and upright characters. <RH, February 6, 1894 par. 9>

The sin for which Christ reprov'd Chorazin and Bethsaida was the sin of rejecting evidence that would have convinced them of the truth, had they yielded to its power. The sin of the scribes and Pharisees was the sin of placing the heavenly work which had been wrought before them, in the darkness of unbelief, so that the evidence which should have led them into a settled faith was questioned, and the sacred things which should have been cherished were regarded as of no value. I fear that the people have permitted the enemy to work along these very lines, so that the good which emanated from God, the rich blessing which he has given, have come to be regarded by some as fanaticism. If this attitude is preserved, then when the Lord shall again let his light shine upon the people, they will turn from the heavenly illumination, saying, "I felt the same in 1893, and some in whom I have had confidence, said that the work was fanaticism." Will not those who have received the rich grace of God, and who take the position that the working of the Holy Spirit was fanaticism, be ready to denounce the operations of the Spirit of God in the future, and the heart thus be proof against the solicitations of the still, small voice? The love of Jesus may be presented to those who thus barricade themselves against it, and exercise no constraining power upon them. The riches of the grace of heaven may be bestowed and yet rejected, instead of being cherished and gratefully recognized. With the heart men did believe unto righteousness, and for a time confession was made unto salvation; but, sad to relate, the receiver did not co-operate with heavenly intelligences, and cherish the light by working the works of righteousness. <RH, February 6, 1894 par. 10>

February 13, 1894 Peril of Resisting the Holy Spirit.

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By Mrs. E. G. White.
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"Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. . . . Thou shalt love thy neighbor as thyself." The heart is the citadel of the whole man, and until the heart is wholly on the Lord's side, the enemy will find unguarded entrances through which he can take possession. "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." If you would have light, you must intelligently cherish it, and constantly exercise faith, and not be controlled by feeling. It is evident that truth has been planted in the heart by the Holy Spirit when it is loved and cherished, and regarded as a sacred endowment. Love will then spring up in the heart like a well of living water, springing up unto everlasting life. When this love is in

the heart, the worker will find no weariness in the work of Christ. <RH, February 13, 1894 par. 1>

Let not one ray of light from heaven be held in questioning and doubt. In great power the Lord has revealed to you his grace, his mercy, and his love; and he who charges the work of God to undue excitement, and calls it fanaticism, is certainly standing on dangerous ground. If such do not retrieve their steps, their consciences will become less and less sensitive, and they will have less and less appreciation of the Spirit of God. It will become harder and harder for them to understand the message of God. Why?--Because they are sinning against the Holy Ghost; and as a result of their resistance, they place themselves where they cannot recognize the Spirit of God, but set themselves against every instrumentality that God might use to save them from ruin. "What sign showest thou?" said the Jews to Christ, when at the same time his life and character, his lessons and miracles, were continual signs of his holy mission and divinity.

<RH, February 13, 1894 par. 2>

When God moves upon the hearts of men to draw them to Christ, it seems that a compelling power comes over them, and they believe, and give themselves up to the influence of the Spirit of God. But if they do not maintain the precious victory that God has given; if they permit old practices and habits to revive, and indulge in amusement or worldly luxury; if they neglect prayer, and cease resisting evil, then Satan's temptation are accepted, and they are led to doubt the verity of their former experience. They find that they are weak in moral power, and Satan declares to them that it is of no use for them to try the experiment of living a Christian life. He says, "The experience you thought was of God was only the result of undue emotion and impulse." As soon as the human agent entertains these suggestions of the evil one, they begin to appear plausible, and then those who ought to know better, who have had a longer experience in the work of God, second the suggestions of Satan, and the Holy Spirit is grieved from the soul. There are those who almost imperceptibly come to take this position, who will immediately recover themselves when they realize what they are doing; but there are others who will continue to resist the Holy Spirit, until resistance appears to them as a virtue. <RH, February 13, 1894 par. 3>

It is a dangerous thing to doubt the manifestations of the Holy Spirit; for if this agency is doubted, there is no reserve power left by which to operate on the human heart. Those who attribute the work of the Holy Spirit to human agencies, saying that an undue influence was brought to bear upon them, are cutting their souls off from the fountain of blessing. Whatever may be the sin, if the soul repents and believes, guilt may be washed away by the atoning blood of Christ; but he who rejects the revealings of the Spirit of God, and charges the work of God to human instrumentalities, is in danger of placing himself where repentance and faith will not come to him. He refuses to permit the Holy Spirit to melt his heart into tenderness and contrition, and that which should have softened him is looked upon as fanaticism; thus he is led to refuse the heavenly gift. Whatever plan God may devise by which to impress his heart, will be thwarted through this suggestion of Satan. The evil one casts his hellish shadow between the soul and God, and the work of God is looked upon as excitement and delusion. The Spirit strives in vain; for all the sufficiency of the gospel is inefficient to subdue the soul and correct the error. The habit of resistance is so fixed, he has so long interpreted light to be darkness and fanaticism, that the most manifest working of God's Holy Spirit becomes to him not a savor of life unto life, but through his unbelief, a savor of death unto death. <RH, February 13, 1894 par. 4>

We hope and pray that those who have been visited by the Holy Spirit of God, may not come under the control of Satan, and so incase themselves in unbelief that they will misunderstand, misinterpret, and turn aside the deep movings of the Spirit of God, until darkness like the pall of death shall cover them, and not a ray of light from heaven penetrate the dense darkness in which they have become enshrouded. May no one resist the Spirit of God until the Lord shall say, "He is joined to his idols; let him alone." <RH, February 13, 1894 par. 5>

But those who have failed to preserve their consecration to God, which they made when under the influence of his Spirit, have dishonored their Redeemer, and scattered from Christ. They have grieved the Holy Spirit. They have brought reproach upon the cause of God, and Satan has exulted in his power. The church of God is to hold high her holy ensign, proclaiming the fact to the world that she has been chosen of God out of the world, that through grace and truth she may be in the world, but not of it. A mere profession of godliness, a name registered on the church-books, does not constitute one a child of God. To be a true Christian, it is necessary to be renewed in knowledge and true holiness, to come out from the world, and be separate and distinct from its customs and spirit. <RH, February 13, 1894 par. 6>

Those who are laborers together with God will see, as did our Saviour, the moral degradation that abounds in the world, and will make every possible effort to point men to the sin-pardoning Saviour. They will manifest an intense interest to arouse those who are dead in trespasses and sin. They will not only pray for the perishing, but will seek earnestly to save them. Wisdom must be exercised; great tact, gentleness, and patience must be manifested toward some; while others we must save with fear, pulling them out of the fire, hating even the garment spotted with the flesh. Many seem to be asleep, to be wholly unconcerned about their soul's salvation. We must array before them the terrors of the day of God and urge home upon the conscience the requirements of God's law. Those who labor to win souls must be wise; therefore they need to be much with God in prayer, seeking for wisdom that they may present the truth as

it is in Jesus, and use every means to save the perishing. The laborers together with God are not to fail nor become discouraged. <RH, February 13, 1894 par. 7>

I have a burden upon my soul that does not seem to grow lighter, but heavier, as I converse with responsible men and women in Battle Creek. In the night season I am engaged in giving the most earnest appeals to those who ought to be far in advance of what they are at the present time, because of the mercy and grace that the Lord has bestowed upon them. I shall trace out the substance of the conversations I have with you in your meetings in the Tabernacle and in your school-room. Although I have written plain statements, still the burden of appeal, reproof, warning, is upon me, and I am directed to address you in Battle Creek, and through you those in other places. <RH, February 13, 1894 par. 8>

The school established in Battle Creek is not the savor of life unto life to those who attend that God designed it should be. To a large degree the simplicity of true godliness has departed. The record of the past year, and of the years previous has passed into eternity, but the grace and mercy of God, that have been so abundantly bestowed, have not met with a proportionate response in good works. Grace and truth have been shining forth in distinct rays the past year; but Satan has worked to make of none effect the heaven-sent refreshing of the shower of grace. At the very time when it was necessary that the greatest spiritual discernment should be exercised in educating and disciplining the youth who were then being moved upon by the Holy Spirit so that they might use the rich blessing aright, and progress from light to a greater light, nearly all the educators at Battle Creek had lost their clear spiritual discernment, because they did not maintain the victory by determined watchfulness. <RH, February 13, 1894 par. 9>

I have had light from God that it is entirely contrary to his plans so heavily to center important interests at Battle Creek; for they are fast becoming as was Jerusalem in the days of Christ, when the people did not appropriate the heaven-sent opportunities nor cherish the rich blessing that God had given them. God has given his blessing to his people, in order that they may be faithful stewards of his grace. But every blessing that is not appreciated, that is not used to advance his work, is misapplied; and that which was given for a blessing is turned into a curse. Men waste their Lord's goods in poor management, and thus reflect dishonor upon God. <RH, February 13, 1894 par. 10>

The people of God need ever to keep the evidences of his workings fresh in their minds. They need to consider the sacred, heavenly character, and realize how easily they can grieve the Holy Spirit away, by walking contrary to its ennobling, sanctifying, sacred influence. O, how the gift has been abused! Make haste to retrieve the error; for you have given Satan an opportunity to entangle souls, to confuse and perplex them, so that if they do not repent right speedily, and work in an opposite direction, they will have no more divine enlightenment; because they have neglected and misused that which God has already given them. I am afraid for you who have been so greatly favored of God. The heart, the conscience, the affections, and the memory have suffered by the course you have pursued. Draw nigh now to God, humble your hearts before him, and the holy things you have lost, may be restored. The Holy Spirit would bring back to the mind those things that you have forgotten. The peace you have lost will again be left with you. O how different is the peace of Christ from the world's peace! Jesus says, "My peace I give unto you: not as the world giveth, give I unto you." The words of Christ are echoes of the words of the Father. <RH, February 13, 1894 par. 11>

Christ said, "I am the light of the world: he that followeth me shall not walk in darkness, but shall have the light of life." Satan has planted himself between God and man, and seeks to intercept every ray of light that God would have come to man. He casts his awful shadow across the earth, and envelops the human race in spiritual darkness. But through Jesus Christ, the Father is pleased to reveal his character to his chosen people. O, then walk in the light, appreciate the light, and step by step advance from light to a greater light. O that God might arouse his human agents, so that they would lay aside their schemes and inventions, their love for earthly amusements, and cherish his revealed grace and truth! Shall the Comforter be treated as a common thing, and be cast aside for some earthly, sinful, sensual enjoyment? My heart cries out in pain, "O God, pity thy people; for they will never discern the light from the throne of God, unless they walk circumspectly, and put away their foolishness, and take the cup, the full cup of the Lord's blessing." <RH, February 13, 1894 par. 12>

The apostle holds out before us the assurance that we may be complete in Christ. What a beautiful character was manifest in him! what a grand example he presented! We can have no higher joy than to be laborers together with God, rescuing souls from the slavery of sin; and upbuilding the kingdom of Christ. This joy is Christ's joy, and every soul who partakes of it has his joy full. Again and again we may drink of this fountain of joy, and rejoice in it, knowing that no other joy can bear any comparison to it. <RH, February 13, 1894 par. 13>

February 20, 1894 The Fast That God Has Chosen.

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By Mrs. E. G. White.
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"Hath the Lord as great delight in burnt-offerings and sacrifices, as in obeying the voice of the Lord? Behold, to obey is better than sacrifice, and to hearken than the fat of rams." Forms of devotion without true sincerity of heart are an abomination unto the Lord. He says: "Your new moons and your appointed feasts my soul hateth: they are a trouble unto me; I am weary to bear them. And when ye spread forth your hands, I will hide mine eyes from you; yea, when ye make many prayers, I will not hear. . . . Wash ye, make you clean; put away the evil of your doings from before mine eyes; cease to do evil; learn to do well; seek judgment, relieve the oppressed, judge the fatherless, plead for the widow." "Is not this the fast that I have chosen? to loose the bands of wickedness, to undo the heavy burdens, and to let the oppressed go free, and that ye break every yoke? Is it not to deal thy bread to the hungry, and that thou bring the poor that are cast out to thy house? when thou seest the naked, that thou cover him; and that thou hide not thyself from thine own flesh?" <RH, February 20, 1894 par. 1>

The voice of God is speaking to us in clear, distinct utterances. He would see the works of righteousness in our lives. Instead of pleasing ourselves the Lord would have us do deeds of mercy, manifest tender forethought to those who are pressed down with burdens, cramped with poverty, who are hungry and naked and destitute. If you can do no more, he would have you speak words of life, of courage and hope, and give tender sympathy to those who suffer. <RH, February 20, 1894 par. 2>

The prophet asks, "Wherewith shall I come before the Lord, and bow myself before the high God? shall I come before him with burnt-offerings, with calves of a year old? Will the Lord be pleased with thousands of rams, or with ten thousands of rivers of oil? shall I give my first-born for my transgression, the fruit of my body for the sin of my soul? He hath showed thee, O man, what is good; and what doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God? . . . 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." "And now, Israel, what doth the Lord thy God require of thee, but to fear the Lord thy God, to walk in all his ways, and to love him, and to serve the Lord thy God with all thy heart and with all thy soul, to keep the commandments of the Lord, and his statutes, which I command thee this day for thy good? . . . For the Lord your God is God of gods, and Lord of lords, a great God, a mighty, and a terrible, which regardeth not persons, nor taketh reward: he doth execute the judgment of the fatherless and widow, and loveth the stranger, in giving him food and raiment." <RH, February 20, 1894 par. 3>

"O Ephraim, what shall I do unto thee? O Judah, what shall I do unto thee? For your goodness is as a morning cloud, and as the early dew it goeth away. Therefore have I hewed them by the prophets; I have slain them by the words of my mouth: and thy judgments are as the light that goeth forth. For I desired mercy, and not sacrifice; and the knowledge of God more than burnt-offerings. But they like men have transgressed the covenant: there have they dealt treacherously against me." <RH, February 20, 1894 par. 4>

If we fail in doing works of mercy, in manifesting true love and sympathy, in helping and blessing others, whatever else we may do, we shall fail of pleasing God. But to those who regard every Christian duty, and manifest kindness and love to the sorrowing, the poor, and the afflicted, for Christ's sake, the promises are rich and abundant. He says, "Then shall thy light break forth as the morning, and thine health shall spring forth speedily: and thy righteousness shall go before thee; the glory of the Lord shall be thy rearward." When ancient Israel journeyed, the ark of the covenant went before them. Beneath the mercy-seat, which was the cover of the ark, were the tables of the law. The ark was a symbol of the presence of God; and the glory of the Lord, which is his righteousness, shall be the rearward of his people. The Lord says to those who carry out his injunctions: "Then shalt thou call, and the Lord shall answer: thou shalt cry, and he shall say, Here I am. If thou take away from the midst of thee the yoke, the putting forth of the finger [as an accuser, as a fault-finder, as a judge of others], and speaking vanity [lifting up the soul in self-esteem, in self-righteousness as though your own life was above fault]; and if thou draw out thy soul to the hungry, and satisfy the afflicted soul; then shall thy light rise in obscurity, and thy darkness be as the noonday: and the Lord shall guide thee continually, and satisfy thy soul in drought, and make fat thy bones; and thou shalt be like a watered garden, and like a spring of water, whose waters fail not." <RH, February 20, 1894 par. 5>

The Lord has laid upon us the duty of blessing others, and we cannot do this without a close connection with him. God cannot look upon us with favor while we are wholly absorbed in our own selfish interest, neglecting to acquire a knowledge of his word, that we may give that knowledge to others, and win souls to the Master. In the judgment every case will be decided by what was done, or what was not done, in this life. Every deed is registered in the book of life, and according as we have treated others, it will be registered we have treated the King of kings. Jesus will say,

"Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me." <RH, February 20, 1894 par. 6>

The Lord has placed in the care of the church the poor, the widow, and the fatherless. The character of your Christianity will be shown by the way in which you treat the Lord's representative. The best evidence you can give of love for Christ will be shown by your tenderness and liberality for those about you who need your help. Then let us stop doubting and murmuring, and become doers of the word of God. If you become laborers together with God, you will have a vital interest in others, and self will drop out of sight. The Lord has given in trust to us talents by which we may impart blessings to others, and thus become richer and more joyful ourselves. Our characters may become fragrant with good works; for by practice the living principles of righteousness will pass into the character, and unfold in beauty and purity of life. <RH, February 20, 1894 par. 7>

The disobedient, rebellious children of the human family have long tried the experiment of ruling the world after the imagination of their own heart; but under the rule of the human will, the earth has languished and grown corrupt. The time will soon come when the Lord will take matters into his own hand; for he has appointed a day in which he will judge the world in righteousness by that man which he has ordained, and it will be demonstrated who is able to govern the heavens and the earth. <RH, February 20, 1894 par. 8>

"The Lord also shall roar out of Zion, and utter his voice from Jerusalem; and the heavens and the earth shall shake: but the Lord will be the hope of his people, and the strength of the children of Israel." His people are those who have not lifted up their souls unto vanity; who have it not in their hearts to condemn others, or to make a man an offender for a word. They do not wrestle for their own rights, nor seek to avenge themselves when they have been mistreated. They have hidden themselves with Christ in God. Like Moses, whom God commendeth, they endure "as seeing him who is invisible," and "by beholding as in a glass the glory of the Lord, are changed in the same image from glory to glory, even as by the Spirit of the Lord." <RH, February 20, 1894 par. 9>

February 27, 1894 Let Your Light Shine.

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By Mrs. E. G. White.
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We are now building characters for time and for eternity. Then let us not bring rotten timbers into our character-building. The life we live in the flesh must be by faith in the Son of God. It is good that afflictions come upon us; for we may thereby prove the Lord, and find him very precious unto our souls. The Lord designs that his people shall be happy, and he opens before us one source of consolation after another, that we may be filled with joy and peace in the midst of our present experience. We are not to wait until we shall get into heaven for brightness and comfort and joy. We are to have them right here in this life. I testify to all who love and serve God, that we miss very much because we do not grasp the blessings that may be ours in our afflictions. All our sufferings and sorrows, all our temptations and trials, all our sadness and griefs, all our persecutions and privations, and in short all things, work together for our good. The apostle says, "We know that all things work together for good to them that love God." All experiences and circumstances are God's workmen whereby good is brought to us. Let us look at the light behind the cloud. O, how much of comfort the murmurers and complainers lose in not bearing all things patiently! Never by thought or word or action give the impression that the Lord is a hard Master, reaping where he has not sown, and gathering where he has not strawed. <RH, February 27, 1894 par. 1>

Christ has said, "Ye are the light of the world." Then let us individually send forth clear, steady rays of light to the world. Our light is never to grow dim, never to burn low. The Lord is at the door; who will prove to be the wise, and who the foolish virgins? Who will be revealed at last as those who have the lamps, but no oil of grace in their vessels with their lamps? The church has been made the depository of truth. Light has been imparted to her members, and they are to have works corresponding to their privileges and opportunities. They cannot correctly represent the truth in a single instance, unless they are sanctified through the truth. To sanctify is to set apart for a special service. Those who are controlled by worldly ambition will never shine as lights. "Ye cannot serve God and mammon." <RH, February 27, 1894 par. 2>

Those who see the preciousness of truth should conform their lives to its principles, and not walk in darkness. They should shine and irradiate the world with their beams of heavenly light. Christ says, "Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven." Many in the church neither burn nor shine. When those who profess to be Christians are sad and mournful, they make manifest the fact that they are not

following Jesus; for he has said, "He that followeth me shall not walk in darkness, but shall have the light of life." If they are not following Christ, whom are they following?--The arch-deceiver, who represents himself as an angel of light. Christ is the light of life, and he designs that all who follow him shall represent him in character, and show his all-sufficiency and perfection. If they do not do this, they are not a light, but lead away from the light. They are bodies of darkness, and hinder the rays of the Sun of Righteousness from shining to their fellow-men. <RH, February 27, 1894 par. 3>

If those who hold positions of trust in connection with our institutions, or in connection with the church, make self first, if their hands are defiled in any way, and they do not reflect in character the image of the divine One, they are bodies of darkness. To be the light of the world is to shine, to send the heavenly rays amid the moral darkness that covers the earth and the gross darkness that prevails among the people. Christians must not follow the customs, the practices, of the world. By so doing they will be ensnared. The world has its captain and leader, who is the prince of darkness; but the sons and daughters of God must look steadfastly to Jesus for an example; and if they walk in the light as Christ is in the light, they cannot but shine. They will do honor to their leader. They will have the light of hope, of joy; they will manifest humility of mind, lowliness of heart; they will reveal that simplicity and purity of character that will testify to the divine source from which it sprang. If the church exemplifies the simple truth, as it has been exemplified by our Lord, she will be a power for good. Just as long as the church maintains her simplicity, she will be the light of the world. The prophet says, "Arise, shine; for thy light is come, and the glory of the Lord is risen upon thee." "For God, who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ." In letting our light shine to the world, no self-exaltation is exhibited. <RH, February 27, 1894 par. 4>

What have we to bestow that we have not first received of God? Every gift, every talent, every ray of light, is ours as a sacred trust, bestowed upon us that we may win souls to Christ. If Christ shines in us, he will shine out of us to those who need the light. We have no time to lose. We can read the signs of the times in casualties, in disasters, by sea and by land. The floods, the storms, the fires, the unsettled condition of affairs throughout our world,--all testify that the day of God is at hand. <RH, February 27, 1894 par. 5>

All heaven is looking with intense interest upon the church, to see what her individual members are doing to enlighten those who are in darkness. The field is the world, and the openings are so many, the work has so enlarged, that it is beyond the proportion of the means on hand to supply the necessary demands. For years the Lord has been warning his people to bind about their wants, to incur no needless outlay of means. But notwithstanding the counsel of Him who knows the end from the beginning, how needlessly has money been expended. The cautions given have been lightly esteemed, and the minds of men have misinterpreted, turned aside, or wrested the counsel of God, in order that they might follow their own ambitious projects, although by so doing, the very means by which God might have been glorified and honored in extending his truth, is lost to the cause. The Lord has graciously honored man, employing him as the human agent to co-operate with heavenly intelligences, that the light of truth may shine in all parts of the earth. The Lord has his agents who will act a part in the mightiest conflict which the world has ever seen. If the workers remain humble, learning daily, in the school of Christ, meekness and lowliness of heart, the Lord Jesus will work with them. He who is a co-worker with Christ will realize that in conferring heavenly benefits on others, he himself will be benefited. He will know that "he that watereth shall be watered also himself." <RH, February 27, 1894 par. 6>

The plain testimony must be borne upon the necessity of self-denial. Through extravagant, selfish indulgence, the Lord's money is embezzled to gratify unsanctified imaginations, and this needless expenditure binds about the work of God. Messengers cannot be sent into missionary fields without money. The expenditure of their traveling expenses, the outlay for food and simple clothing, for shelter and life's necessities, must be met. Satan is continually suggesting ways whereby men can invest their means to get honor and glory to themselves. They build when the Lord does not say build. They will bind up thousands of dollars when the Lord has warned them not to do this, and the result is that missionary interests must suffer. Mere ambitious enterprises swallow up money that the Lord designed should be invested to set in operation the work in new fields, to aid the missionaries already started, that need encouragement and advancement, that the work should not be lost. Those who have the cause of God at heart, will suffer some inconveniences that the work may go forward. If every institution is to be made all that it might become, and we work to that end exclusively, we shall rob some other field, where missionaries for lack of help are not able to find a standing-place, to exert the influence the Lord would have them exert. We need to think more deeply, and to keep the glory of God constantly in view, and not mingle self in the superintending of the Lord's instrumentalities, thus bringing upon the cause of God a burden that it ought not to carry. <RH, February 27, 1894 par. 7>

I plead with my brethren and sisters who believe the Lord is soon to come, to have more than finite wisdom. "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." We need not go stumbling along in uncertainty, thinking that the larger our institutions become, the more will they

exert influence in the world. The strength of our institutions is not found so much in their worldly prosperity as in the character of their managers. They are to be meek and lowly of heart, learning daily their lessons in the school of Christ, seeking by prayer and supplication to know the will of the Lord, and inquiring at every step, "Is this the way of the Lord?" It is not the imposing buildings that will strike conviction to souls, but the piety, the humility, the love and fear of God, which actuate the hearts of those who occupy positions of trust in the management of the work. Is it God's work? Is it receiving the worldly mold? Are the sacred and the common so mingled that nothing stands clearly defined? O, how the Lord has been dishonored by false ideas! Spiritual things have not been discerned. Appearance and machinery have been exalted as of power, while the virtue of true goodness, noble piety, and heart-holiness, have been made a secondary consideration. That which should have been first has been made last and of least importance. <RH, February 27, 1894 par. 8>

If we only had some of the means that has been invested in buildings to make a display that will never bring honor to the cause of God, what a good work might be done! How does the Lord, looking down from heaven, regard these things? How does he look upon the perversion of his goods, when money is put to a wrong use? Will he not inquire, Why did you use my goods in this way? Brethren who believe the truth, we must have more of Jesus, and less, a great deal less, of self,--none of self, and all of Jesus. We must have a baptism of the missionary spirit. We should feel that we are a part of God's great whole, united in one common brotherhood. This will lead to a willing consecration of our property to the cause of Christ. Shall the Lord Jesus see his professed followers willing to deny self, to heed the injunction, "Sell that ye have, and give alms;" and to render a portion of their property for the same object for which Christ came to our world and gave his own life? "For 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." Let no one think that he will meet the mind of Christ in hoarding up property through life, and then at death making a bequest of a portion of it to some benevolent cause. Men are expending millions of money for selfish indulgences, to gratify the lust of the flesh, the lust of the eye, and the pride of life. <RH, February 27, 1894 par. 9>

May the Lord lay our human ambitions in the dust, in order that we may understand whether we are following the unsanctified imaginings of the natural heart or the dictates of the Spirit of God. Self must be abased, and God must be obeyed and exalted. Let every soul who fears and loves God, seek for deeper piety, and let those who are walking in darkness and have no light, stay themselves upon God. We must have a deeper work of grace wrought in the soul, or we shall not be able to endure the test and trial of the conflict coming upon us in these last days. <RH, February 27, 1894 par. 10>

March 6, 1894 With Whom Are We Gathering?

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By Mrs. E. G. White.
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We see in these colonies (Australia and New Zealand) that which causes us great burden of heart and suffering of mind. The people are given up to the love of pleasure, and employ a great part of their time in seeking selfish gratification, following a round of exciting amusements. There is a great deal of card-playing, gambling, and horse-racing. These forms of amusement are the fashion in every town, village, and city; and for days and weeks at a time the theme of conversation is the coming horse-race or the athletic exercises of some club. These exercises are carried to an intemperate pass, and minds are fairly drunken with excitement. Eternal things are dropped out of the reckoning of men. A power from beneath is stirring the minds of men, and causing them to act with intense energy. Betting, the giving of bribes and rewards, runs higher and higher, and a panic, little short of madness, seems to actuate the lovers of pleasure. When horse-races or athletic sports are in vogue, it seems that there are very few indeed who have any interest in spiritual things, and little can be accomplished. The very atmosphere seems to be polluted with the presence of evil angels, and Jesus, the world's Redeemer, is not in the thoughts of men. <RH, March 6, 1894 par. 1>

These often-recurring rounds of pleasure are steadily growing more and more frequent; but how does Jesus, who gave his life for men, that they need not perish but have everlasting life, regard these scenes of wild excitement and pleasure-seeking? Satan works with all his power to destroy the souls and bodies of those who participate in these pleasures. Disappointment in the races causes men to go mad, and murder and suicide are the result. What is gained at these scenes of revelry and excitement? What is the after effect? Surely the lovers of pleasure do not come from these places with peace of mind. <RH, March 6, 1894 par. 2>

Before the races both the older and the younger members of families try to hoard up a stock of money to bet on some

trotting horse, and with feverish anticipation they wait for the day of the races. God is put out of their thoughts, and the salvation of their souls is the last thing for which they are concerned. This is the kind of education the youth are receiving. In this wonderful manifestation of folly we see a picture of the days before the flood. These occasions of excitement do not end simply in days of feverish anticipation and in the day of fulfillment, but they lead to worse folly. The venders of wine and beer and tobacco reap a harvest from such occasions, and inebriates are seen everywhere.

<RH, March 6, 1894 par. 3>

Jesus, the Lifegiver, who has paid the ransom of his own life for the life of the world, looks upon these wild scenes; and bending down he says, "If thou hadst known, even thou, at least in this thy day, the things which belong unto thy peace!" Gisborne, New Zealand, is one of the places where scenes like that I have described take place. The people of this town are now waiting for their turn at the races, and they look forward to the day of the race as if some great blessing were then to be bestowed upon them. Thousands upon thousands of pounds of money are expended every year on horse-races and games of a wilder variety. The panic of desire is so contagious that even church-members, professed Christians, are carried away with the excitement, and give countenance to the races by presenting themselves as spectators. If they do not bet on the races, they are still one with the transactors in spirit, and their doings are registered and condemned in the courts of heaven. They are reckoned among the godless company, and must give an account to God for their wasted time and money. <RH, March 6, 1894 par. 4>

"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." "Hold thy peace at the presence of the Lord God: for the day of the Lord is at hand: for the Lord hath prepared a sacrifice, he hath bid his guests. And it shall come to pass in the day of the Lord's sacrifice, that I will punish the princes, and the king's children, and all such as are clothed with strange apparel. In the same day also will I punish all those that leap on the threshold, which fill their masters' houses with violence and deceit. . . . 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. Therefore, their goods shall become a booty, and their houses a desolation: they shall also build houses, but not inhabit them; and they shall plant vineyards, but not drink the wine thereof. 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, March 6, 1894 par. 5>

We are living in a time when there should be deep thought and solemn consideration. What shall be the end of these things? What profit is there under the sun? "Behold, his soul which is lifted up is not upright in him: . . . yea also, because he transgresseth by wine, he is a proud man, neither keepeth at home, who enlargeth his desire as hell, and is as death, and cannot be satisfied, but gathereth unto him all nations, and heapeth unto him all people: shall not all these take up a parable against him, and a taunting proverb against him, and say, Woe to him that increaseth that which is not his! how long? and to him that ladeth himself with thick clay! . . . Woe to him that coveteth an evil covetousness to his house, that he may set his nest on high, that he may be delivered from the power of evil. . . . Woe unto him that giveth his neighbor drink, that putteth thy bottle to him, and makest him drunken." <RH, March 6, 1894 par. 6>

All over the land are the houses of the publican, the places of the liquor-venders. The rum-seller is licensed to give that to his neighbor which will work him harm in body and soul. It is true that the law has placed a limit to his sale, and has said, When a man reaches a certain stage of inebriety, he is to be denied drink. But there is no law against making our youth into drunkards. The law permits the liquor-vender to lead them down step by step, until the liquor habit is established, and the young men are drunkards. Better, far better, would it be to give the liquor to the poor, confirmed drunkard who has already been ruined, than to take the very flower of the country and city, and educate our youth in these dreadful habits. Do not the law-makers understand what they will become -- poor inebriates, ruined in body and soul! O, what a terrible condition our world is in! <RH, March 6, 1894 par. 7>

The ownership of the world belongs to Christ by creation and redemption. "God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." In the work of redemption each one is called upon to be an agent for Christ. The apostle says, "Ye are laborers together with God." But Satan also employs men as his agents, and we are either workers together with God or with the enemy of our souls. The Devil is the adversary of God and man. Peter says, "Be sober, be vigilant; because your adversary the Devil, as a roaring lion, walketh about, seeking whom he may devour: whom resist steadfast in the faith, knowing that the same

afflictions are accomplished in your brethren that are in the world." Satan is the tempter. He is the serpent that wounds and bruises the souls of men. He is a liar, an accuser of the brethren, He is a deceiver, and doeth great wonders, and appears in angel robes of light, that if possible he may deceive the very elect. Who will enlist in the warfare against the powerful foe that is seeking to ensnare souls? Who will stand forth, and say intelligently, "We are laborers together with God?" Who will build upon the foundation that has been laid, which is Jesus Christ? "Now if any man build upon this foundation gold, silver, precious stones, wood, hay, stubble; every man's work shall be made manifest: for the day shall declare it, because it shall be revealed by fire; and the fire shall try every man's work of what sort it is. If any man's work abide which he hath built thereupon, he shall receive a reward. If any man's work shall be burned, he shall suffer loss: but he himself shall be saved; yet so as by fire. Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you? If any man defile the temple of God, him shall God destroy; for the temple of God is holy, which temple ye are." <RH, March 6, 1894 par. 8>

Principles are here presented that should be prayerfully considered. God has given to every man his work; and if any one turns from the work that God has given him, to do the work of Satan, to defile his own body or lead another into sin, that man's work is cursed, and the brand of Cain is placed upon him. The ruin of his victim will cry unto God, as did the blood of Abel. The whole energies of evil, as in the days of Noah, have gathered themselves together, to make a final effort to obliterate the image of God from the souls of men. What kind of builders are we individually? As human agents, are we strengthening the kingdom of the powers of darkness, seducing men, and leading them in the path of destruction? or are we, by precept and example, seeking to win the feet of the straying into the paths of truth and righteousness? Are we, for the sake of gain, defiling the temple of the Holy Spirit, by putting the bottle to our neighbor's lips? Are we acting a part under the great deceiver who tempted Adam to transgress the law of God? Let us hear the word of the Lord: "If any man defile the temple of God [be it his own or another man's soul], him shall God destroy." The fire shall try every man's work, and it will be seen of what sort it is. If we are laborers with God, our work will not be consumed; for we shall lead the feet of men to Jesus Christ, and direct them in the way to heaven. In the heavenly courts he who does this is registered as a laborer together with God. He is known as one who is wearing the yoke and bearing the burden of Christ; he is building upon the true foundation, and if any man's work which he buildeth thereupon shall abide, he shall receive a reward. <RH, March 6, 1894 par. 9>

March 13, 1894 Family Government Is to Be Maintained.

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By Mrs. E. G. White.
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Watch, pray, work! To be in a position of watching, working, praying, and waiting, is to be in the proper position. We are to act as wise stewards, as faithful servants doing the work of the Master. I am particularly exercised over the mismanagement in the training of families. The father is to be the houseband of the family. This is his position, and if he is a Christian, he will maintain family government. In every respect his authority is to be recognized. In many families the father's authority is never fully acknowledged, and a series of excuses are offered for the disobedience of the children. In many families the daily life is one of variance, full of the counterworking of the father against the mother and the mother against the father. The mother thinks the father unnecessarily severe and exacting. Why?-- Because the children do not acknowledge and reverence the father, who, if he is a Christian, represents the divine authority of God, whose vicegerent he is. The father is to carry out the gracious designs of God, and establish his family in upright principles, that they may have virtuous and well-balanced characters. <RH, March 13, 1894 par. 1>

If fathers and mothers are at variance, one working against the other to counteract each other's influence, the family will be in a demoralized condition, and neither the father nor the mother will receive the respect and confidence that are essential to a well-governed family. The mother will leave the impression upon the minds of the children that the father is too severe or is needlessly particular. Children are quick to discern anything that will cast a reflection upon the rules and regulations of a household, especially those regulations that restrict their actions. Would that parents would work in harmony, guiding their children in the fear of God, and remembering that they are his agents. The family is a divine institution, and parents should be wise, judicious teachers of their little ones. Children are to be patiently instructed, line upon line, and precept upon precept, here a little and there a little. They should be trained, educated, and disciplined until they become obedient to their parents, giving respect to their authority. In this way respect for divine authority will be implanted in their hearts, and the family training will be like a preparatory training for the family in heaven. The

training of childhood and youth should be of such a character that children will be prepared to take up their religious duties, and thus become fitted to enter into the courts above. <RH, March 13, 1894 par. 2>

Let parents consider the fact that they are in place of God to their children. The weakness and inexperience of the children are to be supplied by the practice and precepts of the parents. From the earliest age a wise education in Christ's lines is to be begun and carried forward. When the children's hearts are impressible, they are to be taught concerning eternal realities. Parents should remember that they are living, speaking, and acting in the presence of God. The heavenly intelligences are witnesses to their words and deeds. They know how they are dealing with the younger members of the Lord's family; for the children are the purchase of the only begotten Son of God. The angels look with intense interest upon every family, to see how the children are treated by parents, guardians, or friends. What strange mismanagement they witness in a family where father and mother are at variance! The tones of the voice of father and mother, their looks, their words,—all make it manifest that they are not united in the management of their children. The father casts reflections upon the mother, and leads the children to hold in disrespect the mother's tenderness and affection for the little ones. The mother thinks she is compelled to give large affection to the children, to gratify and indulge them, because she thinks the father is harsh and impatient, and she must work to counteract the influence of his severity. <RH, March 13, 1894 par. 3>

O how God is dishonored in a family where there is no true understanding as to what constitutes family discipline, and children are confused as to what is discipline and government. It is true that too harsh discipline, too much criticism, unrequired laws and regulations, lead to disrespect of authority, and, to the disregarding finally of those regulations that Christ would have fulfilled. The lack of family government leads to the destruction of confidence in wise regulations in the family economy. Parents should themselves be converted, and know what it is to be in submission to God's will, as little children, bringing into captivity their thoughts to the will of Jesus Christ, before they can rightly represent the government that God designed should exist in the family. <RH, March 13, 1894 par. 4>

In the family, fathers and mothers should ever present before their children the example they wish to be imitated. They should manifest one to the other a tender respect in word, and look, and action. They should make it manifest that the Holy Spirit is controlling them, by representing to their children the character of Jesus Christ. The powers of imitation are strong, and in childhood and youth, when this faculty is most active, a perfect pattern should be set before the young. Children should have confidence in their parents, and thus take in the lessons they would inculcate. Parents should make manifest in their daily life what it is to love God supremely and their neighbor as themselves. Where religion is a practical thing in the home, great good is accomplished. Religion will lead the parents to do the very work God designed should be done in the home. Children will be brought up in the fear and admonition of the Lord. <RH, March 13, 1894 par. 5>

Children are not to be trained to be the devotees of society. They are not to be sacrificed to Moloch; but they are to become members of the Lord's family. Parents are to be filled with the compassion of Christ, that they may work for the salvation of the souls that are placed under their influence. They are not to have their minds all engrossed in the fashions and practices of the world. They are not to educate their children to attend parties and concerts and dances, to have and attend feasts; because after this manner the Gentiles walk. Eternal vigilance must be exercised, that the children may be led in the paths of righteousness. Satan begins his work upon them from earliest childhood, and creates desires for that which God has forbidden. The safety of children depends largely upon the vigilance, watchfulness, and care of the parents over them. Parents must work in the fear of the Lord, preoccupying the garden of the heart, by sowing good seed. They must instill the right spirit, plant correct habits, and teach the children that the love and fear of God are the foundation of all wisdom. Obedience to parental authority should be inculcated in babyhood and cultivated in youth. The will of the parents must first be under discipline to Christ, molded and controlled by the Holy Spirit, and then parents must have control of the child. <RH, March 13, 1894 par. 6>

Parents who exercise a spirit of dominion and authority, transmitted to them from their own parents, which leads them to be exacting in their discipline and instruction, will not train their children aright. By their severity in dealing with their errors, they stir up the worst passions of the human heart, and leave their children with a sense of injustice and wrong. They meet in their children the very disposition that they themselves have imparted to them. Such parents drive their children away from God, by talking to them on religious subjects; for the Christian religion is made unattractive and even repulsive by this misrepresentation of truth. Children will say, "Well, if that is religion, I do not want anything of it." It is thus that enmity is often created in the heart against religion; and because of an arbitrary enforcement of authority, children are led to despise the law and the government of heaven. Parents have fixed the eternal destiny of their children by their own misrule. They have placed their children in the ranks of the enemy, to serve the prince of darkness rather than the Prince of Light. Parents will have a fearful reckoning to meet in the day of judgment. The Lord will inquire, What have you done with my heritage in the children I gave into your trust? Where is my revenue, my inheritance? Then the mismanagement will appear with terrible distinctness before the parents, who

have been weighed in the balance and found wanting. Their neglect to cultivate their children in righteous ways will not only be the ruin of their own families, but the wrong principles they inculcated in them, bear fruit in other lives, and are transmitted from parent to child to the third and fourth generation. There will be a harvest to be gathered that will be hard to be reaped. The irreligious practices of the children produced effects in their own characters and in the characters of others, and instead of being a blessing in the world, they became a curse. <RH, March 13, 1894 par. 7>

The family circle is to be an educating circle. Father and mother are to be teachers, and unitedly, under the rule of Jesus Christ, they are to bear their responsibility. They cannot give their time to visiting, to the cultivation of worldly habits, to the entertainment of such visitors as will cause them to neglect their children. They are to devote their time to teaching children how to be useful, how to be a blessing to others. Where this is neglected, Satan early takes the children into his school, and teaches them his hellish arts. Jesus spoke of the synagogue of Satan. He has a religion that he teaches, and those who learn in his school soon reveal the fact that he is their teacher. Satan is watching to catch the children through the neglect of their parents. One disobedient child will do great harm to those with whom he associates; for he will fashion other children after his own pattern. <RH, March 13, 1894 par. 8>

Parents lose much by being half-converted. Of Abraham it was said by the Lord Jesus Christ, "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." By the combined influence of love and authority, Abraham ruled his house. He was to walk before his household without hypocrisy or any deception, and there was no betrayal of sacred trust on his part. With living faith in God he combined works, and met the standard that is erected for masters, servants, and children,--the great moral standard of righteousness. O how few bring religion into their home life! Parents, what course are you pursuing? Are you acting upon the idea that in religious matters your children should be left free of all restraint? Are you leaving them without counsel or admonition through childhood and youth? Are you leaving them to do as they please? If so, you are neglecting your God-given responsibilities. <RH, March 13, 1894 par. 9>

March 20, 1894 Christ the Center of the Message.

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By Mrs. E. G. White.
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The third angel's message calls for the presentation of the Sabbath of the fourth commandment, and this truth must be brought before the world; but the great Center of attraction, Jesus Christ, must not be left out of the third angel's message. By many who have been engaged in the work for this time, Christ has been made secondary, and theories and arguments have had the first place. The glory of God that was revealed to Moses in regard to the divine character has not been made prominent. The Lord said to Moses, "I will make all my goodness pass before thee." "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." <RH, March 20, 1894 par. 1>

A vail has seemed to be before the eyes of many who have labored in the cause, so that when they presented the law, they have not had views of Jesus, and have not proclaimed the fact that, where sin abounded, grace doth much more abound. It is at the cross of Calvary that mercy and truth meet together, where righteousness and peace kiss each other. The sinner must ever look toward Calvary; and with the simple faith of a little child, he must rest in the merits of Christ, accepting his righteousness and believing in his mercy. Laborers in the cause of truth should present the righteousness of Christ, not as new light, but as precious light that has for a time been lost sight of by the people. We are to accept Christ as our personal Saviour, and he imputes unto us the righteousness of God in Christ. Let us repeat and make prominent the truth that John has portrayed: "Herein is love, not that we loved God, but that he loved us, and sent his Son to be the propitiation for our sins." <RH, March 20, 1894 par. 2>

In the love of God has been opened the most marvelous vein of precious truth, and the treasures of the grace of Christ are laid open before the church and the world. "For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." What love is this,--what marvelous, unfathomable love!--that would lead Christ to die for us while we were yet sinners. What a loss it is to the soul who understands the strong claims of the law, and who yet fails to understand the grace of Christ which doth much more abound! It is true that the law of God reveals the love of God when it is preached as the truth in Jesus; for the gift of Christ to this guilty world must be largely dwelt upon in every discourse. It is no wonder that hearts have not been melted by the truth, when it has been presented in a cold and lifeless manner. No wonder faith has staggered at the

promises of God, when ministers and workers have failed to present Jesus in his relation to the law of God. How often should they have assured the people that "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, March 20, 1894 par. 3>

Satan is determined that men shall not see the love of God, which led him to give his only begotten Son to save the lost race; for it is the goodness of God that leads men to repentance. O, how shall we succeed in setting forth before the world the deep, precious love of God? In no other way can we compass it than by exclaiming, "Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God"! Let us say to sinners, "Behold the Lamb of God, which taketh away the sin of the world!" By presenting Jesus as the representative of the Father, we shall be able to dispel the shadow that Satan has cast upon our pathway, in order that we shall not see the mercy and love of God's inexpressible love as manifested in Jesus Christ. <RH, March 20, 1894 par. 4>

Look at the cross of Calvary. It is a standing pledge of the boundless love, the measureless mercy, of the heavenly Father. O that all might repent and do their first works. When the churches do this, they will love God supremely and their neighbors as themselves. Ephraim will not envy Judah, and Judah will not vex Ephraim. Divisions will then be healed, the harsh sounds of strife will no more be heard in the borders of Israel. Through the grace freely given them of God, all will seek to answer the prayer of Christ, that his disciples should be one, even as he and the Father are one. Peace, love, mercy, and benevolence will be the abiding principles of the soul. The love of Christ will be the theme of every tongue, and it will no more be said by the true Witness, "I have somewhat against thee, because thou hast left thy first love." The people of God will be abiding in Christ, the love of Jesus will be revealed, and one Spirit will animate all hearts, regenerating and renewing all in the image of Christ, fashioning all hearts alike. As living branches of the true Vine, all will be united to Christ, the living head. Christ will abide in every heart, guiding, comforting, sanctifying, and presenting to the world the unity of the followers of Jesus, thus bearing testimony that the heavenly credentials are supplied to the remnant church. In the oneness of Christ's church it will be proved that God sent his only begotten Son into the world. <RH, March 20, 1894 par. 5>

When God's people are one in the unity of the Spirit, all of Phariseism, all of self-righteousness, which was the sin of the Jewish nation, will be expelled from all hearts. The mold of Christ will be upon each individual member of his body, and his people will be new bottles into which he can pour his new wine, and the new wine will not break the bottles. God will make known the mystery which hath been hidden for ages. He will make known what are 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, March 20, 1894 par. 6>

Jesus came to impart to the human soul the Holy Spirit, by which the love of God is shed abroad in the heart; but it is impossible to endow men with the Holy Spirit, who are set in their ideas, whose doctrines are all stereotyped and unchangeable, who are walking after the traditions and commandments of men, as were the Jews in the time of Christ. They were very punctilious in the observances of the church, very rigorous in following their forms, but they were destitute of vitality and religious devotion. They were represented by Christ as like the dry skins which were then used as bottles. The gospel of Christ could not be placed in their hearts; for there was no room to contain it. They could not be the new bottles into which he could pour his new wine. Christ was obliged to seek elsewhere than among the scribes and the Pharisees for bottles for his doctrine of truth and life. He must find men who were willing to have regeneration of heart. He came to give to men new hearts. He said, "A new heart also will I give you." But the self-righteous of that day and of this day feel no need of having a new heart. Jesus passed by the scribes and the Pharisees, for they felt no need of a Saviour. They were wedded to forms and ceremonies. These services had been instituted by Christ; they had been full of vitality and spiritual beauty; but the Jews had lost the spiritual life from their ceremonies, and clung to the dead forms after spiritual life was extinct among them. When they departed from the requirements and commandments of God, they sought to supply the place of that which they had lost, by multiplying their own requirements, and making more rigorous demands than had God; and the more rigid they grew, the less of the love and Spirit of God they manifested. Christ said to the people: "The scribes and the Pharisees sit in Moses' seat: all therefore whatsoever they bid you observe, that observe and do; but do ye not after their works: for they say, and do not. For they bind heavy burdens and grievous to be borne, and lay them on men's shoulders; but they themselves will not move them with one of their fingers. But all their works they do for to be seen of men: they make broad their phylacteries, and enlarge the borders of their garments, and love the uppermost rooms at feasts, and the chief seats in the synagogues, and greetings in the markets, and to be called of men, Rabbi, Rabbi. . . . Woe unto you, scribes and Pharisees, hypocrites! for ye pay tithe of mint and anise and cummin, and have omitted the weightier matters of the law, judgment, mercy, and faith: these ought ye to have done, and not to leave the other undone." <RH, March 20, 1894 par. 7>

The remnant church is called to go through an experience similar to that of the Jews; and the true Witness, who walks

up and down in the midst of the seven golden candlesticks, has a solemn message to bear to his people. He says: "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." The love of God has been waning in the church, and as a result, the love of self has sprung up into new activity. With the loss of love for God there has come the loss of love for the brethren. The church may meet all the description that is given of the Ephesian church, and yet fail in vital godliness. Of them Jesus said, "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. Nevertheless I have somewhat against thee, because thou hast left thy first love." <RH, March 20, 1894 par. 8>

A legal religion has been thought quite the correct religion for this time. But it is a mistake. The rebuke of Christ to the Pharisees is applicable to those who have lost from the heart their first love. A cold, legal religion can never lead souls to Christ; for it is a loveless, Christless religion. When fastings and prayers are practiced in a self-justifying spirit, they are abominable to God. The solemn assembly for worship, the round of religious ceremonies, the external humiliation, the imposed sacrifice,--all proclaim to the world the testimony that the doer of these things considers himself righteous. These things call attention to the observer of rigorous duties, saying, This man is entitled to heaven. But it is all a deception. Works will not buy for us an entrance into heaven. The one great Offering that has been made is ample for all who will believe. The love of Christ will animate the believer with new life. He who drinks from the water of the fountain of life, will be filled with the new wine of the kingdom. Faith in Christ will be the means whereby the right spirit and motive will actuate the believer, and all goodness and heavenly-mindedness will proceed from him who looks unto Jesus, the author and finisher of his faith. Look up to God, look not to men. God is your heavenly Father who is willing patiently to bear with your infirmities, and to forgive and heal them. "This is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent." By beholding Christ, you will become changed, until you will hate your former pride, your former vanity and self-esteem, your self-righteousness and unbelief. You will cast these sins aside as a worthless burden, and walk humbly, meekly, trustfully, before God. You will practice love, patience, gentleness, goodness, mercy, and every grace that dwells in the child of God, and will at last find a place among the sanctified and holy. <RH, March 20, 1894 par. 9>

March 27, 1894 Necessity of the Oil of Grace.

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By Mrs. E. G. White.
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The followers of Christ are to do the same work that Christ did when he was in the world. Isaiah prophesied of him, saying: "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 brokenhearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound; to proclaim the acceptable year of the Lord, and the day of vengeance of our God; to comfort all that mourn; to appoint unto them that mourn in Zion, to give unto them beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness; that they might be called Trees of righteousness, the planting of the Lord, that he might be glorified." <RH, March 27, 1894 par. 1>

In the synagogue at Nazareth, Jesus opened this prophecy to the minds of the people. He announced the fact that he was fulfilling the words that the prophet had spoken. The words were definite in their specifications, so that there might be no excuse on the part of the people who claim to believe the Old Testament teaching, for cherishing unbelief in regard to Christ. God gave the Jews every opportunity and privilege to be called trees of the Lord, that he might be glorified. Jesus designed to make them as living water, as wells of salvation, to refresh and fertilize the world, that souls might be converted, and bring forth fruits of righteousness, which are by Jesus Christ unto the glory and praise of God. <RH, March 27, 1894 par. 2>

How did the people to whom Christ announced his mission, receive the words he had spoken? Under the influence of the Spirit of God, conviction fastened upon their minds, and they witnessed to the gracious words that came from his lips. But Satan was not willing to let his captives go. They had long been bound under a misconception of the character of God, and he now worked with intense energy to fasten them in unbelief. Doubt sowed the seed of unbelief, and they repudiated Christ, refused his words, and closed the door of their heart to the gracious blessing he was ready to impart.

Their hearts were filled with the spirit of Satan and his angels, and the people thrust him out of the synagogue, and would have cast him down from the side of the hill; but the angels of God preserved him, that he might do his appointed work. <RH, March 27, 1894 par. 3>

The mission described by the prophet is the mission of every disciple of Christ. We are to practice the words of Christ, and present before others the covenant of grace, the righteousness of Christ. We are to make it manifest to the world that we have the oil of grace in our vessels in our lamps. The work of every representative of Christ, both in the ministry and among the laymen, is to tell of the great salvation brought to them as God's free gift. "For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." He that hath the Son hath life; and he that hath not the Son of God hath not life." "Not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost; which he shed on us abundantly through Jesus Christ our Saviour; that being justified by his grace, we should be made heirs according to the hope of eternal life." <RH, March 27, 1894 par. 4>

The oil of grace gives to men the courage, and supplies to them the motives for doing every day the work that God appoints to them. The five foolish virgins had lamps (this means a knowledge of Scripture truth), but they had not the grace of Christ. Day by day they went through a round of ceremonies and external duties, but their service was lifeless, devoid of the righteousness of Christ. The Sun of Righteousness did not shine in their hearts and minds, and they had not the love of the truth which conforms to the life and character, the image and superscription, of Christ. The oil of grace was not mingled with their endeavors. Their religion was a dry husk without the true kernel. They held fast to forms of doctrines, but they were deceived in their Christian life, full of self-righteousness, and failing to learn lessons in the school of Christ, which, if practiced, would have made them wise unto salvation. <RH, March 27, 1894 par. 5>

The Lord Jesus requires that every soul who claims to be a son or daughter of God, should not only depart from all iniquity, but be abundant in acts of charity, self-denial, and humility. The Lord has presented the working of a certain law of mind and action, that should warn us in regard to our work. He says: "Whosoever hath not, from him shall be taken even that which he seemeth to have." Those who do not improve upon their opportunities, who do not exercise the grace that God gives them, have less and less inclination to do so, and finally in a sleepy lethargy, lose that which they once possessed. They make no provision for the future time of need in gaining a large experience, in obtaining an increased knowledge of divine things, so that when trial and temptation come upon them, they may be able to stand. When persecution or temptation comes, this class lose their courage and faith, and their foundation is swept away, because they did not see the need of making their foundation sure. They did not rivet their souls to the eternal Rock.

<RH, March 27, 1894 par. 6>

It is simply that which is external that is represented by the lamp; but the lamp is worthless without oil. The inward and spiritual oil of the grace of Christ is to vivify the soul. Unless Christ transforms the character by his divine grace, there is no transformation, no living spring of faith. "And the angel that talked with me came again, and waked me, as a man that is wakened out of his sleep, and said unto me, What seest thou? And I said, I have looked, and behold a candlestick all of gold, with a bowl upon the top of it, and his seven lamps thereon, and seven pipes to the seven lamps, which are upon the top thereof: and two olive-trees by it, one upon the right side of the bowl, and the other upon the left side thereof. So I answered and spake to the angel that talked with me, saying, What are these, my Lord? Then the angel that talked with me . . . answered and spake unto me, saying, This is the word of the Lord unto Zerubbabel, saying, Not by might, nor by power, but by my Spirit, saith the Lord of hosts." <RH, March 27, 1894 par. 7>

The lamps are to impress upon the church the necessity of eternal vigilance as the price of safety. Devotion, watching, and prayer are not for a moment to be neglected. The Lord is coming a second time to our world, and there must be found in us a disposition to wait and watch for his appearing, lest coming suddenly he find us sleeping. All whom Christ has united in holy covenant with himself are to feel that it is not safe at any time to be without oil in their vessels. The warning Christ has given is for us, and we shall be found guilty before God if we do not take heed to it. "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. For as a snare shall it come on all them that dwell on the face of the whole earth. Watch ye therefore, and pray always, that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of man." <RH, March 27, 1894 par. 8>

Have we decided to make our dwelling-place upon the earth? Are we not strangers and pilgrims seeking a better country, even a heavenly? "Watch therefore; for ye know not what hour your Lord doth come. . . . Therefore be ye also ready; for in such an hour as ye think not the Son of man cometh." "Because thou hast kept the word of my patience, I also will keep thee from the hour of temptation, which shall come upon all the world, to try them that dwell upon the earth. Behold, I come quickly: hold that fast which thou hast, that no man take thy crown. Him that overcometh will I make a pillar in the temple of my God, and he shall go no more out: and I will write upon him the name of my God, and the name of the city of my God, which is New Jerusalem, which cometh down out of heaven from my God: and I

will write upon him my new name." <RH, March 27, 1894 par. 9>

The coming of Christ will be as it were at midnight, when all are sleeping. It will be well for every one to have his accounts all straightened up before sunset. All his works should be right, all his dealings just, between himself and his fellow-men. All dishonesty, all sinful practices should be put far away. The oil of grace should be in our vessels with our lamps. There will be some at that late day who will have the appearance of being Christians, but their identity with Christ is only a deception. Sad indeed will be the condition of the soul who has had a form of godliness but has denied the power thereof; who has called Christ, Lord, Lord, and yet who has not his image and superscription. The foolish virgins flattered themselves that they would have mercy, that they would obtain an entrance into the marriage feast; but the Master answered their plea for admission with a stern refusal, saying, "I know you not." "And the door was shut."

<RH, March 27, 1894 par. 10>

The question is asked, "How shall we escape, if we neglect so great salvation; which at the first began to be spoken by the Lord, and was confirmed unto us by them that heard him?" "And if the righteous scarcely be saved, where shall the ungodly and the sinner appear?" <RH, March 27, 1894 par. 11>

God graciously grants a day of probation, a time of test and trial. He gives the invitation: "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. For my thoughts are not your thoughts, neither are your ways my ways, saith the Lord. For as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts." If this invitation is disregarded, if the solemn scenes of the judgment make no impression upon the obdurate heart, if there is no repentance and confession and reformation, then the consequence will surely follow that fearfulness shall surprise the hypocrite. <RH, March 27, 1894 par. 12>

Today the voice of mercy is calling, and Jesus is drawing men by the cords of his love; but the day will come when Jesus will put on the garments of vengeance, and those who have no oil in their vessels with their lamps, will be surprised and confounded in their destitution. The wickedness of the world is increasing every day, and when a certain line is reached, the register will be closed, and the account settled. There will be no more a sacrifice for sin. The Lord cometh. Long has mercy extended a hand of love, of patience and forbearance, toward a guilty world. The invitation has been given, "Let him take hold of my strength, that he may make peace with me; and he shall make peace with me." But men have presumed upon his mercy and refused his grace. <RH, March 27, 1894 par. 13>

Why has the Lord so long delayed his coming? The whole host of heaven is waiting to fulfil the last work for this lost world, and yet the work waits. It is because the few who profess to have the oil of grace in their vessels with their lamps, have not become burning and shining lights in the world. It is because missionaries are few. Many voices are saying, "My Lord delayeth his coming." Have we no incentive to work? Does not death enter the doors of your neighbors and friends, telling you that your probation is fast hastening to its close? You are not sure of a day, therefore see to it that the oil of grace is not emptied out of your vessel. Let no one feel, "My mountain standeth sure. I am an old, experienced Christian." Suppose that mortal sickness should come upon you in a moment, could you face eternal realities, and say, "It is well with my soul"? <RH, March 27, 1894 par. 14>

In the judgment it will be revealed that those who slept and had not the oil of grace in their vessels with their lamps, who have gone on in careless indifference, in a self-satisfied state, in negligence of spiritual opportunities and privileges, have led others in the selfsame path, and have caused those whom they had no power to redeem, to imperil their eternal destiny at the cost of the soul's salvation. <RH, March 27, 1894 par. 15>

Every week counts one week less, every day one day nearer to the appointed time of the judgment. Alas that so many have only a spasmodic religion,--a religion dependent upon feeling and governed by emotion. "He that endureth to the end shall be saved." Then see that you have the oil of grace in your hearts. The possession of this will make every difference with you in the judgment. Those who say, Lord, Lord, and outwardly appear to rejoice in the Saviour, while they do not the works of Christ, are not what they appear to be, and unless they are truly converted, will be numbered with the foolish virgins. "This is the love of God, that 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." The Lord will not save men in disobedience. His perfection of character binds him to deal justly, and the penalty will certainly fall upon all who are found guilty of the transgression of the law in thought, word, or action. <RH, March 27, 1894 par. 16>

April 3, 1894 The Treasure of Truth Rejected.

"But the angel said unto him, Fear not, Zacharias: for thy prayer is heard; and thy wife Elizabeth shall bear thee a son, and thou shalt call his name John. And thou shalt have joy and gladness; and many shall rejoice at his birth. For he shall be great in the sight of the Lord, and shall drink neither wine nor strong drink; and he shall be filled with the Holy Ghost, even from his mother's womb. And many of the children of Israel shall he turn to the Lord their God. And he shall go before him in the spirit and power of Elias, to turn the hearts of the fathers to the children, and the disobedient to the wisdom of the just; to make ready a people prepared for the Lord." "And thou, child, shalt be called the prophet of the Highest: for thou shalt go before the face of the Lord to prepare his ways; to give knowledge of salvation unto his people by the remission of their sins, through the tender mercy of our God; whereby the dayspring from on high hath visited us, to give light to them that sit in darkness and in the shadow of death, to guide our feet into the way of peace. And the child grew, and waxed strong in spirit, and was in the deserts till the day of his showing unto Israel."

<RH, April 3, 1894 par. 1>

The work that John came to do could in no way harmonize with the work of the Pharisees. The forerunner of Christ was to be as the "voice of one crying in the wilderness, Prepare ye the way of the Lord, make his paths straight." Anciently it was the custom, when kings traveled in countries where the roads were rough, to send a company ahead of the royal chariot, to smooth the steep places, and to fill up the hollows. This was the work to be done by John; for he was to prepare the way of the Lord. He was to be as a voice 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." <RH, April 3, 1894 par. 2>

The difficulties that were to be met by John were far greater than the difficulties to be met by those who prepared the way of earthly kings. The hearts of men around him were filled with every evil, with strife, envy, malice, and wickedness. They would not be impressed by a message of mercy and love. They were represented by John as a generation of vipers, and to them he gave scathing rebukes because of their self-righteousness. His voice rang out as a trumpet, crying, "Repent ye: for the kingdom of heaven is at hand." "When he saw many of the Pharisees and Sadducees come to his baptism, he said unto them, O generation of vipers, who hath warned you to flee from the wrath to come? Bring forth therefore fruits meet for repentance: and think not within yourselves, We have Abraham to our father: for I say unto you, that God is able of these stones to raise up children unto Abraham. And now also the ax is laid unto the root of the trees: therefore every tree which bringeth not forth good fruit is hewn down, and cast into the fire. I indeed baptize you with water unto repentance: but he that cometh after me is mightier than I, whose shoes I am not worthy to bear: he shall baptize you with the Holy Ghost, and with fire: whose fan is in his hand, and he will thoroughly purge his floor, and gather his wheat into the garner; but he will burn up the chaff with unquenchable fire."

<RH, April 3, 1894 par. 3>

The message of John the Baptist was a new and startling message, and could not be interwoven with the superstitions and traditions of the Pharisees. The disciples of John were not to think that his self-denial, his self-sacrifice, his prayers, his devotions, his fastings, were like those of the Pharisees. The Pharisees fasted in hypocrisy, and there was no vitality in their religious exercises. To seek to blend the pretense of the Pharisees with the devotion of John would be only to make more evident the breach between them. The work of John was to expose the character of the works of the Pharisees, to set their traditions and heresies in their true light before the people. <RH, April 3, 1894 par. 4>

At an early stage in his ministry the disciples of John came to Jesus as the One who was mightier than John. But when they saw Jesus eating with publicans and sinners, they were surprised and troubled. They had heard the charges of the Pharisees against Jesus, and they began to think that there was some foundation for their accusations. They thought much of the prescribed rules and rigorous ceremonies practiced by the Pharisees, and even hoped themselves to be justified by the works of the law. They thought their righteousness would entitle them to the favor of God, and went among the class, who, having the law, failed to keep it. They became agents of Satan to prefer charges against Christ at the very time when the Pharisees were questioning the authority of Jesus and seeking to lessen his influence over the people. <RH, April 3, 1894 par. 5>

The Jews claimed to be the covenant people of God, and as a nation prided themselves in the idea that they were the chosen of heaven, yet many among them did not know God. They had been taught as a nation to look for the Redeemer. Holy men of God had spoken to them as they were moved by the Holy Ghost. In type and shadow and symbol they had been instructed concerning spiritual things, yet many had not understood the import of what had been revealed. A vail seemed to be before their faces, and they did not discern the glory of the dispensation of types and shadows. They needed to have a spiritual teacher always with them, to instruct them in regard to the significance of their rites, to show them the spiritual import of types and shadows. The spiritual worshiper alone was able to do this.

There was much that was obscure to the minds of the prophets and teachers. Peter says, "Searching what, or what manner of time the Spirit of Christ which was in them did signify, when it testified beforehand the sufferings of Christ, and the glory that should follow. Unto whom it was revealed, that not unto themselves, but unto us they did minister the things, which are now reported unto you by them that have preached the gospel unto you with the Holy Ghost sent down from heaven; which things the angels desire to look into." <RH, April 3, 1894 par. 6>

In Jesus Christ type met antitype. He was the One of whom Moses, in the law and the prophets, did write. He was the manifestation of the Father's love, the brightness of his glory, the express image of his person. Christ was the author of truth; not a gem of thought, not a jewel of truth, but he originated. He saw the precious truth buried under a mass of superstition and traditions of men, and he came to rescue truth from its connection with error. He came to rebuild the structure of truth. Fallen man was to be raised from his low estate, lost man was to be recovered, sin was to be pardoned, the sinner saved, and the world was to see in Christ a representation of the Father's love. "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, April 3, 1894 par. 7>

The Lord Jesus Christ came first to the Jewish nation. They thought themselves perfect; they were filled with self-righteousness, regarding themselves as rich and increased in goods and in need of nothing in the way of spiritual knowledge. They thought they had no need of depending upon, and drawing from, the resources that Jesus opened before them. He presented to them the field containing the hidden treasure, but they turned from it. The bright and holy seraphim, the hosts of heaven, who wondered at the glorious plan of salvation, watched with intense interest to see how the people of God would receive the divine Son of God, clothed in the garb of humanity. The wisdom of God was in his only begotten Son. The tabernacle of God was with men. God was hidden in the habitation of humanity. <RH, April 3, 1894 par. 8>

Step by step the angels followed the world's Redeemer as he unfolded his divine wisdom in the truths he restored to humanity; but with amazement they saw that the Jewish priests and rulers, filled with their own self-righteousness, did not wish to be disturbed, and saw nothing desirable in a higher wisdom than they possessed. They had false ideas of God, and were deceived in themselves. They set themselves in resistance of Christ, and after once having taken the step, they were too proud to acknowledge their error, confess their sin, and retrace their steps. As they did not desire to repent and confess that they had erred, they continually beset the steps of Christ, acting as spies, and seeking to catch something from his lips, that they could turn against him, and thereby secure his condemnation. <RH, April 3, 1894 par. 9>

Jesus, the treasure-house of wisdom, came to our world to open to men the jewels of truth. In him dwelt all the fulness of the Godhead bodily, and he desired to reveal the riches of God to the world. He said, "The kingdom of heaven is like unto treasure hid in a field; the which when a man hath found, he hideth, and for joy thereof goeth and selleth all that he hath, and buyeth that field." The field is to be explored, and the more it is examined, the more treasures will be revealed to the seeker. While Christ was upon earth, he longed to make known to the Jewish nation and especially to his disciples, the hidden treasures of truth and he said unto them, "I have yet many things to say unto you, but ye cannot bear them now." He was continually educating his disciples to work in the mine of truth, to sink the shaft deep, and gave them the assurance that their labors would be richly rewarded; for they would discover many precious veins of valuable ore. The field was the unsearchable riches of Christ. But the Lord presented these treasures to the Jewish nation in vain. Their own ideas and opinions, their own false sentiments and traditions, were of more value in their eyes than anything that Jesus could offer. They preferred the commandments of men to the commandments of God. <RH, April 3, 1894 par. 10>

"No man putteth a piece of new cloth unto an old garment; for that which is put in to fill it up taketh from the garment, and the rent is made worse. Neither do men put new wine into old bottles: else the bottles break, and the wine runneth out, and the bottles perish: but they put new wine into new bottles, and both are preserved." How gladly would Jesus have poured into these bottles the new wine; but it would have been of no use. The only way in which they could receive his teaching was to see and hear him without prejudice; but unless they were converted, they could not do this; for they were filled with their own righteousness, and were relying on their own works as a means of salvation. They did not desire that a new element should be brought into their religion. Heaven looked with amazement to see the nation that had been blessed with so much light, which had been favored with so many advantages, refusing the precious treasure of truth. <RH, April 3, 1894 par. 11>

Patriarchs and prophets had foretold that the Jewish nation would not accept the covenant of grace; for they had closed their eyes to the truth, and because of their ignorance of the real meaning of God's word, they added injunction to injunction from their own human knowledge. Because of the pride of their heart, the blindness of their mind, they closed the door to Christ. The good-will of God to men they did not accept as a thing apart from themselves. They connected it with their own merit, because of their good works. <RH, April 3, 1894 par. 12>

To the present time, men insist on being saved in some way by which they may perform some important work. If they

see there is no way in which to weave self into the work, they reject the salvation provided. They trample under foot the Son of God, and count the blood of the covenant wherewith he was sanctified as an unholy thing. Jesus could give alone security to God; for he was equal with God. He alone could be a mediator between God and man; for he possessed divinity and humanity. Jesus could thus give security to both parties for the fulfillment of the prescribed conditions. As the Son of God he gives security to God in our behalf, and as the eternal Word, as one equal with the Father, he assures us of the Father's love to usward who believe his pledged word. When God would assure us of his immutable counsel of peace, he gives his only begotten Son to become one of the human family, forever to retain his human nature as a pledge that God will fulfill his word. <RH, April 3, 1894 par. 13>

April 10, 1894 The Meaning of Trials.

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By Mrs. E. G. White.
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"Behold, I will send my messenger, and he shall prepare the way before me: and the Lord, whom ye seek, shall suddenly come to his temple, even the messenger of the covenant, whom ye delight in: behold, he shall come, saith the Lord of hosts. But who may abide the day of his coming? and who shall stand when he appeareth? for he is like a refiner's fire, and like fullers' soap: 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." <RH, April 10, 1894 par. 1>

A refining, purifying process is going on among the people of God, and the Lord of hosts has set his hand to this work. This process is most trying to the soul, but it is necessary in order that defilement may be removed. Trials are essential in order that we may be brought close to our heavenly Father, in submission to his will, that we may offer unto the Lord an offering in righteousness. God's work of refining and purifying the soul must go on until his servants are so humbled, so dead to self, that when called into active service, they may have an eye single to the glory of God. Then they will not move rashly from impulse, and imperil the Lord's cause because they are slaves to temptation and passion, because they follow their carnal desires; but they will move from principle and in view of the glory of God. The Lord brings his children over the same ground again and again, increasing the pressure until perfect humility fills the mind, and the character is transformed; then they are victorious over self, and in harmony with Christ and the Spirit of heaven. <RH, April 10, 1894 par. 2>

The purification of God's people cannot be accomplished without suffering. God permits the fire of affliction to consume the dross, to separate the worthless from the valuable, in order that the pure metal may shine forth. He passes us from one fire to another, testing our true worth. True grace is willing to be tried. If we are loath to be searched by the Lord, our condition is one of peril. God is the refiner and purifier of souls. He places us in the heat of the furnace, that the dross may be forever separated from the true gold of Christian character. Jesus watches the test. He knows just what fire of temptation and trial is needed to purify the precious metal, in order that the radiance of divine love may be reflected. <RH, April 10, 1894 par. 3>

It is by close, testing trials that God brings his people near to himself; for in trial and temptation he discovers to them their weakness, and teaches them to lean upon him as their only help and safeguard. When this result is attained, his object is accomplished, and his tried servants are prepared to be used in every emergency, to fill important positions of trust, and to accomplish the grand purposes for which their powers were given them. God takes men upon trial, and he proves them upon the right hand and upon the left, until they are educated, trained, and disciplined for his use. <RH, April 10, 1894 par. 4>

Trials will come upon us that are originated by the prince of evil. The enemy will contend for the life or the usefulness of the servants of God, and will seek to mar their peace as long as they remain in the world. But his power is limited. He may cause the furnace to be heated, but Jesus and holy angels watch the precious ore; and to the trusting Christian, grace will be found sufficient, and nothing but the worthless dross will be consumed. The fire kindled by the enemy can have no power to destroy the true gold. At times the powers of darkness gather about the soul and shut Jesus from our sight, and we wait in sorrow and amazement until the cloud passes over. While under the trial, these seasons are terrible. Hope seems to fail, and despair seizes upon us. But in these dreadful hours we must learn to trust, to depend wholly upon the merits of a crucified and risen Saviour, and cast our souls in their helplessness and unworthiness upon him who is mighty to save unto the uttermost all who come unto God by him. We shall never perish

while we do this, never. <RH, April 10, 1894 par. 5>

We need not be astonished at trial. Peter says, "Beloved, think it not strange concerning the fiery trial that is to try you, as though some strange thing happened unto you: but rejoice, inasmuch as ye are partakers of Christ's sufferings; that, when his glory shall be revealed, ye may be glad also with exceeding joy." <RH, April 10, 1894 par. 6>

Jesus says: "I am the true vine, and my father is the husbandman. 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." There is a constant tendency among the trees of the Lord to be more profuse in foliage than in fruit. Just as the strength and nourishment of the grape-vine are taken up in abundant foliage, and the fruit is not brought to perfection unless the vine is pruned, so the strength of the Christian will fail of its true end, unless the heavenly husbandman prunes away the useless growth. In prosperity the followers of Jesus often turn their thoughts and energies toward gratifying themselves, to securing worldly treasure, to the enjoyment of ease and pleasure and luxury, and they bring forth little fruit to the glory of God; then the heavenly husbandman, in order to promote the fruitfulness of the branches, comes with the pruning-knife of disappointment, loss, or bereavement, and cuts away the hindering growth. <RH, April 10, 1894 par. 7>

One evening a gentleman who was much depressed because of deep affliction, was walking in a garden, where he observed a pomegranate-tree nearly cut through the stem. Greatly wondering, he asked the gardener why the tree was in this condition, and he received an answer that explained to his satisfaction the wounds of his own bleeding heart. "Sir," said the gardener, "this tree used to shoot out so strong that it bore nothing but leaves. I was obliged to cut it in this manner; and when it was almost cut through, it began to bear fruit." <RH, April 10, 1894 par. 8>

Our sorrows do not spring out of the ground. In every affliction God has a purpose to work out for our good. Every blow that destroys an idol, every providence that weakens our hold upon earth and fastens our affections more firmly upon God, is a blessing. The pruning may be painful for a time, but afterward it "yieldeth the peaceable fruit of righteousness." We should receive with gratitude whatever will quicken the conscience, elevate the thoughts, and ennoble the life. The fruitless branches are cut off and cast into the fire. Let us be thankful that through painful pruning, we may retain a connection with the living Vine; for if we suffer with Christ, we shall also reign with him. The very trial that taxes our faith the most severely and makes it seem as though God had forsaken us, is to lead us more clearly to him, that we may lay all our burdens at the feet of Christ, and experience the peace which he will give us in exchange. Let no Christian feel that he is forsaken when the hour of trial comes upon him. Not a sparrow falls to the ground without your heavenly Father's notice. God loves and cares for the feeblest of his creatures, and we cannot dishonor him more than by doubting his love to us. O let us cultivate that living faith that will trust him in the hour of darkness and trial! Living faith in the merits of a crucified Redeemer will carry men through the fiery furnace of affliction and trial, and the form of the Fourth will be with them in the furnace, however fierce its heat; and they will come forth from its flame with not even the smell of the fire on their garments. <RH, April 10, 1894 par. 9>

Joseph was sold into Egypt. He was put into prison. The enemy strove to overwhelm him in darkness. The darkness was so great that it seemed every ray of hope was extinguished; but his faith took hold on God, and it was rewarded. God brought him out of the dungeon, and made him a light to the world. Our heavenly Father sees the hearts of men, and he knows their characters better than they do themselves. He sees that some have capabilities which are not directed in the right way, but that if they could be turned into the right channel, they would bring glory to his name by advancing the cause of truth in the world. He places these persons on trial, and in his wise providence brings them into different positions, into a variety of circumstances, where they are tested in order that they may reveal what is in their hearts and make manifest the weak points of their characters, which have been hidden from their own eyes. God gives them opportunities to correct these defects, to polish off the rough corners of their natures, and to fit themselves for his service. If they do this work, then when he calls them into active service, they are ready so that the angels of heaven co-operate with them in their labors, and the purpose is fulfilled for which God called them to his service. <RH, April 10, 1894 par. 10>

It is in mercy that the Lord reveals to men their hidden defects. He would have them critically examine the complicated emotions and motives of their own hearts, and detect that which is wrong, and modify their dispositions, and refine their manners. God would have his servants become acquainted with their own hearts. In order to bring to them a true knowledge of their condition, he permits the fire of affliction to assail them, so that they may be purified. The trials of life are God's workmen to remove the impurities, infirmities, and roughness from our characters, and fit them for the society of pure, heavenly angels in glory. Then as we pass through trial, as the fire of affliction kindles upon us, shall we not keep our eyes fixed upon the things that are unseen, on the eternal inheritance, the immortal life, the far more exceeding and eternal weight of glory? and while we do this, the fire will not consume us, but only remove the dross, and we shall come forth seven times purified, bearing the impress of the Divine. <RH, April 10, 1894 par. 11>

April 17, 1894 The Meaning of Trials.

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By Mrs. E. G. White.
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This world is not the Christian's heaven. It is the place in which to fit up for heaven. It is the scene of our life-battles, our conflicts and sorrows. While here we must, if we would be successful, have a firm grasp of the better world, where, when the warfare is ended, will be found peace and everlasting joy. <RH, April 17, 1894 par. 1>

Through all our trials, which have never been fully revealed to others, we have had an unfailing Friend, who has said, "I will never leave thee, nor forsake thee." "Lo, I am with you always, even unto the end of the world." While upon the earth, Jesus was ever touched with human woe, and although he is now ascended to his Father, and is adored by angels who swiftly speed to obey his commands, yet his heart, which loved, pitied, and sympathized with men, knows no change. It remains a heart of unchangeable tenderness still. "We have not a high priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are." Jesus is acquainted with all our trials, and he does not leave us to struggle alone with temptations, to battle alone with sin, and to be finally crushed with burden and sorrow. Through his angels he whispers to you, "Fear not; for I am with thee." "I am he that liveth, and was dead; and, behold, I am alive forevermore." "I know your sorrows; I have endured them. I am acquainted with your struggles; I have experienced them. I know your temptations; I have encountered them. I have seen your tears; I also have wept. Your earthly hopes are crushed, but let the eye of faith be uplifted, and penetrate the veil, and there anchor your hopes. The everlasting assurance shall be yours that you have a Friend that sticketh closer than a brother." <RH, April 17, 1894 par. 2>

God has always tried his people in the furnace of affliction, in order to prove them firm and true, to purge from them all dross and unrighteousness. It was after Abraham and his son Isaac had borne the severest test that could be brought upon them, that God spoke through his angel to Abraham, and said: "Now I know that thou fearest God, seeing thou hast not withheld thy son, thine only son, from me." <RH, April 17, 1894 par. 3>

The work of pruning and purifying the people of God for heaven is a great work, and it will not be accomplished without great suffering on the part of the servants of God, because it will cost them something to bring their wills into harmony with the will of Christ. We must go through the furnace till the fires have consumed the dross, and we are purified so that we reflect the divine image. Those who follow inclination, and judge from 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 only gain; and like Jacob, they are ready to exclaim, when trial comes upon them, "All these things are against me!" when the fact is, that the very things of which they complained, were working for their good. <RH, April 17, 1894 par. 4>

"No cross, no crown," One cannot be strong in the Lord and never experience trial. To have strength, we must have exercise. To have strong faith we must be placed in circumstances where our faith will be called forth. Just before his martyrdom, the apostle Paul said to Timothy: "Be thou partaker of the afflictions of the gospel, according to the power of God." It is through much tribulation that we enter the kingdom of heaven. Our Saviour was tried in every possible way, and yet he triumphed continually in God. It is our privilege under all circumstances to be strong in the strength of God and to glory in the cross of Christ. <RH, April 17, 1894 par. 5>

Every follower of Christ will have a cross to bear; and when he takes it up resolutely, though in weakness and trembling, he will find that that which seemed so terrible to him is a source of strength and blessing and courage. It will be a staff to him to help him on in his weary pilgrimage through this earth. Then shall the professed follower of Christ drop his cross, and seek to please those who are deriding his Lord? Shall he, for fear he will not receive honor of men, reject and despise the cross of Christ? <RH, April 17, 1894 par. 6>

What if you do suffer, dear fellow-Christian? The Master of the house suffered before you. Jesus, our Redeemer, representative and head, endured the testing process. He suffered more than we can be called upon to suffer. He bore our infirmities, and was in all points tempted like as we are. He did not suffer thus on his own account, but because of our sins, that we, relying on the merits of our Overcomer, might be victorious in his name. Christ was the exalted and glorious commander of heaven, before whom the angelic hosts bowed in adoration, yet he condescended to give up his glory that he had with the Father, that he might save a fallen race; and shall we, in our turn, refuse to deny ourselves for his sake and the gospel's? Let the words of Paul be the language of our hearts: "God forbid that I should glory, save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world." <RH, April 17, 1894 par. 7>

Christ requires all. His sacrifice was too great, too dear, to make it possible that we should give less than all, and be

accepted. Our holy faith cries out, Separation. We should not be conformed to the world, or to dead, heartless professors. The Scripture says, "Be ye transformed by the renewing of your mind." The way to heaven is a self-denying way. But when you think the way is too strait, and there is too much self-denial in the narrow path; when you say, How hard to give up all, ask yourselves the question, What did Christ give up for me? This question puts anything that we might call self-denial in the shade. Behold him in the garden of Gethsemane. Look upon the great drops of blood that are forcing themselves from his pores while he is bearing the inexpressible agony of soul. Look upon him in the judgment hall while he is derided, mocked, and insulted by the infuriated mob. Behold him clothed in that old purple robe, and hear the coarse jest and cruel mocking. See them place the crown of thorns on that noble brow, and smite him with a reed, causing the thorns to penetrate his holy temples, so that the blood-drops trickle down his face and fall upon the ground. Hear the murderous throng eagerly crying for the blood of the Son of God. He is delivered into their hands, and pale, and weak, and fainting, he is led away to the hill of crucifixion. They stretch his form upon the cross, and drive the nails through his tender hands and feet. Behold him hanging upon the cross through dreadful hours of agony until angels veil their faces from the scene, and the sun hides his light, refusing to shine upon the dreadful sight. Think of these things, and then ask, Is the way too strait? <RH, April 17, 1894 par. 8>

O that every one might realize that Jesus has something in store for him vastly better than that which he would choose for himself! Would that all might come to understand the exceeding sinfulness of sin and the blessedness of righteousness! Would that all might see how powerless is all effort to contend with Omnipotence! Man is doing the greatest injury to his own soul when he thinks and acts contrary to the mind and will of God. He is sowing to his flesh, and of the flesh he will reap corruption. No real joy can be found in the path forbidden by God, who knows what is best, and who plans for the good of his creatures. In order to be happy ourselves, we must live to make others happy. We must yield our possessions, our talents, and our affections, in grateful devotion to Christ, and in this way we may find happiness here and immortality hereafter. <RH, April 17, 1894 par. 9>

The most trying experiences in the Christian life may be the most blessed. The special providences of the dark hours may encourage the soul in the future attacks of Satan, and equip the soul to stand most fiery trials. The trial of your faith is more precious than gold. But in order to endure the test, you must have that faith, that abiding confidence in God, that will not be disturbed by the arguments and temptations of the deceiver. Take the Lord at his word. Study the promises, and appropriate them as you have need. "Faith cometh by hearing, and hearing by the word of God." 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 that calm, steady faith, that undaunted moral courage, that none but Christ can give, in order that we may be braced for trial and strengthened for duty. <RH, April 17, 1894 par. 10>

While on earth there will be no escape from conflicts and temptations; but in every storm we have a sure refuge. Jesus has told us, "In the world ye shall have tribulation: but be of good cheer; I have overcome the world." The forces of Satan are marshaled against us, and we have to meet a diligent foe; but if we take heed to the admonition of Christ, we shall be safe. "Watch and pray, that ye enter not into temptation." There are foes to be resisted and overcome, but Jesus is by our side, ready to strengthen us for every attack. "This is the victory that overcometh the world, even our faith." Faith sees Jesus standing as our Mediator at the right hand of God. Faith beholds the mansions that Jesus has gone to prepare for those who love him. Faith sees the robe and the crown all prepared for the overcomer. Faith hears the song of the redeemed, and brings eternal glories near. We must come close to Jesus in loving obedience if we would see the King in his beauty. There is peace in believing, and joy in the Holy Ghost. Believe! Believe! My soul cries, Believe! Rest in God. He is able to keep that which you have committed to him, and will bring you off more than conqueror through him that has loved you. <RH, April 17, 1894 par. 11>

But remember that every one who shall be found with the wedding garment on will have come out of great tribulation. The mighty surges of temptation will beat upon all. But the long night of watching, of toil, of hardship, is nearly past. Christ is soon to come. Get ready! The angels of God are seeking to attract you from yourself and from earthly things. Let them not labor in vain. Faith, living faith, is what you need; the faith that works by love and purifies the soul. Remember Calvary and the awful, the infinite sacrifice there made for man. Jesus now invites you to come to him, just as you are, and make him your strength and your everlasting Friend. <RH, April 17, 1894 par. 12>

April 24, 1894 Victory in Temptation Through Christ.

Satan assailed Christ with his strongest temptations in the wilderness. Jesus was forty days tempted of the Devil. "And in those days he did eat nothing: and when they were ended, he afterward hungered. And the Devil said unto him, If thou be the Son of God, command this stone that it be made bread." Shall the Son of God, the world's Redeemer, take up with the doubt, and prove to the apostate that he is indeed the Son of God, the Prince of heaven? Satan sought to engage him in controversy; but should he concede to the demands of the rebel, nothing for the good of man or the glory of God would be gained. Jesus did not produce any evidence or bring forth any arguments. He did not repeat to Satan that which the rebel already knew of his exalted position as the loved Commander of heaven, who was worshiped and adored by the angelic hosts. What evidence would avail in the case before him? Jesus knew that all evidence would be worthless to break the power of rebellion in Satan's heart. Jesus dealt with the tempter in the way in which all his followers are to deal with him through all time. <RH, April 24, 1894 par. 1>

In meeting the challenge of the evil one to prove himself the Son of God, Christ answered not a word that would in any way lead to a controversy. He said: "It is written, That man shall not live by bread alone, but by every word of God." The weapon of his warfare was the word of God, thus making it manifest to the tempter that in the conflict he would not depart a jot or tittle from that which had proceeded out of the mouth of God. Satan knew that as long as Jesus held to this position of honoring the word of God, he could not hope for victory over him. Changing his tactics, he bore Christ up and placed him in a most perilous position. "And he brought him to Jerusalem, and set him on a pinnacle of the temple, and said unto him, If thou be the Son of God, cast thyself down from hence: for it is written, He shall give his angels charge over thee, to keep thee: and in their hands they shall bear thee up, lest at any time thou dash thy foot against a stone." <RH, April 24, 1894 par. 2>

In the second temptation, Satan supposes that he has met the second Adam upon his own ground. The wily foe presented in the temptation the words that had proceeded from the mouth of God. He had come to Christ as an angel of light direct from the courts above, and he makes it appear that he is acquainted with the word of God, and understands also the import of what is written. Christ was tempted to answer the "if;" but he knew that there must be no presumption manifested by him, that he must not imperil his life to give the evidence for which Satan had asked. He withheld himself from the slightest acceptance of the doubt with which Satan so artfully sought to overcome him. Jesus said unto him, "It is written again, Thou shalt not tempt the Lord thy God." <RH, April 24, 1894 par. 3>

Jesus had humbled himself, clothing his divinity with humanity, and subjecting himself to all the temptations wherewith humanity should be beset; although weakened by his long fast, he would not give Satan the least advantage, or stop to argue with him over his imputation of doubt in regard to the divinity of Christ. He knew that appearances were all against him; for human weakness, human necessities, were upon him, and he felt keenly the want of food and the results of his long fast. In a time like that, he might have allowed a series of suppositions and doubts to assail him, and have given up to the enemy, and have murmured against God in the humiliation of his position, looking at his great want and the lack of that which would supply his needs. He might have parleyed with the enemy, and in doubt have acquiesced in his suggestion that he was not the Son of God. Like the children of Israel in the wilderness, he might have said, "Is the Lord among us, or not?" When there was no water for them to drink, and they became thirsty, they murmured against Moses, and said: "Give us water that we may drink. And Moses said unto them, Why chide ye with me? wherefore do ye tempt the Lord? . . . And he called the name of the place Massah, and Meribah, because of the chiding of the children of Israel, and because they tempted the Lord, saying, Is the Lord among us, or not?" In this the children of Israel manifested the most decided unbelief in God, who had given them every evidence that he was among them, and that he was able and willing to fulfil his promises to them. Afterward instruction was given them to this effect: "Ye shall not tempt the Lord your God, as ye tempted him in Massah." <RH, April 24, 1894 par. 4>

How different was the action of Jesus when suffering for the real necessities of life. He did not manifest the least doubt of God's care, or give any heed to Satan's suggestion to question his divine character and mission. "And the Devil, taking him up into a high mountain, showed unto him all the kingdoms of the world in a moment of time. And the Devil said unto him, All this power will I give thee, and the glory of them: for that is delivered unto me; and to whomsoever I will, I give it. If thou therefore wilt worship me, all shall be thine." Satan had questioned as to whether or not Christ was the Son of God, and now Jesus gives him a proof of his connection with God. Divinity flashed through humanity, and Jesus said, "Get thee hence, Satan: for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve. Then the Devil leaveth him, and, behold, angels came and ministered unto him." <RH, April 24, 1894 par. 5>

Although the only begotten Son of the infinite God humbled himself and took upon him humanity, his faith wavered not; but under the trial and test, he was equal to the proving of temptation on behalf of humanity. Jesus passed over the ground upon which Adam had fallen, and his feet did not stumble. Satan left the field a vanquished foe, peremptorily

dismissed. At the word of Christ, "Get thee hence, Satan," the powerful fallen angel had no choice but to obey. Angels that excel in strength were on the battle-ground, guarding the interest of the tempted soul, and ready to resist the foe. This is always the case in the trial and temptation of any one of the human race; when man is assailed by the tempter, and the powers of darkness press upon the soul, the angels of heaven are on the ground to fly to the aid of Him who would resist evil and follow after righteousness. The promise of God is, that there shall no temptation overcome those who by living faith lay hold of the word that proceedeth out of the mouth of God. "And the Lord commanded us to do all these statutes, to fear the Lord our God, for our good always, that he might preserve us alive, as it is at this day. And it shall be our righteousness, if we observe to do all these commandments before the Lord our God, as he hath commanded us. <RH, April 24, 1894 par. 6>

In the great battle fought between the Prince of light and the prince of darkness, Jesus gained the victory in behalf of humanity. Had Satan gained a degree of advantage, as he did with the first Adam, the human family would have been left under his control, and without one ray of hope they would have perished from the earth. But in behalf of the human race, Jesus conquered the fallen foe; Satan was vanquished. Through the victory of Christ, the human race was elevated in moral value, not because of anything they had done, but because of the great work that had been wrought out for them through the only begotten Son of God. As man's substitute and surety, in human nature through divine power, Christ placed man on vantage-ground. In believing on him as our personal Saviour, we place ourselves under his blood-stained banner, and the wicked one cannot take us from under his standard as long as we desire to prove loyal to Him who has died for us. <RH, April 24, 1894 par. 7>

In all the temptations of Satan, there is a deeply-laid plan, a dark purpose, to compass the ruin of the human soul. But we are to meet the wily foe as Christ met him. He presented to Jesus the three great temptations that overpower the human race. He was tested on the point of appetite, presumption, and the acquisition of worldly power and honor. Satan sought to turn him from his integrity by challenging him to prove his relation to God by some act that would call forth a special miracle on the part of God for his preservation, and he presented to him the bribe of the world and its glory, if he would but fall down and worship him. But in every temptation Christ resisted the tempter in man's behalf, and provided grace according to the measure of the gift of Christ, that every man in him may be more than conqueror. <RH, April 24, 1894 par. 8>

May 1, 1894 The Curse of the Liquor Traffic.

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By Mrs. E. G. White.
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"Woe unto him that buildeth his house by unrighteousness, and his chambers by wrong; that useth his neighbor's service without wages, and giveth him not for his work; that saith, I will build me a wide house and large chambers, and cutteth him out windows; and it is ceiled with cedar, and painted with vermilion. Shalt thou reign, because thou closest thyself in cedar? did not thy father eat and drink, and do judgment and justice, and then it was well with him? He judged the cause of the poor and needy; then it was well with him: was not this to know me? saith the Lord. But thine eyes and thine heart are not but for thy covetousness, and for to shed innocent blood, and for oppression, and for violence, to do it." <RH, May 1, 1894 par. 1>

In every phase of the liquor-selling business, there is dishonesty and violence. The houses of liquor dealers are built with the wages of unrighteousness, and upheld by violence and oppression. The effect of the liquor traffic is clearly delineated in the words of the prophets: "Woe to the crown of pride, to the drunkards of Ephraim, whose glorious beauty is a fading flower, which are on the head of the fat valleys of them that are overcome with wine! Behold, the Lord hath a mighty and strong one, which as a tempest of hail and a destroying storm, as a flood of mighty waters overflowing, shall cast down to the earth with the hand. The crown of pride, the drunkards of Ephraim, shall be trodden under feet: and the glorious beauty, which is on the head of the fat valley, shall be a fading flower, and as the hasty fruit before the summer; which when he that looketh upon it seeth, while it is yet in his hand he eateth it up. . . . But they also have erred through wine, and through strong drink are out of the way; the priest and prophet have erred through strong drink, they are swallowed up of wine, they are out of the way through strong drink; they err in vision, they stumble in judgment. For all tables are full of vomit and filthiness, so that there is no place clean." <RH, May 1, 1894 par. 2>

Through indulgence in sin, the world is becoming as corrupt as it was in the days of Sodom and Gomorrah, and as it was in the days that were before the flood. Jesus said that this condition of society would be a sign of his coming. He

said: "As it was in the days of Noe, so shall it be also in the days of the Son of man. They did eat, they drank, they married wives, they were given in marriage, until the day that Noe entered into the ark, and the flood came, and destroyed them all. Likewise also as it was in the days of Lot; they did eat, they drank, they bought, they sold, they planted, they builded; but the same day that Lot went out of Sodom it rained fire and brimstone from heaven, and destroyed them all. Even thus shall it be in the day when the Son of man is revealed." The very sins that brought upon Sodom the fire of destruction are practiced today, and are fast ripening the world for the day of final doom. Indulgence in intoxicating liquor and in licentious practices, is common in all our cities and villages, and the last great day is hastening upon the world. <RH, May 1, 1894 par. 3>

There are many solemn warnings in the Scriptures against the use of intoxicating liquors. Solomon says, "Wine is a mocker, strong drink is raging; and whosoever is deceived thereby is not wise." "Who hath woe? who hath sorrows? who hath contentions? who hath babbling? who hath wounds without cause? who hath redness of eyes? They that tarry long at the wine; they that go to seek mixed wine. Look not thou upon the wine when it is red, when it giveth his color in the cup, when it moveth itself aright. At the last it biteth like a serpent, and stingeth like an adder. Thine eyes shall behold strange women, and thine heart shall utter perverse things. Yea, thou shalt be as he that lieth down in the midst of the sea, or as he that lieth on the top of a mast. They have stricken me, thou shalt say, and I was not sick; they have beaten me, and I felt it not: when shall I awake? I will seek it yet again." <RH, May 1, 1894 par. 4>

Is not this description true to life? Does it not represent to us the experience of the poor, besotted drunkard, who is plunged in degradation and ruin because he has put the bottle to his lips, and who says, "I will seek it yet again"? The curse has come upon such a soul through indulgence in evil, and Satan has control of his being. "And it come to pass, when he heareth the words of this curse, that he bless himself in his heart, saying, I shall have peace, though I walk in the imagination of mine heart, to add drunkenness to thirst: the Lord will not spare him, but then the anger of the Lord and his jealousy shall smoke against that man, and all the curses that are written in this book shall lie upon him, and the Lord shall blot out his name from under heaven." <RH, May 1, 1894 par. 5>

With the awful results of indulgence in intoxicating drink before us, how is it that any man or woman who claims to believe in the word of God, can venture to touch, taste, or handle wine or strong drink? Such a practice is certainly out of harmony with their professed faith. "Woe unto them that call evil good, and good evil; that put darkness for light, and light for darkness; that put bitter for sweet, and sweet for bitter. Woe unto them that are wise in their own eyes, and prudent in their own sight! Woe unto them that are mighty to drink wine, and men of strength to mingle strong drink: which justify the wicked for reward, and take away the righteousness of the righteous from him. Therefore as the fire devoureth the stubble, and the flame consumeth the chaff, so their root shall be as rottenness, and their blossom shall go up as dust: because they have cast away the law of the Lord of hosts, and despised the word of the Holy One of Israel." "Woe unto them that rise up early in the morning, that they may follow strong drink; that continue until night, till wine inflame them! And the harp and the viol, the tabret and pipe, and wine, are in their feasts: but they regard not the work of the Lord, neither consider the operation of his hands. Therefore my people are gone into captivity, because they have no knowledge: and their honorable men are famished, and their multitude dried up with thirst. Therefore hell hath enlarged herself, and opened her mouth without measure: and their glory, and their multitude, and their pomp, and he that rejoiceth, shall descend into it. And the mean man shall be brought down, and the mighty man shall be humbled, and the eyes of the lofty shall be humbled: but the Lord of hosts shall be exalted in judgment, and God that is holy shall be sanctified in righteousness." <RH, May 1, 1894 par. 6>

"Woe to them that are at ease in Zion. . . . Ye that put far away the evil day, and cause the seat of violence to come near; that lie on beds of ivory, and stretch themselves upon their couches, and eat the lambs out of the flock, and the calves out of the midst of the stall; that chant to the sound of the viol, and invent to themselves instruments of music, like David; that drink wine in bowls, and anoint themselves with the chief ointments: but they are not grieved for the affliction of Joseph. Therefore now shall they go captive with the first that go captive, and the banquet of them that stretched themselves shall be removed." <RH, May 1, 1894 par. 7>

"Woe to thee, O land, when thy king is a child, and thy princes eat in the morning! Blessed art thou, O land, when thy king is the son of nobles, and thy princes eat in due season, for strength, and not for drunkenness." "It is not for kings, O Lemuel, it is not for kings to drink wine; nor for princes strong drink: lest they drink, and forget the law, and pervert the judgment of any of the afflicted." These words of warning and command are pointed and decided, and let those in positions of public trust take heed, lest through wine and strong drink they forget the law and pervert judgment. Let rulers and judges be in a condition to fulfil the instruction of the Lord: "Ye shall not afflict any widow, or fatherless child. If thou afflict them in any wise, and they cry at all unto me, I will surely hear their cry; and my wrath shall wax hot, and I will kill you with the sword; and your wives shall be widows, and your children fatherless." <RH, May 1, 1894 par. 8>

The Lord God of heaven ruleth. He alone is above all authorities, over all kings and rulers. The Lord has given

special directions in his word in reference to the use of wine and strong drink. He has forbidden their use, and enforced his prohibitions with strong warnings and threatenings. But his warning against the use of intoxicating beverages is not the result of the exercise of arbitrary authority. He has warned men, in order that they may escape from the evil that results from indulgence in wine and strong drink. Degradation, cruelty, wretchedness, and strife follow in the wake of drink. God has laid out the consequences of taking this course of evil, in order that there may not be a turning upside down of his instituted laws; that there may not be misery on all sides, through the increase of evil men who for the sake of gain shall selfishly heap to themselves riches, even through selling strong drink and putting the bottle to their neighbors' lips. The liquor traffic should not be legalized in any of our towns or cities. <RH, May 1, 1894 par. 9>

The Lord has given special directions in regard to what is to be done in the case of a vicious ox, which injures or causes the death of any person. He has said: "If an ox gore a man or a woman, that they die: then the ox shall be surely stoned, and his flesh shall not be eaten; but the owner of the ox shall be quit. But if the ox were wont to push with his horn in time past, and it hath been testified to his owner, and he hath not kept him in, but that he hath killed a man or a woman; the ox shall be stoned, and his owner also shall be put to death. If there be laid on him a sum of money, then he shall give for the ransom of his life whatsoever is laid upon him. Whether he have gored a son, or have gored a daughter, according to this judgment shall it be done unto him. If the ox shall push a man-servant or a maid-servant; he shall give unto their master thirty shekels of silver, and the ox shall be stoned." <RH, May 1, 1894 par. 10>

Remember this instruction in regard to the vicious ox, and apply the principle involved to the man who deals out poisonous alcoholic drinks to his neighbors. Not every man who engages in the liquor business is ignorant of the numberless ways in which it results in degradation, misery, poverty, cruelty, and death. The liquor traffic is a terrible scourge to our land, and is sustained and legalized by those who profess to be Christians. In thus doing, the churches make themselves responsible for all the results of this death-dealing traffic. The liquor traffic has its root in hell itself, and it leads to perdition. These are solemn considerations. <RH, May 1, 1894 par. 11>

The man who has formed the habit of drinking intoxicating liquor, is in a desperate situation. He cannot be reasoned with, or persuaded to deny himself the indulgence. His stomach and brain are diseased, his will power is weakened, and his appetite uncontrollable. The prince of the powers of darkness holds him in bondage that he has no power to break. For the aid of such victims the liquor traffic should be stopped. Do not the rulers of this land see that awful results are the fruit of this traffic? Daily the papers are filled with accounts that would move a heart of stone; and if the senses of our rulers were not perverted, they would see the necessity of doing away with this death-dealing traffic. May the Lord move upon the hearts of those in authority, until they shall take measures that will prohibit the drink traffic. <RH, May 1, 1894 par. 12>

May 8, 1894 The Liquor Traffic Working Counter to Christ.

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By Mrs. E. G. White.
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Jesus came to our world to dispute the authority of Satan, who claimed supremacy over the earth. He came to restore in man the defaced image of God, to impart to the repentant soul divine power by which he might be raised from corruption and degradation, and be elevated and ennobled and made fit for companionship with the angels of heaven, to take the position in the courts of God which Satan and his angels lost through their rebellion. But men have failed to co-operate with Jesus in his divine mission, and have placed themselves under the black banner of the prince of darkness, giving themselves up to be the agents through whom the powers of darkness work for the destruction of humanity. It is Satan's purpose to counteract the work of Christ, and in his counsels he lays plans by which to convert every soul into a channel of darkness. The earth is the field of battle in which the powers of light and darkness are in controversy over the human souls for whom Christ died. <RH, May 8, 1894 par. 1>

When Jesus was upon earth, he announced his mission and the character of his work. He said: "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; to proclaim the acceptable year of the Lord, and the day of vengeance of our God; to comfort all that mourn; to appoint unto them that mourn in Zion, to give unto them beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness; that they might be called Trees of righteousness, The planting of the Lord, that he might be glorified." <RH, May 8, 1894 par. 2>

Thus are pictured the mission and work of Christ and his co-laborers; but how different is the work of the prince of darkness and the work of those who labor on his side of the controversy. Those who are united with the prince of darkness in degrading the souls of their fellow-men, many times cloak their iniquity under the garb of religion; but of them the Lord says: "When ye spread forth your hands, I will hide mine eyes from you; yea, when ye make many prayers, I will not hear: your hands are full of blood." There are many who spread forth their hands in Pharisaical self-righteousness and self-importance, who yet deny the principles of the law of God in their daily actions. Let not those whose hands are full of blood think to find acceptance with God because of their forms of worship. Those who sell intoxicating liquor to their fellow-men come under this reproof. They receive the earnings of the drunkard, and give him no equivalent for his money. Instead of this, they give him that which maddens him, which makes him act the fool, and turns him into a demon of evil and cruelty. He exchanges his reason at the bar of the liquor-dealer for a glass of rum or brandy; and under its influence he may cruelly beat his wife and children, and may even kill them outright, or do so by piece-meal, through neglect, through failure to supply them with the necessities of life. Because of a lack of proper food, of sufficient clothing, because of discouragements and degradation, sickness and death come upon his family, and at last their misery is over. But angels of God have witnessed every step in the downward path, and have traced every consequence that resulted from a man's placing the bottle to his neighbor's lips. The liquor-dealer is written in the records among those whose hands are full of blood. He is condemned for keeping on hand the poisonous draught by which his neighbor is tempted to ruin, and by which homes are filled with wretchedness and degradation. The Lord holds the liquor-dealer responsible for every penny that comes to his till out of the earnings of the poor drunkard, who has lost all moral power, who has sunk his manhood in drink. <RH, May 8, 1894 par. 3>

Christ came to our world and suffered reproach, mockery, and insult. He was maligned and maltreated, and at last put to the shameful death of the cross. He suffered all this that he might rescue man from moral degradation, and restore to the soul the lost image of God. But the liquor-dealer, under the prince of the power of darkness, is working in exactly opposite lines, counter to the work of Christ, and is obliterating every trace of the image which Christ would restore. Look at the drunkard. See what liquor has done for him. His eyes are bleared and bloodshot. His countenance is bloated and besotted. His gait is staggering. The sign of Satan's working is written all over him. Nature herself protests that she knows him not; for he has perverted his God-given powers, and prostituted his manhood by indulgence in drink. <RH, May 8, 1894 par. 4>

If a man has a vicious beast, and he allows it freedom, knowing that it will work injury to men, women, and children, he is brought before the law to answer for his carelessness or malignity. But how much better it would be to let such a beast loose than to license men to deal out poisonous drinks, to rob men of reason and manhood. What common sense is there in licensing men to sell that which destroys men, body and soul, claiming that this infamous business brings into the treasury a revenue by which the orphan children of the drunkard can be cared for? The world knows that intoxicating liquors rob men of the brain nerve-power, and send them into society bereft of reason. The world knows that most horrible crimes have been committed under its influence, and that drunken men have been led by Satan to do as he dictated, and stain their hands in the blood of their neighbors. The law authorizes the sale of liquor, and then has to build prisons for its victims; for nine tenths of those who are taken to prison are those who have learned to drink. They are those who have spent their earnings in the saloon. What revenue from this traffic can pay for the loss of human reason, for the loss of the image of God in men, for families reduced to suffering and degradation, for children made paupers, who grow up in ignorance and vice, to perpetuate in their posterity the inherited evil tendencies of their drunken fathers? Such is the outworking of this dreadful liquor traffic, and thus it perpetuates misery and crime, until the sum cannot be told by human voice or portrayed by human pen. <RH, May 8, 1894 par. 5>

The hands of both liquor-dealers and liquor-drinkers are full of blood; yet the word of God comes to them, "Wash ye, make you clean; put away the evil of your doings from before mine eyes; cease to do evil; learn to do well; seek judgment, relieve the oppressed, judge the fatherless, plead for the widow;" and he adds this gracious invitation, "Come now, and let us reason together, saith the Lord: though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool. If ye be willing and obedient, ye shall eat the good of the land: but if ye refuse and rebel, ye shall be devoured with the sword: for the mouth of the Lord hath spoken it." "How is the faithful city become a harlot! it was full of judgment; righteousness lodged in it; but now murderers. Thy silver is become dross, thy wine mixed with water [and poison]: thy princes are rebellious, and companions of thieves: every one loveth gifts, and followeth after rewards: they judge not the fatherless, neither doth the cause of the widow come unto them." Rulers and law-makers are not ignorant of the misery and degradation, the horrible and unceasing crime that pollutes the world through the influence of the liquor-traffic. But though they are not ignorant, they do not take measures to stop the terrible traffic; but will they escape judgment? Hear what the Lord says: "The destruction of the transgressors, and of the sinners shall be together." Those who legalize sin, and those who are dealers in whisky, and those who are defiled by it, will be destroyed together. Let not the man who indulges in drink think that he will be able to cover his

defilement by casting the blame upon the liquor-dealer; for he will have to answer for his sin and for the degradation of his wife and children. "They that forsake the Lord shall be consumed." <RH, May 8, 1894 par. 6>

In Europe and America drinking-gardens are made most attractive, and musicians are hired to play on instruments, to lure in the young and the old; and all classes patronize these resorts where all kinds of intoxicating liquors are prepared to tempt the depraved appetite. But the time will certainly come when the prophecy will be fulfilled: "For they shall be ashamed of the oaks which ye have desired, and ye shall be confounded for the gardens that ye have chosen. For ye shall be as an oak whose leaf fadeth, and as a garden that hath no water. And the strong shall be as tow, and the maker of it as a spark, and they shall both burn together, and none shall quench them." <RH, May 8, 1894 par. 7>

The evil consequent upon the indulgence of depraved appetite is widespread, and the earth is corrupted under the inhabitants thereof. The earth withereth under the curse of its sin, and the very cattle are diseased. What is the trouble? Why is this? It is because the people have forsaken the law of God, and the earth is cursed under its transgression. Notwithstanding the warnings of God's word, transgression has increased since the days of Adam, and more and more heavily has the curse pressed upon the human family, on the beasts of the earth, and on the earth itself. Continual transgression of the law of God has brought its sure results. With all his hellish arts, Satan has sought to lead men into practices that would destroy and debase, and destruction is sure to him who does not repent and turn to God for his healing grace. The soul that has not the grace of God can make no efforts to resist Satan, but will co-operate naturally with the Satanic agencies, and disregard and oppose the law of God; and the sure result of such a course is that men become the willing slaves of Satan, and work with him in influencing others in the way of disobedience. <RH, May 8, 1894 par. 8>

The character of true obedience to God is brought out in the instruction of the Lord to his people. He says (Isa. 58:6-10): "Is not this the fast that I have chosen? to loose the bands of wickedness, to undo the heavy burdens, and to let the oppressed go free, and that ye break every yoke? Is it not to deal thy bread to the hungry, and that thou bring the poor that are cast out to thy house? when thou seest the naked, that thou cover him; and that thou hide not thyself from thine own flesh? Then shall thy light break forth as the morning, and thine health shall spring forth speedily: and thy righteousness shall go before thee; the glory of the Lord shall be thy rearward. Then shalt thou call, and the Lord shall answer; thou shalt cry, and he shall say, Here I am. If thou take away from the midst of thee the yoke, the putting forth of the finger, and speaking vanity; and if thou draw out thy soul to the hungry, and satisfy the afflicted soul; then shall thy light rise in obscurity, and thy darkness be as the noonday: and the Lord shall guide thee continually, and satisfy thy soul in drouth, and make fat thy bones: and thou shalt be as a watered garden, and like a spring of water, whose waters fail not." <RH, May 8, 1894 par. 9>

May 15, 1894 The Oblation of Evil-Doers Is Vain.

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By Mrs. E. G. White.
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"And Nadab and Abihu, the sons of Aaron, took either of them his censer, and put fire therein, and put incense thereon, the offered strange fire before the Lord, which he commanded them not." What could have come upon the sons of Aaron, that they should thus transgress the requirement of God? The sacred fire which God himself had kindled and preserved was at their hand. Direction had been given concerning it, and God had said: "The fire upon the altar shall be burning in it; it shall not be put out: and the priest shall burn wood on it every morning, and lay the burnt-offering in order upon it; and he shall burn thereon the fat of the peace-offerings. The fire shall ever be burning upon the altar; it shall never go out." <RH, May 15, 1894 par. 1>

It was from this altar that the fire for the censers should be taken to kindle the incense that was to ascend before God. But the sons of Aaron had not taken the required precaution, but had put upon the censer fire that was not called sacred or holy. The reason why they were so neglectful of God's requirement, was that they had been indulging in the drinking of wine, and were confused, and so far stupefied by its influence that they had no discernment as to what was the difference between the sacred and the common, the holy and the unclean. The wine had affected these young men who were officiating in a holy office, in the way it affects every one who indulges in its use. It had benumbed the moral sensibilities, and had confused in their minds the distinction between the sacred and the common. But the Lord made it manifest that he would have the distinction well defined. "And the Lord spake unto Aaron saying, Do not drink wine nor strong drink, thou, nor thy sons with thee, when ye go into the tabernacle of the congregation, lest ye die: it shall be

a statute forever throughout your generations: and that ye may put difference between holy and unholy, and between unclean and clean; and that ye may teach the children of Israel all the statutes which the Lord hath spoken unto them by the hand of Moses." <RH, May 15, 1894 par. 2>

The two young men went into the tabernacle to offer this strange fire before the Lord while they were under the influence of drink; and "there went out a fire from the Lord, and devoured them, and they died before the Lord. Then Moses said unto Aaron, This is it that the Lord spake, saying, I will be sanctified in them that come nigh me, and before all the people I will be glorified." In the experience of these two young men, the Lord has set up a danger signal to warn the youth and those of mature age against the use of intoxicating liquors. There is no safety in tampering with wine. The voice of this history comes down along the lines of our times, warning every one that has any connection with the work of the Lord to beware of touching, tasting, or handling that which will contaminate the morals, deaden spiritual life, and bring confusion in regard to the difference between the sacred and the common. <RH, May 15, 1894 par. 3>

A most serious and terrible punishment was visited upon these young men who dared to enter into the presence of the Lord in an intoxicated condition. They had been solemnly consecrated to the service of the sanctuary, and it was necessary to make an example of them before the children of Israel. But shall this history of God's dealing with them be passed over by us, as though it was a matter in which we have no concern? The Lord has manifested his displeasure with a course of this kind, and sets before us the principle which he would have us heed. Every one who is connected with the service of God is in sacred office, and the words that Jesus Christ spoke from the pillar of cloud and fire, are to be regarded and put into practice by us. "And the Lord said unto Moses, Go down, charge the people, lest they break through unto the Lord to gaze, and many of them perish. And let the priests also, which come near to the Lord, sanctify themselves, lest the Lord break forth upon them." <RH, May 15, 1894 par. 4>

The Lord has a controversy with the inhabitants of the earth who are living in this time of peril and corruption. Ministers of the gospel have departed from the Lord, and those who profess the name of Christ are guilty of not holding aloft the banner of truth. Ministers are afraid to be open prohibitionists, and they hold their peace concerning the curse of drink, fearing lest their salaries should be diminished or their congregations offended. They fear lest, if they should speak forth Bible truth with power and clearness showing the line of distinction between the sacred and the common, they would lose their popularity; for there are large numbers who are enrolled as church-members who are receiving a revenue, either directly or indirectly, from the drink traffic. These people are not ignorant of the sin that they are committing. No one needs to be informed that the drink traffic is one that entails upon its victims, misery, shame, degradation, and death, with the eternal ruin of their souls. Those who reap a revenue, either directly or indirectly, from this traffic, are putting into the till the money which has come through the loss of souls of men. They know that the drink appetite lowers man to a condition below that of the brute creation. Have these church-goers a conscience? Have they not lost from their hearts all love of humanity? Has not the love of gain so paralyzed their senses that, like Nadab and Abihu, they have no remembrance of the "Thus saith the Lord"? His anger is not only kindled against winebibbers, but against him who opens the door of temptation to the poor, wretched creatures who have lost their moral power, and have destroyed their God-given manhood. His anger is kindled against those who seek to make their disreputable business attractive, and who use every possible enticement to lure souls into their saloons, in order that they may rob them of their money; for liquor-dealers give no equivalent, but only that which works a curse upon the victim of the drink habit, and spreads misery and crime in his household and neighborhood. <RH, May 15, 1894 par. 5>

The heart-broken women who have inebriate husbands, if they do not die of cruel abuse or of outright horrible murder, do die from the effects of starvation, insufficient clothing, and a continual sense of degradation and shame through the poverty, want, and suffering that are consequent upon the drink habit. These poor women see their children suffering, despised, abused, debased. They see them hooted at because of their relation to their drunken fathers, and even the liquor-seller is not careful to refrain from adding insult to injury. Everything,--clothing, food, comfort, home, self-respect, happiness, and peace,--is swallowed up, and at last life itself is practically laid down, a sacrifice to the liquor-dealer. But every circumstance consequent upon this drink traffic is accurately traced in the ledger of heaven.

<RH, May 15, 1894 par. 6>

The churches that retain members who are connected with this liquor business, make themselves responsible for the transactions that occur through the drink traffic. The drunkard has no knowledge of what he is doing when under the influence of the maddening draught, and yet he who sells him that which makes him irresponsible, is protected by the law in his work of destruction. It is legal for him to rob the widow of the food she requires to sustain life. It is legal for him to entail starvation upon the family of his victim, to send helpless children into the streets to beg for a penny or to beseech for a morsel of bread. Day by day, month by month, year by year, these shameful scenes are reenacted, until the conscience of the liquor-dealer is seared as with a red-hot iron. The tears of suffering children, the agonized cry of the mother, only serve to exasperate the rum-seller. He knows not, nor cares, that the Lord has an account to settle with him. And when his victim is dead, his heart of stone is unmoved. He has not heeded the instruction. "Ye shall not afflict

any widow, or fatherless child. If thou afflict them in any wise, and they cry at all unto me, I will surely hear their cry; and my wrath shall wax hot, and I will kill you with the sword; and your wives shall be widows, and your children fatherless." <RH, May 15, 1894 par. 7>

The liquor-dealer will not hesitate to collect the debts of the drunkard from his suffering family, and will take the very necessaries from the home to pay the drink bill of the deceased husband and father. What is it to him if the children of the dead starve? He looks upon them as debased and ignorant creatures, who have been abused, kicked about, and degraded; and he has no care for their welfare. But the God that rules in the heavens has not lost sight of the first cause or the least effect of the inexpressible misery and debasement that have come upon the drunkard and his family. The ledger of heaven contains every item of the history. The world and the church may unite in eulogizing the man who has tempted the appetite, and answered the craving of the appetite he has helped to create; they may look with a smile upon him who has helped to debase a man who was formed in the image of God, until that image is virtually effaced; but God looks with a frown upon him, and writes his condemnation in the ledger of death. The world may have approval for the man who has gained wealth by degrading the human soul, by leading him down step by step in the path of shame and degradation; but God notes it all, and renders a just judgment. He may be termed by the world a good business man; but the Lord says, "Woe unto him that buildeth his house by unrighteousness, and his chambers by wrong; that useth his neighbor's service without wages, and giveth him not for his work; that saith, I will build me a wide house and large chambers, and cutteth him out windows; and it is ceiled with cedar, and painted with vermilion. Shalt thou reign, because thou closeth thyself in cedar? <RH, May 15, 1894 par. 8>

This very man may make large donations to the church; but will God accept of the money that is wrung from the family of the drunkard? It is stained with the blood of souls, and the curse of God is upon it. God says, "For I the Lord love judgment, I hate robbery for burnt-offering." The church may praise the liberality of one who gives such an offering; but were the eyes of the church-members anointed with heavenly eye-salve, they would not call good evil and iniquity righteousness. The Lord says, "To what purpose is the multitude of your sacrifices unto me? . . . When ye come to appear before me, who hath required this at your hand, to tread my courts? Bring no more vain oblations. Incense is an abomination unto me." "Ye have wearied the Lord with your words. Yet ye say, Wherein have we wearied him? When ye say, Every one that doeth evil is good in the sight of the Lord, and he delighteth in them; or, Where is the God of Judgement?" <RH, May 15, 1894 par. 9>

May 22, 1894 Sustainers of the Liquor Traffic Responsible for Its Results.

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By Mrs. E. G. White.
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"God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." Calvary is the estimate that heaven has placed upon the human soul. God gave Jesus, the richest gift of heaven, to pay the ransom price for the human family. If the vail could be drawn aside, and we could look into eternity, we should see that which would change our opinions and our actions. We should see the glory of Jesus Christ, who is in the high and holy place, surrounded by seraphim and cherubim, with angels and principalities waiting to do his bidding. We should see that there is no heavenly being indifferent to the joys and woes of any one of the human family. <RH, May 22, 1894 par. 1>

The angels of God are commissioned to go through the length and breadth of the earth to witness the struggle of every suffering mortal against evil, and to lend to him divine aid. But with what astonishment and horror do the angels look upon those who wear religion as a mask, and who would not put themselves to the trouble of contemplating the character of God or of understanding or obeying his will. They look with wonder upon those who will do as they please, following the imaginations of their own evil hearts; and it is registered that they lived and died, and had no regard for their human brotherhood, but supposed that God was like unto themselves, and would honor the rich, and esteem those who held high positions of trust; and they had little regard for those who were poor, ignorant, and afflicted. They did not wish to retain God in their knowledge, and they placed little restraint upon themselves in their unrighteous business and social relations. They gave no special encouragement to virtue, no particular sanction to methods and institutions by which the poor might receive consolation and substantial help. Thus it is that many live and die. <RH, May 22, 1894 par. 2>

But how different is the action of the heavenly intelligences. The angels of God are sent to be in active communication with every part of the universe. They visit every part of the vast dominions of God, and work through a

variety of channels for the blessing of every creature. He who gave his life for man is stooping down from his throne to catch every sound coming up from the human race, his purchased possession; and he approves or condemns every action according to its good or evil nature. He sends his angels to raise up the fallen and oppressed children of earth. They even visit those who aid the evil one in bringing degradation upon their fellow-creatures, who act as if there were no God, no heaven, no hell. If these do not repent and reform, they will receive according to their evil works. <RH, May 22, 1894 par. 3>

Should the Lord Jesus anoint the eyes of fallen mortals, and lay open to their inspection the mysteries of his providence, they would see that not for a moment has any transaction of any human being been unknown to the Lord. Although men have practiced injustice and cruelty, and have stirred up in their fellow-men the worst passions of the human heart, although they have rejected and scoffed at the mercy of heaven, not for a moment has the divine benevolence ceased to flow earthward. In every age, under every circumstance, divine goodness has worked to press back from the hearts of men the misery and evil with which Satan has sought to overwhelm the world. <RH, May 22, 1894 par. 4>

I call upon the church and the world to say how God could have done more for the world than he has done. He "so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." He has poured forth upon the world a flood of heavenly grace. The Lord gave the best gift of heaven, in which all heaven was contained. God so loved the world that he would not suffer it to be possible that the infinite One could do more than has been done. He bestowed a gift that was past all computation, a gift that aroused in Satan the demon spirit of jealousy, and settled him in his determination to make that gift of God of no avail to man, through his misrepresentation of the divine character. The reception of this gift will eradicate from the heart all selfishness, and transform its possessor into the image of Him who abides in the heart by faith. <RH, May 22, 1894 par. 5>

In view of what God has done for the world in giving his beloved Son, and commissioning all the heavenly intelligences to minister to the human race, how does heaven look upon the work of injustice and cruelty that has been perpetrated by man against his fellow-man in originating and preserving the liquor traffic? Do those who are acting a leading part in making men drunkards, realize that they will be held accountable for their deeds, and for not having the mind that was in Christ Jesus? The world's Redeemer estimates the value of the human soul by the price which he has paid for it on Calvary's cross. And no matter what may be the wealth, power, or position of a man in the sight of the world, no matter whether or not he has been permitted by the law of the land to sell poisonous drinks to his neighbor, he will be held accountable in the sight of heaven for degrading the soul that has been redeemed by Christ, and will be arraigned before the judgment for lowering a character that ought to have reflected the image of God, to reflect the image of that which is below the brute creation. <RH, May 22, 1894 par. 6>

In enticing men to educate themselves in the liquor habit, the rumseller is effectually taking away the righteousness of the soul, and leading men to become the abject slaves of Satan. The Lord Jesus, the Prince of Life, is in controversy with Satan, the prince of darkness. Christ declares that his mission is to lift men up.. He says, "I am not come to call the righteous, but sinners to repentance." He healed the sick, and cleansed the leper, and cast out demons. "And the whole multitude sought to touch him: for there went virtue out of him, and healed them all." <RH, May 22, 1894 par. 7>

Jesus left the royal courts of heaven, and laid aside his own glory, and clothed his divinity with humanity, that he might come into close connection with humanity, and by precept and example uplift and ennoble humanity, and restore in the human soul the lost image of God. This is the work of Christ; but what is the influence of those who legalize the liquor traffic? What is the influence of those who put the bottle to their neighbors' lips? Contrast the work of the rumseller with the work of Jesus Christ, and you will be forced to admit that those who deal in liquor and those who sustain the traffic, are working in co-partnership with Satan. Through this business they are doing a greater work to perpetuate human woe than are men through any other business in the world. But Christians cannot use intoxicating liquors, nor connect themselves in the least degree with any business that leads to the degradation and downfall of humanity. They will realize that "God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." They will realize that the Son of God submitted to a life of shame, contempt, and poverty, and for our sake became poor, that we through his poverty might be rich, might possess eternal riches; and knowing this, they will regard themselves as their brothers' keepers. <RH, May 22, 1894 par. 8>

The rumseller takes the same position as did Cain, and says, "Am I my brother's keeper?" and God says to him as he said to Cain, "The voice of thy brother's blood crieth unto me from the ground." Rumsellers will be held accountable for the wretchedness that has been brought into the homes of those who were weak in moral power, and who fell through temptation to drink. They will be charged with the misery, the suffering, the hopelessness, brought into the world through the liquor traffic. They will have to answer for the woe and want of the mothers and children who have suffered for food and clothing and shelter, who have buried all hope and joy. He who has a care for the sparrow and notes its fall to the ground, who clothes the grass of the field, which today is, and tomorrow is cast into the oven, will

not pass by those who have been formed in his own image, purchased with his own blood, and pay no heed to their suffering cries. God cares for all this wickedness that perpetuates misery and crime. He charges it all up to those whose influence helps to open the door of temptation to the soul. <RH, May 22, 1894 par. 9>

The drunkard is capable of better things. God has intrusted to him talents with which to glorify God; but his fellow-men have laid a snare for his soul, and built themselves up out of his property. They have lived in luxury while their poor brethren whom they have robbed, lived in poverty and degradation. But God will require for all this at the hand of him who has helped to speed the drunkard on the way to ruin. O, how many pleasure-lovers there are who spend their thousands of dollars to please and amuse themselves and to gratify their fancies, while the world is full of distress and poverty. The prophet describes these co laborers with Satan, who are degrading those whom God is seeking to uplift. He says: "Your iniquities have turned away these things, and your sins have withholden good things from you. For among my people are found wicked men: they lay wait, as he that setteth snares; they set a trap, they catch men. As a cage is full of birds, so are their houses full of deceit: therefore they are become great and waxen rich. They are waxen fat, they shine: yea, they overpass the deeds of the wicked: they judge not the cause, the cause of the fatherless, yet they prosper; and the right of the needy do they not judge. Shall I not visit for these things? saith the Lord: shall not my soul be avenged on such a nation as this? A wonderful and horrible thing is committed in the land; the prophets prophesy falsely, and the priests bear rule by their means; and my people love to have it so: and what will ye do in the end thereof?" "Thus saith the Lord of hosts, They shall thoroughly glean the remnant of Israel as a vine; turn back thine hand as a grape-gatherer into the baskets. To whom shall I speak, and give warning, that they may hear? Behold, their ear is uncircumcised, and they cannot hearken: behold, the word of the Lord is unto them a reproach; they have no delight in it. Therefore I am full of the fury of the Lord; I am weary with holding in: I will pour it out upon the children abroad, and upon the assembly of young men together: for even the husband with the wife shall be taken, the aged with him that is full of days. And their houses shall be turned unto others, with their fields and wives together: for I will stretch out my hand upon the inhabitants of the land, saith the Lord. For from the least of them even unto the greatest of them every one is given to covetousness; and from the prophet even unto the priest every one dealeth falsely." <RH, May 22, 1894 par. 10>

The warnings and reproofs of the word of God are fearfully applicable to the people of these last days, and every one will be judged by the light and privileges of the gospel. The advantages of this age are far greater than were the advantages of peoples that for ages have been an astonishment and a reproach before all heaven. Yet had these nations been privileged to have the light that shines upon us, they would have remained unto this day. "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, shall 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, May 22, 1894 par. 11>

May 29, 1894 Law-Makers Required to Be Public Benefactors.

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By Mrs. E. G. White.
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When the lawyer asked Jesus what he should do to inherit eternal life, the Master said unto him, "What is written in the law? how readeest 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." In order to be a recipient of eternal life, it is necessary to love God supremely and our neighbors as ourselves. We are to be our brother's keeper, not his destroyer. We are not to lead him into false paths. The Lord Jesus made the sacrifice of his own life in order to restore man to his first uprightness of character. But Satan is working with every possible device, using his trained confederacy of evil agencies to draw men away from obedience to God's law, and cause them to transgress even as he caused Adam to transgress in the beginning. <RH, May 29, 1894 par. 1>

There are men who have taken high positions of trust, who have put themselves under solemn vows to work for the good of the people, who are untrue to those vows, who are not acting the part of brother's keepers; but who are

violating the principles of God's law, and failing to love their neighbors as themselves. Law-makers are permitting breweries to be planted all over the land, thus defiling the earth, and supplying to saloons that which they know to be a deadly evil. Drinking houses are scattered all over the cities and towns inviting the traveler to stop and water his horses at the troughs which are so convenient for the purpose, and also to come in and spend his money for a glass of some intoxicating drink. The water in the trough is a blessing to the thirsty horses, but what a curse is the liquor to the man who enters and drinks. The traveler enters the public house with his reason, with ability to walk in an upright manner; but look at him as he leaves. The luster is gone from his eye. The power to walk uprightly is gone; he reels to and fro like a ship at sea. His reasoning power is paralyzed, the image of God is destroyed. The poisoning, maddening draft has left a brand upon him so evil that nature rebels, and refuses to own him. He is the slave of depraved appetite; and his brethren, instead of coming to his help to break every yoke, and to let the oppressed go free, bind him the faster in his chains. They rob his wife and children of his money, and take away from them a kind and sensible father and husband, by dealing out to him a potion that makes him a madman. Body and soul he is in slavery, and he cannot distinguish between right and wrong. The liquor-dealer has put his bottle to his neighbors' lips, and under its influence he is full of cruelty and murder, and in his madness actually commits murder. <RH, May 29, 1894 par. 2>

He is brought before an earthly tribunal, and those who legalized the traffic are forced to deal with the results of their own work. They authorized by law the giving to this man a draft that would turn him from a sane man into a madman, and yet now it is necessary for them to send him to prison and to the gallows for his crime. His wife and children are left in destitution and poverty, to become the charge of the community in which they live. Soul and body the man is lost,--cut off from earth, and with no hope of heaven. <RH, May 29, 1894 par. 3>

But there is a higher tribunal than that of earth, and in that tribunal the effect is traced to the cause, and the man who put the bottle to his neighbors' lips is charged with the sins of him who committed murder through the influence of the draft that robbed him of his reason. The blood of souls is found upon the garments of those who legalize the liquor traffic. <RH, May 29, 1894 par. 4>

The victims of the drink habit become so maddened under the influence of liquor that they are willing to sell their reason for a glass of whisky. They do not keep the commandment, "Thou shalt have no other gods before me." Their moral power is so weakened that they have no strength to resist temptation, and their desire for drink is so strong that it eclipses all other desires, and they have no realization of the fact that God requires them to love him with all their hearts. They are practical idolaters; for whatever alienates the affections from the Creator, whatever weakens and deadens moral power, usurps his throne, and receives the service that is due to him alone. In all these vile idolatries Satan is worshiped. <RH, May 29, 1894 par. 5>

He who tarries at the wine is playing the game of life with Satan. He it is who has made evil men his agents, so that those who begin the drink habit may be made into drunkards. He has his plans laid that when the brain is confused with liquor, he will drive the drunkard to desperation, and cause him to commit some atrocious crime. In the idol he has set up for the man to worship is all pollution and crime, and the worship of the idol will ruin both soul and body, and extend its evil influence to the wife and children of the drunkard. The drunkard's corrupt tendencies are transmitted to his posterity, and through them to the coming generations. <RH, May 29, 1894 par. 6>

But are not the rulers of the land largely responsible for the aggravated crimes, the current of deadly evil, that is the result of the liquor traffic? Is it not their duty and in their power to remove this deadly evil? Satan has formed his plans, and he counsels with legislators, and they receive his advice, and thus keep in activity, through legislative enactments, a multiplicity of evil, which results in much misery and crime of so terrible a character that human pen cannot portray it. A demon power is at work through human instruments, and men are tempted to indulge appetite until they lose all control of themselves. The sight of a drunken man, were the sight not so common, would arouse public indignation, and cause the drink traffic to be swept away; but the power of Satan has so hardened human hearts, so perverted human judgment, that men can look upon the woe, the crime, the poverty, which floods the world through the drink traffic, and remain indifferent. <RH, May 29, 1894 par. 7>

When a ship is wrecked in sight of shore, and the people look on powerless to help, they are shocked and pained beyond measure. They talk of every possible means whereby they might save those who are perishing; and after the ship has gone down, and the lives are lost, they still try to think of some means that might have been successful in saving the perishing. But there is a deadly evil in our land, which is sanctioned by law. Day after day, month after month, year after year, Satan's death traps are set in our communities, at our doors, at the street corners, wherever it is possible to catch souls, that their moral power may be destroyed, and the image of God obliterated, and they be sunken in degradation far below the level of the brute. Souls are imperiled and perishing, and where is the active energy, the determined effort on the part of Christians, to raise a warning signal, to enlighten their fellow men, to save their perishing brothers? We are not to talk of devising methods to save those who are dead and lost, but to move upon those

who are not yet beyond the reach of sympathy and help. We are to present to these souls who are guilty and polluted, the truth that the blood of Jesus Christ cleanseth from all sin. <RH, May 29, 1894 par. 8>

Will souls always have to struggle for the victory, and the doors of temptation open before their very faces? Will Satan always find agents to tempt those who are weak in moral power? Drawn into these dens of vice, will he who has resolved to quit drink, be led to seize the glass again, and in the first sip of the intoxicant, find every good resolution overpowered and gone? One taste of the maddening draft, and all thought of the suffering, heart-crushed wife has vanished. The debauched father cares no more that his children are hungry and naked. By legalizing the liquor traffic, the law gives its sanction to the downfall of the soul, and refuses to stop the traffic that floods the world with evil. Let law-makers consider whether or not all this imperiling of human life, of physical power and mental vision, is unavoidable. Is all this destruction of human life necessary? <RH, May 29, 1894 par. 9>

How many frightful accidents occur through the influence of drink. Some one at an important railway station fails to give the right signal, or sends an incorrect message. On comes the train. There is a collision, and hundreds of lives are lost. When the matter is investigated, it is found that the man at his post was drunk. A steamer at sea meets with a disaster, and when the matter is traced to its source, it is found that the engineer was drunk, or that the captain had taken too much liquor at supper. What is the portion of this terrible intoxicant that any man can take, and be safe with the lives of human beings? He can be safe only as he abstains from drink. He should not have his mind confused with drink. No intoxicant should pass his lips; then if disaster comes, men in responsible places can do their best, and meet their record with satisfaction, whatever may be the issue. <RH, May 29, 1894 par. 10>

Let every soul remember that he is under sacred obligations to God to do his best for his fellow-creatures. How careful should every one be not to create a desire for stimulants. By advising friends and neighbors to take brandy for the sake of their health, they are in danger of becoming agents for the destruction of their friends. Many incidents have come to my attention in which through some simple advice, men and women have become the slaves of the drink habit. Physicians are responsible for making many drunkards. Knowing what drink will do for its lovers, they have taken upon themselves the responsibility of prescribing it for their patients. Did they reason from cause to effect, they would know that stimulants would have the same effect on every organ of the body as they have on the whole man. What excuse can doctors render for the influence they have exerted in making fathers and mothers drunkards? These fathers and mothers transmit their appetite to their children, and thus the evil is perpetuated, and crime and misery are increased. Thus it is that degradation, poverty, and woe are filling our world. Thus it is that ignorance and evil are wide-spread, and that the records show increasing hunger, nakedness, wretchedness, and transgression. <RH, May 29, 1894 par. 11>

The end of all things is at hand, and if the days were not shortened, there would no flesh be saved; for iniquity abounds, and the love of many waxes cold. The world is becoming like Sodom and Gomorrah, like the world before the flood, and terrible scenes are before us. What will be the record that law-makers will have to meet? The judgment will sit, and the books will be opened, and every man will be judged according to the things written in the books. Jesus says, "Behold, I come quickly; and my reward is with me, to give every man according as his work shall be." Law-makers and liquor-dealers may wash their hands as did Pilate, but they will not be clean from the blood of souls. The ceremony of washing their hands will not cleanse them when by their influence or agency, they have helped to make men drunkards. They will be held accountable for the millions of dollars that have been wasted in consuming the consumers. No one can blind himself to the terrible results of the drink traffic. The daily papers show that the wretchedness, the poverty, the crime, that result from this traffic, are not cunningly devised fables, and that hundreds of men are growing rich off the pittances of the men they are sending to perdition by their dreadful drink business. O that a public sentiment might be created that would put an end to the drink traffic, close the saloons, and give these maddened men a chance to think on eternal realities! <RH, May 29, 1894 par. 12>

May 29, 1894 Letter From Sister White.

[The following notes and observations are taken from a personal letter to the Editor, and we believe they will be of much interest to the readers of the Review. The letter is dated at Sydney, Australia.--Ed.] <RH, May 29, 1894 par. 1>

"Since leaving Melbourne I have spoken twice at Seven Hills, about eight miles from here. We had a precious meeting. Brother Hickox is laboring there. He has pitched his tent, and held meetings all alone. He has lived in a small tent, and done his own cooking. Some who attend the meetings supply him with milk. He has visited, given Bible

readings, and conversed and prayed with families. Some noble, conscientious souls have fully decided to obey the truth, and several more are on the point of deciding. Eight have taken their stand to keep the Sabbath, and the interest holds good. <RH, May 29, 1894 par. 2>

"A week ago last Sabbath I rode with my son ten miles to Kellyville, and spoke to the church in their own place of worship. In the afternoon he attended the ordinance meeting at Parramatta. The next day I rode eight miles, and spoke again to a good audience that seemed deeply interested. You see I am able to bear considerable work and riding about. This day I have written twenty-four pages of letter paper, and I am feeling real well. <RH, May 29, 1894 par. 3>

"The failure of banks and the financial pressure make hard times everywhere in this country. It is difficult for students to obtain money to defray their expenses at school, or for our brethren to build even the most humble places of worship. We hear of people starving to death in the cities, and nearly every day persons come to our door begging for something to eat. They are never turned away, and we are constantly called upon to hand out money to keep the work moving. O how thankful I shall be when we can see the work going with power, and many souls compelled to come in from the highways and hedges because of the overwhelming evidence of the truth that the Lord impresses upon the human heart. <RH, May 29, 1894 par. 4>

"Since writing the above, the president and secretary of the Victorian W. C. T. U., and four other ladies, have taken dinner with us. We became acquainted with them in Melbourne; they have just been attending a temperance convention in Sydney. We had a pleasant interview, and now they have gone out in our carriage to see the country, while I resume my writing. I hope that these sisters will be brought to a knowledge of the truth. We long to see those of intelligence converted, and standing in vindication of the truth. <RH, May 29, 1894 par. 5>

"Much might be done in this country if there were those who would settle in different localities and cultivate the land as they do in America. Then they would be comparatively independent of the hard times. I think this will be brought about. Most diligent search has been made for a tract of land of several hundred acres on which to locate the school, so that the students may have an opportunity to till the soil, and poor families may have a little piece of land on which to grow vegetables and fruit. This would go far toward sustaining them, and they would have a chance to school their children. But money matters are very close. The people are all hard pressed for means, and know not just what to do unless times change. We must live and have means to carry forward the work. <RH, May 29, 1894 par. 6>

"Wellington, Christchurch, and many other important places, both in New Zealand and in Australia, must have labor, and we need men and means. Our prayers go up to God, that laborers may be raised up to enter the harvest-field. We are nearing the close of this earth's history, and every soul should work now while the day lasts, for the night cometh in which no man can work. O that every representative of the truth may lift the burden that is so essential for him to carry, that the light of truth may go to all places of the earth. But the languid measures, the slow movements, the want of deep interest for perishing souls, grieve the heavenly intelligences. He who gave his only begotten Son to die for the sins of the world, has made it manifest that his love is without measure. O that all who have named the name of Christ would arouse from their lethargy and begin to work. <RH, May 29, 1894 par. 7>

"Our work is to carry the truth to those who know it not. I have said to the church at Parramatta: 'I must not occupy my time with you. It is the duty of every church-member to burn and shine, that the rays of light may be seen amid the moral darkness. I have not come to this part of Australia to devote my time and strength to keeping you in good spirits, and holding up you know the truth. It is my mission to go to the regions beyond, to those who sit in darkness, and have no light. Will you as a church help me? Will you hold up my hands? Will you have root in yourselves? Will you send your prayers, as sharp sickles, into the harvest-field? Can I rely upon you who know the truth, who have had great light and opportunities, to help me in my labor?' <RH, May 29, 1894 par. 8>

"I think this is the way we shall have to do; we must roll the responsibility upon church-members, and tell them God holds them accountable for the exercise of every spiritual power in the saving of the souls of those who have never heard the truth. We must solemnly urge upon them the fact that they are to be witnesses for God; and if they are exercising faith in Christ as their personal Saviour, they will accept the burden of responsibility."

Mrs. E. G. White. <RH, May 29, 1894 par. 9>

June 5, 1894 Appearances and Reality.

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By Mrs. E. G. White.
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"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 people described in this message are called the people of God, yet the prophet is directed to lift up his voice like a trumpet, to show them their transgressions and sin. The Lord sees that those who claim to be his children are deceived, but it is not his purpose to leave them to their deception. He mercifully sends them a message that they may discern their duty and return unto the Lord. By obedience they are to ward off everything that has a tendency to debase and corrupt character and misinterpret their faith before the world. <RH, June 5, 1894 par. 1>

The Lord God is a jealous God, and he will not be silent when his glory is tarnished, his worship corrupted before the world, and his character misrepresented to men. He has regard unto his honor and the glory of his name before all nations. He expects those who claim to be his worshipers to be loyal to the principles of righteousness, not only for their own soul's interest, but for the good of those with whom they are associating. He would have them represent the principles of the government whose subjects they claim to be and whose King they profess to serve. <RH, June 5, 1894 par. 2>

If one professing to be under the rule of the King of kings is dishonest in his dealings, trifling in his character, actuated by a hard, selfish spirit which leads him to look out for his own interest irrespective of the interests of others, then let those who love the right, who would honor God and represent the principles of his government, lift up their voices and show the professed people of God their sins, and the house of Jacob their transgression. Let not the contagious spirit of selfishness be permitted to leaven others by its influence. Let there be no conniving or deception in the service of God. Let those who love God faithfully present to others what constitutes true service, that men may be doers of the word of God. There must be individual training and culture, that those who profess to be worshipers may understand and be controlled by the high and noble principles of righteousness. <RH, June 5, 1894 par. 3>

The Lord describes those to whom the prophet is sent with the messages of reproof as those who "seek me daily, and delight to know my ways, as a nation that did righteousness, and forsook not the ordinance of their God: they ask of me the ordinances of justice; they take delight in approaching to God. Wherefore have we fasted, say they, and thou seest not? wherefore have we afflicted our soul, and thou takest no knowledge?" The Lord answers their questioning and reproach, saying, "Behold, in the day of your fast ye find pleasure, and exact all your labors. Behold, ye fast for strife and debate, and to smite with the fist of wickedness: ye shall not fast as ye do this day, to make your voice to be heard on high. Is it such a fast that I have chosen? a day for a man to afflict his soul? is it to bow down his head as a bulrush, and to spread sackcloth and ashes under him? wilt thou call this a fast, and an acceptable day to the Lord?" <RH, June 5, 1894 par. 4>

It is possible to manifest apparent zeal in the service of God, to offer prayers and observe fasts, and yet not be acknowledged of the Lord. When our prayers are offered in self-confidence, when we fail to watch, and bring our actions into harmony with our prayers, we are not accounted worshipers in the sight of heaven. We are destitute of the faith that works by love and purifies the soul; for genuine faith will lead the possessor to mortify the deeds of the flesh, and crucify selfishness, self-love, impatience, and self-righteousness. Those who would truly follow Christ must daily learn lessons in meekness and lowliness of heart, that they may speak guardedly, manifest courtesy and kindness, have tender hearts, and bring sympathy and sunshine into the home. All strife, all debate, all smiting with the tongue and the fist of wickedness, must be put away. The overbearing will must be subdued, and gentleness and a disposition to be easily entreated must be cultivated. <RH, June 5, 1894 par. 5>

Let no one think that to bow the head as a bulrush will take the place of true humility. Such humility is a sham; for where meekness does not exist in the heart, it will not be manifested in the life. Those who are merely professors of truth and not doers of the word, will break down the family altar, and stir up strife and contention in the home, and there will be dearth of holy and beneficent actions that flow from faith in Christ. The most convincing evidence of the power of the gospel to the world is its effect on the lives of those who believe it. He who is a true Christian will represent Christ, and will cease from all murmuring or complaining of God, or of his fellow-men. Those who complain at the providences of God manifest weakness of faith, and show that they lack the knowledge of the character of God and of Jesus Christ whom he has sent. Of these half-hearted professors the Lord says, "Your words have been stout against me, saith the Lord. Yet ye say, What have we spoken so much against thee? Ye have said, It is vain to serve God: and what profit is it that we have kept his ordinance, and that we have walked mournfully before the Lord of hosts? And now we call the proud happy; yea, they that work wickedness are set up; yea, they that tempt God are even delivered." <RH, June 5, 1894 par. 6>

But is murmuring, complaining, and rebellion the fruit of the Christian tree? O no; it is the fruit of the heart unsanctified and unsubdued, that is swayed by impulse, the language of one has no regard for the feelings of those about him. By murmuring and complaint it is made manifest that his soul is not under the discipline of the Holy Spirit. Those who are full of murmuring and complaint against God and their fellow-men will have to be converted and transformed before they can enter the kingdom of heaven. It may be necessary that the furnace of trial be kindled and

heated sevenfold to purge away the dross from the character, that the gold may come forth purified, refined, and stamped with the image of the Refiner. <RH, June 5, 1894 par. 7>

Those who are merely surface Christians are no blessing to themselves or others, although they fast and spread sackcloth and ashes under them. The old habits return; quick temper, suspicion, jealousy, judgment of others,--all manifest that they are not controlled by the grace of Christ. Their habits of evil have become a yoke of bondage to themselves and to others. They may observe fasts, practice voluntary humility, and manifest apparent devotion; but as they do not have real humility, they do not find rest and peace and joy. Their accustomed habits control them; and when they fail to manifest a Christlike action, they throw the blame and responsibility upon the circumstances which surround them or the people with whom they are brought in contact. Instead of examining themselves to see wherein their inconsistency lies, they bemoan their case, and think that their difficulties are the results of other's misdeeds. As long as they hold to this opinion, they cannot see their faults, repent of their evil, and confess their wrong-doing. <RH, June 5, 1894 par. 8>

All heaven is looking upon the inhabitants of the earth. The angels and the God of heaven are looking upon those who claim to be Christians, and weighing their devotional exercises. The light of God's truth has come to the world, and though many have assented that it is truth, but few have been transformed by its power. The grace of God has not been received into the heart to regenerate and renew. <RH, June 5, 1894 par. 9>

This is an age of profession and pretension. On all sides we see beautiful houses erected, splendidly furnished, adorned with pictures and equipped with everything to delight the eye and gratify the taste. Looking upon outside appearances we might say, Surely here are happy homes. Yet within these mansions lust and evil passions hold sway. Husbands are killing their wives that they may gratify their unholy lust, killing them with neglect, with harshness, with overbearing and self-importance. Those who were once made in the image of God, by indulgence in evil are blotting out every semblance of the divine nature. Not only is evil prevalent in the world, in both the lower and the higher classes, but wickedness is practiced even in the church by those who profess to be worshippers. The names of men are registered on the church records who indulge in card-playing, who visit questionable places of amusement, and frequent gambling hells. Under the semblance of prosperity and peace among the higher classes, there is a state of degradation which is hid from all eyes but God's. In beautiful homes, in elegant mansions, cruelty is practiced such as pen can feebly picture. Yet men and women who are written down as cruel in the books of heaven among this class, presume to sing the praises of God in beautiful hymns and songs. Many preserve the appearance of innocence, while they are planning how to commit theft and practice robbery in their positions of trust. By men and women who appear to delight in religious exercises, who profess to be followers of Christ, whose names are on the church record, there are embezzlements, fraud, licentiousness, adultery, and all kinds of wickedness. At such a time as this the Lord has commanded, "Blow ye the trumpet in Zion, and sound an alarm in my holy mountain: let all the inhabitants of the land tremble: for the day of the Lord cometh, for it is nigh at hand. . . . For the day of the Lord is great and very terrible; and who can abide it? Therefore also now, saith the Lord, turn ye even to me with all your heart, and with fasting, and with weeping, and with mourning: and rend your heart, and not your garments, and turn unto the Lord your God: for he is gracious and merciful, slow to anger, and of great kindness, and repenteth him of the evil. . . . Let the priests, the ministers of the Lord, weep between the porch and the altar, and let them say, Spare thy people, O Lord, and give not thine heritage to reproach." <RH, June 5, 1894 par. 10>

June 12, 1894 Profession Without Practice Valueless.

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By Mrs. E. G. White.
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"Run ye to and fro through the streets of Jerusalem, and see now, and know, and seek in the broad places thereof, if ye can find a man, if there be any that executeth judgment, that seeketh the truth; and I will pardon it. And though they say, The Lord liveth; surely they swear falsely. O Lord, are not thine eyes upon the truth? thou hast stricken them, but they have not grieved; thou hast consumed them, but they have refused to receive correction: they have made their faces harder than a rock; they have refused to return. Therefore I said, Surely these are poor; they are foolish: for they know not the way of the Lord, nor the judgment of their God. . . . Shall I not visit for these things? saith the Lord: and shall not my soul be avenged on such a nation as this? . . . Hear now this, O foolish people, and without understanding; which have eyes, and see not; which have ears, and hear not: Fear ye not me? saith the Lord: will ye not tremble at my

presence, which have placed the sand for the bound of the sea by a perpetual decree, that it cannot pass it: and though the waves thereof toss themselves, yet can they not prevail; though they roar, yet can they not pass over it? But this people hath a revolting and rebellious heart; they are revolted and gone. Neither say they in their heart, Let us now fear the Lord our God, that giveth rain, both the former and the latter, in his season: he reserveth unto us the appointed weeks of the harvest. Your iniquities have turned away these things, and your sins have withholden good things from you." <RH, June 12, 1894 par. 1>

"And it shall come to pass, if ye shall hearken diligently unto my commandments which I command you this day, to love the Lord your God, and to serve him with all your heart and with all your soul, that I will give you the rain of your land in his due season, the first rain and the latter rain, that thou mayest gather in thy corn, and thy wine, and thine oil. And I will send grass in thy fields for thy cattle, that thou mayest eat and be full. Take heed to yourselves, that your heart be not deceived, and ye turn aside, and serve other gods, and worship them. . . . Therefore shall ye lay up these my words in your heart and in your soul, and bind them for a sign upon your hand, that they may be as frontlets between your eyes. . . . Behold, I set before you this day a blessing and a curse; A blessing, if ye obey the commandments of the Lord your God, which I command you this day: and a curse, if ye will not obey the commandments of the Lord your God, but turn aside out of the way which I command you this day, to go after other gods, which ye have not known. . . . Ye shall not do after all the things that we do here this day, every man whatsoever is right in his own eyes." but "ye shall observe to do all the statutes and judgments which I set before you this day." <RH, June 12, 1894 par. 2>

Man is not to presume to put aside God's great moral standard and erect a standard according to his own finite judgment. It is because men are measuring themselves among themselves and living according to their own standard that iniquity abounds, and the love of many waxes cold. Contempt is shown to the law of God, and because of this many presume to transgress, and even those who have had the light of truth are wavering in their allegiance to the law of God. Will the current of evil that is setting so strongly toward perdition sweep them away? or will they, with courage and fidelity, stem the tide and maintain loyalty to God amid the prevailing evil? Will they not with zeal and pure-hearted devotion say, "I have kept the ways of the Lord, and have not wickedly departed from my God. For all his judgments were before me, and I did not put away his statutes from me. I was also upright before him, and I kept myself from mine iniquity"? The Lord has plainly stated what kind of devotion is acceptable unto him. He says, "Is not this the fast that I have chosen? to loose the bands of wickedness, to undo the heavy burdens, and to let the oppressed go free, and that ye break every yoke?" Those who profess to serve God are to do the work of relieving the oppressed. They are to bear the fruit of the good tree. Those who are truly Christ's will not bring oppression in the home or in the church. Parents who are following the Lord will diligently teach their children the statutes and commandments of God; but they will not do it in such a way that the service of God will become repulsive to their children. Where parents love God with all their hearts, the truth as it is in Jesus will be practiced and taught in the home. Fretfulness and impatience will be avoided, because they shut away the light of the Sun of righteousness from the soul. Those who manifest impatience, who are faultfinders, exacters, and accusers will have to be converted and become as little children, or they will never enter the kingdom of heaven. <RH, June 12, 1894 par. 3>

Many evils exist in the church, and they blind the eye and benumb the spiritual senses. The conscience becomes deadened, and does not discern the abhorrent character of sin. We are closely to examine ourselves. Paul says: "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?" "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." We should plead with God for spiritual eyesight, that we may discern our mistakes and understand our defection of character. If we have been critical and condemnatory, full of faultfinding, talking doubt and darkness, we have a work of repentance and reformation to do. We are to walk in the light, speaking words that will bring peace and happiness. Jesus is to abide in the soul. And where he is, instead of gloom, murmuring, and repining, there will be fragrance of character. <RH, June 12, 1894 par. 4>

Every word that reflects darkness upon others is recorded as cruel in the books of heaven. It depresses souls and aids Satan in his work. When you feel that you must utter words of darkness and discontent, remember that silence is golden, and put a guard at the door of your lips. "Wherefore gird up the loins of your mind, be sober, and hope to the end for the grace that is to be brought unto you at the revelation of Jesus Christ; as obedient children, not fashioning yourselves according to the former lusts in your ignorance: but as he which hath called you is holy, so be ye holy in all manner of conversation; because it is written, Be ye holy; for I am holy." <RH, June 12, 1894 par. 5>

It is time for us to practice the truth we claim to believe. It is time for us to lie as clay in the hands of the potter, that we may be made vessels unto honor. Our former habits, which are termed "lusts in our ignorance," must pass away, and

grace and truth must make us peaceable, kind, and courteous, in thought, word, and action. "Forasmuch as ye know that ye were not redeemed with corruptible things, as silver and gold, from your vain conversation received by tradition from your fathers; but with the precious blood of Christ, as of a lamb without blemish and without spot." Hereditary and cultivated tendencies are no longer to control us, but we are to be under the control of Christ. "Seeing you have purified your souls in obeying the truth through the Spirit unto unfeigned love of the brethren, see that ye love one another with a pure heart fervently: being born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth forever." <RH, June 12, 1894 par. 6>

The grace of God is to work a transformation in our life, and all our professions of faith, all our forms of devotion, are valueless unless this work of transformation of character is wrought. We are to become like Him who is meek and lowly in heart. "For thus saith the high and lofty One that inhabiteth eternity, whose name is Holy; I dwell in the high and holy place, with him also that is of contrite and humble spirit, to revive the spirit of the humble, and to revive the heart of the contrite ones." <RH, June 12, 1894 par. 7>

June 19, 1894 Parable of the Rich Man.

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By Mrs. E. G. White.
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"And one of the company said unto him, Master, speak to my brother, that he divide the inheritance with me." The man who asked this from Christ did not receive the benefit that it was his privilege to receive from the lessons that the great Teacher was giving to the people. Selfishness directed his thoughts into a different channel from that in which the Master would direct them, and the man thought within himself that if he could only turn the power of Christ in a direction by which he could be benefited in a pecuniary way, it would be a matter of congratulation. He saw that the words of Christ were attended with convincing power; that he was capable of putting matters in a clear light; that he spoke as one having authority; and the man thought that Jesus would have influence with his brother, and command him to do him the justice he thought was his due. His request was in keeping with his character; for he was one who thought that business, the attainment of property, was the one thing of importance. <RH, June 19, 1894 par. 1>

Jesus had been presenting to the people the perils that were before them, and had clearly set forth the position which it would be safe for them to occupy in the emergency and crisis soon to come. But in the midst of this solemn instruction the man revealed his selfish, grasping disposition, making manifest the fact that he had not been benefited by spiritual realities; for they had taken no hold upon his mind and heart. <RH, June 19, 1894 par. 2>

He would have been able to appreciate that ability of the Lord which would work to advance his own temporal affairs, and enable him to gain the financial good that he could not otherwise attain. He reasoned upon the matter that Jesus claimed to have come down from heaven. His brother had defrauded him of his portion of the inheritance. His own efforts to obtain justice having failed, if he could now persuade Christ to tell his brother that he must share the substance with him, it would have proved a very fortunate circumstance that he happened to stop to listen to the instruction that Jesus was giving to the people. He would then be glad that he had heard the stirring appeals, the sweeping denunciations of Christ against the scribes and Pharisees for their injustice and unfaithfulness. O, if the Master will but speak words of such command to my brother, he will not dare longer to refuse me my rightful portion. <RH, June 19, 1894 par. 3>

The gaining of his inheritance was the all-absorbing theme with this man. He was avaricious, grasping, and there is no evidence given that his heart was moved by any spiritual truth. The solemn admonitions given did not cause him to feel that he desired to know more concerning eternal realities. And Christ said unto him, "Man, who made me a judge or divider over you? And he said unto them, Take heed, and beware of covetousness: for a man's life consisteth not in the abundance of the things which he possesseth." Our Lord could not justify the feelings of this man, and could not adjust the difficulties in reference to his earthly possessions; but he could strike a blow at the very root of the trouble, and he said to the people, "Take heed, and beware of covetousness." If your thoughts are running in this channel, you are in peril. No man will become great in the sight of God because he has large possessions. Wealth does not make men either great or happy. The main question to be considered is, How shall I obtain eternal riches? How shall my soul become rich with the heavenly endowment,--the grace of God! Earthly goods, however valuable, sink into insignificance, in comparison with heavenly riches. <RH, June 19, 1894 par. 4>

"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?" This man had received

everything from God. The sun had been permitted to shine upon his land; for it falls on the just and on the unjust alike. The showers of heaven fall on the evil and the good. The Lord had caused vegetation to flourish, and the fields to yield fruit, and bring to perfection an abundant harvest. The rich man was in perplexity as to what he should do with all his produce. He regarded himself as favored above other men, and took credit to himself for his wisdom. He had great wealth, and could not reproach himself with the sins of which many were guilty. He had obtained his goods, not by gambling, not by taking advantage of another's misfortune who had been involved in financial embarrassment, and who was obliged to sell his goods below cost; but his wealth had been obtained through the providence of God in causing his land to yield abundantly. But the man revealed his selfishness, and manifested that which he did not before suspect was in his character. He did not think of God, the great Giver of all his blessings. He did not consider his accountability to God. He was inconveniently oppressed with a superabundance of earthly treasure; but he expressed no thanks to God, and called his treasures his own. Had he loved and feared God, he would have offered up thanksgiving, and bowed before God, saying, "Instruct me how to use these goods. I could have no such abundance were it not because of thy divine agency, and now enable me to use these gifts of thine in a wise way." This man did no such thing. He did not think of the One from whom his mercies had come, nor realize that God had made him a steward of his goods, in order that he help the needy. He had a blessed opportunity of being God's almoner. His barns were full and overflowing, and he had no place to put the surplus of his harvest. But he did not do as the Lord had directed in his word,--give to the poor. He made himself a center, and thought only of ministering to his own comfort. <RH, June 19, 1894 par. 5>

Every day the situation of the poor, the orphan, the widow, the suffering, the afflicted, was brought to this rich man's attention, and there were plenty of places in which to bestow his goods. How easily could he have relieved himself of a portion of his goods, and how many homes would have been freed from the pressure of want. How many hungry could have been fed, how many naked clothed, how many hearts made glad, how many prayers answered for bread and clothing, and what a melody of praise could he have caused to ascend to heaven. The Lord was answering the prayers of the poor and needy, and was making abundant provision for the supply of all their wants by the blessing he had bestowed upon the rich man. But the man made suddenly so rich, closed the avenues of his soul to the cry of the needy; and in place of disposing of his superabundance of goods in supplying their needs, he said to his servants, "This will I do: I will pull down my barns, and build greater; and there will I bestow *all* my fruits and my goods." <RH, June 19, 1894 par. 6>

Notwithstanding all the wants and necessities of those around him, notwithstanding the plain directions of the word of God, notwithstanding the statement, "He that giveth to the poor, lendeth to the Lord," he went forward with his plans, which embraced only his own selfish desires. He said, "I will say to my soul, Soul, thou hast much goods laid up for many years; take thine ease, eat, drink, and be merry." <RH, June 19, 1894 par. 7>

The eye of Him who never slumbers or sleeps was upon the man. He saw that he had proved an unfaithful steward, in neglecting the poor and the needy. And though the man was looking forward to many years of enjoyment, while he was saying, "Take thine ease, eat, drink, and be merry," the Lord was making different calculations. God's judgment fell upon him. And 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 had thought himself rich and increased in goods, and in need of nothing, and he knew not that he was spiritually poor, and miserable, and wretched, and blind, and naked. "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 and judgment and righteousness in the earth; for in these things I delight, saith the Lord," "But he that glorieth, let him glory in the Lord. For not he that commendeth himself is approved, but whom the Lord commendeth." "He hath showed thee, O man, what is good; and what doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God?"

(Concluded next week.) <RH, June 19, 1894 par. 8>

June 26, 1894 Parable of the Rich Man.

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By Mrs. E. G. White.

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(Concluded.)

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God has made men his stewards, and he is not to be charged with the sufferings, the misery, the nakedness, and the want of humanity. The Lord has made ample provision for all. He has given to thousands of men large supplies with which to alleviate the want of their fellows; but those whom God has made stewards have not stood the test; for they have failed to relieve the suffering and the needy. When men who have been abundantly blessed of heaven with large

wealth fail to carry out God's design, and do not relieve the poor and the oppressed, the Lord is displeased and will surely visit them. They have no excuse for withholding from their neighbors the help that God has put into their power to provide; and God is dishonored, his character is misinterpreted by Satan, and he is represented as a stern judge who causes suffering to come upon the creatures he has made. This misrepresentation of God's character is made to appear as truth, and thus through the temptation of the enemy, men's hearts are hardened against God. Satan charges upon God the very evil he himself has caused men to commit by withholding their means from the suffering. He attributes to God his own characteristics. <RH, June 26, 1894 par. 1>

If men would do their duty as faithful stewards of their Lord's goods, there would be no cry for bread, none suffering in destitution, none naked and in want. It is the unfaithfulness of men that brings about the state of suffering in which humanity is plunged. If those whom God has made stewards would but appropriate their Lord's goods to the object for which he gave to them, this state of suffering would not exist. The Lord tests men by giving them an abundance of good things, just as he tested the rich man of the parable. If we prove ourselves unfaithful in the righteous mammon, who shall intrust to us the true riches? It will be those who have stood the test on the earth, who have been found faithful, who have obeyed the words of the Lord in being merciful, in using their means for the advancement of his kingdom, that will hear from the lips of the Master, "Well done, good and faithful servant; thou hast been faithful over a few things, I will make thee ruler over many things." <RH, June 26, 1894 par. 2>

The psalmist says: "The eyes of all wait upon thee; and thou givest them their meat in due season. Thou openest thine hand, and satisfiest the desire of every living thing." The Lord has claims upon every living soul, and those whom he blesses with means should help those who are not thus blessed. "For 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." The followers of Jesus are required to practice self-denial, to cultivate the same beneficent spirit that characterized our Lord. They are to remember the poor, and be kind and sympathetic to the sorrowing, and thus show that they are following in the footsteps of Jesus. "For he maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust. . . . Be ye therefore perfect, even as your Father which is in heaven is perfect." <RH, June 26, 1894 par. 3>

We are in probationary time, placed here to develop character. We are to do good; for Christ went about doing good. He gave his life a ransom to save from ruin a wicked, fallen race. Let no one who has named the name of Christ, entertain the idea that selfishness and worldliness are in harmony with Christian character. Let no one imagine that he can live for self, spend money to please self, and yet have a place with Christ on his throne. "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." "They that will be rich fall into temptation and a snare, and into many foolish and hurtful lusts, which drown men in destruction and perdition. For the love of money is the root of all evil: which while some coveted after, they have erred from the faith, and pierced themselves through with many sorrows." "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." <RH, June 26, 1894 par. 4>

Angels of God are weighing moral worth. Avarice, worldliness, and covetousness are opposed to Christian benevolence. "Honor the Lord with thy substance, and with the first-fruits of all thine increase." "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, June 26, 1894 par. 5>

"Is not this the fast that I have chosen? to loose the bands of wickedness, to undo the heavy burdens, and to let the oppressed go free, and that ye break every yoke? Is it not to deal thy bread to the hungry, and that thou bring the poor that are cast out to thy house? when thou seest the naked, that thou cover him; and that thou hide not thyself from thine own flesh? Then shall thy light break forth as the morning, and thine health shall spring forth speedily: and thy righteousness shall go before thee; the glory of the Lord shall be thy rearward. Then shalt thou call, and the Lord shall answer; thou shalt cry, and he shall say, Here I am. If thou take away from the midst of thee the yoke, the putting forth of the finger, and speaking vanity; and if thou draw out thy soul to the hungry, and satisfy the afflicted soul; then shall thy light rise in obscurity, and thy darkness be as the noonday: and the Lord shall guide thee continually, and satisfy thy soul in drouth, and make fat thy bones: and thou shalt be like a watered garden, and like a spring of water, whose waters fail not." <RH, June 26, 1894 par. 6>

The second commandment is like unto the first, "Thou shalt love thy neighbor as thyself." We can love our neighbor as ourselves, only as we love God supremely. The love of God will bear fruit in love to our neighbors. Many think that it is impossible to love our neighbor as ourselves; but it is the only genuine fruit of Christianity. Love to others is putting on the Lord Jesus Christ; it is walking and working with the invisible world in view. We are thus to keep looking unto Jesus, the author and finisher of our faith. <RH, June 26, 1894 par. 7>

The solemn warning that was given to the foolish rich man, should be a sufficient warning for all men to the close of time. Lesson upon lesson was given by our Lord to take every one away from selfishness, and to establish close bonds of fellowship and brotherhood between man and man. He desired that the hearts of believers should be closely knit together in strong bonds of sympathy, so that there might be unity in himself. They are together to rejoice in hope of the glory of God, looking for eternal life through the virtue of Jesus Christ. If Christ is abiding in the heart, his love will diffuse itself to others through its possessor, and will bind heart to heart. The grace of Christ must be the sole dependence of the Christian, and when it is, he will love his brethren as Christ has loved him. Then he can say, "Come," and beseech and woo souls, entreating them to be reconciled to God. His influence will be more and more decided, and he will devote his life to Christ, who was crucified for him. Where love is perfected, the law is kept, and self finds no place. Those who love God supremely, work, suffer, and live for him who gave his life for them. We can keep the law only through making the righteousness of Christ our own. Christ says, "Without me ye can do nothing." When we receive the heavenly gift, the righteousness of Christ, we shall find that divine grace has been provided for us, and that human resources are powerless. Jesus gives the Holy Spirit in large measure for great emergencies, to help our infirmities, to give us strong consolation, to illuminate our minds, and purify and ennoble our hearts. Christ becomes unto us wisdom, righteousness, sanctification, and redemption. From the first to the last of the Christian life, not one successful step can be taken without Christ. He has sent his Spirit to be with us constantly, and by confiding in Christ to the uttermost, surrendering our will to him, we may follow him whithersoever he goeth. <RH, June 26, 1894 par. 8>

July 3, 1894 Parable of the Laborers.

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By Mrs. E. G. White.
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Christ taught by means of figures and symbols. On one occasion he spoke a parable in regard to the hiring of laborers to illustrate the way in which God deals with those who devote themselves to his service. He said, "For the kingdom of heaven is like unto a man that is a householder, which went out early in the morning to hire laborers into his vineyard. And when he had agreed with the laborers for a penny a day, he sent them into his vineyard. And he went out about the third hour, and saw others standing idle in the market-place, and said unto them; Go ye also in the vineyard, and whatsoever is right I will give you. And they went their way. Again he went out about the sixth and ninth hour, and did likewise. And about the eleventh hour he went out, and found others standing idle, and saith unto them, Why stand ye here all the day idle? They say unto him, Because no man hath hired us. He saith unto them, Go ye also into the vineyard; and whatsoever is right, that shall ye receive." <RH, July 3, 1894 par. 1>

It was the custom in Judea for men to wait at the market-places for some one to come and employ them; and in Europe this custom is still in vogue. Those who need help go to the market-place to find servants that they may employ. The man in the parable is represented as going out at different hours to engage workmen. Those he hired at the earliest hour, agreed to work for him for a stated sum of money, while those who were hired later left the wages they were to receive wholly to the discretion of the householder. <RH, July 3, 1894 par. 2>

"So when even was come, the lord of the vineyard saith unto his steward, Call the laborers, and give them their hire, beginning from the last unto the first. And when they came that were hired about the eleventh hour, they received every man a penny. But when the first came, they supposed that they should have received more; and they likewise received every man a penny. And when they had received it, they murmured against the goodman of the house, saying, These last have wrought but one hour, and thou hast made them equal unto us, which have borne the burden and heat of the day. But he answered one of them, and said, Friend, I do thee no wrong: didst not thou agree with me for a penny? Take that thine is, and go thy way: I will give unto this last, even as unto thee. Is it not lawful for me to do what I will with mine own? Is thine eye evil, because I am good? So the last shall be first, and the first last." <RH, July 3, 1894 par. 3>

The lesson of the laborers had a bearing upon the question about which the disciples had disputed by the way,--who should be greatest in the kingdom of heaven. The world's Redeemer saw the danger that would imperil his church, and sought to arouse his people to an understanding of their position; for this parable was but a continuation of the lesson taught when Peter asked, "Behold, we have forsaken all, and followed thee; what shall we have therefore? And Jesus said unto them, Verily I say unto you, That ye which have followed me, in the regeneration when the Son of man shall sit in the throne of his glory, ye shall also sit upon twelve thrones, judging the twelve tribes of Israel. And every one that hath forsaken houses, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my name's sake,

shall receive a hundredfold, and shall inherit everlasting life. But many that are first shall be last, and the last shall be first." <RH, July 3, 1894 par. 4>

The Lord will have all who receive his grace, believe and trust him that justifieth the ungodly. With implicit trust we are to stay upon God, and let the heart rest in him without a question as to what is to be our measure of reward. The Saviour presents before us the scene of the last judgment when the reward is given to those upon his right hand, and the sentence of condemnation to those upon his left hand. The righteous are represented as wondering what they have done for which they are to be so liberally rewarded. They had had the abiding presence of Christ in their hearts; they had been imbued with his Spirit, and without conscious effort on their part; they had been serving Christ in the person of his saints, and had thereby gained the sure reward. But they had not had in view the reward they were to receive, and the expectation of it had been no part of the motive that had actuated their service. What they did was done from love to Christ and to their fellow-men, and Christ identifies himself with suffering humanity, and accounts that all deeds done in sympathy and compassion and love to men, are done to him. <RH, July 3, 1894 par. 5>

Those upon his left hand also acted out the natural heart, and had manifested pride, selfishness, and evil, doing deeds of unkindness to others as unconsciously as the good had done good deeds. They had not cherished the principles of sympathy and love. The fatherless and the widow had not had attention, nor received gifts from them. They inquire: "Lord, when saw we thee a hungered, or athirst, or a stranger, or naked, or sick, or in prison, and did not minister unto thee? Then shall he answer them, saying, Verily I say unto you, Inasmuch as ye did it not to one of the least of these, ye did it not to me." <RH, July 3, 1894 par. 6>

Repeatedly the Saviour says, "Many that are first shall be last; and the last shall be first." Jesus would have those who are engaged in his service, not eager for rewards, nor feel that they must receive compensation for all that they do. The Lord would have our minds run a different channel; for he sees not as man sees. He does not judge by appearances, but estimates a man by the sincerity of his heart. Those who have brought into their service the spirit of true sacrifice, of self-abasement, are the ones who will stand first at last. The laborers who were first hired, represented those who have an envious, self-righteous spirit, and claim that, for their services, preference should be given to them rather than to others. The householder said to the one who questioned his right to give more to others than to him, "Friend, I do thee no wrong: didst thou not agree with me for a penny?" I have kept my part of the agreement. <RH, July 3, 1894 par. 7>

In a subordinate sense we should all have respect unto the recompense of the reward. But while we appreciate the promise of blessing, we should have perfect confidence in Jesus Christ, believing that he will do right, and give us reward according as our works have been. The gift of God is eternal life, but Jesus would have us not so anxious concerning rewards, as that we may do the will of God because it is right to do it, irrespective of all gain. Paul kept in view the crown of life to be given him, and not only to be given to him, but to all who love His appearing. It was the victory gained through faith in Jesus Christ that made the crown so desirable. He ever exalted Jesus. All boasting of talent, of victory in ourselves, is out of place. "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." <RH, July 3, 1894 par. 8>

Those who will receive the most abundant reward will be those who have mingled with their activity and zeal, gracious, tender pity for the poor, the orphan, the oppressed, and the afflicted. But those who pass by on the other side, who are too busy to give attention to the purchase of the blood of Christ, who are full of doing the great things, will find themselves least and last. Men act out the true character of the heart. There are about us those who have a meek and lowly spirit, the Spirit of Christ, who do many little things to help those around them, and who think nothing of it; they will be astonished at last to find that Christ has noticed the kind word spoken to the disheartened, and taken account of the smallest gift given for the relief of the poor, that cost the giver some self-denial. The Lord measures the spirit, and rewards accordingly, and the pure, humble, childlike spirit of love makes the offering precious in his sight.

(Concluded next week.) <RH, July 3, 1894 par. 9>

July 10, 1894 Parable of the Laborers.

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By Mrs. E. G. White.

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(Concluded.)
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The Lord gave lessons in his parables that are ever to remain fresh in the mind. He saw that the weakness, the curse of the church, would be a spirit of self-righteousness, that it would lead men to think that they could do something by

which they might earn a right to a place in the kingdom of heaven. He saw that they would imagine that when they had attained to certain goodness, made certain advancement, then the Lord would come in and help them, and in this way there would be an abundance of self and but little of Jesus. Many who have made but little advancement, are puffed up, eager for flattery, jealous if not regarded first and most important, and they cherish a feeling of superiority over others. But it will be those who work in the greatest humility, who are full of gratitude to God, who have a principle woven into everything they do that makes their works fragrant as was Abel's offering, that heaven will accept as precious. He who is humble, who is trusting as is a little child, is the one to whom God will look. "For thus saith the high and lofty One that inhabiteth eternity, whose name is Holy; I dwell in the high and holy place, with him also that is of a contrite and humble spirit, to revive the spirit of the humble, and to revive the heart of the contrite ones." The ornament of a meek and quiet spirit is of great price in the sight of God. "When Ephraim spake trembling, he exalted himself in Israel; but when he offended in Baal, he died." Christ said, "Many are called, but few are chosen." If all would bear in mind that we are on test and trial before the heavenly host, and that it is to be made manifest of what spirit we are, there would be more seriousness, more earnestness in prayer. <RH, July 10, 1894 par. 1>

"Who is among you that feareth the Lord, that obeyeth the voice of his servant, that walketh in darkness, and hath no light? let him trust in the name of the Lord, and stay upon his God. Behold, all ye that kindle a fire, that compass yourselves about with sparks: walk in the light of your fire, and in the sparks that ye have kindled. This shall ye have of mine hand; ye shall lie down in sorrow." Salvation is wholly of grace. Love and humility are the essential qualities of character that will give to their possessor the first place in the kingdom of heaven. The actions that express these qualities will call forth from Christ the words of commendation, "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me." <RH, July 10, 1894 par. 2>

Laborers in the vineyard, it is not the length of time in which you are engaged in the work that makes it acceptable to God, but the willingness, fidelity, and sincerity with which you labor. The Jews were first called into the vineyard; but they were proud and self-righteous, and were displeased that the Gentiles, whom they thoroughly despised, were admitted to equal privileges with themselves in the things of the kingdom of God. Nothing was more exasperating to the Jews than to have the apostles intimate that the Gentiles were to be sought after, and brought into, the gospel light. The parable of the laborers showed how sinful it was to cherish such a spirit as did the Jews against the Gentiles. Jesus warned those whom he first called into the church, lest the spirit of emulation should be found among them. They had seen how the rich young man had been warned, and how he had failed to profit by the lesson Jesus gave him. Jesus had showed him how strong were the bands that bound him to earth, although he thought himself perfect in his obedience to God's requirements. When he went away sorrowful, Peter said, "Behold, we have forsaken all, and followed thee; what shall we have therefore?" This question on the part of Peter showed that he thought that a certain amount of work on the part of the apostles would be deserving of a certain amount of reward. Among the disciples there was a spirit of complacency, of self-exaltation, and they made comparisons among themselves. If any one of them signally failed, others felt themselves superior. Jesus saw a spirit coming in that must be checked. He could read the hearts of men, and he saw their tendencies to selfishness in the question, "What shall we have?" He must correct this evil before it assumed gigantic proportions. <RH, July 10, 1894 par. 3>

The disciples were in danger of losing sight of the true principles of the gospel. By the use of this parable he teaches them that the reward is not of works, lest any man should boast, but it is all of grace. The laborer called into the vineyard at the beginning of the day had his reward in the grace that was given him. But the one to whom the last call came, had the same grace as had the first. The work was all of grace, and no one was to glory over another. There was to be no grudging one against another. No one was privileged above another, nor could any one claim the reward as his right. Peter expressed the feelings of a hireling. <RH, July 10, 1894 par. 4>

"What shall we say then that Abraham our father, as pertaining to the flesh, hath found? For if Abraham were justified by works, he hath whereof to glory; but not before God. For what saith the Scripture? Abraham believed God, and it was counted unto him for righteousness. Now to him that worketh is the reward not reckoned of grace, but of debt." The first and the last are to be sharers of the great, eternal reward, and the first should gladly welcome the last. He who grudges the reward to another, forgets that he himself is saved by grace alone. <RH, July 10, 1894 par. 5>

This parable rebukes all jealousy, envy, and hateful suspicions. Love rejoiceth in the truth, and institutes no comparisons. He who possesses love, only compares the majestic loveliness of Christ and his own imperfect character. Here is a warning to all laborers, however long they may have been in service, however abundant may be their labors, that without love to their brethren, without humility before God, they are nothing. When pride and self-complacency are brought into the work, the work is marred. The value of the Christian's labors is to be found only in the grace given him of Jesus Christ. The spirit that goes with the labor is that which gives it its value. Those who are first through self-complacency and pride may become last of all, while those who cherish meekness may become first; for the reward is

not of works but of grace, lest any man should boast, and exalt himself above his fellows. It is the spirit that determines the worthiness or unworthiness of the work. Every call to work in the vineyard is from the Lord. It is Jesus Christ who seeks the laborer, not the laborer who seeks Jesus. Jesus says, "Ye have not chosen me, but I have chosen you, and ordained you, that ye should go and bring forth fruit, and that your fruit should remain." "And he goeth up into a mountain, and calleth unto him whom he would: and they came unto him." "And so was also James, and John, the sons of Zebedee, which were partners with Simon. And Jesus said unto Simon, Fear not; from henceforth thou shalt catch men." "And I thank Christ Jesus our Lord, who hath enabled me, for that he counted me faithful, putting me into the ministry." The first impulse to come to Christ is the result of his drawing power upon the heart. <RH, July 10, 1894 par. 6>

Jesus says, "I am thy shield, and thy exceeding great reward." All I can give either first or last is myself. If any one has been laboring for anything else except the Lord's glory, he will be disappointed in receiving a reward. The reception of the penny by the laborers represents the character that God will give to those who follow him. We are to keep in view eternal realities, and our spiritual eyesight must be clear; for those only who behold Christ will be changed into his image from glory to glory as by the Spirit of the Lord. All who are teachable, all who are humble, all who serve from love, are as mirrors that are being polished to reflect more perfectly the divine image. Their souls are becoming purified, their ideas are becoming broader, and their characters are being transformed after the divine similitude. But those whose hearts are lifted up in pride, who are self-righteous, full of envy, jealousy, and evil surmising, are enfeebling their capacity for receiving from God that which will make them what he would have them to be. They are clouding the mirror, darkening the vision, marring the vessel, so that it contains less and less of God's blessing. <RH, July 10, 1894 par. 7>

Jesus says to those who think they should receive more than he gives them, "Friend, I do thee no wrong: didst thou not agree with me for a penny: Take that thine is, and go thy way: I will give unto this last, even as unto thee. Is it not lawful for me to do what I will with mine own? Is thine eye evil, because I am good?" So long as I am just with thee, is it not my privilege to be liberal to others? Those who display such wrong feelings, make it manifest that they deserve no reward; for many are called but few are chosen. Many, many are called to work in the Lord's vineyard; but they manifest so little humility, show so little appreciation of the Lord's grace, are so wanting in submission, so poorly comprehend the fact that righteousness is alone from Christ, and that there is none in themselves, that they fail to develop characters that can be called true and faithful, and so lose heaven at last. <RH, July 10, 1894 par. 8>

July 17, 1894 Who Are Partners With Christ?

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By Mrs. E. G. White.
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I would have you all realize that each one of us is responsible for making the best use of our time, for improving our opportunities to their utmost, and for being helpful in every way possible, that we may be laborers together with God. How much we lose by shirking responsibilities! What makes the blacksmith's arm so strong?--It is wielding the heavy sledge. It is by exercise that the muscles become strong. All who have enlisted under the banner of Jesus Christ are reckoned as soldiers of the cross of Christ. They have a part to act in the daily warfare against sin and Satan, against unrighteousness and selfishness. <RH, July 17, 1894 par. 1>

Selfishness and slothfulness creep upon us before we are aware, and we are led to forget that we individually have a part to act as Christ's true-hearted soldiers in obeying every order of the Captain of our salvation. We may daily receive aid and comfort in the warfare in which we are called to engage. But many are in a sleepy spiritual condition, and do not realize that they have a part to act in the work of the Lord. While some have been privileged to eat of the bread of life and drink of the living waters, others have been pressed with the responsibility of considering weighty questions that involve the progress and prosperity of the cause. This is no trifling matter, and this heavy burden of responsibility should not be left to be borne by a few workers, while others feel no burden upon them except to criticise the plans devised. What is the part that you who claim to believe the truth should act in reference to those who carry the burden of the work?--It is your part to hold up the hands of the burden-bearers, as Aaron and Hur held up the hands of Moses. <RH, July 17, 1894 par. 2>

The weaknesses of humanity are upon us all, and no one is able to lay hold of the great responsibilities of the Lord's work unless he is sustained by divine power. Without wisdom from God, grave mistakes will be made that will greatly retard the progress of the work. It is the duty of those who believe the truth most earnestly to seek the Lord in prayer

for those who are called to fill important positions of trust, that those engaged in committees and councils may be greatly blessed of God; that they may have unity of thought in arriving at the best methods of pushing on the work, and may secure the co-operation of all in carrying out the plans that have been devised to build up the cause of God. <RH, July 17, 1894 par. 3>

The question with each one of those who have received the message for this time should be, What can I individually do to advance the truth? Ask God to open the way, that you may have a share in the work that Jesus is doing, and labor with him for the salvation of perishing souls. Let the people pray for the men whom their votes place in office. Let them ask God to grant them wisdom from heaven, in order that they may do their duties wisely and well, and be enabled to plan with that wisdom God has promised to give to those that ask him for wisdom. The Lord Jesus came to the world in order to represent to his workers the spirit that should actuate them, and the best methods whereby they should do his work. <RH, July 17, 1894 par. 4>

We are in a world where temptation to evil is on every hand. Satan is ruler in his kingdom of darkness. In the world are oppression, want, hunger, and woe. The street children, who are pinched with hunger, shivering with cold, and neglected, have a most pitiful history. Many in our world know nothing save hard work and poverty; and yet this class is not the most unhappy. The greatest unhappiness exists among those who are supposed to have every want supplied, but who are living useless, selfish lives, whose souls are stained with sin. Because of their circumstances it is often hard to reach them. Through selfishness, through the vanity of riches, the higher, nobler qualities of the soul have been paralyzed, and they have become calloused and hardened to the woe and wretchedness of the world, and their sinful indifference testifies that they are not laborers together with God, not junior partners with Christ in his great enterprise of redeeming a lost race from wretchedness and despair. <RH, July 17, 1894 par. 5>

God has given to men the privilege of becoming instrumentalities in co-operation with divine agencies in the work of redeeming the lost from oppression, degradation, and sin. He will accept warm hearts and willing hands to be laborers together with himself. Men, women, and children are wanted to enlist in this army of Christian endeavor. The Lord calls for soldiers who will not fail nor be discouraged; but who will accept the work with all its disagreeable features. He would have us all take Christ for our pattern. <RH, July 17, 1894 par. 6>

Jesus calls for rich and poor to unite in service together. What a transformation of character would be seen upon those who have lived simply to please themselves, were their hearts touched with the love of Christ! What a change would be wrought in the life and actions of the wealthy who have consulted but their own ease, should they feel the power of redeeming love! They would then minister to those who need their help. They would then see the necessity of helping the youth to obtain an education, so that they might be fitted to go forth and labor for those who are near and those who are far off. But the selfish, pampered, spoiled children of fashion are miserably unhappy. Their lives are unsatisfactory, because they are depressed with a sense of their uselessness. Had it been their lot to be poor, and to be under the necessity of earning their own livelihood, they would have been far happier. God has given to rich and poor a work to do in blessing others. <RH, July 17, 1894 par. 7>

After the fall of man, it cost our heavenly Father an infinite price to provide a way to prevent the defaced image of God in man being wholly obliterated, and to provide for the restoration of that image in the soul. "For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." Then will you neglect your God-given capabilities? Will you fail to improve upon the talents that have been bestowed upon you by Heaven? Will you lightly regard the advantages of another trial, another probation, in which it is to be decided whether or not you will have eternal life? Will you trample under foot the great privileges that have been secured to you at infinite cost? <RH, July 17, 1894 par. 8>

You will meet with strong temptations that will solicit your feet to take a downward course; but there are also the strongest inducements set forth to inspire you to be strong, and to quit you like men. It is not in the parade that soldiers are inured to the battle-field. Men of value are those who have encountered and overcome difficulties. Let no one think to attain to high position, to possess estimable traits of character, without making daily, upward progress. To reach the high standard that is placed before you, will call for the taxation of the highest powers, and will require persevering, untiring energy. <RH, July 17, 1894 par. 9>

July 24, 1894 Principle Never to Be Sacrificed for Peace.

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By Mrs. E. G. White.

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There always have been and always will be two classes on the earth to the end of time,--the believers in Jesus, and those who reject him. Sinners, however wicked, abominable, and corrupt, by faith in him will be purified, made clean, through the doing of his word. The truth will be a savor of life unto life to those who believe, but the same truth will be to the unbeliever a savor of death unto death. Those who reject Christ and refuse to believe the truth, will be filled with bitterness against those who accept Jesus as a personal Saviour. But those who receive Christ are melted and subdued by the manifestation of his love in his humiliation, suffering, and death in their behalf. They behold him as their substitute and surety, as pledging himself to accomplish their full salvation through a plan that is consistent with the justice of God, and which vindicates the honor of his law. The presentation of the love of God has a convincing power above that of argument, controversy, and debate, and drops the seed of gospel truth in the heart. The fact that Jesus, innocent and pure, should suffer, that God should lay all his wrath upon the head of his dear Son, that the guiltless should bear the punishment of the guilty, the just endure the penalty of sin for the unjust, breaks the heart; and as Jesus is lifted up, conviction strikes to the soul, and the love that prompted the bestowal of the infinite gift of Christ, constrains the sinner to surrender all to God. <RH, July 24, 1894 par. 1>

But how different is the case of him who refuses to receive the salvation purchased for him at infinite cost. He refuses to look upon the humiliation and love of Jesus. He plainly says, "I will not have this man to reign over me." To all who take this attitude, Jesus says, "I came not to send peace, but a sword." Families must be divided in order that all who call upon the name of the Lord may be saved. All who refuse his infinite love will find Christianity a sword, a disturber of their peace. The light of Christ will cut away the darkness that covers their evil doings, and their corruption, their fraud, and cruelty, will be exposed. Christianity unmasks the hypocrisies of Satan, and it is this unmasking of his designs that stirs his bitter hatred against Christ and his followers. <RH, July 24, 1894 par. 2>

It is impossible for any one to become a true follower of Jesus Christ, without distinguishing himself from the worldly mass of unbelievers. If the world would accept of Jesus, then there would be no sword of dissension; for all would be disciples of Christ and in fellowship one with another, and their unity would be unbroken. But this is not the case. Here and there an individual member of a family is true to the convictions of his conscience, and is compelled to stand alone in his family or in the church to which he belongs, and is finally compelled, because of the course of those with whom he associates, to separate himself from their companionship. The line of demarkation is made distinct. One stands upon the word of God, the others upon the traditions and sayings of men. <RH, July 24, 1894 par. 3>

In one of his confidential talks with his disciples, a short time before his crucifixion, Jesus bequeathed to his followers his legacy of peace. He said: "Peace I leave with you, my peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid." The peace that Christ gave to his disciples, and for which we pray, is the peace that is born of truth, a peace that is not to be quenched because of division. Without may be wars and fightings, jealousies, envies, hatred, strife; but the peace of Christ is not that which the world giveth or taketh away. It could endure amid the hunting of spies and the fiercest opposition of his enemies. His peace was that which was born of love toward those who were plotting for his death. His deep love did not lead him to cry, Peace and safety, when there was no peace for the sinner. Christ did not for an instant seek to purchase peace by a betrayal of sacred trusts. Peace could not be made by a compromise of principles; and his followers must often proclaim a message that is directly in opposition to the people's sins, prejudices, and customs. They will be called upon to reprove, rebuke, exhort, with all long-suffering and doctrine. The heart of Jesus was overflowing with love to every human being that he had made, and this love should have been discerned by those he came to save, inasmuch as he became poor, that we through his poverty might be rich. Christ understands the strength of Satan's temptations; for he was tempted in all points like as we are, yet without sin. But he never lessened the guilt of sin. He was the Saviour, the Redeemer, and came to save his people from their sins. <RH, July 24, 1894 par. 4>

Jesus could have been at peace with the world only by leaving the transgressors of the law unreprieved, unrebuked. This he could not do; for he was to take away the sins of the world. Those who are faithful sentinels will be charged by the world as being the disturbers of its peace, they will be charged with stirring up strife and with creating divisions. But they will only be bearing the reproach that fell on Christ. Christ denounced unrighteousness, and his very presence was a rebuke to sin. The atmosphere that surrounded his soul was so pure, so elevated, that it placed the hypocritical rabbis, priests, and rulers in their true position, and revealed them in their true character as claiming sanctity, and at the same time misrepresenting God and his truth. In the rich loveliness of the character of Christ, zeal for God was always apparent. His righteousness went before him, and the glory of the Lord was rearward. He hated one thing only, and that was sin. But the world loved sin and hated righteousness, and this was the cause of the hostility of the world to Jesus. If Christ had given license to men to exercise their evil passions, they would have hailed this great miracle-worker with shouts of applause; but when he reprieved sin, made open war upon selfishness, oppression, hypocrisy, pride,

covetousness, and lust, they said, Away with this fellow, and give us Barabbas. <RH, July 24, 1894 par. 5>

Jesus has said: "The servant is not greater than his Lord. If they have persecuted me, they will also persecute you; if they have kept my saying, they will keep yours also." There will never be any true unity between or with those who stand under the banner of Satan. The followers of Christ may follow the things that make for peace, they may earnestly desire to overcome the spirit of discord with the spirit of kindness and love, but the enemy will stir up his agents to bring about strife and division. It is a grave mistake on the part of those who are children of God to seek to bridge the gulf that separates the children of light from the children of darkness by yielding principle, by compromising the truth. It would be surrendering the peace of Christ in order to make peace or fraternize with the world. The sacrifice is too costly to be made by the children of God to make peace with the world by giving up the principles of truth. Those who have the mind of Christ will let that light shine forth to the world in good works, but that light will bring about a division. Shall the light, therefore, be hid under a bed or under a bushel, because it will mark a distinction between the followers of Christ and the world? It was the purity of the character of Christ that stirred up the enmity of a profligate world. His spotless righteousness was a continual rebuke to their sin and uncleanness; but no principle of truth was compromised by Christ to win the favor of the world. Then let the followers of Christ settle it in their minds that they will never compromise truth, never yield one iota of principle for the favor of the world. Let them hold to the peace of Christ. <RH, July 24, 1894 par. 6>

July 31, 1894 Two Classes in the World.

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By Mrs. E. G. White.
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There are two classes in our world, and they are described by the apostle who says: "*Ye are of God*, little children, and have overcome them: because greater is he that is in you, than he that is in the world. *They are of the world*: therefore speak they of the world, and the world heareth them." When professed Christians come to a position where they receive words of praise and flattery from the world, and feed upon them as upon a sweet morsel, they are Christians only in name. How pitiful it is to see men and women who have had an experience in the things of God fall completely into the arms of the world, to be swayed and influenced by its voice, and to be dependent upon its favors for strength and success. How manifest it is that such have become alienated from Christ. How full of self-confidence, how full of vaunting and vanity are they! How short-sighted are they in regard to spiritual things! How little discernment have they to distinguish between the value of the counsel of one who is a child of God and the counsel of one who is on the enemy's side, a child of disobedience and unbelief. <RH, July 31, 1894 par. 1>

There are only two classes in the world,--those who are obedient to Jesus Christ, who seek counsel of the Master, that they may do his will; and the children of disobedience. There are many, who, under the profession of godliness, are yet in alliance with the world, and through them souls are being deluded. The fear and love of God have not a controlling power over them. The world is their master, and they are chasing a delusive mirage. <RH, July 31, 1894 par. 2>

Let God's people take heed that they do not sign a truce with the enemy of God and man. The church is not to come down to take a position with the world in its ideas, opinions, and maxims. Hear the words of Christ through his servant Paul: "Be ye not unequally yoked together with unbelievers: for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness? and what concord hath Christ with Belial? or what part hath he that believeth with an infidel?" While this scripture has especial reference to marriage with unbelievers, it also covers all grounds of alliance with the world. The question is asked, "What agreement hath the temple of God with idols? For ye are the temple of the living God; as God hath said, I will dwell in them, and walk in them; and I will be their God, and they shall be my people. Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing." This means that the children of God are in no case to be contaminated with the spirit of the world, to receive its evil suggestions, nor to come under its influence. Be afraid of uniting with the world in secret societies, or of being bound in bundles with them. Be afraid of communicating to the world that which concerns the cause of God; for they would have no sympathy with those who love the truth of God. "Be ye separate, 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 my daughters, saith the Lord Almighty." <RH, July 31, 1894 par. 3>

May the Lord bless his people with spiritual eyesight, in order that they may see that the children of God and the children of the world cannot enter into co-partnership. James says: "Ye adulterers and adulteresses, know ye not that

the friendship of the world is enmity with God? whosoever therefore will be a friend of the world is the enemy of God." But while the children of God are not to be borne away by the spirit and influence of the world, they are to work with Christ to transform the children of darkness, to point them to the Lamb of God which taketh away the sin of the world.

<RH, July 31, 1894 par. 4>

God's people are not to be swayed by the evil suggestions of worldlings against some of God's chosen ones. There must be unity among the children of God, and nothing must be allowed to enter that will bring alienation and discord. When there is unity with Christ, there is unity among the believers, and then one can chase a thousand, and two put ten thousand to flight. Let not unholy bonds be formed between the children of God and the friends of the world. Let there not be marriages made between believers and unbelievers. Let the people of God take their stand firmly for truth and righteousness.

<RH, July 31, 1894 par. 5>

Woe to him whose wisdom is not from above, but from beneath. Men of superficial piety, by their desire to obtain patronage for our institutions, to advance the fame of our colleges or sanitariums, should never be permitted to betray sacred trusts into the hands of unbelievers. Let not money be obtained by touching or by sanctioning any unclean practice or business. Let the grace of Christ be brought into the heart of every worker, and though the workers may be few, God can work with them, and the truth will prevail. There must be no deceptive work, for it is an unclean thing. Hands that are defiled must not handle God's sacred work. It is clean hands and a pure heart only that God will accept. "For thus saith the high and lofty One that inhabiteth eternity, whose name is Holy; I dwell in the high and holy place, with him also that is of a contrite and humble spirit, to revive the spirit of the humble, and to revive the heart of the contrite ones."

<RH, July 31, 1894 par. 6>

The Lord hates all deception, secrecy, and guile. Because of their hypocrisy, the Lord rebuked the Pharisees, likening them to sepulchers that were full of corruption. The work of Satan is after this secret, insidious order. He conceals himself, and yet suggests, instigates, and leads men to work against the truth of God. Let no one work against a child of God on the testimony of an enemy of truth. The members of the church of Christ will sometimes make mistakes, but they are to be dealt with kindly and tenderly, even as Christ has dealt with us. The rebuke of God is upon all those who do his work deceitfully, who are professedly the friends of Christ, yet are working against him in an undercurrent way, by speaking against those who love God. "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."

<RH, July 31, 1894 par. 7>

This is our work; will we take it up? So little of this kind of work has been done, that the words of the True Witness come home to the church: "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." "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." Satan had deceived those who were represented by Joshua; but they had repented of their sins before God, and pardon had been written against their names. Satan was accusing them of the sins he had caused them to commit, and asserted his right to do with them as he pleased because of their transgression. But Jesus looked with tender compassion upon those who believed in him and who trusted in his righteousness. "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." Will the people of God who are placed in positions of trust, give utterance to the accusations of Satan against the children of God? Let us act as Christians, and be as true as steel to God and his holy work. Let us be quick to discern the devices of Satan in his deceptive, hidden workings through the children of disobedience.

<RH, July 31, 1894 par. 8>

"Your words have been stout against me, saith the Lord. Yet we say, What have we spoken so much against thee? Ye have said, It is vain to serve God: and what profit is it that we have kept his ordinance, and that we have walked mournfully before the Lord of hosts? And now we call the proud happy; yea, they that work wickedness are set up; yea, they that tempt God are even delivered." These are the words of the unconsecrated who are separating from God, blinded by the enemy. They cannot discern the sacredness, the elevating, ennobling character of the word of God. But there is another class. "Then they that feared the Lord spake often one to another." Their words were not words of evil accusation against their brethren, or complaints against God. They were not words of guile and hypocrisy, spoken in the dark, in an underhand way to damage the reputation of some brother or sister. They were words to which the Lord listened, and thought them worthy of recording in the imperishable records of heaven. "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

August 7, 1894 Look to God for Wisdom.

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By Mrs. E. G. White.
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"Sanctify them through thy truth; thy word is truth." How can the truth be laid out before our people that they will every one arouse from the lethargy which has been upon them, and come to a realization of the times in which we are living? How shall we present the need of greater zeal and more determined earnestness in searching the Scriptures, so that they may dig in the mines of truth and bring forth the treasures of God's word? It is not safe for us as reformers to repeat the history of the Reformers in every particular; for after those to whom God gave light advanced to a certain knowledge, many of them ceased to be reformers. We must not for a moment think that there is no more light and truth to be given us, and become careless, and let the sanctifying power of the truth leak out of our hearts by our attitude of satisfaction in what we have already attained. We are not to fold our hands in complacency, and say, "I am rich, and increased with goods, and have need of nothing." <RH, August 7, 1894 par. 1>

It is a fact that we have the truth, and we must hold with tenacity to the positions that cannot be shaken; but we must not look with suspicion upon any new light which God may send, and say, Really, we cannot see that we need any more light than the old truth which we have hitherto received, and in which we are settled. While we hold to this position, the testimony of the True Witness applies to our cases its rebuke, "And knowest not that thou art wretched, and miserable, and poor, and blind, and naked." Those who feel rich and increased with goods and in need of nothing, are in a condition of blindness as to their true condition before God, and they know it not. But the True Witness declares, "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." <RH, August 7, 1894 par. 2>

What is it that constitutes the wretchedness, the nakedness of those who feel rich and increased with goods?--It is the want of the righteousness of Christ. In their own righteousness they are represented as clothed with filthy rags, and yet in this condition they flatter themselves that they are clothed upon with Christ's righteousness. Could deception be greater? As is represented by the prophet, they may be crying, "The temple of the Lord, the temple of the Lord are we," while their hearts are filled with unholy traffic and unrighteous barter. The courts of the soul-temple may be the haunt of envy, pride, passion, evil surmising, bitterness, and hollow formalism. Christ looks mournfully upon his professed people who feel rich and increased in the knowledge of the truth, and who are yet destitute of the truth in life and character and unconscious of their destitute condition. In sin and unbelief, they lightly regard the warnings and counsels of his servants, and treat his ambassadors with scorn and contempt, while their words of reproof are regarded as idle tales. Discernment seems to have departed, and they have no power to discriminate between the light which God sends them and the darkness that comes from the enemy of their souls. <RH, August 7, 1894 par. 3>

The voice of the True Witness calls to his chosen people, "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. 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." We have tried to arouse our brethren to the fact that the Lord has rich blessings to bestow upon us as a people. The people of God have lost much by not maintaining the simplicity of the truth as it is in Jesus. This simplicity has been crowded out, and forms and ceremonies and a round of busy activities in mechanical work have taken its place. Pride and lukewarmness have made the professed people of God an offense in his sight. Boastful self-sufficiency and complacent self-righteousness have masked and concealed the beggary and nakedness of the soul; but with God all things are naked and manifest. Yet Jesus is going from door to door, standing in front of every soul-temple, proclaiming, "I stand at the door, and knock." As a heavenly merchantman, he opens his treasures, and cries, "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." The gold he offers is without alloy, more precious than that of Ophir; for it is faith and love. The white raiment he invites the soul to wear is his own robes of righteousness, and the oil for anointing is the oil of his grace, which will give spiritual eyesight to the soul in blindness and darkness, that he may distinguish between the workings of the Spirit of God and the spirit of the enemy. Open your doors, says the great Merchantman,

the possessor of spiritual riches, and transact your business with me. It is I, your Redeemer, who counsels you to buy of me. <RH, August 7, 1894 par. 4>

Those to whom God has intrusted sacred truths should be far in advance of what they are; they should have grown in grace and in the knowledge of the truth as it is in Jesus. All who practice the truth will be right and shining lights amid a crooked and perverse nation. Whatever light God sends us, let us be open to receive it, immediately recognizing the voice that says, "Buy of me." Great weakness has been brought upon the church which he has blessed with great light, because their character and work have not corresponded to the light that God has given them. They have misrepresented the truth, and by their attitude have lulled the people to sleep, so that those with whom they have associated have no real sense of the times in which they are living. <RH, August 7, 1894 par. 5>

The people of God have educated themselves in such a way that they have come to look to those in positions of trust as guardians of truth, and have placed men where God should be. When perplexities have come upon them, instead of seeking God, they have gone to human sources for help, and have received only such help as man can give. If as brave soldiers of Jesus Christ, they had borne their burden, doing their work with courage, with fidelity, and in faith, they would have received great blessings. Christ has sounded the invitation, "Come unto me, all ye that labor and are heavy laden, and I will give you rest;" but instead of carrying their perplexities and difficulties to Jesus, as he has told them to do, they have laid their burdens upon human souls, and have looked to human beings and human counsels, and they have received accordingly; for God removes his wisdom from men who are looked up to as God. Those who occupy positions of trust are greatly injured when they are tempted by their brethren to think that they must always be consulted by the workers, and that the people should bring to them their difficulties and trials. It is a mistake to make men believe that the workers for Christ should make no move save that which has first been brought before some responsible man. Men must not be educated to look to men as to God. While it is necessary that there be a counseling together and a unity of action among the laborers, one man's mind and one man's judgment must not be the controlling power. <RH, August 7, 1894 par. 6>

When Jesus went away, he intrusted to men his work in all its varied branches, and every true follower of Christ has some work to do for him, for which he is responsible to his own Master, and that work he is expected to do with fidelity, waiting for command and direction from his Leader. We are the responsible agents of God, and have been invested with the goods of heaven, and we should have an eye single to the glory of Him who has called us. On our part there should be a faithful execution of duty, doing our appointed task to the full measure of our intrusted capability. No living being can do our work for us. We must do our work through a diligent use of the intellect which God has given, gaining in knowledge and efficiency as we make progress in our work. God never designed that another should do our thinking, while we leave our mental powers to rust through inaction. God has never designed that one man should be crushed under the burden, should be loaded down with various kinds of work as a cart pressed beneath the sheaves, while another should go free of all burden and responsibility. The president of the Conference is not to do the thinking for all the people. He has not an immortal brain, but has capabilities and powers like any other man. And to every man God has given his work. When men place the president of the Conference in the place of God, and make him the depositary of all their difficulties, the bearer of all their burdens and troubles, and the adviser in all their plans and in all their perplexities, they are doing that which is exactly opposite to what Christ has told them to do.

(Concluded in next number.) <RH, August 7, 1894 par. 7>

August 14, 1894 Look to God for Wisdom.

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By Mrs. E. G. White.

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(Concluded.)
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Jesus has never instructed men to go to their fellow-men with all their cares, no matter in what position of trust he saw fit to place them. His instruction is, "Come unto *me*, all ye that labor and are heavy laden, and I will give you rest." In the time employed in writing your grievances to one who was already burdened and bruised with cares, you might have taken your perplexities to Jesus, and have asked him to teach you, and thus have honored God, showing that you made him your trust and your counselor. <RH, August 14, 1894 par. 1>

Whatever may be the position of trust that a man occupies, he is not raised above the frailties of humanity. His position does not make him sinless or divine. He must receive wisdom and goodness and power from the same source as others; and this source of supply is open to the lowliest and the least. Jesus has invited you to come unto him; and

you are not obeying Christ when you go to human sources for support and consolation. Is not this the reason that the people of God are destitute of the fruits of the Holy Spirit? Is not this one reason why their religious experience is of so dwarfed a character? <RH, August 14, 1894 par. 2>

Satan exults as he sees men looking to men, and trusting in men to be wisdom for them. The soul that looks to men as to God, is left exposed to the temptations and assaults of the enemy, and the evil one sees to it that human defects shall mar the work of God. Satan will make the man whom the brethren look up to as to God, a target for his fiery darts, and will ply him with his fiercest temptations. Though at first the brother may be reluctant to take so great a responsibility as that of being a counselor to his brethren, if he does do it, he will finally encourage the very dependence that he once lamented, and he will come to feel grieved if matters are not brought to his attention. He will want to understand the reason for movements made in the cause, that have no connection with his branch of the work. <RH, August 14, 1894 par. 3>

To every man is given his work, and every man must do his own thinking and planning, in order that the work may be done in such a manner as to meet the approval of God. The worker must not be bound about too much with reproofs and commands; for God is his Master, and if he looks to him for wisdom, his prayer will be answered. God will give him his own experience, that will not have its foundation in any human being, but in the living God. <RH, August 14, 1894 par. 4>

Whatever position a brother may hold, he is not lightly to regard another brother who may appear to be a very humble instrumentality. God employs men who have small talents, but if they consecrate their all to him, they may, by diligent exercise of the ability which he has given, through the grace of Christ, so trade with their talents as to be fitted for more important trusts. Many among our people have trifled with the responsibility which God has laid upon them. They have not wrestled with difficulties and overcome obstacles through earnest prayer and effort. They have looked with more eagerness for the approval of mortal man than for the approval of God. <RH, August 14, 1894 par. 5>

While brethren should counsel together at special seasons, yet they should individually seek for higher counsel than that heard in the assembly. It may be argued that the Lord gives special wisdom to those to whom he has intrusted grave responsibilities. The Lord does give special wisdom to him who has sacred trusts. If the human agent, moment by moment, makes God his only helper, and walks humbly with him, God will then give light and knowledge and wisdom, in order that his human agent may be able to guide his brethren who would look to him for counsel as to their duty. In a clear and forcible manner he will point them to a Source that is untainted and pure from the defects and errors that are so apparent in humanity. He may, for it is his privilege, refuse to be brains and conscience for his brethren. He may tell them with softened heart that he goes to God for supplies of wisdom and grace, and that the Lord will give liberally to all who ask him for wisdom. He will discern and lay bare the peril there is in looking to human agents instead of to God, and will encourage them to do as Jesus has instructed his children to do,--go to God for knowledge, wisdom, power, and grace. <RH, August 14, 1894 par. 6>

The danger in trusting to men is, that men are liable to err. Even those who are in high positions of sacred trust, are men of like passions with the lowliest brother, and it is often the case that the man in high positions is influenced by the counsel of wife, mother, friend, or child, and his judgment is biased by human influences. But if he is continually appealed to for advice, he is in danger of thinking that he cannot err, and that he is capable of judging the cases of his brethren, and in this way he brings peril upon the church. Spirituality will wane under an influence of this kind, and the knowledge of God's will, will become more and more indistinct, while the sayings of men become of more and more importance in the eyes of the people. In this way God is dishonored, and spiritual discernment is lost. The sacred and the common become intermingled, until nothing is looked upon as sacred. God is not exalted, but is put in the shade by human inventions and by those who may be so deceived as to think that they are doing God service. <RH, August 14, 1894 par. 7>

The education that should be given to all is, that they should exercise faith, that they should go to God in earnest prayer, and learn to think for themselves. To meet difficulties and plow through them by the help of God is a lesson of the highest value. If men and women do this, they realize that their help has not come from a human source, but from the living God, and that, having sought wisdom of God, they have not sought in vain. It is the privilege of every soul to go to God for himself, and to have a personal connection with the Source of all power. Then the lips can speak forth the praises, not of men, but of God. It is through a humble seeking of God that divine instruction will come to his people. They may receive guidance and wisdom, not through the channel of some other man's mind, but wisdom that is unadulterated, from the Source of all power. Then the people of God will reveal Christ and his grace, living as saints unto the Lord, with an eye single to the glory of God. Then self-sufficiency and self-importance will be abased in the dust, and the light of holiness will be shed upon all with whom they associate. Every soul surrounding those who live unto God will be affected to a greater or less degree by that divine consecration that elevates and ennobles the soul of the receiver of the Spirit of God. Those who are partakers of the divine nature will not manifest forwardness and self-exaltation, but will be filled with the spirit of discretion, and their characters will be fragrant because Christ is

enthroned in the heart. <RH, August 14, 1894 par. 8>

Let us, then, remember that our weakness and inefficiency are largely the result of looking to man, of trusting in man to do those things for us that God has promised to do for those who come unto him. We need Jesus, the Rose of Sharon, to beautify the character and make our lives fragrant with good works, so that we shall be a savor of Christ unto God. Will not our people arouse themselves to investigate the Scriptures, and to pluck from the garden of God the roses, the lilies, and the pinks of his promises? <RH, August 14, 1894 par. 9>

Jesus loves his people. Before his crucifixion, he said to his followers, "I call you not servants, . . . but I have called you friends." After his resurrection he tenderly drew them to himself, and imparted to them divine instruction. He said, "Ye shall receive power, after that the Holy Ghost is come upon you; and ye shall be witnesses unto me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth. And when he had spoken these things, while they beheld, he was taken up; and a cloud received him out of their sight." But as Jesus ascended, he carried with him the interests of his people. He loves his believing children. Let us trust in him. Let us confide in him, talk of his love, tell of his power. Lift him up, the Man of Calvary. O lift him up, that all may behold him. <RH, August 14, 1894 par. 10>

August 14, 1894 Importance of Good Cooking.

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By Mrs. E. G. White.
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If parents themselves would obtain knowledge, and feel the importance of putting it to a practical use in the education of their dear children, we should see a different order of things among youth and children. The children need to be instructed in regard to their own bodies. There are but few youth who have any definite knowledge of the mysteries of human life. They know but little about the living machinery. Says David, "I will praise thee, for I am fearfully and wonderfully made." Teach your children to study from cause to effect. Show them that if they violate the laws of their being, they must pay the penalty by suffering disease. If in your effort you can see no special improvement, be not discouraged; patiently instruct, line upon line, precept upon precept, here a little and there a little. If by this means you have succeeded in forgetting yourself, you have taken one step in the right direction. Press on until the victory is gained. Continue to teach your children in regard to their own bodies, and how to take care of them. Recklessness in regard to bodily health tends to recklessness in moral character. <RH, August 14, 1894 par. 1>

Do not neglect to teach your children how to cook. In so doing, you impart to them principles which they must have in their religious education. In giving your children lessons in physiology, and teaching them how to cook with simplicity and yet with skill, you are laying the foundation for the most useful branches of education. Skill is required to make good light bread. There is religion in good cooking, and I question the religion of that class that is too ignorant and too careless to learn to cook. <RH, August 14, 1894 par. 2>

We see sallow complexions and groaning dyspeptics wherever we go. When we sit at the tables, and eat the food cooked in the same manner as it has been for months, and perhaps years, I wonder that these persons are alive. Bread and biscuit are yellow with saleratus. This resort to saleratus was to save a little care; in consequence of forgetfulness, the bread is often allowed to become sour before baking, and to remedy the evil a large portion of saleratus is added, which only makes it totally unfit for the human stomach. Saleratus in any form should not be introduced into the stomach, for the effect is fearful. It eats the coatings of the stomach, causes inflammation, and frequently poisons the entire system. Some plead, "I cannot make good bread or gems unless I use soda or saleratus." You surely can if you become a scholar, and will learn. Is not the health of your family of sufficient value to inspire you with ambition to learn how to cook, and how to eat? <RH, August 14, 1894 par. 3>

That which we eat cannot be converted into good blood unless it is of a proper quality, simple, nutritious. The stomach can never convert sour bread into sweet. Food poorly prepared is not nutritious, and cannot make good blood. These things which fret and derange the stomach will have a benumbing influence upon the finer feelings of the heart. Many who adopt the health reform complain that it does not agree with them; but, after sitting at their tables, I come to the decision that it is not the health reform that is at fault, but the poorly prepared food. Health reformers, above all others, should be careful to shun extremes. The body must have sufficient nourishment. We cannot subsist upon air merely; neither can we retain health unless we have nourishing food. Food should be prepared in good order, so that it is palatable. Mothers should be practical physiologists, that they may teach their children to know themselves, and to

possess moral courage to carry out correct principles in defiance of the health-and-life-destroying fashions. To needlessly transgress the laws of our being is a violation of the law of God. <RH, August 14, 1894 par. 4>

Poor cookery is slowly wearing away the life energies of thousands. It is dangerous to health and life to eat at some tables the heavy, sour bread, and the other food prepared in keeping with it. Mothers, instead of seeking to give your daughters a musical education, instruct them in these useful branches which have the closest connection with life and health. Teach them all the mysteries of cooking. Show them that this is a part of their education, and essential for them in order to become Christians. Unless the food is prepared in a wholesome, palatable manner, it cannot be converted into good blood, to build up the wasting tissues. Your daughters may love music, and this may be all right; it may add to the happiness of the family; but the knowledge of music without the knowledge of cookery, is not worth much. When your daughters have families of their own, an understanding of music and fancy work will not provide for the table a well-cooked dinner, prepared with nicety, so that they will not blush to place it before their most esteemed friends. Mothers, yours is a sacred work. May God help you to take it up with his glory in view, and work earnestly, patiently, and lovingly, for the present and future good of your children, having an eye single to the glory of God.--
Testimony 19. <RH, August 14, 1894 par. 5>

August 21, 1894 We Shall Reap As We Sow.

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By Mrs. E. G. White.
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In company with my son, W. C. White, I rode in our carriage to Sydney, a distance of twelve miles. We could have taken the cars at the station in Granville, but by riding in our carriage, we escape the confusion that is ever to be found at railway stations; we also had the advantage of riding straight to the meeting-house without the inconvenience of changing from the cars to the tram, to be left at some distance from the place of meeting. We had a very peaceful ride, and a very favorable opportunity of conversing together. This is a rare treat; for both of us are so occupied that we have but little opportunity for social interchange of thought. We found a good representation of our people at the hall, and I felt constrained by the Spirit of God to speak very plainly to the church. <RH, August 21, 1894 par. 1>

I spoke from the words, "He which soweth sparingly shall reap also sparingly; and he which soweth bountifully shall reap also bountifully." The manner in which the sowing was to be done, is presented in the following words: "Every man according as he purposeth in his heart, so let him give; not grudgingly, or of necessity; for God loveth a cheerful giver." No selfish man is a Christian. Jesus says, "If any man will come after me, let him deny himself, and take up his cross, and follow me." Genuine self-denial will be practiced by all who follow Christ. <RH, August 21, 1894 par. 2>

Judas undertook to follow Christ, and at the same time to carry out his selfish, covetous plans. He had the same privileges as had the other disciples. He had the same privileges of hearing the lessons of Christ, which plainly presented practical godliness; but he was not always pleased with the plain truth. It cut him, and instead of taking up personal labor with Judas Iscariot, he found fault with the words and works of Christ, and criticised his plain teachings. Instead of being transformed in character, he was cultivating self-love, self-esteem, and the love of money, and was becoming more and more greedy for gain. His love for Christ was not increasing; for he had not that faith which works by love and purifies the soul. Pure religion and undefiled is a religion that is of an experimental character, and brings forth practical results. <RH, August 21, 1894 par. 3>

Every member of the church of Christ will be tested and proved. To each one sacred responsibilities are committed; for each one is to be connected with Christ, and to labor earnestly and cheerfully as a free moral agent, becoming more and more intelligent in working as a laborer "together with God." By practice he must learn how to pray, putting his whole soul into his petitions. Through self-denial he must learn how to present gifts and offerings willingly unto God. He must not consume in selfish indulgence everything which he gains, and present nothing to God in acknowledgment of the fact that he is constantly the recipient of Heaven's gifts. The Christian will be constantly imparting that which is bestowed upon him. True religion is imitation of Christ. Not one of Christ's true followers will practice selfish indulgence in any way when the cause of God is languishing because of the poverty of the people. God means that some one shall supply that which is wanting for the needs of the poorer brethren, and for the necessities of his cause. The kingdom of heaven must be the first consideration. To follow Christ means continually to study his life of self-denial, and from high motives to practice his good works. To follow means to render obedience. We are under service to God, and we must obey his commands. No soldier is counted a follower of his commander unless he obeys his general's orders. The master says, "Learn of me." Keep your eye on the model, for Christ gave his life that he might

become the teacher of men. Keep yourselves from idols. He desires that every one who believes in him should learn how to live his life and practice his virtues. <RH, August 21, 1894 par. 4>

Jesus loved righteousness and hated iniquity. What is righteousness?--It is the satisfaction that Christ gave the divine law in our behalf. He bore the test on every point on which the sinner must bear it. He was tempted in all points as we are tempted, and through all the temptations that it was possible for the synagogue of Satan to bring upon him, he did not yield in the least degree to the power of the enemy. <RH, August 21, 1894 par. 5>

Righteousness means being good and doing good. As children of God, are we developing a character that is Christlike? are we individually working daily at the vocation of being a Christian? and through the rich impartation of the gift of the Spirit of God, are we making straight paths for our feet, lest the lame be turned out of the way? The lame are those who are not firmly established in the truth, who are spiritually halting, having defects of character and needing the help of a correct example. If we make crooked paths, others make our errors an excuse for deviating from the path of righteousness. It is not enough to believe sound doctrine; we must put it into practice. A religion built on selfishness is worthless. It is a deplorable, sleazy fabric. <RH, August 21, 1894 par. 6>

The apostle plainly declares what is the duty of the individual members of the church. He says, "Let him give; not grudgingly, or of necessity; for God loveth a cheerful giver." The promise of God is that "he which soweth sparingly shall reap also sparingly; and he which soweth bountifully shall reap also bountifully." The Lord will not forget your labors of love. In this country, times are very hard, and money is very scarce. Some will learn lessons of economy at this time, who never knew what economy was before. Yet we should not forget that we are in the service of God, and that he owns us, and he owns the world. Though we are all poor and unable to do large things, the Lord calls upon every soul to practice self-denial in this time of scarcity, and be able to give, not grudgingly nor of necessity, but with cheerful gratitude for God's unspeakable gift. We are to engage in this work seriously, remembering that now is the time to lay up treasure in heaven, and to send it on beforehand. We shall have to do this through strict self-denial; but every man, woman, and youth, who claims to be the property of Christ, has a work to do in building up the kingdom of God. Now is the sowing time, the reaping time is in the future. And God is able to make all grace abound toward you. If you do your best, if you impart to others that which you have, God will see your labor of love, and will know the measure of every act of self-denial for his name's sake. You will be tested and proved, that it may be made manifest how deep and genuine is your love for Christ and your neighbor, and these tests will come closer and closer upon us. Churches must be erected. Wherever there is a little flock, it must be fed with meat in due season. The last message of mercy is to be given to the world even to the uttermost part of the earth. Those who have physical strength are to employ that strength in the service of God. They are to labor with their hands, and earn means to use in the cause of God. Those who can obtain work are to work faithfully, and to improve the opportunities they see to help those who cannot obtain labor. God is able to make his grace abound toward you, giving you a heart of tenderness and love for the souls of those for whom Christ has paid the ransom of his own life. "That ye, always having all sufficiency in all things, may abound to every good work; (as it is written, He hath dispersed abroad, he hath given to the poor; his righteousness remaineth forever. Now he that ministereth seed to the sower both minister bread for your food, and multiply your seed sown, and increase the fruits of your righteousness;) being enriched in everything to all bountifulness, which causeth through us thanksgiving to God." <RH, August 21, 1894 par. 7>

Let every believer in the truth for this time, awake to duty. Instead of studying how to gratify yourselves and follow your inclination, study how you may imitate Christ in self-denial, and thus be able to help and to save the purchase of his blood. Relieve the wants of the needy, and work to help the weak and the poorer sister churches. The Lord has made us his almoners. He places in our hands his gifts, in order that we shall divide with those who are needy, and it is this practical giving that will be to us a sure panacea for all selfishness. By thus expressing love to those who need help, you will cause the hearts of the needy to give thanksgiving unto God because he has bestowed the grace of benevolence upon the brethren, and has caused them to relieve the necessities of the needy. It is through the exercise of this practical love that the churches draw nearer together in Christian unity. Through the love of the brethren, love to God is increased, because he has not forgotten those who were in distress, and thus thank-offerings ascend to God for his care. "For the ministration of this service not only supplieth the want of the saints, but is abundant also by many thanksgivings unto God." The faith of the brethren is increased in God, and they are led to commit their souls and bodies unto God as to a faithful Creator. "While by the experiment of this ministration they glorify God for your professed subjection unto the gospel of Christ, and for your liberal distribution unto them, and unto all men." <RH, August 21, 1894 par. 8>

Giving for the necessity of the saints and for the advancement of the kingdom of God, is preaching practical sermons, which testify that those who give have not received the grace of God in vain. A living example of an unselfish character, which is after the example of Christ, has great power upon men. Those who do not live for self, will not use up every dollar meeting their supposed wants, and supplying their conveniences, but will bear in mind that they are

Christ's followers, and that there are others who are in need of food and clothing. Those who live to gratify appetite and selfish desire, will lose the favor of God, and will lose the heavenly reward. They testify to the world that they have not genuine faith, and when they seek to impart to others a knowledge of present truth, the world will regard their words as sounding brass and a tinkling cymbal. Let every one show his faith by his works. "Faith without works is dead," "being alone." "Wherefore show ye to them and before the churches, the proof of your love, and of our boasting in your behalf." <RH, August 21, 1894 par. 9>

I have given you a brief sketch of my discourse to the Sydney church. After the sermon we had a most precious social meeting. W. C. White spoke, presenting some precious thoughts, and many melting testimonies were borne. The meeting was blessed of God, and we knew that Jesus was in the midst, and by his Holy Spirit was moving upon hearts. We were soon in our carriage again, returning to Granville. <RH, August 21, 1894 par. 10>

How is it with my brethren and sisters in America? How much do you practice self-denial in order that you may show liberality to the needy cause of God at this time? We are doing our work here under great pressure for the want of the very money that many of the members of our churches are expending upon their own fancies, in pleasing and gratifying themselves. If they had accepted the testimonies I have borne to them concerning the great want in these regions beyond, they would not be found expending one dollar in following the example of those who are multiplying pictures of themselves and their families. You would not be purchasing bicycles, which you could do without, but would be receiving the blessing of God in exercising your physical powers in a less expensive way. Instead of investing one hundred dollars in a bicycle, you would consider the matter well, lest it might be at the price of souls for whom Christ died, and for whom he has made you responsible. Please read Isaiah 58, and see what is a sure remedy for poor health. Satan will contrive to bring about many devices to absorb the means which should be devoted to the cause of God at this time. We cannot open new fields in regions beyond, for want of the very means that is used up in various ways, which might be given to destitute missions. God would have you invest in a fund to erect humble houses of worship for those who have newly come to the faith, who cannot possibly command means to do this, on account of their great poverty. Their souls are just as precious as your soul; and could you pass through the experience through which we have passed since coming to this country, you would bind about your supposed wants, and would be ready to help to build humble houses of worship in regions beyond. You would have the satisfaction of denying inclination in thus investing means in the cause of God. Night after night, we have studied the perplexing problem of how we should obtain the means to advance the work of God. It rests with you in America to solve this puzzling question. "For though we walk in the flesh, we do not war after the flesh; (for the weapons of our warfare are not carnal, but mighty through God to the pulling down of strong holds;) casting down imaginations, and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ." <RH, August 21, 1894 par. 11>

August 28, 1894 The Obedient Approved of God.

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By 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." <RH, August 28, 1894 par. 1>

Let the solemn question come home to every one who is a member of our churches, How am I standing before God as a professed follower of Christ? Is my light shining forth to the world in clear, steady rays? Have we as a people who have taken vows of dedication to God, preserved our union with the Source of all light? Are not the symptoms of declension and decay painfully visible among the Christian churches of today? Spiritual death has come upon many who should be examples of zeal, purity, and consecration. Their practices speak more loudly than their professions, and witness to the fact that some power has cut the cable that anchored them to the eternal Rock, and they are drifting without chart or compass. <RH, August 28, 1894 par. 2>

The True Witness desires to remedy the perilous condition in which his professed people are placed, and he says: "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." Christ will cease to take the names of those who fail to turn to him and do their first works, and will no longer make intercession for them before the Father. He says, "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. 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." Yet the case of those who are rebuked is not a hopeless one; it is not beyond the power of the great Mediator. 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, and that the shame of thy nakedness do not appear; and anoint thine eyes with eye-salve, that thou mayest see." Though the professed followers of Christ are in a deplorable condition, they are not yet in so desperate a strait as were the foolish virgins whose lamps were going out, and there was no time in which to replenish their vessels with oil. When the bridegroom came, those that were ready went in with him to the wedding; but when the foolish virgins came, the door was shut, and they were too late to obtain an entrance. But the counsel of the True Witness does not represent those who are lukewarm as in a hopeless case. There is yet a chance to remedy their state, and the Laodicean message is full of encouragement; for the backslidden church may yet buy the gold of faith and love, may yet have the white robe of the righteousness of Christ, that the shame of their nakedness need not appear. Purity of heart, purity of motive, may yet characterize those who are half-hearted and who are striving to serve God and Mammon. They may yet wash their robes of character and make them white in the blood of the Lamb. <RH, August 28, 1894 par. 3>

Today the question is to come home to every heart, Do you believe in the Son of God? The question is not, Do you admit that Jesus is the Redeemer of the world? and that you should repeat to your soul and to others, "Believe, believe, all you have to do is to believe;" but, Do you have practical faith in the Son of God, so that you bring him into your life and character until you are one with him? Many accept of the theory of Christ, but they make it manifest by their works that they do not know him as the Saviour who died for the sins of men, who bore the penalty of their transgression, in order that they might be brought back to their loyalty to God, and through the merits of a crucified and risen Saviour, might find acceptance with God in their obedience to his law. Christ died to make it possible for you to cease to sin, and sin is the transgression of the law. <RH, August 28, 1894 par. 4>

Jesus counsels you to have your eyes anointed with spiritual eye-salve, in order that you may discern the fact that you are wretched, and miserable, and poor, and blind, and naked, that you may exercise repentance toward God and faith toward our Lord Jesus Christ. The plan of salvation is not half discerned. It is made altogether too cheap a thing, and men do not take in the fact of how great an act of condescension it is on the part of Omnipotence to stoop to unite the divine with the human, to impart the Holy Spirit to the repenting transgressor of his holy law. God became man, clothing his divinity with humanity, and thus humanity has been elevated in the scale of moral value with God. But how great was the condescension of the Father and the Son to consent to the working out of the plan of salvation to save the transgressors of Heaven's exalted law! <RH, August 28, 1894 par. 5>

How great is the spiritual blindness of men who declare that this great condescension on the part of God in giving his only begotten Son, was to abolish the law of God, and to make its precepts of no effect. Calvary is the unanswerable argument for the immutability of the law of God; for could one of its precepts have been altered to meet man in his fallen condition, the Son of God need not have suffered death for a guilty race. The professed Christian world is indeed in need of eye-salve, that they may see. Like David they should pray, "Open thou mine eyes, that I may behold wondrous things out of thy law." <RH, August 28, 1894 par. 6>

Wherever there has been a departure from God, there must be a returning to him, and a doing of the first works. Jesus says, "As many as I love, I rebuke and chasten; be zealous therefore, and repent." In order to repent, it is necessary to examine the life and character by the great standard of righteousness, that the peculiar sins which have dishonored God and have been an offense to him, may be discovered. That which has quenched the first love must be forsaken, whether it has been pride, sensuality, or the turning of the grace of God into lasciviousness. Those who make a profession of being Christians, that is, Christlike, and who yet live a life of sin, cast dishonor upon the truth of God. Many of this class trample upon the law of God, and teach others that its precepts are not binding, and yet they presume to take the name of Jesus upon their lips, and talk of being saved by his grace. Such teaching tends to enfeeble the moral tone of the church, and true godliness is banished while a miserable, heartless, outward form of godliness remains. Such come under the rebuke of Christ when he says, "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." "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, August 28, 1894 par. 7>

"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?" and answers, "God forbid." Again he asks, "Do we then make void the law through faith?" and answers, "God forbid; yea, we establish the law." God's will is expressed in his holy law, and Jesus says, "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven." The law of God is the standard by which character is to be

measured, and he whose life is in harmony with that law is worthy to be trusted, but of what value is the testimony of a man whose life and teaching contradict the law of Jehovah? He then measures himself by his own finite standard, and may claim for himself as much as does the pope of Rome; but in the light of the detector of sin, his character may be wholly wanting. He may claim great spiritual riches, and think that he is in need of nothing, and may boast of the grace of Christ, but at the same time may have turned that precious grace into lasciviousness. This spurious character of religion is on the increase, and many whose hearts are carnal prate of the grace of Christ, while at the same time they openly blaspheme the name of the God of heaven by casting contempt upon the law of God, which rebukes their inconsistent course and detects their unchristlike character. <RH, August 28, 1894 par. 8>

It is not the grace of Christ that makes void the law of God. Christ declared, "I have kept my father's commandments, and abide in his love." To those who are making void the commandments of God, the True Witness 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, and that the shame of thy nakedness do not appear." Christ's white robe of righteousness will never cover any soul that is found in sin unrepented of and unforsaken. "Sin is the transgression of the law." Therefore those who are trampling upon the law of God, and teaching others to disregard its precepts, will not be clothed with the righteousness of Christ. Jesus came not to save people 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." "If we say that we have no sin, we deceive ourselves, and the truth is not in us. If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness. If we say that we have not sinned [transgressed the law], we make him a liar, and his word is not in us. My little children, these things write I unto you, that ye sin not. And if any man sin, we have an advocate with the Father, Jesus Christ the righteous." We need an advocate with the Father, because it is the Father's law which we have broken, and we need to repent of our transgression, and return to our allegiance to God. "Whoso 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. 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," not the royal law that points out what is sin. "In this the children of God are manifest, and the children of the Devil; whosoever doeth not righteousness is not of God." "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 [overcomers do not unite with the world in transgression of the law of God]; and this is the victory that overcometh the world, even our faith." <RH, August 28, 1894 par. 9>

"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, the divine Head of the Church, himself the mightiest of conquerors. He points his disciples to his own life, to the tests he bore, to his self-denials and struggles and sufferings, and marks out the path of obedience for their feet through ridicule, contempt, scorn, mockery, rejection, and shameful death. Suffering and humiliation he bore in order to prove obedient to the law of God, to magnify the law and make it honorable; and he lays down the conditions that must be met by those who would inherit eternal life. Victory can come alone through faith and obedience, through following in his footsteps. The work of overcoming is not confined to the martyrs. We, too, are to engage in the conflict in these days of subtle temptation to worldliness, to self-confidence, pride, covetousness, and immorality; and to the overcomers will be given a crown of life and glory. <RH, August 28, 1894 par. 10>

September 4, 1894 "See That Ye Abound in This Grace Also."

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By Mrs. E. G. White.
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One Sabbath, lately, in company with my son, W. C. White, I rode eight miles in our carriage to Seven Hills to meet with the church that was to assemble at three o'clock in the afternoon. Brother Hickox has been laboring in this place since coming to Sydney, and we have tried to help him in his work. Brethren Starr and McCullagh, W. C. White, and

the writer have each labored in turn, and we have every reason to rejoice in the Lord, because twenty have taken their position on the side of truth. This has caused joy among the heavenly angels in the presence of Christ Jesus, and in the presence of the Father, who has made an infinite sacrifice in their behalf. <RH, September 4, 1894 par. 1>

Upon this occasion I spoke from the eighth and ninth chapters of second Corinthians. Paul, in writing to his brethren at Corinth, sought to kindle their zeal and to stir them up to make contribution for the poor saints at Jerusalem. He presented the example of the church in Macedonia to inspire them to benevolent action. He said: "Moreover, brethren, we do you to wit of the grace of God bestowed on the churches of Macedonia; how that in a great trial of affliction, the abundance of their joy and their deep poverty abounded unto the riches of their liberality. For to their power, I bear record, yea, and beyond their power they were willing of themselves; praying us with much entreaty that we would receive the gift, and take upon us the fellowship of the ministering to the saints. And this they did, not as we hoped, but first gave their own selves to the Lord, and unto us by the will of God." <RH, September 4, 1894 par. 2>

The grace of Christ imparted to us individually will give us a knowledge as to how we shall accept of Christ as our personal Saviour, and how we shall imitate his example. He can mold and fashion the character by imparting his divine attributes, and then each one of us can adorn the doctrine of Christ our Saviour. Whatsoever things are true, whatsoever things are honest, lovely, and of good report, will be revealed as the precious fruits of the Christian tree. The religion of Jesus Christ must be revealed in a winsome character, bright as a light that shineth in a dark place. <RH, September 4, 1894 par. 3>

Of the church in Macedonia we read that "in a great trial of affliction, the abundance of their joy and their deep poverty abounded unto the riches of their liberality." Then shall any of us who profess to be Christians, think that we shall be excused in doing nothing for the truth because we are poor? We regard the precious light of truth as an inexpressible, inexhaustible treasure. We are to exert an influence in proportion to our intrusted talents, be we rich or poor, high or low, ignorant or learned. We are servants of Jesus Christ, and the Lord expects us to do our best. <RH, September 4, 1894 par. 4>

I said to the brethren at Seven Hills: You will soon be without a place in which to assemble to worship God. Shall we arise and build? The Lord wants you to be liberal. The members of the Macedonian churches were in deep poverty, yet they urged the apostles to receive their freewill offerings, and were willing to go beyond their power to help the saints in Jerusalem who were in greater need than themselves. We have in this record, a lesson for our instruction. Those who take their position on the side of Christ are to let their light shine forth in good works, and not to act selfishly; but each church is to consider the wants of her sister churches. "Therefore, as ye abound in everything, in faith, and utterance, and knowledge, and in all diligence, and in your love to us, see that ye abound in this grace also." We desire you to abound in the grace of liberality, making your gifts to assist those who have newly come to the faith, and in doing this work your joy will be abundant, according to the measure of your liberality. We call upon the children of God to come up to the help of the Lord, to the help of the Lord against the mighty. Who is the mighty?--It is Satan, the prince of this world, for the world has chosen him as its ruler. <RH, September 4, 1894 par. 5>

There is a lesson also in this chapter to those who are working in the cause of God. Paul says, "We desired Titus, that as he had begun, so he would also finish in you the same grace also;" that is, make you to abound in the grace of liberality. A responsibility rests upon the ministers of Christ to educate the churches to be liberal. Even the poor are to have a part in presenting their offerings to God. They are to be sharers of the grace of Christ in denying self to help those whose need is more pressing than their own. Why should the poor saints be denied the blessing of giving to aid those who are still poorer than themselves? The work of educating the people along these lines has been neglected, and the churches have failed to give for the necessity of poorer churches, and thus the blessing has been withheld that should have been theirs, and will be withheld until they shall have a realizing sense of their neglect. "For 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. And herein I give my advice; for this is expedient for you, who have begun before, not only to do, but also to be forward a year ago. Now therefore perform the doing of it; that as there was a readiness to will, so there may be a performance also out of that which ye have. For if there be first a willing mind, it is accepted according to that a man hath, and not according to that he hath not. For I mean not that other men should be eased and ye burdened; but by an equality, that now at this time your abundance may be a supply for their want, that their abundance also may be a supply for your want; that there may be equality; as it is written, He that had gathered much had nothing over; and he that had gathered little had no lack." <RH, September 4, 1894 par. 6>

Thank God that he has put it in the heart of his servants to feel a deep interest for your welfare, causing them to present to you the precious truth. Some of you have hesitated, and have been slow in acting upon the convictions of your conscience; but one after another, you have given your own selves to the Lord, and unto us by the will of God. What does this mean? It means that you are to stand shoulder to shoulder with those who have earnestly worked for your salvation, and according to the light and knowledge you have received, to unite with them in communicating in

the spirit and love of Jesus, the truth to those who have not had the privileges and opportunities that you have had. <RH, September 4, 1894 par. 7>

There are some here who are questioning as to whether they shall be obedient to the light which they have seen, or whether they will make a compromise with conscience. Character is being determined by the manner in which the truth is being treated. The voice of Christ is heard saying, "Seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you." Whom do we love best, Jesus, or the enemy of Christ? On which side are you to stand? You will do the bidding of him whom you love. God wants every one to come unto him. Christ says, "Follow me." <RH, September 4, 1894 par. 8>

Brother Hickox and W. C. White made appropriate remarks. Brother McCullagh spoke a short time right to the point, and it was decided that a meeting-house should be built at Seven Hills, and that every one should do his best. Brother McCullagh said he would give two pounds, ten shillings, and brother Starr had authorized him to say that he would give two pounds, ten shillings, which would be twenty-five dollars. W. C. White had thought it would be impossible for him to give more than one pound, but he would venture to give two, if they would buy two lots instead of one. Then the brethren from Seven Hills, from their poverty, spoke one after another, pledging a pound apiece. One brother who had resided at Seven Hills, but who had removed to Parramatta, pledged five pounds. A man who sees the truth, but who has a large family of children, and has not faith to embrace the Sabbath lest he would lose his situation, pledged a pound. I had purposed to donate five pounds to the enterprise, but when I considered the poverty abounding in those who have recently embraced the truth, I doubled this donation to ten pounds. When I saw that it would be impossible to build a church with the meager sum which would be freely given, I decided to give twenty pounds. The talent of means is the Lord's intrusted talent, and as his faithful steward, I must apply it where the need is greatest. <RH, September 4, 1894 par. 9>

We had a most precious meeting. Jesus was in the midst of us. The Sun of Righteousness was shining upon us. I was constrained by the Spirit of the Lord to speak words of hope and courage to those who had consented not only to believe the truth but to obey it. They will soon be left without a minister, and it would be necessary for each one to do the utmost of his ability in order that a church might be erected in which they could meet together to worship God. Each one must take upon himself the responsibility of educating and training himself to act a part in the meetings. They must be faithful witnesses for Jesus Christ, and thus become a working church. Christ prayed for his followers, "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." Here in this wicked world our light is to shine forth in good works. Christ charged his disciples with this responsibility. He said, "Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven." <RH, September 4, 1894 par. 10>

When the precious meeting closed, it was nearly dark. We seated ourselves in our carriage, and as our faithful horse traveled homeward with us, we rejoiced in the peace of Christ. <RH, September 4, 1894 par. 11>

September 11, 1894 Study the Bible for Yourselves.

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By Mrs. E. G. White.
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When Jesus gave the injunction, "Search the Scriptures; for in them ye think ye have eternal life; and they are they which testify of me," the priests and rulers were sitting in Moses's seat, and professing to give to the people the commands of God; but that which was so plain that the common people might clearly understand, they mystified and misinterpreted. Through false interpretation, the Jewish nation had lost the simple, practical knowledge of God and his truth. The command to search implied that they had lost something, and that they must diligently seek to discover it. The plain directions of the Scriptures, which had revealed the will of God, were covered up with mystery and tradition, with false tests, false theories and commands. The Scriptures had been wrested to the ruin of souls, and man-made tests and injunctions had been put in the place of the plain "thus saith the Lord." Jesus said to all, Search for yourselves. Allow no one to be brains for you, allow no one to do your thinking, your investigating, and your praying. This is the instruction we need to take to heart today. Many of you are convinced that the precious treasure of the kingdom of God and of Jesus Christ is in the Bible which you hold in your hand. You know that no earthly treasure is attainable without painstaking effort. Why should you expect to understand the treasures of the word of God without diligently searching the Scriptures? <RH, September 11, 1894 par. 1>

It is proper and right to read the Bible; but your duty does not end there; for you are to search its pages for yourselves. The knowledge of God is not to be gained without mental effort, without prayer for wisdom in order that you may separate from the pure grain of truth the chaff with which men and Satan have misrepresented the doctrines of truth. Satan and his confederacy of human agents have endeavored to mix the chaff of error with the wheat of truth. We should diligently search for the hidden treasure, and seek wisdom from heaven in order to separate human inventions from the divine commands. The Holy Spirit will aid the seeker for great and precious truths which relate to the plan of redemption. I would impress upon all the fact that a casual reading of the Scriptures is not enough. We must search, and this means the doing of all the word implies. As the miner eagerly explores the earth to discover its veins of gold, so you are to explore the word of God for the hidden treasure that Satan has so long sought to hide from man. The Lord says, "If any man willeth to do his will, he shall know of the teaching." John 7:17, Revised Version. <RH, September 11, 1894 par. 2>

The word of God is truth and light, and is to be a lamp unto your feet, to guide you every step of the way to the gates of the city of God. It is for this reason that Satan has made such desperate efforts to obstruct the path that has been cast up for the ransomed of the Lord to walk in. You are not to take your ideas to the Bible, and make your opinions a center around which truth is to revolve. You are to lay aside your ideas at the door of investigation, and with humble, subdued hearts, with self hid in Christ, with earnest prayer, you are to seek wisdom from God. You should feel that you must know the revealed will of God, because it concerns your personal, eternal welfare. The Bible is a directory by which you may know the way to eternal life. You should desire above all things that you may know the will and ways of the Lord. You should not search for the purpose of finding texts of Scripture that you can construe to prove your theories; for the word of God declares that this is wresting the Scriptures to your own destruction. You must empty yourselves of every prejudice, and come in the spirit of prayer to the investigation of the word of God. <RH, September 11, 1894 par. 3>

The great error of the Romish Church is found in the fact that the Bible is interpreted in the light of the opinions of the "fathers." Their opinions are regarded as infallible, and the dignitaries of the church assume that it is their prerogative to make others believe as they do, and to use force to compel the conscience. Those who do not agree with them are pronounced heretics. But the word of God is not thus to be interpreted. It is to stand on its own eternal merits, to be read as the word of God, to be obeyed as the voice of God, which declares his will to the people. The will and voice of finite man are not to be interpreted as the voice of God. <RH, September 11, 1894 par. 4>

The blessed Bible gives us a knowledge of the great plan of salvation, and shows us how every individual may have eternal life. Who is the author of the book?--Jesus Christ. He is the True Witness, and he says to his own, "I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of my hand." The Bible is to show us the way to Christ, and in Christ eternal life is revealed. Jesus said to the Jews and to those who pressed about him in great multitudes, "Search the Scriptures." The Jews had the word in the Old Testament, but they had so mingled it with human opinions, that its truths were mystified, and the will of God to man was covered up. The religious teachers of the people are following their example in this age. <RH, September 11, 1894 par. 5>

Though the Jews had the Scriptures which testified of Christ, they were not able to discern Christ in the Scriptures; and although we have the Old and the New Testament, men wrest the Scriptures to evade their truths; and in their interpretations of the Scriptures, they teach, as did the Pharisees, the maxims and traditions of men for the commandments of God. In Christ's day the religious leaders had so long presented human ideas before the people, that the teaching of Christ was in every way opposed to their theories and practice. His sermon on the mount virtually contradicted the doctrines of the self-righteous scribes and Pharisees. They had so misrepresented God that he was looked upon as a stern judge, incapable of compassion, mercy, and love. They presented to the people endless maxims and traditions as proceeding from God, when they had no "thus saith the Lord" for their authority. Though they professed to know and to worship the true and living God, they wholly misrepresented him, and the character of God, as represented by his Son, was as an original subject, a new gift to the world. Christ made every effort so to sweep away the misrepresentations of Satan, that the confidence of man in the love of God might be restored. He taught man to address the Supreme Ruler of the universe by the new name "Our Father." This name signifies his true relation to us, and when spoken in sincerity by human lips, it is music in the ears of God. Christ leads us to the throne of God by a new and living way, to present him to us in his paternal love. <RH, September 11, 1894 par. 6>

In the system of types and offerings, the sacrifice of the Son of God was shadowed forth, and yet the Jews did not behold in Christ "the Lamb of God, which taketh away the sin of the world." They did not see the value of the treasure that God had given to the world in the gift of his Son. No gift could be imparted that equaled in value the gift of the Son of God, and every other gift that men receive, is an outflowing from this measureless gift. Eternity itself will not exhaust the treasure of the gift of God to the world. <RH, September 11, 1894 par. 7>

The only begotten Son of God was to teach men the goodness, mercy, and benevolence of the character of God. He

taught men to regard God as the fountain of all parental affection which has flowed down, generation after generation, through the channel of the human heart. The pity, the compassion, and the love which have been manifested by parents to their children bear no comparison with the tenderness and compassion of the heart of infinite love. The love of God is constantly exercised in behalf of the happiness and salvation of his people. The Lord sent his Son into the world that, through faith in him, they might contemplate God in Christ, and approach the infinite Father in the name of his Son. We may approach the Father through the Lord our Righteousness.

(Concluded in next number.) <RH, September 11, 1894 par. 8>

September 18, 1894 Study the Bible for Yourselves.

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By Mrs. E. G. White.

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(Concluded.)

The knowledge of God which Jesus brought to our world and unfolded to man we are not to retain as our own possession, without imparting it to our fellow-men. The priceless knowledge of God which through his word has been committed to us, has not been given to us to remain a useless possession. We are to impart to others the knowledge of the fact that to know God and Jesus Christ whom he hath sent is eternal life. We are privileged not only to place ourselves under the bright beams of the Sun of Righteousness, but to invite others to admire his loveliness, to dwell upon his charms, and to become partakers of the riches of his glory. Christ is to dwell in the heart 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." If this is your experience, you will certainly represent to the world the fact that "ye are complete in him." "The Lord hath appeared of old unto me, saying, Yea, I have loved thee with an everlasting love; therefore with loving-kindness have I drawn thee." "The Lord is nigh unto them that are of a broken heart, and saveth such as be of a contrite spirit." <RH, September 18, 1894 par. 1>

The Jews were blinded and confused by their own superstition. They were of those described by the prophet when he says, "Behold, all ye that kindle a fire, that compass yourselves about with sparks; walk in the light of your fire, and in the sparks that ye have kindled. This shall ye have of mine hand; ye shall lie down in sorrow." They had so far separated from God that they knew not the Father, and could not recognize the Father's image in his representative. "Thus saith the Lord; Ask ye now among the heathen, who hath heard such things; the virgin of Israel hath done a very horrible thing. Will a man leave the snow of Lebanon which cometh from the rock of the field? or shall the cold flowing waters that come from another place be forsaken? Because my people hath forgotten me, they have burned incense to vanity, and they have caused them to stumble in their ways from the ancient paths, to walk in paths, in a way not cast up." Jesus said to the Jews, "Do not think that I will accuse you to the Father; there is one that accuseth you, even Moses, in whom ye trust. For had ye believed Moses, ye would have believed me; for he wrote of me. But if ye believe not his writings, how shall ye believe my words?" <RH, September 18, 1894 par. 2>

Christ was the center and the glory of the ancient dispensation. From time to time he drew aside the veil and revealed the glory behind it. Isaiah had an unclouded view of this glory when he described the Lord sitting upon the throne that was high and lifted up, and his train filled the temple. "Above it stood the seraphim; each one had six wings; with twain he covered his face, and with twain he covered his feet, and with twain he did fly. And one cried unto another, and said, Holy, holy, holy, is the Lord of hosts; the whole earth is full of his glory. And the posts of the door moved at the voice of him that cried, and the house was filled with smoke. Then said I, 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." The seraphim dwelt in the presence of Jesus, yet they veiled with their wings their faces and their feet. They looked upon the King in his beauty, and covered themselves. When Isaiah saw the glory of God, his soul was prostrated in the dust. Because of the unclouded vision he was graciously permitted to behold, he was filled with self-abasement. This will ever be the effect upon the human mind when the beams of the Sun of Righteousness shine gloriously upon the soul. The light of the glory of God will reveal all the hidden evil, and bring the soul to the place of humble confession. As the increasing glory of Christ is revealed, the human agent will see no glory in himself; for the concealed deformity of his soul is laid bare, and self-esteem and self-glorying are extinguished. Self dies, and Christ lives. <RH, September 18, 1894 par. 3>

The Jews knew not God nor Jesus Christ whom he had sent. They had lost the truths presented to them by both patriarchs and prophets, and did not recognize Christ, in whom dwelt all the fullness of the Godhead bodily. Was it not

strange that the only people who claim to be the chosen people of God were in such darkness by departing from God, that they did not recognize the Prince of life, who was the foundation of their system of worship, the very one who was symbolized by their sacrificial offerings? Well may we see the force of the words of Christ, "Search the Scriptures; for in them ye think ye have eternal life; and they are they which testify of me." It is not safe to commit this work of searching the Scriptures to any other man to do for us, however learned he may be. If he has not a living connection with God, he will mislead the mind, and cause the destruction of many souls. "Can the blind lead the blind? shall they not both fall into the ditch?" <RH, September 18, 1894 par. 4>

September 25, 1894 First Australian Camp-Meeting.

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By Mrs. E. G. White.
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While in the colonies, I have tried to encourage the people to work to the point of building plain houses of worship, and have talked much upon economy, and its necessity in order to advance the work in this field. The hard times which are felt in America have made a serious impression in Australia. But notwithstanding the hard times, we felt it was essential to have a camp-meeting in Melbourne before we could leave this country. We felt that, as far as it was consistent with our circumstances, we must make all things in the camp-meeting after the divine order, so as to leave the right impression upon the people as to what constitutes a camp-meeting after God's plan, that it should give character to our work. We knew this was right; but all such advanced movements involve expense. Tents had to be made, yet every arrangement was planned after the strictest economy. We planned closely, and studied economy in every part, feeling that each one was connected with all, and the whole assembly to God. Some of us who know, had a realization of the fact that we were devising and planning under the supervision of heavenly intelligences. Angels were viewing the care taken by the workers, the neat, tasty appearance of the tents, and the orderly arrangement of the grounds. They saw the effort made rightly to represent us as a people, and the truth we believe. <RH, September 25, 1894 par. 1>

In this first camp-meeting in Australia we felt that we must have everything arranged in a manner that would be approved of God; for we were a spectacle unto the world, who knew us not, and to angels, and to men. We were regarded as a peculiar people by the world. In the sight of God we are regarded as a peculiar people in a different sense from that in which the world regards us. "For thou art a holy people unto the Lord thy God; the Lord thy God hath chosen thee to be a special people unto himself, above all the people that are upon the face of the earth. The Lord did not set his love upon you, nor choose you, because ye were more in number than any people; for ye were the fewest of all people; but because the Lord loved you, and because he would keep the oath which he had sworn unto your fathers, hath the Lord brought you out with a mighty hand, and redeemed you out of the house of bondmen, from the hand of Pharaoh king of Egypt. Know therefore that the Lord thy God, he is God, the faithful God, which keepeth covenant and mercy with them that love him and keep his commandments to a thousand generations; and repayeth them that hate him to their face, to destroy them; he will not be slack to him that hateth him, he will repay him to his face. Thou shalt therefore keep the commandments, and the statutes, and the judgments, which I command thee this day, to do them." "But 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, September 25, 1894 par. 2>

We knew that all heaven was interested in our preparation for the camp-meeting, and the Lord had promised to be our Counselor, if we would be guided by him in all things. "I will instruct thee and teach thee in the way which thou shalt go; I will guide thee with mine eye". In the order of our camp we were to show forth the praises of Him who hath called us out of darkness, into his marvelous light. The effect upon the people was more than we had dared to expect. The whole encampment left an impression upon those who visited it that the truth was of great importance, and that the missionary spirit is the true spirit of the gospel. Thus we did honor to our cause; but above all we honored God in doing his will, and in making so favorable an impression on the people. <RH, September 25, 1894 par. 3>

Our people who encamped on the ground, sought to make the visitors as welcome as possible, and thus testified to them that they were seeking to follow Christ. It is the privilege of every one to have a drawing influence, through the endowment of the Holy Spirit. The Christian is to have an atmosphere surrounding his soul that shall be full of pleasantness, courtesy, and kindness, and represent the Spirit of Christ. These qualities of character are to be perseveringly cherished, and employed in the work of God, giving character to that work in representing Christ to the

world. Human influence, deriving its efficacy from heaven, is ordained of God as an instrumentality by which the transforming, sanctifying power of the truth may be demonstrated. [<RH, September 25, 1894 par. 4>](#)

The Lord is dishonored with anything that is done in connection with his service, in a lax, slipshod manner. In everything concerning the camp-meeting we desired to show that the influence of the truth was an uplifting influence, and that it fashioned the heart, the manner, and the taste of the human agent after the divine similitude. This we sought to do as far as it lay in our power. We have had a decided purpose not to merge our ways and conform our habits and practices to the mold of the habits and practices of the colonials. God would not be pleased to have us do this, and catch up their sentiments, their manners of speech, and method of pronunciation. Christ is our model, and we are to change our reason, our affections, our speech, our habits, according to his divine example, rather than seek to meet the customs, practices, and habits of education of any nation. We are to receive our mold from Christ. He is to see himself in the character of his followers. We are to copy his Spirit, to have our lives hid with Christ in God. In every true believer the character of Christ is to be reproduced. The Spirit of Christ is to be made manifest through human efforts. As those who have been transformed by the truth come in contact with others who have had a false education, and have received perverted ideas, they are to represent Christ, in order that the deficiencies of those who have had but little experience may disappear, and the mold of Christ may be seen upon them. The followers of Christ are to represent his tenderness, his courtesy, and his love toward others. His solicitude for human souls is to be reproduced in those who believe in him. They are to lift Christ up in order that he may draw all unto him. The world should see a representative of Christ in each of his believers. [<RH, September 25, 1894 par. 5>](#)

It is not in the power of those who have named the name of Jesus to give him more than is his own. He has bought every human agent with an infinite price, and we are his property for both time and eternity. He owns every moment of our time, and our gifts of reason and talent belong to him. We cannot glorify God unless we express our obligation to him. Every soul converted to the truth, not only takes the name of Christian, but is under the responsibility of putting on Christ in spirit, in word, and in conduct. This invests him with the same kind of influence as had the one who through the power of the Holy Spirit led him into the light of truth. Then the likeness of Christ appears in his character; and he is a laborer together with God, and draws souls by the divine power of the grace that has been imparted to him. [<RH, September 25, 1894 par. 6>](#)

Christ took humanity upon him. He was our substitute and surety. He said, "Verily, verily, I say unto you, The Son can do nothing of himself, but what he seeth the Father do; for what things soever he doeth, these also doeth the Son likewise. . . . For the Father loveth the Son, and showeth him all things that himself doeth; and he will show him greater works than these; that ye may marvel. For as the Father raiseth up the dead, and quickeneth them; even so the Son quickeneth whom he will." [<RH, September 25, 1894 par. 7>](#)

October 9, 1894 Consequences of Adam's Sin a Warning to Men.

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By Mrs. E. G. White.
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God is King, he is high and lifted up, and the train of his glory fills the temple. God is to be feared, he alone is to be worshiped. His laws are holy, the foundation of his government in heaven and earth. How weak and foolish is the position taken by finite opposers of his government, as they declare that the law of the Governor of all intelligences is abolished. Who put these words into the mouth of men? Certainly it is not the One who is mighty in counsel; for God will never contradict himself. [<RH, October 9, 1894 par. 1>](#)

"The fear of the Lord is the beginning of wisdom." "The fear of the Lord is clean, enduring forever; the judgments of the Lord are true and righteous altogether. More to be desired are they than gold, yea, than much fine gold; sweeter also than honey and the honeycomb. Moreover by them is thy servant warned; and in keeping of them there is great reward." One act of disobedience against the law of God on the part of the responsible human agent, could not be outweighed by a recompense of all the honors and kingdoms of this world. Yet Satan will present his most alluring temptations, and use his most deceptive arguments in order to persuade men to make void the commandments of God. Our only safety is in following the example of Christ, and meeting the tempter with, "It is written." [<RH, October 9, 1894 par. 2>](#)

It would be wisdom on our part to make a study of the temptations of Christ in the wilderness, and with humble, contrite hearts, seek to understand their import, and learn their significance to us as individuals. It is not safe for us to enter into controversy with Satan, or to linger to contemplate the advantages to be reaped by yielding to his

suggestions. Sin is blinding and deceiving in its nature. Disobedience to God's commandments is too terrible to be contemplated for a moment. Sin means dishonor and disaster to every soul that indulges in transgression of God's holy law, which is immutable. <RH, October 9, 1894 par. 3>

Although the consequences and the penalty of transgression of God's law have been clearly presented in the word of truth, many are proving disloyal to the God of heaven, and are teaching their children and the world at large by both precept and example, that the law of God is no longer binding upon the human family. Thus they are cutting souls adrift from the great moral standard of righteousness. In the near future it will be demonstrated that it would be better never to have been born than to have been a transgressor of God's holy law; for disobedience means dishonor and disaster. Light is being presented from the Scriptures on this vital question, and those who give no heed to the light will have to suffer the fatal consequences of their indifference to the heavenly message. <RH, October 9, 1894 par. 4>

God has seen fit plainly to present in his holy word the consequences of the sin of Adam, which opened the flood-gates of woe upon our world, that men might be warned not to do as did Adam. The penalty of sin is death; and to listen to the deceitful temptations of Satan, to venture in the path of transgression, is to imperil the soul. We are not to follow the words of men, however wise they may appear to be, unless their testimony is in harmony with a "thus saith the Lord." Temptations will come to us in the most seductive guise, but it is at our peril that we turn from the plain command of God to follow the assertions of men. To follow the word of the Lord, to embrace the truth, involves cross-bearing and self-denial; but it is not safe to do otherwise than to bear the cross. As you see the light, walk in the light. Let a solemn, unalterable purpose take possession of you, and resolve in the strength and grace of God, that henceforth you will live for him, and that no earthly consideration shall persuade you to disown the divine law of ten commandments, and thus disown your Saviour and your God. Seek your counsel of God, and you will find that the path of obedience to his commandments is the path of the just, that "shineth more and more unto the perfect day." <RH, October 9, 1894 par. 5>

The first step in the path of obedience is to surrender the will to God. This may seem a difficult thing to do; for Satan will present every possible objection, and will manufacture difficulties, and magnify perplexities before the mind; but take the first step, and the next step on the ladder of progress will be easier. The ladder of progress must be climbed round by round; but God is above the ladder, and his glory will illuminate every step of advancement. The path of faith and self-denial is an upward path; its way is heavenward, and as you advance, the misleading clouds of doubt and evil will be left behind. <RH, October 9, 1894 par. 6>

No one need be blinded by any delusion. He who makes the word of God his guide and counselor, and will listen to no voice that would lead him to take the words of men instead of that word, will always dwell safely. Let him bring the principles of the law of God into his life to regulate and control his conduct, and his life will be a success. He will grasp the righteousness of Christ by faith, and becoming a partaker of the divine nature, will thus become a doer of the divine law. <RH, October 9, 1894 par. 7>

Nothing but willing obedience on the part of those who profess to love God is acceptable in his sight. He has given to every man his work; but that work is in nowise of such a nature that the worker must needs show disrespect to any of the requirements of God's law. The wisdom and glory of every man's life is to make the ways and the will of God his will and his ways, and every one who takes a course that leads away from obedience to the law of God will meet with disappointment in his plans, failure in his life, and will suffer the loss of his soul at last. Who can afford thus to do? There is no madness in our world so disastrous as that which leads men to live in rebellion against God. We are now deciding our destiny for both time and eternity. <RH, October 9, 1894 par. 8>

God has given us probationary time in order that it may be made manifest whether we will be loyal, obedient children, rendering obedience to his commandments, his statutes, and his laws, or whether we will persist in following a course of disobedience, and prove ourselves unworthy of eternal life. Those who will be doers of the words of Christ will have their names written in the Lamb's book of life; but those who will not obey God's law after light has come to them from the holy Scriptures, will be written among those whose fate is to perish. For those who choose to follow the traditions of men, and are willing to be turned from the truth of God unto fables, and who train themselves to walk away from the path of God's commandments, and will not listen to the law of God, but take up with the vain excuses devised by man to continue in disobedience, would not listen to the voice of God in the heavenly courts, and would bring rebellion a second time into heaven. When the Father speaks, they hear him not; but their ears are open to hear the suggestions of the enemy of God and man. <RH, October 9, 1894 par. 9>

God has waited long, and he is waiting still, to have the beings that are his by both creation and redemption, listen to his voice, and obey him as loving, submissive children, whose desire is to be near his side, and to have the light of his countenance shining upon them. We are to bear the third angel's message to the world, warning men against the worship of the beast and his image, and directing them to take their places in the ranks of those who "keep the commandments of God, and have the faith of Jesus." God has not revealed to us the time when this message will close,

or when probation will have an end. Those things that are revealed we shall accept for ourselves and for our children; but let us not seek to know that which has been kept secret in the councils of the Almighty. It is our duty to watch and work and wait, to labor every moment for the souls of men that are ready to perish. We are to keep walking continually in the footsteps of Jesus, working in his lines, dispensing his gifts as good stewards of the manifold grace of God. Satan will be ready to give to any one who is not learning every day of Jesus, a special message of his own creating, in order to make of no effect the wonderful truth for this time. <RH, October 9, 1894 par. 10>

Letters have come to me asking me if I have any special light as to the time when probation will close; and I answer that I have only this message to bear, that it is now time to work while the day lasts, for the night cometh in which no man can work. Now, just now, it is time for us to be watching, working, and waiting. The word of the Lord reveals the fact that the end of all things is at hand, and its testimony is most decided that it is necessary for every soul to have the truth planted in the heart so that it will control the life and sanctify the character. The Spirit of the Lord is working to take the truth of the inspired word and stamp it upon the soul so that the professed followers of Christ will have a holy, sacred joy that they will be able to impart to others. The opportune time for us to work is now, just now, while the day lasts. But there is no command for any one to search the Scripture in order to ascertain, if possible, when probation will close. God has no such message for any mortal lips. He would have no mortal tongue declare that which he has hidden in his secret councils. <RH, October 9, 1894 par. 11>

We are to be laborers together with God, and to follow Jesus' method of teaching. We are to be busy, to be weighted with the last message of mercy to a perishing world. We are to have the truth planted in the heart, and teach it to others as it is in Jesus. The world is in a very solemn period; for souls are deciding what will be their eternal destiny. Satan and his angels are continually plotting to make void the law of God, and thus to enslave the souls of men in the toils of sin. The darkness which is covering the earth is deepening, but those who walk humbly with God have nothing to fear. No one but Christ can save a single soul. But who are willing to be co-laborers with Christ? We are to see far more done in the world than has yet been done. The reason why more has not been done in the past is that men have held so firmly to themselves, and have thought that they were capable of doing some great thing. Satan tempted them because they were self-sufficient. <RH, October 9, 1894 par. 12>

The truth must be preached in its purity; for the speculations and suppositions of men and boasted eloquence, will amount to nothing in these days. What we must have is the converting, transforming power of the Spirit of God upon life and character, and we must become as little children. The Lord says to his workers, "A new heart will I give you." O, what a work might be accomplished if every one who attempts to hold forth the word of life would do so in sincerity and truth, having learned and continuing to learn, of Jesus! What a work might be accomplished if the teachers of truth knew how to hide self in Jesus, so that Christ and not self might appear! O that all who profess the name of Christ would draw out their souls after God with yearning desire that they might be filled with his Holy Spirit. <RH, October 9, 1894 par. 13>

The whole heart is to be given to God, else the truth of God will fail to have a sanctifying effect on life and character. But it is a sad fact that many who profess the name of Christ have never given their hearts to him in simplicity. They have never experienced the contrition of an entire surrender to the claims of Christianity, and the consequence is that the transforming power of the truth is not in their lives; the deep, softening influence of the love of Christ is not made manifest in life and character. But what a work of feeding the flock of God might be done if the under-shepherds were crucified with Christ, and were living unto God to co-operate with the Chief Shepherd of the flock! Christ calls upon men to work as he worked. There is need of a deeper, stronger, more constraining testimony on the power of the truth as seen in the practical godliness of those who profess to believe it. The love of the Saviour in the soul will lead to a decided change in the manner in which workers labor for the souls of those who are perishing. When truth occupies the citadel of the soul, Christ is enthroned in the heart, and the human agent can then say, "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." <RH, October 9, 1894 par. 14>

October 16, 1894 Duty to the Poor, the Erring, and the Wandering.

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By Mrs. E. G. White.
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"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, October 16, 1894 par. 1>

Those who will be accounted worthy of an entrance into the city of God, will in character be without spot or wrinkle or any such thing. So that He who is the Truth, in whose mouth there was no guile, will be able to say to them, "Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world," and will be justified in saying, "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." Goodness and faithfulness must be found combined in the characters of those who are to inherit eternal life. The Lord cannot commend in this manner those who take pride in doing injustice, in dealing sharply with men who are related as brethren in the church, or with unbelievers. This kind of dealings is not after God's business standard, but after the standard of the world, and must be repented of by those who would enter into the kingdom of heaven. <RH, October 16, 1894 par. 2>

There are men and women whose cold, unimpressible hearts have not kindled and glowed under the bright beams of the Sun of Righteousness. Message after message has come to them, but they have not heeded the warning, and reformed their evil practices. The Lord Jesus, who is the judge of every man, will inquire in reference to many hard-hearted, selfish, scheming transactions, "Who hath required this at your hand?" The spirit, the character, you have manifested has not been at all after the Pattern I have given you in my life and character, when I was upon the earth. Why have you not denied self, lifted the cross, and followed me? Your character is not after the divine similitude, but after the similitude of the character of the prince of evil; because mercy and the love of God have not been manifested. Heaven would be imperiled if any such unholy characters were to enter heaven; for you do not reflect the divine attributes of goodness, mercy, and love. <RH, October 16, 1894 par. 3>

By beholding you may become changed into the divine image. Jesus has given the parable of the lost sheep for our study. The true Shepherd leaves the ninety and nine, and goes into the desert at any expense and suffering to himself, in order that he may find the sheep that was lost. When he finds it, he brings it back with rejoicing. How many of the wandering and lost sheep have you sought for, and brought back to the fold with a heart full of pitying tenderness, forgiveness, and love? How many words of encouragement have you spoken to the wandering sheep, that have cost you pain, anxiety, and much inconvenience? Have you cherished a spirit to upbraid, to reproach, and to whip the poor wanderers back to the fold? or have you spoken soothing words of hope, courage, and pardon, bearing the wanderer home on your shoulders, rejoicing at every step, and saying, "Rejoice with me; for I have found my sheep that was lost"? <RH, October 16, 1894 par. 4>

Jesus says to you, I have given to you the parable of the prodigal son, and how has it influenced your course of action? Have you felt tender sympathy for the erring one? As you have seen him awakening to a sense of the degradation that sin has brought upon him, have you spoken to him words of encouragement and hope? Have you had a sense of his suffering from remorse as he saw the years that he had lost? and have your tears fallen with his as he wept in penitence? Did you descry him afar off, and run forth to meet him with pity and gladness and love in your voice and heart, rejoicing that the poor, sin sick soul was repenting and returning to his father's house, even as I rejoiced to welcome you to my pardoning love? I went to meet you when you were lost; I welcomed you; I took you in my arms; I wept over you. Have you followed my example? Have you welcomed the prodigal to the fold? Have you accepted his repentance, and rejoiced over his return? <RH, October 16, 1894 par. 5>

How many manifest the spirit of the elder brother, who looked with coldness on the return of the prodigal, and instead of giving him a welcome, reproached those who rejoiced over his return as one who was undeserving and who had cost much trouble. Look at the two figures in the parable, and see whether you are manifesting a spirit similar to that of the self-righteous elder brother, who was full of envy, jealousy, evil surmising, and hatred toward the one whom the father received so graciously. In which class would the Lord Jesus reckon you were you on the ground where such a scene was enacted? These parables have a practical meaning that many do not discern. <RH, October 16, 1894 par. 6>

Study the life and character of Christ, and seek to imitate his example. The unconsecrated course of some of those who claim to be believers in the third angel's message, has resulted in driving some of the poor sheep into the desert; and who is it that has manifested a shepherd's care for the lost and wandering? Is it not time to be Christians in practice as well as profession? What benevolence, what compassion, what tender sympathy, Jesus has manifested toward suffering humanity! The heart that beats in unison with his great heart of infinite love will give sympathy to every needy soul, and will make it manifest that he has the mind of Christ. "A bruised reed shall he not break, and the smoking flax shall he not quench." Every suffering soul has a claim upon the sympathy of others, and those who are imbued with the love of Christ, filled with his pity, tenderness, and compassion, will respond to every appeal to their

sympathy. They will not say, when an appeal is made to them in behalf of those who are perishing out of Christ, "This does not concern me." They will not act the part of the elder brother, but will manifest personal interest and sympathy. They will follow the example of their Master, and will go out to seek and to save that which was lost, obeying the Saviour's words when he said, "Love one another as I have loved you." Every soul who attempts to retrace his wanderings and return to God, needs the help of those who have a tender, pitying heart of Christ-like love. <RH, October 16, 1894 par. 7>

We are not to meet misery and repentance with censure, reproach, with suspicion, distrust, and jealousy, as the elder brother is represented as meeting the repenting prodigal; but we are to welcome the wanderer as he returns to his Father's house with the same compassion and sympathy as Jesus manifested toward us when we sought his pardoning love. He met lost humanity with infinite love. He encircled the perishing, wandering soul in the arms of his mercy, and connected sinful man with his own divine nature, and adopted the child of humanity into his own royal family. He presents this example to you, and says, Go thou and do likewise. When human agents become doers of the words and works of Christ, joy is created throughout the unfallen universe, and songs of rejoicing resound through all the heavenly worlds. <RH, October 16, 1894 par. 8>

The Lord has committed his goods to the charge of his human agents, and he expects that they will trade upon them. He has given to the trust of his people the fatherless and the widow, and yet souls have been left to perish for the want of personal sympathy and labor. But your neglect of one soul is registered in heaven as neglect of Christ. Jesus has paid the ransom for every soul, and he has identified his interest with that of the weakest and most erring. What befalls the children of men, touches Christ, the Redeemer of mankind. He reproved his own nation for the way in which they treated their fellow-men, and gave them to understand that an abuse inflicted upon the weakest and most sinful, was counted as a personal abuse to himself, the Lord of heaven. The favors shown to the poor and wretched and sinful, were also counted as personal favors to himself, to be remembered and rewarded hereafter. Christ has not left us in darkness as to what are our privilege and duty to our fellow-men, but through various parables and illustrations has presented our obligation to others. He has unfolded before us the scenes of the last great day, when all men are to be arraigned before his tribunal; and the treatment given to the least of his brethren is, according to its nature, commended or condemned by the sentence: "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me." Or, "Inasmuch as ye did it not to one of the least of them, ye did it not to me." <RH, October 16, 1894 par. 9>

Christ is our substitute and surety; he stands before God in the place of humanity, and he is affected as his weakest follower is affected. The sympathy of Christ is such that he cannot be an indifferent spectator of his children's sufferings. The heart of him who gave his life for humanity is touched by the wound, however slight, that is given to one of his followers by the spirit revealed in the word or action of another. Let us bear in mind that Christ is the great central heart from which the life-blood flows to every part of the great body of humanity. He is the head from which extend the nerves that reach even to the most minute and most remote parts of the body. When one member of the body with which Christ is so mystically connected, suffers, the throb of pain is felt by our Saviour. <RH, October 16, 1894 par. 10>

Will the church arouse? Will her members come into sympathy with Christ, so that they will have his tenderness for all the sheep and lambs of the fold? For their sake the Majesty of heaven made himself of no reputation; for them he came to a world all seared and marred with the curse. He toiled day and night to instruct, to elevate, to bring to everlasting joy a thankless and disobedient people. For their sake he became poor, that they through his poverty might become rich. For them he denied himself; for them he endured privation, scorn, contempt, suffering, and death; for them he took the form of a servant. Christ is our pattern, shall we copy him? Shall we not have a care for God's heritage? Shall we not cherish tender compassion for the erring, the tempted, and the tried? <RH, October 16, 1894 par. 11>

"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. Bear ye one another's burdens, and so fulfill the law of Christ." "Put on therefore, as the elect of God, holy and beloved, bowels of mercies, kindness, humbleness of mind, meekness, longsuffering; forbearing one another, and forgiving one another, if any man have a quarrel against any; even as Christ forgave you, so also do ye. And above all these things put on charity [love], which is the bond of perfectness, and let the peace of God rule in your hearts, to the which also ye are called in one body; and be ye thankful." <RH, October 16, 1894 par. 12>

How much of this work has been left undone. But will not the members of our churches take hold in earnest of these matters? God will work with those who will give him a chance. Look after the orphans and the widows and the poor, and see that no wandering one is left in the desert to perish for the want of personal labor and sympathy. Let the peace of God abide in your hearts by faith; and be ye thankful. <RH, October 16, 1894 par. 13>

October 23, 1894 Truth to Be Rescued From Error.

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By Mrs. E. G. White.
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The children of God are commanded, "As he which hath called you is holy, so be ye holy in all manner of conversation. . . . And if ye call on the Father, who without respect of persons judgeth according to every man's work, pass the time of your sojourning here in fear." <RH, October 23, 1894 par. 1>

Never was there a time when we needed more special connection with God than at the present time; for there is a constant tendency in human nature that makes men lean on their own understanding. Men trust in men, leaving God out of life and character. There must be more earnest efforts to live out the life of Christ, and the advocates of the truth must learn not to lean upon any man or set of men. There must be repentance of sins, Christ-like meekness, and lowliness of heart. Men must be found who have an individual experience, who cannot be enticed from the path of right, of justice, of meekness, of patience, of forbearance, of Christian courtesy. Men must be found who will not manifest anything but a Christ-like spirit when opposed by talkative, open-mouthed men who put light for darkness and darkness for light. Men are needed in this time who know that the evidences which God has given are to be relied upon in the face of all the assertions that will come from the enemies of the faith. Talk is very cheap; it is a common article of commerce, and is much more largely dealt in than is prayer or the words that God has spoken through his chosen apostles and prophets. <RH, October 23, 1894 par. 2>

We may have faith in men who profess to be followers of Christ, only as we see that they are meeting God's great standard of righteousness, not some ideal of their own, but that they are actually copying the perfection of the character of Jesus Christ. <RH, October 23, 1894 par. 3>

Let not any man feel that the work of God is under his special guardianship; but realize that it is under the control of Omniscience. The Lord will choose men for these times who will be workers together with him. He will choose men of resolute minds, who will follow his guidance, and act in harmony with the great I AM; who will be actuated by heroic principles, and will accomplish the will of God in preventing evil and promoting good in the world. Privations, trials, and hardships will not discourage them; but they will stand forth as examples of undaunted devotion. It is this class that to all intents and purposes are the defenders of the faith once delivered to the saints. In times of proving and trial, in the day of trouble such as never was, it will be revealed who have builded their characters from material that will stand the test. God's true workmen will be forced to speak the truth and unmask hypocrisy and deception in defending every portion of the word of God. Accusation upon accusation from men of high position will come against those who would be true to God, and they will be compelled to stand in defense of the truth. But the servants of the Lord will be men of opportunity, of energy and tact, and will be ready to promote the interests of truth under every circumstance. They will not be selfish, self-important, self-sufficient persons; they will be men who have the mind of Christ. They will be kind, affectionate, loving, prompt, tender, yet resolute. They will be God-fearing men, and in the face of opposition they will move forward, firm and steadfast, to defend Bible truth. Such men will press the triumphs of the cross of Christ to the very end of the conflict. They will boldly, and yet in the Spirit of Christ, confront the agents of Satan who will seek to suppress religious liberty, and they will not give place to them for an hour. <RH, October 23, 1894 par. 4>

There will be those, who, after a feeble resistance, will yield one point of truth after another. The reason they will do this is that they have never valued truth as they should. They have never enthroned the truth in the inner sanctuary of the heart, and they have not been sanctified through the truth. They will give way to the powers that be, and render obedience to men rather than to God. But those who stand firm to the truth will answer those who demand their surrender to the traditions of men and their compliance with the custom of the majority, that they owe allegiance to a higher authority than that of the State. They will declare that they cannot set aside the Sabbath of the great Creator for a man-made institution. They will declare that as partakers of the divine nature, they are placed in a position where the ordinances of men, when conflicting with the commands of God, are of no force nor value. Those who are empowered with authority will say to them as they said to Paul, "Thou art beside thyself;" and when persuasion and entreaty are in vain, heavier pressure will be brought to bear, and the steadfastness of Christ's followers will be tested to the uttermost. Every conceivable device that men and demons can invent will be brought to bear against them to overcome them; but those who have learned how to cling to God will not abate one jot or tittle of truth. <RH, October 23, 1894 par. 5>

The fact that times of trouble and persecution are before the people of God must not deter them in the least from proclaiming the truth. They are to proclaim the truth because it is truth. Gems of thought are to be gathered up and redeemed from their companionship with error; for by their misplacement in the association of error, the Author of truth has been dishonored. The precious gems of the righteousness of Christ, and truths of divine origin, are to be

carefully searched out and placed in their proper setting, to shine with heavenly brilliancy amid the moral darkness of the world. Let the bright jewels of truth which God gave to man, to adorn and exalt his name, be carefully rescued from the rubbish of error, where they have been claimed by those who have been transgressors of the law, and have served the purposes of the great deceiver on account of their connection with error. Let the gems of divine light be reset in the framework of the gospel. Let nothing be lost of the precious light that comes from the throne of God. It has been misapplied, and cast aside as worthless; but it is heaven-sent, and each gem is to become the property of God's people and find its true position in the framework of truth. Precious jewels of light are to be collected, and by the aid of the Holy Spirit they are to be fitted into the gospel system. God has poured his Spirit upon his servants, and qualified them to use their ability and talent in revealing truth to those who sit in darkness; but the very ability God has given by which to reveal truth to others, men, perverting their talents, employ to deceive; for they use their gifts as did Satan when he deceived the angels of heaven, and exalt self, causing their God-given abilities to administer to their own glory. These become confused by error, their minds are darkened by the enemy, and the truths which God imparted to them are buried by them in a mass of error, or basely perverted to serve the cause of evil. But these heaven-given rays of light are not to be lost to the world. These truths are to be as a lamp unto our feet, and as a light unto our path. It is these gems that will give attractiveness to the gospel plan, and they are to shine as stars amid the moral darkness of the world. <RH, October 23, 1894 par. 6>

Jesus has said, "Gather up the fragments, . . . that nothing be lost." Many have seen no further meaning in this than the gathering up of the fragments after the feeding of the five thousand; but in all the teachings of Jesus spiritual applications are to be made. When he said, "Gather up the fragments," it was as if he bade them mark all his teachings, gather up every fragment of truth, and of the light which he has given, to let nothing be lost. Open up the truth to others and let every fragment have its place. In dignity and simplicity speak that which your Master has spoken to you, and present that which he has taught you by his daily walk and conversation. Hold up his life and example to those with whom you associate. He has filled every position, from the humblest to the most exalted, with acceptance to the Father, and you are to gather up the fragments of his words and works, that nothing be lost. As you advance heavenward, make use of every common, every-day habit and custom to illustrate truth, and in every calling, however menial, live out the life of Christ. In this way you will be to men a continual revelation of what Christ would have men be in your position. <RH, October 23, 1894 par. 7>

The great plan of human redemption is as yet but faintly understood, because men do not place themselves in the divine channel of light. There is too much following of men, and limiting the light by men's opinions and traditions. The wonderful truth of God is to be sought out by every mind, and the results of many minds are to be brought together from many sources as God's hereditary trust, and the divine power will work in such a way that true harmony will exist. In the revelation of Christ to the world the necessity of men will be met, and the work of God will move forward with beautiful harmony, as truth is disclosed to the world. Through careful study, through prayerful meditation, men will be enabled to place the truth before men in simplicity, so that the humblest minds can comprehend it, can receive it, and become elevated through its sanctifying influence, if they will but appropriate it, and practice its principles in their daily lives. <RH, October 23, 1894 par. 8>

Through all ages God has spoken and worked by human instrumentalities. God has given to men their faculties, and he expects them to use them and by use to improve their abilities. They are to employ these faculties in rescuing truth from the rubbish of error where it has been made to serve the cause of the great adversary. The gems of truth are imperishable, and the Lord would have them gathered up and placed in their proper relation, that they may embellish and adorn the doctrine of Christ our Saviour. Truth is to be communicated from one human agent to another and to be molded into the life and character of those who receive it, in order that glory may redound to God. Truth that has found its proper setting, flashes brilliant rays of divine light into darkened minds, and meets the wants and necessities of the minds and hearts of fallen men who could not be reached by any other agency. It is by living out the truth in human life that souls are to be reached. As the Son of God in human form was perfect in his life, so he requires that his followers shall be perfect in their lives. He was made in all things like unto his brethren. He hungered, he thirsted, he was weary, he slept, he wept, and yet he was the blameless Son of God, he was God in the flesh. He was tempted in all points like as we are, yet without sin, and we have not a high-priest that cannot be touched with the feeling of our infirmities. He knows how to succor those that are tempted. In living out the truth of God, man is continually assured that supernatural help will be granted to him, and that while he retains his human nature, yet through an unseen agency he receives the impress of the divine nature through the truth as it is in Jesus. <RH, October 23, 1894 par. 9>

October 30, 1894 Missionary Enterprise the Object of Christ's Church.

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By Mrs. E. G. White.
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Jesus said, "He that followeth me shall not walk in darkness, but shall have the light of life." Those who follow Jesus will be laborers together with God. They will not walk in darkness, but will find the true path where Jesus, the Light of the world, leads the way; and as they bend their steps Zionward, moving on in faith, they will attain unto a bright experience in the things of God. The mission of Christ, so dimly understood, so faintly comprehended, that called him from the throne of God to the mystery of the altar of the cross of Calvary, will more and more unfold to the mind, and it will be seen that in the sacrifice of Christ are found the spring and principle of every other mission of love. It is the love of Christ which has been the incentive of every true missionary worker in cities, in towns, in the highways and the by-ways of the world. <RH, October 30, 1894 par. 1>

The church of Christ has been organized on earth for missionary purposes, and it is of the highest importance that every individual member of the church should be a sincere laborer together with God, filled with the Spirit, having the mind of Christ, perfected in sympathy with Christ, and therefore bending every energy according to his intrusted ability to the saving of souls. Christ requires that every one who would be called by his name should make his work the first and highest consideration, and disinterestedly co-operate with heavenly intelligences in saving the perishing for whom Christ has died. <RH, October 30, 1894 par. 2>

To misapply means or influence or any intrusted capital of mind or body, is to rob God and to rob the world; for it is turning the energies into another channel than that in which God designed they should move for the salvation of the world. When Christ was here upon earth, he sent out his disciples to proclaim the kingdom of God throughout Judea, and in this example, he clearly revealed that it is the duty of his people throughout all time to impart to others the knowledge they have of the way, the life, and the truth. In all his labors Jesus sought to train his church for missionary work, and as their numbers increased, their mission would extend, until eventually the gospel message would belt the world through their ministrations. <RH, October 30, 1894 par. 3>

Jesus taught his followers that they were debtors both to the Jews and the Greeks, to the wise and the unwise, and gave them to understand that race distinction, caste, and lines of division made by man, were not approved of Heaven, and were to have no influence in the work of disseminating the gospel. The disciples of Christ were not to make distinctions between their neighbors and their enemies, but they were to regard every man as a neighbor who needed help, and they were to look upon the world as their field of labor, seeking to save the lost. Jesus has given to every man his work, taking him from the narrow circle which his selfishness has prescribed, annihilating territorial lines, and all artificial distinctions of society; he marks off no limited boundary for missionary zeal, but bids his followers extend their labors to the uttermost parts of the earth. He says to them, "Say not ye, There are yet four months, and then cometh harvest? behold, I say unto you, Lift up your eyes, and look on the fields; for they are white already to harvest. And he that reapeth receiveth wages, and gathereth fruit unto life eternal; that both he that soweth and he that reapeth may rejoice together." The field of labor presents one vast community of human beings who are in the darkness of error, who are filled with longing, who are praying to One they know not. They need to hear the voice of those who are laborers together with God, saying to them, as Paul said to the Athenians, "Whom therefore ye ignorantly worship, him declare I unto you." <RH, October 30, 1894 par. 4>

The members of the church of Christ are to be faithful workers in the great harvest-field. They are to be diligently working and earnestly praying, making progress, and diffusing light amid the moral darkness of the world; for are not the angels of heaven imparting to them divine inspiration? They are never to think of, and much less to speak of, failure in their work. They are not to fail nor to be discouraged. They are to be filled with hope, knowing that they do not rely upon human ability or upon finite resources, but upon the promised divine aid, the ministry of heavenly agencies who are pledged to open the way before them. The promise is given, "Thy righteousness shall go before thee." We of ourselves have no righteousness. We have only that righteousness which is imparted from Christ, the fountain of righteousness. He is "the Lord our righteousness." Angels of God will break the way before us, preparing hearts for the gospel message, and the promised power will accompany the laborer, and "the glory of the Lord shall be thy rearward." <RH, October 30, 1894 par. 5>

We are all under obligation to deny self daily for Christ's sake. Jesus says, "If any man will come after me, let him deny himself, and take up his cross, and follow me;" "whosoever doth not bear his cross, and come after me, cannot be my disciple." As we call upon God at every step, pleading for divine wisdom as we advance, seeking for light and grace in order that under all and in every circumstance we shall do unto others as we would that they should do unto us

were we in their place, we shall feel the necessity of fulfilling the broad and deep requirements of the holy law of God. Thus shall we lose sight of self, and looking unto Jesus, the author and finisher of our faith, we shall lay upon the foundation deeds of mercy, benevolence, compassion, and love, which are compared to gold, silver, and precious stones, which the fires of the last days cannot consume. The Lord Jesus is our efficiency in all things; his Spirit is to be our inspiration; and as we place ourselves in his hands to be channels of light, our means of doing good will never be exhausted; for the resources of the power of Jesus Christ are to be at our command. We may draw upon his fullness, and receive of that grace which has no limit. The Captain of our salvation at every step would teach us that almighty power is at the demand of living faith. He says, "Without me ye can do nothing;" but again declares that "greater works than these shall ye do; because I go unto my Father." <RH, October 30, 1894 par. 6>

We are to pray without ceasing. In supplicating the throne of grace in the name of Christ, the promise is sure, "Whatsoever ye shall ask the Father in my name, he will give it you. Hitherto ye have asked nothing in my name; ask, and ye shall receive, that your joy may be full." When you make God your trust, when you call upon him with your whole heart, he will be found of you. "Then shalt thou call, and the Lord shall answer; thou shalt cry, and he shall say, Here I am." <RH, October 30, 1894 par. 7>

Souls are to be gathered as sheaves to Jesus Christ; but where are the reapers? Christ has commanded, "Pray ye therefore the Lord of the harvest, that he will send forth laborers into his harvest." The harvest is great, but the laborers are few. Not only is there a need of reapers, but of other agencies that will work in various lines according to their ability. Every kind of labor is to be devised and set in operation. Every follower of Christ is to do something in the work, and not to do what you can, is to manifest indifference to the claims of Christ. If you refuse to be a faithful steward working under the Master, then you are following the directions of another leader, and ranging yourself with those who are warring against God. Christ said, "He that is not with me is against me; and he that gathereth not with me scattereth abroad." If we are not active in the service of Christ, we are ranking with those who are in positive hostility against him; for we are in the position of stumbling-blocks. Every means of influence that God has given you should be employed to the utmost. <RH, October 30, 1894 par. 8>

Listen to the voice of Jesus as it comes sounding down along the lines to our time, addressing the professed Christian who stands idle in the market-place: "Why stand ye here all the day idle? . . . Go ye also into the vineyard." Work while it is day; for the night cometh in which no man can work. The Lord has given to every man talents according to his several ability; but he does not expect the man with the one talent to do the work of the man with the five talents. Jesus designs that each one of us shall train our powers, feeling that they are the property of Christ, and that life itself, as the purchase and gift of Christ, is of great value. Character must be held as sacred because it is Christ's purchased possession, and every power is to be kept in subordination to him. The entire influence of the disciple of Christ, from the moment he takes his position under the blood-stained banner of Immanuel, is to be exerted for Christ. "Ye are laborers together with God." No one is at liberty to say, "This will I do, and no more," and set limits to his endeavors. It is enough for him to know that he is Christ's servant, and that the ransom money has been paid for his soul, and that every jot and tittle of his power and wisdom is the gift of God, and not an inheritance to be used to please and glorify himself, but to be employed as God shall see fit,--to be laid under contribution to God. You are to "adorn the doctrine of God our Saviour in all things. For the grace of God that bringeth salvation hath appeared to all men, teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world; looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ; who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works." <RH, October 30, 1894 par. 9>

November 6, 1894 Missionary Enterprise the Object of Christ's Church.

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By Mrs. E. G. White.
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"Seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you." To be connected with Jesus Christ is an exalted privilege. He who understands that he is not his own, but that he belongs to Christ, and keeps his eye fixed upon him, grows into oneness with him, and has the mind of Christ. Through this connection he is led to improve his talents, his influence widens, and he becomes responsible not only for his original talent, but for that which he has gained through a wise use of that which was at first given. He who has two talents is

not only accountable to God for what has been given him, but for what he may gain; for he is to render to the Lord interest on his intrusted capital. He is not to study selfish gratification, but to deny himself for Christ's sake, who gave every day of his life for the saving of the soul. <RH, November 6, 1894 par. 1>

Jesus does not present to his followers the hope of attaining earthly glory and riches, and of having a life free from trial; but he presents to them the privilege of walking with their Master in the path of suffering, self-denial, and reproach because the world knoweth them not. He does not hold out to them any false hopes of living at ease. He takes them to an eminence and shows them the confederacy of evil arrayed against them under the leadership of Satan, the great adversary. But while showing to them the foes with which they will have to contend, he also assures them that they will not have to fight alone. They will have the fellowship of heavenly intelligences, and though the world lieth in darkness, they are to catch the radiance from the throne of God, and diffuse the light of heaven amid the moral darkness of the world. <RH, November 6, 1894 par. 2>

Not only are they to shine to illuminate the immediate darkness, but through the united endeavors of the church of Christ they are to be the light of the world. It was the object kept in view through all Christ's ministry that the church should be united in one, and be one with himself and the Father in the great work of recovering souls from the slavery of sin and the dominion of Satan, to translate them into the kingdom of God. In this work he encourages them with the thought that heavenly intelligences will mingle with their ranks, and at every point of danger the mighty Captain of their salvation will be present to strengthen them with his might, and to lead them on to success. Just before his ascension, Christ gave his last commission to his disciples. As he was about to leave the earth and enter the portals of heaven, he said: "Ye shall receive power, after that the Holy Ghost is come upon you; and ye shall be witnesses unto me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth." "Go ye into all the world, and preach the gospel to every creature. He that believeth and is baptized shall be saved; but he that believeth not shall be damned." <RH, November 6, 1894 par. 3>

Christ urges again and again upon his disciples the obligation to make known the gospel to the world. When within one step of the throne of God, he opened their understanding, that they might know the Scriptures, repeating again the old commandment to go forth and preach the message of salvation. And he said unto them: "Thus it is written, and thus it behooved Christ to suffer, and to rise from the dead the third day; and that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem. And ye are witnesses of these things. And, behold, I send the promise of my Father upon you; but tarry ye in the city of Jerusalem, until ye be endued with power from on high." The great work committed to them required great efficiency, even the endowment of the Holy Spirit; for the tide of evil ran strong against them. A determined, vigilant leader was in command of the agencies of evil, and the followers of Christ could resist and overcome the powers of darkness only through the help that God could give them. But through the power of the Holy Spirit they were to be successful witnesses of Christ to the uttermost parts of the earth. Beginning at Jerusalem, they were to widen the scene of their operations until all nations should hear the sound of the gospel. <RH, November 6, 1894 par. 4>

In the plan of Christ for the enlightenment of the world, there is, first, home missionary work to be done. The disciples were to begin at Jerusalem, though it would be the very darkest field for their operations. The most unpromising fields are those where much light has been given. Peculiar dangers will beset the feet of him who carries the lamp of life, searching for hidden jewels among the dark rubbish of earth. Yet Christ directed them to do this work, and assured them that they would be under the shield of Omnipotence, as they worked first for those nigh at hand, and afterward for those who were afar off. He bade them to strengthen their forces by uniting, and by working as one, as he and the Father were one, and said: "Lo, I am with you always, even unto the end of the world." Thus the Lord Jesus makes every provision whereby the aggressive work may be carried on both nigh at hand and afar off, and he takes upon himself the responsibility of conducting the warfare, of supplying the qualifications, and of eventually giving success to his great missionary enterprise. <RH, November 6, 1894 par. 5>

The last words of Christ were, "Go ye into all the world, and preach the gospel to every creature." And spreading his hands above them in benediction, he ascended to heaven, surrounded by hosts of heavenly angels who had come to escort him on his way to the portals of God. His last commission to his disciples made them the agents whereby his gospel of glad tidings was to go to the nations. This was Christ's last will and testament to his followers who walked with him during the years of his earthly ministry, and to those who should believe on him through their word. His first work in heaven was in harmony with his last commission on earth; for he sent the promise of the Father upon them. On the day of Pentecost the Holy Spirit was poured out upon the praying disciples, and they testified as to its source to all, wherever they went. <RH, November 6, 1894 par. 6>

The missionary spirit was poured out in unlimited supplies, and the disciples testified of a crucified and risen Saviour, and convinced the world of sin, of righteousness, and of judgment to come. They did just as their risen Lord had

directed them to do, and began at Jerusalem to publish the gospel, in the very place where the deepest prejudice existed, and where the most confused ideas prevailed in regard to Him who had been crucified as a malefactor. Three thousand received the message, and were converted. They were not intimidated through persecution, imprisonment, and death; but they continued to speak with all boldness the words of truth, setting before the Jews the work and mission and ministry of Christ, his crucifixion, resurrection, and ascension; and believers were added daily to the Lord, both of men and women. It was demonstrated that angels were in the assemblies of the saints, and their presence was made visible to some of the soldiers of Christ. "The high-priest rose up, and they 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. But the angel of the Lord by night opened the prison doors and brought them forth." The priests and rulers had forbidden them to speak any more in the name of Jesus; but what said the heavenly messenger? "Go stand and speak in the temple to the people all the words of this life." When Peter was held in prison to be offered the next day as a sacrifice for his faith, angels of heaven came and opened the strongly barred gates, wakened Peter, and led him forth to be a witness for the Master. <RH, November 6, 1894 par. 7>

We have everything to encourage us in engaging in the work of the Lord, in seeking to save souls for whom Christ died. What we need is whole-hearted missionaries, who will give themselves to the work of God without reserve, and work for those who are nigh, and for those who are afar off. Now is the time to co-operate with the angels of heaven in bringing the light of present truth before the people. Wake up, brethren and sisters; for the night is far spent, and the day is at hand. Work while the day lasts, for the night cometh in which no man can work. While mercy still lingers, go forth to rescue souls that are perishing, lest while you linger, it become everlastingly too late. "And he that reapeth receiveth wages, and gathereth fruit unto life eternal." <RH, November 6, 1894 par. 8>

November 13, 1894 Present Unto the Lord Gifts of Gratitude.

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By Mrs. E. G. White.
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The Lord sends his blessing and manifests his love to the children of men. "He maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust," and yet how rarely is the Lord thanked, how seldom is his praise upon human lips! How few are found to testify to his loving-kindness, and to acknowledge his mercies to the children of men! How many families fail to retain God in their knowledge! The blessings of the Lord surround parents and children, and they are provided with temporal necessities, yet they do not accept them as gifts in trust, nor do they regard themselves as stewards of the grace of Christ. They do not respond to God's liberality, and return to the Lord a portion of his intrusted goods in tithes, gifts, and offerings, thus acknowledging their dependence upon God, and manifesting gratitude for his wonderful mercies toward them. Every earthly wish may be gratified, and yet men pass on as did the ungrateful lepers who had been cleansed and healed of their obnoxious disease. These lepers had been restored to health by Christ, and the parts that had been destroyed by the disease were recreated; but only one, on finding himself made whole, returned to give God glory, and Christ asked, "Were there not ten cleansed? but where are the nine?" <RH, November 13, 1894 par. 1>

Why does not every converted soul speak forth the praise of God? Why is it that the recipients of God's continual favors do not give more ready expression to their gratitude? Why is it that the heart is not pure, and filled with thankfulness to God? David says: "I will bless the Lord at all times; his praise shall continually be in my mouth. My soul shall make her boast in the Lord; the humble shall hear thereof, and be glad. O magnify the Lord with me, and let us exalt his name together." "Give unto the Lord, O ye kindreds of the people, give unto the Lord glory and strength. Give unto the Lord the glory due unto his name; . . . worship the Lord in the beauty of holiness." "I will praise thee, O Lord, with my whole heart; I will show forth all thy marvelous works. I will be glad and rejoice in thee; I will sing praise to thy name, O thou Most High." "I will sing of the mercies of the Lord forever; with my mouth will I make known thy faithfulness to all generations." "Praise ye the Lord. Blessed is the man that feareth the Lord, that delighteth greatly in his commandments. His seed shall be mighty upon earth; the generation of the upright shall be blessed." <RH, November 13, 1894 par. 2>

We are under obligation, because of the relation in which we stand to God and to one another, to display the grace of God for the salvation that has been brought within our reach at infinite cost. God has given his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life. He has given the Holy Spirit to enlighten,

renew, and sanctify the soul, and this should call forth thanksgiving and praise from every human heart. Children and youth should be educated to make God first in their thoughts, and thus a revenue of gifts and offerings, like little rivulets, would flow into the treasury of the Lord. But parents have failed to educate their children to act in an unselfish way, and have co-operated with the enemy in educating them according to a false standard. All Heaven is looking upon our churches, upon parents and children, and asking, "Were there not ten cleansed? but where are the nine?" <RH, November 13, 1894 par. 3>

The lesson which is recorded concerning the ten lepers should awaken in every heart a most earnest desire to change the existing order of ingratitude into one of praise and thanksgiving. Let the professed people of God stop murmuring and complaining. Let us remember who is the first great Giver of all our blessings. We are fed and clothed, and sustained in life, and should we not educate ourselves and our children to respond with gratitude to our heavenly Father, by giving gifts and offerings for the support of his cause? Christ has commanded his disciples, saying, "Go ye into all the world, and preach the gospel to every creature." But how is this work to be accomplished?--It is to be done through the co-operation of human agencies with heavenly intelligences. We are to be earnest laborers together with God. Parents are to bring up and educate and train their children in habits of self-control and self-denial. They are ever to keep before them their obligation to obey the word of God and to live for the purpose of serving Jesus. They are to educate their children that there is need of living in accordance with simple habits in their daily life, and to avoid expensive dress, expensive diet, expensive houses, and expensive furniture. The terms upon which eternal life will be ours are set forth in these words, "Thou shalt love the Lord thy God with all thy heart, . . . and thy neighbor as thyself." <RH, November 13, 1894 par. 4>

Parents have not taught their children the precepts of the law as God has commanded them. They have educated them in selfish habits. They have taught them to regard their birthdays and holidays as occasions when they expect to receive gifts, and to follow the habits and customs of the world. These occasions, which should serve to increase the knowledge of God and to awaken thankfulness of heart for his mercy and love in preserving their lives for another year, are turned into occasions for self-pleasing, for the gratification and glorification of the children. They have been kept by the power of God through every moment of their life, and yet parents do not teach their children to think of this, and to express thanksgiving for his mercy toward them. If children and youth had been properly instructed in this age of the world, what honor, what praise and thanksgiving, would flow from their lips to God! What a revenue of small gifts would be brought from the hands of the little ones to be put into his treasury as thank-offerings! God would be remembered instead of forgotten. <RH, November 13, 1894 par. 5>

Not only on birthdays should parents and children remember the mercies of the Lord in a special way, but Christmas and New Year's should also be seasons when every household should remember their Creator and Redeemer. Instead of bestowing gifts and offerings in such abundance on human objects, reverence, honor, and gratitude should be rendered to God, and gifts and offerings should be caused to flow in the divine channel. Would not the Lord be pleased with such a remembrance of him? O how God has been forgotten on these occasions. At the very time when his loving-kindness should be remembered, his mercy has been ignored. The lesson of the ungrateful lepers should not be in vain to us. "Were there not ten cleansed? but where are the nine?" Shall only one in ten who are receiving the rich benefits of the Lord, return to bow at his feet and to give praise for his mercies? Shall presents be purchased, and money be expended for unnecessary things, and no wisdom be manifested in the outlay of God's intrusted means? Will parents come out from the world and be separate from its customs? Let them obey the injunction of God, and put forth judicious labor properly to train and educate the young in true knowledge and wisdom. Those men were called wise men who came from the far East to Jerusalem, led by a star in the heavens, to offer gifts of frankincense, myrrh, and gold to the infant Saviour. "Lo, the star, which they saw in the East, went before them, till it came and stood over where the young child was. When they saw the star, they rejoiced with exceeding great joy. And when they were come into the house, they saw the young child with Mary his mother." Although Christ was the Majesty of heaven, he was born in poverty, and his cradle was a manger. But when the wise men "had opened their treasures, they presented unto him gifts; gold, and frankincense, and myrrh." <RH, November 13, 1894 par. 6>

When you have a holiday, make it a pleasant and happy day for your children, and make it also a pleasant day for the poor and the afflicted. Do not let the day pass without bringing thanksgiving and thank-offerings to Jesus. Let parents and children now make earnest effort to redeem the time, and to remedy their past neglect. Let them follow a different course of action from that which the world follows. There are many things which can be devised with taste and cost far less than the unnecessary presents that are so frequently bestowed upon our children and relatives, and thus courtesy can be shown, and happiness brought into the home. You can teach your children a lesson while you explain to them the reason why you have made a change in the value of their presents, telling them that you are convinced that you have hitherto considered their pleasure more than the glory of God. Tell them that you have thought more of your own pleasure and of their gratification and of keeping in harmony with the customs and traditions of the world, in making

presents to those who did not need them, than you have of advancing the cause of God. Like the wise men of old, you may offer to God your best gifts, and show by your offerings to him that you appreciate his Gift to a sinful world. Set your children's thoughts running in a new, unselfish channel, by inciting them to present offerings to God for the gift of his only begotten Son. Let a box be made to receive the gifts of the children. The intelligences of heaven are waiting to co-operate with human agents in every work of benevolence, that there may be means in the treasury of the Lord, and "meat in mine house," saith the Lord. <RH, November 13, 1894 par. 7>

In the days that were before the flood, men left God out of their reckoning, and followed the imagination of their own hearts until violence and cruelty, selfishness and self-exaltation, were the order of the day. The Lord destroyed the inhabitants of the world by a flood, and he declares that as it was in the days before the flood, so it shall be in the days when the Son of man is revealed. We are living near to the coming of the Lord in the clouds of heaven, and let those who would escape from the doom of those who forget God, be careful to maintain good works. God, the great moral Governor, has a law which is to be obeyed, and the angels of God are his officers, to witness to the deeds of evildoers, and to lay the rebellious under arrest. The transgressors of the law of God will meet a just retribution unless they repent before the Majesty of heaven, and by faith in Christ turn to allegiance before it is everlastingly too late. <RH, November 13, 1894 par. 8>

A great work is to be accomplished through the instrumentality of man; for we are to co-operate with God in pressing back the tide of human woe. Through the power of the Holy Spirit we may be faithful, whole-hearted workers to stand in defense of truth and righteousness, and keep the Lord and his honor continually in mind. Let the perception be clear as to what is due to God for his benevolence in giving the gift of his Son to the human family. Let our liberalities flow toward God. Let thank-offerings be presented to Jesus, and as you gain clearer perceptions of your past deficiencies, let it be made manifest that you are seeking to make decided reformation in accordance with your faith. <RH, November 13, 1894 par. 9>

For long years God has been robbed of tithes, and gifts, and offerings. Men have forgotten him, and through ignorance of his claims, they have allowed their gifts and offerings to flow in a perverted channel. Let parents and children teach the world by self-denial how they may honor the birth of Christ. Parents will have need of patience and moral strength, in order that in the fear of God they may unlearn the customs of the world. Tremendous evils have come into the world through forgetfulness of God, and through the coming holidays Satan will gather a large harvest of souls, and reap a large revenue of means through enticing men to gratify the desires of the unrenewed heart. Many souls will be led into false paths from which they will never recover. Earnest Christian endeavor should be put forth to establish a new order of things, so that the professed people may work in harmony with his plans, and thus glorify God and bless humanity. <RH, November 13, 1894 par. 10>

November 20, 1894 Be Separate.

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By Mrs. E. G. White.
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"Be not conformed to this world; but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect will of God." To whatever field of labor Christians may be called, in whatever part of the Lord's vineyard they may be assigned to work, they cannot conform to the world. The world's way is not God's way. The world would have Christians conform to its ideas, and meet its own standard of Christianity. The world has marked out a line, and demands that Christians follow in its way, and do those things which will suit the world, and make them one with it in purposes and plans. But the voice of God is heard in his word, speaking to the children of men in unmistakable language, and saying, "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." Will you obey that voice? <RH, November 20, 1894 par. 1>

The life of Christ manifested in human character will be antagonistic to the world, and in opposition to its customs and practices. Yet there is continual danger on this point among those who profess to have advanced light. It is Satan's purpose to set in operation such agencies as will lead the people of God into conformity to the world's standard, and it becomes every Bible Christian to sound an alarm in every organized body of professed followers of Jesus Christ. The ministers who stand in the sacred desk should be guarded upon this point, and not lose sight of the fact that they are to be laborers together with God. The Lord will not leave his people to the mercy of their own weak inefficiency; but he will gather them in the arms of his mercy, and bind them to his great heart of infinite love. The Lord sets before his

ministers the divine standard, and instructs them that they are to be shepherds of the flock of God and ensamples of good behavior, that the ministry be not blamed, or brought down to a low, common level, and shaped according to the desires of the natural, unconverted heart. The ministers are not to carry into their sacred office their own defective spirits and faulty characters; for in all things they are to fulfill the word, and be found approving themselves "as the ministers of God." <RH, November 20, 1894 par. 2>

"Now thanks be unto God, which always causeth us to triumph in Christ, and maketh manifest the savor of his knowledge by us in every place. For we are unto God a sweet savor of Christ, in them that are saved, and in them that perish; to the one we are a savor of death unto death; and to the other the savor of life unto life. And who is sufficient for these things? For we are not as many, which corrupt the word of God; but as of sincerity, but as of God, in the sight of God speak we in Christ. Do we begin again to commend ourselves? or need we, as some others, epistles of commendation to you, or letters of commendation from you? Ye are our epistle written in our hearts, known and read of all men; forasmuch as ye are manifestly declared to be the epistle of Christ ministered by us, written not with ink, but with the Spirit of the living God; not in tables of stone, but in fleshly tables of the heart. And such trust have we through Christ to Godward; not that we are sufficient of ourselves to think anything as of ourselves; but our sufficiency is of God; who also hath made us able ministers of the new testament." "But we all, with open face beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory, even as by the Spirit of the Lord. Therefore seeing we have this ministry, as we have received mercy, we faint not; but have renounced the hidden things of dishonesty, not walking in craftiness, nor handling the word of God deceitfully; but, by manifestation of the truth, commending ourselves to every man's conscience in the sight of God. But if our gospel be hid, it is hid to them that are lost; in whom the god of this world hath blinded the minds of them which believe not, lest the light of the glorious gospel of Christ, who is the image of God, should shine unto them. For we preach not ourselves, but Christ Jesus the Lord; and ourselves your servants for Jesus' sake. For God, who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ. But we have this treasure in earthen vessels, that the excellency of the power may be of God, and not of us. We are troubled on every side, yet not distressed; we are perplexed, but not in despair; persecuted, but not forsaken; cast down, but not destroyed; always bearing about in the body the dying of the Lord Jesus, that the life also of Jesus might be made manifest in our body. For we which live are always delivered unto death for Jesus' sake, that the life also of Jesus might be made manifest in our mortal flesh. . . . For which cause we faint not; but though our outward man perish, yet the inward man is renewed day by day. For our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory; while we look not at the things which are seen, but at the things which are not seen; for the things which are seen are temporal; but the things which are not seen are eternal." <RH, November 20, 1894 par. 3>

Those who profess the name of Christ, are to represent Christ as their pattern and example. They are to unfold to others the truth in its purity, and make known to them what are the privileges and responsibilities of the Christian life; and this can be done by the professed follower of Christ only as he conforms his character to the sacred principles of truth. There must be no betrayal of sacred trusts on the part of any one who professes to be a child of God. There must be no obliterating of the line of demarkation between Christians and the world. There must be no bringing down of the truth to a low, common level; for this will dishonor God, who has given an infinite sacrifice in the gift of his Son for the sins of the world. Christ is the way, the truth, and the life. <RH, November 20, 1894 par. 4>

Many who claim to be the children of God do not seem to understand that the heart must be regenerated; for their practices ignore the words and works of Christ. By their actions they plainly say, "It is my privilege to act out myself. I should be perfectly miserable, if I did not act out myself." This is the kind of religion that is current in the world; but it bears not the heavenly indorsement. It is a deception, a delusion of the enemy. Science, so-called, human reasoning and poetry, cannot be passed on as of equal authority with revelation; but it is Satan's studied purpose to exalt the maxims, traditions, and inventions of men to an equal authority with the word of God; and, having accomplished this, to exalt the words of man to the place of supremacy. Weak souls who have never realized that to be a follower of Christ means the subordination of every power that God has given to the obedience of Christ, will be drawn into the snare that Satan has set for inexperienced feet. The true voice of God, speaking from his word, was not heard, or being heard, was ignored; for other voices attracted the attention and engaged the mind, and thus they were led astray. They did not realize that God required that every thought should be brought into captivity to Jesus Christ. Such restraint as the gospel presented seemed to them a yoke of bondage. They found nothing attractive in the voice of God, which declared unto them what it means to be a child of God, an heir of heaven; but they considered the requirement of God a cruel restriction of their liberty, and one that was wholly unnecessary. They at first neglected the word that pointed out the path cast up for the ransomed of the Lord to walk in, and then despised, and then assailed it as something that restricted and bound them. They were found at last out of conformity to the revealed will of God, and opposed in heart and

practice to the word of God. <RH, November 20, 1894 par. 5>

There is no safety for any of us except as we daily receive a new experience in looking unto Jesus, the author and finisher of our faith. Day by day we are to behold him, and to become changed into his image. We are to represent the divine attributes, and follow the footsteps of Jesus at whatever cost to ourselves. We are to place ourselves under divine guidance, consulting the word of God, and daily inquiring, Is this the way of the Lord? There are various erratic characters that are wholly unlike Jesus, and that are within the church of Christ; but unless they will submit to become as clay in the hands of the potter, and will be willing to receive the heavenly mold, and be shaped into such vessels as God shall choose to make them, they will always bear their deformity of character, always be vessels unto dishonor, and will never receive the finishing touch of immortality. No deficiency of character will be immortalized and mar heaven with its imperfection. <RH, November 20, 1894 par. 6>

A profession of truth is of no value unless the soul grasps fast the principles, and appropriates and absorbs the rich nourishment of the truth, and thus becomes a partaker of the divine nature. If this is accomplished, the will of the human agent will co-operate with the divine will. The wild, trailing vine which lies prone on the ground, catches at twigs and stumps, and fastens its tendrils about the things of the earth; and in order to have it twine about a proper support, its tendrils must be cut loose from the false supports to which it has attached itself. So it is with the soul. Earthly supports must be removed, and the thoughts and affections must be trained to find their support in God.

(Concluded in next number.) <RH, November 20, 1894 par. 7>

November 27, 1894 Be Separate.

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By Mrs. E. G. White.

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(Concluded.)
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Much is said in the epistles about having sound faith, and this should teach us the necessity of exercising caution so that we shall not weave into our experience our own inclinations and our objectionable traits of character. We should be careful that we do not mix the chaff with the wheat. We should take heed that we do not misrepresent the precious, elevating, ennobling principles of truth, and by so doing lead others astray. Soundness in the faith means the correcting of every error that exists even in the thoughts of our hearts, lest we corrupt the word of God. There is great need of healthfulness of soul, and this condition will be attained by accepting the pure truth, and bringing it into practice in our life. As Christians, we need to keep Jesus ever before our minds, remembering that he is the author and the finisher of our faith. Every soul who is seeking to become one with Jesus Christ, must remember that during this testing period of probation, it is his duty to study the life and character of Jesus Christ, and conform his life to the divine standard. This he can only do by the abundant grace of Christ. When the grace of God is given and appropriated, there will be daily improvement made. While Satan on the one side will be seeking to press the believer into his service, Christ on the other side will seek to win and draw the soul to himself. If you become victor over Satan, you will fight many a sturdy battle with inclination, and will be found on strict guard, in order that you may be loyal to God in all things. Satan continues the warfare in the determined purpose of conquering, and it will require continuous effort on your part to be an overcomer. You will have to bring self to task, asking repeatedly, Is this the way of the Lord? Keeping the eye upon Jesus, drawing from him supplies of grace, the striving one will come forth from the conflict with clearer views of God, and will rejoice in the attainment of new strength and power because he has made the Lord first and best and all in all.

<RH, November 27, 1894 par. 1>

Self-discipline must be carried on by every one who claims to be a child of God. Through decided discipline a man or a woman of ordinary mind will accomplish far more for the cause of God than the most brilliant talents and most learned mind without the discipline of the grace of God; for all the highly valued natural endowments are wanting in power without the discipline of the grace of God. Christians should daily feel the necessity of so training their intellectual faculties that should they be called to fill positions of trust, or be required to set the truth before the highest earthly powers, or to whatever duty they may be called, they may be able to do it to the glory of God. There is need of men and women of well-balanced minds and of healthful religious experience. There are many who have but a sickly experience. They cannot endure anything that is unfavorable, and are apt to imagine that they are slighted by their brethren and sisters. They are sick; and yet they feel whole in their one-sidedness and deformity, and will not apply to the Great Physician, who could restore them to soundness. They choose to remain as they are rather than be disturbed by reproofs and warnings. The Lord is not at fault in their case; the patients refuse to take the remedy the Great Physician prescribes. They will not apply the word of God to their souls, and become doers of the word; but prefer to

come under influences that are more suited to their natural traits of character, but which counteract all that the Great Physician would do for their souls, and thus they thwart the purposes of God. <RH, November 27, 1894 par. 2>

Many conform themselves to the world's standard, and are influenced by the opinions and statements of various authors of the world, and their worldly maxims floating in the mind, take the place of the pure word of God, because the word of man suits their taste, approves of their customs, and encourages their defects of character, and the word of God condemns their course. To be separate from the world, to be wholly the Lord's, to be uninfluenced by the rules, maxims, practices, and methods of the world, means far more than many comprehend. At times these worldlings at heart are very much elated because certain lines are touched which meet their natural tastes in religious matters, but they know not by practical experience what the religion of Christ means; for when circumstances change, they are as much depressed as they were elated, and they feel the want of their stimulus as much as the drunkard feels the loss of his spirituous liquor. To flash out brightly now and then under the stimulus of the world's praise is not religion. To be separate from the world, to be consecrated to Jesus Christ, mean much more than they seem to take in. The soul consecrated to the service of Christ has a peace that the world cannot give nor take away. 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." "I will not leave you comfortless; I will come to you." "And the peace of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus. Finally, brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things." Train the mind by close discipline, and let the thoughts of the heart be brought into subjection to Jesus Christ. As human agents co-operate with God in working out your own salvation with fear and trembling. <RH, November 27, 1894 par. 3>

Let those who would be the children of God take heed to the command, "Come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing." Association with worldly-minded men and women dims the spiritual perception; for it is in direct disobedience to the plain injunctions of the word of God. In worldly society an earthly influence is at work, an atmosphere of poisonous miasma is there which is disastrous to personal piety. Those who truly love God will not cultivate the society of those who do not love Jesus. They will have some realization of their own individual weakness, and they will study prayerfully the word of God, that they may feed upon the flesh and drink the blood of the Son of God, and they will find that Christian society and conversation is food to the soul, that in the society of those who love God, they breathe in the atmosphere of heaven. Christians will exercise love and sympathy one for another. The encouragement given one to another, the esteem manifested one for another, the helps, the instruction, the reproofs, warnings, the Christian counsel that should be found among the followers of Christ, will further them in the spiritual life; for Christian fellowship is according to God's plan. Christians are to cultivate self-restraint, love, forbearance, and unity one to another by the cords of brotherly love. Thus they will together exercise faith, hope, and love toward God; they will have tender consideration for all of like precious faith, and will draw toward those who love God. There will be fellowship such as the world knows not of. "For what man knoweth the things of a man, save the spirit of man which is in him? even so the things of God knoweth no man, but the Spirit of God. Now we have received, not the spirit of the world, but the Spirit which is of God; that we might know the things that are freely given to us of God. Which things also we speak, not in the words which man's wisdom teacheth, but which the Holy Ghost teacheth; comparing spiritual things with spiritual. But the natural man receiveth not the things of the Spirit of God; for they are foolishness unto him; neither can he know them, because they are spiritually discerned." <RH, November 27, 1894 par. 4>

December 4, 1894 Fellowship With the World Forbidden.

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By Mrs. E. G. White.
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"As ye have therefore received Christ Jesus the Lord, so walk ye in him; rooted and built up in him, and stablished in the faith, as ye have been taught, abounding therein with thanksgiving. Beware lest any man spoil you through philosophy and vain deceit, after the tradition of men, after the rudiments of the world, and not after Christ. For in him dwelleth all the fullness of the Godhead bodily. And ye are complete in him, which is the head of all principality and power." "Put on therefore, as the elect of God, holy and beloved, bowels of mercies, kindness, humbleness of mind, meekness, longsuffering; forbearing one another, and forgiving one another, if any man have a quarrel against any;

even as Christ forgave you, so also do ye. And above all these things put on charity, which is the bond of perfectness. And let the peace of God rule in your hearts, to the which also ye are called in one body; and be ye thankful. Let the word of Christ dwell in you richly in all wisdom; teaching and admonishing one another in psalms and hymns and spiritual songs, singing with grace in your hearts to the Lord. And whatsoever ye do in word or deed, do all in the name of the Lord Jesus, giving thanks to God and the Father by him. . . . And whatsoever ye do, do it heartily, as to the Lord, and not unto men; knowing that of the Lord ye shall receive the reward of the inheritance; for ye serve the Lord Christ."

<RH, December 4, 1894 par. 1>

A Christian, as described by the Scriptures, is a person who is separated from the world in his aims and practices, and is united with Christ,--a possessor of the peace which Christ alone can bestow, finding that the joy of the Lord is his strength, and that his joy is full. Christians will not leave the world to perish unwarned, and make no effort for the reclaiming of the lost. The truth of God sanctifies the believer, and he holds sweet communion with Christ. He puts to use every talent God has given him in the service of Christ in grateful love to him who gave his precious life for him, in order that he might not perish, but have everlasting life. Those who truly love Christ become laborers together with God, and they watch for every opportunity to employ the means at their command in doing good, and in patterning after the works of Christ. They will not yield to temptations to make alliances with the world. They will not unite with secret orders and bind themselves by intimacies with unbelievers. But those who are not wholly on the side of Christ are to a large degree controlled by the maxims and customs of the world. They unite in close companionship with the world, and make partners of those who do not love God, but who rather dishonor him. Alliance with the world on the part of those who profess to be Christians, is pleasing to the enemy of all righteousness; for it is favorable to his determined purpose of building up his kingdom. It is conducive to his success that many of his subjects put on a form of godliness, and assume the appearance of the children of God. By this means his power to deceive and decoy souls to ruin is greatly increased. He exercises his wisdom and power through these unconverted agencies who still claim to be the followers of Christ, and wherever this class of his subjects meet for the supposed purpose of worshiping God, Satan is there to suggest words and to exert his influence against the truth. Satan is rich in this world's goods, and he is full of cunning to deceive, and his most effective agents are those whom he can lead to take a form of godliness while they deny the power of God by their unchristlike characters. <RH, December 4, 1894 par. 2>

The children of God are to stand firmly for the right under all circumstances. They are not to be deceived by those who have the mind and spirit of the world, or be united with them in their spirit or practices. The bands of union will grow stronger imperceptibly, and the professor of religion, united in some alliance with the world, will finally feel resentment against any one who presents to him the necessity of coming out from the world and being separate. He will come into a condition of such harmony with the world that he will listen to the suggestions of Satan; and as his self-importance is fed by the praise and flattery of the world, and this is more acceptable to him than the self-denial required by the cross of Christ, he turns from the peculiar people of God to those who offer enticements to gratify worldly ambitions and enterprises in harmony with the natural tastes and desires. Backslidden from God, he has tasted the applause of men, and it has become pleasant to him. As he does not receive this praise in the church of Christ, he turns to the world. <RH, December 4, 1894 par. 3>

The word of God forbids the praising and glorifying of men, therefore Christians cannot glory in men; but the mere professor of religion feels grieved over this lack of human appreciation, and believing that he has wonderful qualifications that his Christian brethren do not discern or rightly estimate, he presses a little closer to the world, loves their deceptive flattery, and thinking he is worthy of being extolled, he drinks more deeply of the turbid streams of the valley, until he no longer thirsts for the snow waters of Lebanon. He is restless and uneasy among true Christians who talk of Jesus and the precious truth. The language of Canaan is a language that he no longer delights in. The atmosphere surrounding the souls of Christians is unlike the atmosphere that surrounds the soul of the worldling, and the half-hearted professor feels uneasy while in the presence of those who love God with all their hearts. He seeks to weed out from his companions those who love and fear God, and he fills up their vacant places with those who do not love and fear him, and who have no respect for his commandments. He makes it evident by his course of action that he does not honor or revere God. <RH, December 4, 1894 par. 4>

The Lord says, "Them that honor me I will honor." Satan is well pleased with the sentiments of the average Christian whom the people of the world praise and extol, while they cast reproach and contempt on those who truly honor God. The worldly Christian feasting upon the flattery of men will receive no more reward than this that he seeks after. The praise of men will be his whole recompense. But God is grieved by the spirit and action of worldly-minded men and women who yet profess to be on the Lord's side. The personal worldliness of Christians testifies against the religion of Jesus Christ. How few honor God by being his faithful witnesses! Christ says of his true followers, "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." <RH, December 4, 1894 par. 5>

God has his faithful witnesses who are not attempting to do that which Christ has pronounced impossible,--that is, seeking to serve God and Mammon at the same time. They are burning and shining lights amid the moral darkness of the world, and amid the gross darkness that covers the people like the pall of death. The members of the church of Christ are individually to be controlled by the Holy Spirit, in order that they may not have a changeable, fluctuating experience. They are to be rooted and grounded in the truth. When the joy of the saving power of Christ's righteousness is rightly understood by experimental knowledge, there will be vital interest in the church, there will be those who will teach transgressors God's ways, and sinners will be converted to the truth as it is in Jesus. It is the professors of religion that need converting; for Satan has brought his deceptions to bear upon their souls. The soul that is brought into personal contact with Christ, becomes a holy temple unto the Lord; for Jesus is made unto the believer wisdom, righteousness, sanctification, and redemption. He who has fully surrendered to God has a consciousness of Christ's saving presence. He is a possessor of spiritual patience, and has the rest of soul that comes from learning of Him who is meek and lowly of heart. Trusting in Jesus to be his efficiency and righteousness, his soul is filled with a pleasant contentment. <RH, December 4, 1894 par. 6>

What is the joy of the Christian?--It is the result of the consciousness of the presence of Christ. What is the love of the Christian?--It is the reflection of the love of Christ. It is the effect of the operation of the Holy Spirit. Looking to the cross of Calvary, we see Jesus dying for the sins of the world, in order that by his death, life and immortality might be brought to light in behalf of the contrite soul. Jesus is all in all, and without him we can do nothing. Without Christ, spiritual life would be impossible. But this union of Christ with the soul is the union which Satan is ever seeking to disturb, and through yielding to his temptations, the soul that once was united to Christ may become assimilated to the world, and have no relish for the bread of eternal life. The provision from the table of the Lord, the heavenly manna, is not relished; and the world-loving soul loathes the corn of heaven, and hungers and thirsts for the praise and flattery of the world. The applause of men is the food that is relished by the perverted appetite of the Christless soul. Infatuated by a Satanic ambition to have the supremacy, professed followers of Christ are led on from one delusion to another until eternity is lost out of their reckoning. But he who lives godly in Christ Jesus will have no relish for the forbidden praise of men. <RH, December 4, 1894 par. 7>

December 11, 1894 Accusers Agents of the Adversary.

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By Mrs. E. G. White.
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"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." <RH, December 11, 1894 par. 1>

A healthy Christian is one who has Christ formed within, the hope of glory. He loves truth, purity, and holiness, and will manifest spiritual vitality, having love for the word of God, and seeking communion with those who are acquainted with the word, in order that he may catch every ray of light that God has communicated to them, which reveals Christ and makes him more precious to the soul. He who has sound faith finds that Christ is the life of the soul, that he is in him as a well of water springing up unto everlasting life, and he delights to conform every power of the soul to the obedience of his Lord. The Holy Spirit with its vivifying influence ever keeps such a soul in the love of God. <RH, December 11, 1894 par. 2>

To the Christian it is written: "Grace and peace be multiplied unto you through the knowledge of God, and of Jesus our Lord, according as his divine power hath given unto us all things that pertain unto life and godliness, through the knowledge of him that hath called us to glory and virtue; whereby are given unto us exceeding great and precious promises; that by these ye might be partakers of the divine nature, having escaped the corruption that is in the world through lust. 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." <RH, December 11, 1894 par. 3>

In order to grow up into the full stature of men and women in Christ Jesus, it is necessary to search the Scriptures prayerfully, and to have fellowship with those who love and fear God. If Christ is an indwelling Saviour, we cannot assimilate to the world. The world crucified Jesus Christ, and is at enmity with Christ and with those who love truth, because the truth condemns the children of this world in their sinful, Christless lives. The worldling will betray the children of God, will speak against them, and falsely accuse them. But let no one who claims to be a follower of Christ receive the accusations that spring from the envyings and jealousies of those who love not truth. If you listen to accusations and charges against the children of God who are striving to obey the truth, you thereby become seduced by the enemy, and he will use you as his agent. Those who live in daily communion with Christ will learn to place a proper estimate upon their brethren, and will respect and sympathize with those who are in harmony with the pure, the good, and the true, and will condemn the course of those who are vile, profligate, and unclean before God, and despisers of his truth and righteousness. They will not help the enemy in his work of condemning the righteous and clearing the guilty. [<RH, December 11, 1894 par. 4>](#)

Be afraid to stand on Satan's side, to act as his agent in receiving suggestions that will weaken and discourage those whom God loves. Be afraid to sustain and strengthen the hands of the sinner in aiding him in the least in carrying on his secret, envious workings, and in plotting against the just; for the Lord will surely punish all who engage in this kind of work. The Lord will surely take notice of you in casting reflections upon the child of God, before his brethren or before the unbelievers. [<RH, December 11, 1894 par. 5>](#)

In depreciating the characters of others, the enemies of truth seek to exalt themselves, and look for the praise of men. But the Lord says, "He that loveth his life" -- seeks to be the greatest, loving the praise of men more than the praise of God -- "shall lose it, and he that hateth his life in this world shall keep it unto life eternal. 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." Here is light on the point of accusing and of seeking to humiliate the servant of God before the eyes of men. Those who profess the truth are to respect their brethren, and they are to treat them as Christ in the person of his saints. If the love of Jesus is ever abiding in the heart, this will be the case. [<RH, December 11, 1894 par. 6>](#)

After Jesus had washed his disciples' feet, he said, "Ye call me Master and Lord; and ye say well; for so I am. If I then, your Lord and Master, have washed your feet; ye also ought to wash one another's feet. For I have given you an example, that ye should do as I have done to you. Verily, verily, I say unto you, The servant is not greater than his lord; neither is he that is sent greater than he that sent him. If ye know these things, happy are ye if ye do them." In washing his disciples' feet, Jesus gave us a lesson of humility; and did we practice this ordinance as Jesus has given us the example, it would result in sweeping away the difficulties that arise between brethren, and would heal the estrangement that the enemy would bring into the church; for Jesus is present on such occasions, to bring hearts into fellowship with himself and with one another. [<RH, December 11, 1894 par. 7>](#)

After he had washed the feet of his followers, he said, "I speak not of you all; I know whom I have chosen; but that the Scripture may be fulfilled, He that eateth bread with me hath lifted up his heel against me." O that the professed people of God may also have discernment, and know whom God has chosen. He had washed the feet of Judas, who was to betray him. He said, "Ye are clean, but not all." He would have his followers understand that he had a full knowledge of what Judas would do. He foretold his betrayal at the hand of Judas, and said, "Now I tell you before it come, that, when it is come to pass, ye may believe that I am he. Verily, verily, I say unto you, He hath receiveth whomsoever I send receiveth me; and he that receiveth me receiveth him that sent me." Jesus said to the people, "Yet a little while is the light with you. Walk while ye have the light, lest darkness come upon you; for he that walketh in darkness knoweth not whither he goeth. While ye have the light, believe in the light, that ye may be the children of light. These things spake Jesus, and departed, and did hide himself from them. But though he had done so many miracles before them, yet they believed not on him; that the saying of Esaias the prophet might be fulfilled, which he spake, Lord, who hath believed our report? and to whom hath the arm of the Lord been revealed? Therefore they could not believe, because that Esaias saith again, He hath blinded their eyes, and hardened their heart; that they should not see with their eyes, nor understand with their heart, and be converted, and I should heal them." [<RH, December 11, 1894 par. 8>](#)

The Lord has revealed the fact in his word that Satan is at the head of fallen principalities and powers, and is the ruler of the darkness of this world. Day and night he is plotting against God and against those who are seeking to obey the truth. He transforms himself into an angel of light, and makes darkness appear as light, and light as darkness; and he seeks continually to lead unstable souls to unite with him in thinking evil and in speaking evil of those who will not be turned from the truth. He is described in the Scriptures as a liar, a destroyer, a tormentor, an accuser, a murderer, and it will not be difficult to discern on which side a soul is fighting, or under what leadership he is moving, if he is found accusing and condemning others. If men and women have been placed so that they have gained influence, and they use that influence to further Satan's designs, they are uniting with the great adversary and apostate. [<RH, December 11, 1894 par. 9>](#)

Our chief adversary is the devil. He is represented as going about as a roaring lion, seeking whom he may devour. When he finds men and women who have become self-exalted, as he himself became in heaven, and full of jealousy, and ambitious for power and prominence, he knows just how to lead them by his temptations so that they will prostitute their powers to his use, and become his agents in ruining their fellow-men. He is ready to work through his human agents in such a way as to conceal himself from view, in order that he may set in operation a train of circumstances that will lead men away from God, lead them away from the association and companionship of those who are connected with Christ, and influence them to do the work of annoying, distressing, and discouraging those who love Jesus. The spell of temptation holds these souls like a bewitching charm. "Every man is tempted, when he is drawn away of his own lust, and enticed." Yielding to the voice of the tempter, the tempted one surrenders virtue and principle, and in place of turning at once to God with contrition and repentance, he severs the last link whereby God's power can work for him, and hell triumphs because he has become the prey of the enemy. When the adversary thus bewitches the soul and entraps the unwary feet, he then represents God as inexorable and unforgiving, declaring that it will be of no use to make a confession of sin now, for God will not pardon. Let not the tempted soul listen to the voice of the accuser and destroyer, and take the way of the hopeless apostate, and plunge into midnight darkness. Remember the promise of God. He says, "Return unto the Lord thy God; for thou hast fallen by thine iniquity. Take with you words, and turn to the Lord; say unto him, Take away all iniquity, and receive us graciously." The Lord answers, "I will heal their backsliding, I will love them freely; for mine anger is turned away from him." Break with the enemy, and seek the presence of Jesus; with tears of confession and with penitential grief urge once more your suit at the throne of grace. The Lord will hear, the Lord will answer; return ere it be too late. <RH, December 11, 1894 par. 10>

"We then, as workers together with him, beseech you also that ye receive not the grace of God in vain. (For he saith, I have heard thee in a time accepted, and in the day of salvation have I succored thee; behold, now is the accepted time; behold, now is the day of salvation.) Giving no offense in anything, that the ministry be not blamed; but in all things approving ourselves as the ministers of God, in much patience, in afflictions, in necessities, in distresses, in stripes, in imprisonments, in tumults, in labors, in watchings, in fastings; by pureness, by knowledge, by longsuffering, by kindness, by the Holy Ghost, by love unfeigned, by the word of truth, by the power of God, by the armor of righteousness on the right hand and on the left, by honor and dishonor, by evil report and good report; as deceivers, and yet true; as unknown, and yet well known; as dying, and, behold, we live; as chastened, and not killed; as sorrowful, yet always rejoicing; as poor, yet making many rich; as having nothing, and yet possessing all things." <RH, December 11, 1894 par. 11>

Let every man who engages in the work of the ministry not merely read, but study the instruction that the apostle Paul has written under the inspiration of the Spirit of God, and then practice the same. The life that Paul describes was also the life of our Pattern, the Majesty of heaven, who clothed his divinity with humanity, and came to our world to associate with and to save those who are lost, to lift up the fallen, saying, "Follow me. I am your Redeemer, I am your Restorer. I will restore you." <RH, December 11, 1894 par. 12>

December 18, 1894 Our Duty to the Poor and Afflicted.

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By Mrs. E. G. White.
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"Hearken, my beloved brethren, hath not God chosen the poor of this world rich in faith, and heirs of the kingdom which he hath promised to them that love him? . . . If a brother or sister be naked, and destitute of daily food, and one of you say unto them, Depart in peace, be ye warmed and filled; notwithstanding ye give them not those things which are needful to the body; what doth it profit?" <RH, December 18, 1894 par. 1>

I appeal to my brethren in faith, and urge them to cultivate tenderness of heart. Whatever may be your calling or position, if you cherish selfishness and covetousness, the displeasure of the Lord will be upon you. Do not make the work and cause of God an excuse for dealing closely and selfishly with any one, even if transacting business that has to do with his work. God will accept nothing in the line of gain that is brought into his treasury through selfish transactions. Every act in connection with his work is to bear divine inspection. Every sharp transaction, every attempt to take advantage of a man who is under pressure of circumstances, every plan to purchase his land or property for a sum beneath its value, will not be acceptable to God, even though the money gained is made an offering to his cause. The price of the blood of the only begotten Son of God has been paid for every man, and it is necessary to deal

honestly, to deal with equity with every man, in order to carry out the principles of the law of God. <RH, December 18, 1894 par. 2>

The great principles contained in that law enjoin upon us the duty of loving God supremely and our neighbors as ourselves. Those who love God will keep the first four precepts of the decalogue, which define the duty of man to his Creator. But in carrying out this principle through the grace of Christ, we shall express in our characters the divine attributes, and shall work out the love of God in all our dealing with our fellow-men. "God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." God gave his best gift to the world, and whosoever has the attributes of God will love his fellow-men with the same love wherewith God has loved him. The Spirit of God dwelling in the heart will be manifested in love to others. <RH, December 18, 1894 par. 3>

In keeping the first four commandments, which reveal the duty of man to his God, the worshiper of God will find that he cannot cherish one fiber of the root of selfishness. He cannot do his duty to his God, and practice oppression toward his fellow-men. The second principle of the law is like unto the first, "Thou shalt love thy neighbor as thyself." "This do, and thou shalt live." These are the words of Jesus Christ, from which there can be no departure on the part of any man, woman, or youth who would be a true Christian. It is obedience to the principles of the commandments of God, that molds the character after the divine similitude. Those who render this obedience through the grace of Christ, possess the attributes of the Saviour's character, and are partakers of the divine nature, having escaped the corruption that is in the world through lust. The word "lust" here includes not only licentiousness, but covetousness, desire for position, love of money, and that which leads to false dealings and unjust practices. <RH, December 18, 1894 par. 4>

"The law of the Lord is perfect, converting the soul; the testimony of the Lord is sure, making wise the simple. The statutes of the Lord are right, rejoicing the heart; the commandment of the Lord is pure, enlightening the eyes. The fear of the Lord is clean, enduring forever; the judgments of the Lord are true and righteous altogether. More to be desired are they than gold, yea, than much fine gold; sweeter also than honey and the honeycomb. Moreover by them is thy servant warned; and in keeping of them there is great reward." The people who keep God's commandments are to bring the law of God into their lives, and reveal its value in their characters; they are to be Christlike and show forth true charity. <RH, December 18, 1894 par. 5>

"Thou shalt not oppress a hired servant that is poor and needy, whether he be of thy brethren, or of thy strangers that are in thy land within thy gates; at his day shalt thou give him his hire, neither shall the sun go down upon it; for he is poor, and setteth his heart upon it; lest he cry against thee unto the Lord, and it be sin unto thee." "Thou shalt not defraud thy neighbor, neither rob him; the wages of him that is hired shall not abide with thee all night until morning." <RH, December 18, 1894 par. 6>

The Lord Jesus gave these commandments from the pillar of cloud, and Moses repeated them to the children of Israel and wrote them in a book, that they might not depart from righteousness. We are under obligation to fulfill these specifications; for in so doing we fulfill the specifications of the law of God. If a brother who has labored disinterestedly for the cause of God, becomes enfeebled in body, and is unable to do his work, let him not be dismissed and be obliged to get along the best way he can. Give him wages sufficient to support him; for remember he belongs to God's family, and that you are all brethren. In the New Testament the world's Redeemer has specified what constitutes pure religion in our dealings with our fellow-men. Obeying the first four commandments with the whole soul causes us to render supreme love to God, and to become co-workers with God in carrying out the will of God toward our fellow-men. Keeping the first four commandments makes us one with Christ, who gave his life as a ransom to deliver all from the thralldom of sin, and to make us free men and women in him. The value of man is to be estimated at the price paid for his redemption. <RH, December 18, 1894 par. 7>

The last six precepts of the decalogue reveal the duty of man to his fellow-men; and those who render obedience to the first four commandments will also carry out the injunctions of the last six. We are commanded to love our neighbors as ourselves. This command is not that we shall simply love those who think and believe exactly as we think and believe. Christ illustrated the meaning of the commandment by the parable of the good Samaritan. But how strangely these precious words are neglected, and how frequently men oppress their fellow-men, and lift up their souls unto vanity. Men glory in themselves and exalt themselves above their brethren. "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." "Wash ye, make you clean; put away the evil of your doings from before mine eyes; cease to do evil; learn to do well; seek judgment, relieve the oppressed, judge the fatherless, plead for the widow." <RH, December 18, 1894 par. 8>

Can we wonder that the curse of God is upon the earth, upon man and beast, when his law is set aside as a thing of naught, and men are following the imagination of their own hearts, as did the inhabitants of the world before the flood?

All this foretells the coming of Christ and the end of all things. "But as the days of Noe were, so shall also the coming of the Son of man be. For as in the days that were before the flood they were eating and drinking, marrying and giving in marriage, until the day that Noe entered into the ark, and knew not until the flood came, and took them all away; so shall also the coming of the Son of man be." Through selfish pride, through selfish gratification, the blessing of God has been shut away from men and from his professed people, because they have despised his words, and have failed to relieve the sufferings of humanity. "Ye shall not therefore oppress one another; but thou shalt fear thy God; for I am the Lord your God. Wherefore ye shall do my statutes, and keep my judgments, and do them; and ye shall dwell in the land in safety. And all the land shall yield her fruit, and ye shall eat your fill, and dwell therein in safety." <RH, December 18, 1894 par. 9>

To those who are doers of the words of Christ, prosperity is insured. In obeying his words, you become workers together with God in uplifting, in blessing, and strengthening the sons of men, cultivating good impulses, and uprooting that which is evil. Christ said, "Make the tree good, and his fruit good." It is only practical piety that is of value. No spurious religionist will enter into the kingdom of heaven, and those who are genuine will bring forth the fruit that is found upon the Christian tree. The fruit found upon the tree is in harmony with its nature. This law prevails throughout the natural kingdom, and illustrates the truth found in the spiritual kingdom. When there is a decided change from a life of sin to one of purity, there will be a corresponding change in words and actions. Those who exercise faith dwell in the presence of purity, and are one with Christ. Their life is hid with Christ in God. <RH, December 18, 1894 par. 10>

"Blessed are the pure in heart; for they shall see God." The pure in heart ever keep before them their invisible Lord, and they catch his Spirit; they love their Lord with all the heart, and exercise in their lives the love that God has manifested toward all human beings. But "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 saith he abideth in him ought himself also so to walk, even as he walked." Let all read and understand these words of John, in order that they may make no mistake. To what commandments is John referring? He says, "Brethren, I write no new commandment unto you, but an old commandment which ye had from the beginning. The old commandment is the word which ye have heard from the beginning. Again, a new commandment I write unto you, which thing is true in him and in you; because the darkness is past, and the true light now shineth. He that saith he is in the light, and hateth his brother, is in darkness even until now. He that loveth his brother abideth in the light, and there is none occasion of stumbling in him?" <RH, December 18, 1894 par. 11>

"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." How tenderly the Lord regards all who are suffering and in want! They are to be helped, not to be oppressed. "Thou shalt not give him thy money upon usury, nor lend him thy victuals for increase. I am the Lord your God, which brought you forth out of the land of Egypt, to give you the land of Canaan, and to be your God." <RH, December 18, 1894 par. 12>

It would be well if every church would read in its assemblies from the Old Testament the lessons which Christ gave to the people. The Spirit and character of our Heavenly Father in his dealings with men are revealed through these lessons. <RH, December 18, 1894 par. 13>