



RH5 - Review & Herald Articles (12/25/1894 - 12/13/1898)

December 25, 1894 Our Duty to the Poor and Afflicted.

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By Mrs. E. G. White.
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"If there be among you a poor man of one of thy brethren within any of thy gates in thy land which the Lord thy God giveth thee, thou shalt not harden thine heart, nor shut thine hand from thy poor brother; but thou shalt open thine hand wide unto him, and shalt surely lend him sufficient for his need, in that which he wanted. Beware that there be not a thought in thy wicked heart, saying, The seventh year, the year of release, is at hand; and thine eye be evil against thy poor brother, and thou givest him naught; and he cry unto the Lord against thee, and it be sin unto thee. Thou shalt surely give him, and thine heart shall not be grieved when thou givest unto him; because that for this thing the Lord thy God shall bless thee in all thy works, and in all that thou puttest thine hand unto. For the poor shall never cease out of the land; therefore I command thee, saying, Thou shalt open thine hand wide unto thy brother, to thy poor, and to thy needy, in thy land." [<RH, December 25, 1894 par. 1>](#)

In the Old Testament the very same principles were revealed as those which Christ gave in his sermon on the mount. The scribes and Pharisees knew so little of these principles through every-day practice, that Christ's sermon on the mount was as a new revelation to them, and sounded like heresy to their ears. They had misinterpreted the Scripture, and regarded the maxims and sayings of men that had passed to them from rabbi to rabbi, as having the sanctity of inspiration. But the commands of men were not like the divine commands, and better suited their carnal hearts. Jesus, who had instituted the law, knew just how far these professedly pious teachers had departed from the law, and how far they had made it void by their traditions. They had worshipped God in vain, "teaching for doctrines the commandments of men." [<RH, December 25, 1894 par. 2>](#)

Jesus revealed to them the far-reaching principles of the law of God. That which had been said by the rabbis of old time, though it had been oft repeated, and was hoary with age, though it was regarded by men as on a par with divine authority, was put in contrast with his own divine principle. The lessons he had taught to Israel in the Old Testament he repeated in the New Testament. He enjoined upon them the exercise of mercy, compassion, and love toward all with whom they came in contact. Had the Israelites practiced the lessons which Christ spoke from the pillar of cloud, there would have been no oppression by man of his fellow-men. Jesus had said in the Old Testament: "Thou shalt not pervert the judgment of the stranger, nor of the fatherless; nor take the widow's raiment to pledge; but thou shalt remember that thou wast a bondman in Egypt, and the Lord thy God redeemed thee thence; therefore I command thee to do this thing. When thou cuttest down thine harvest in thy field, and hast forgot a sheaf in the field, thou shalt not go again to fetch it; it shall be for the stranger, for the fatherless, and for the widow; that the Lord thy God may bless thee in all the work of thine hands. When thou beatest thine olive-tree, thou shalt not go over the boughs again; it shall be for the stranger, for the fatherless, and for the widow. When thou gatherest the grapes of thy vineyard, thou shalt not glean it afterward; it shall be for the stranger, for the fatherless, and for the widow. And thou shalt remember that thou wast a bondman in the land of Egypt; therefore I command thee to do this thing." [<RH, December 25, 1894 par. 3>](#)

If Israel had carried out the will of God that had been made known unto them, the blessing promised to the pure in heart would have rested upon them. They would have seen God, and by beholding him would have become like him in character. The ever-working principle and power of the Holy Spirit would have wrought upon human nature, till the heart was changed, and the character conformed to the likeness of Christ's character. In daily doing the words of Christ, it becomes a pleasure to do his will. Christ came to our world to live out the law of God, to be our pattern in all things. He placed himself between the mercy-seat and the vast number of heartless worshipers who were full of ostentation, pride, and vanity, and by his lessons of truth, which were eloquent with simplicity, he impressed the people with the necessity of spiritual worship. His lessons were impressive, beautiful, and weighty with importance, and yet so simple that a child could understand them. The truth he presented was so deep that the wisest and most accomplished teacher

could never exhaust it. Those who work as seeing the invisible, will always preserve simplicity, charging the simplest words with the power of the grandest truths. It was with this kind of teaching that the Lord Jesus exposed the weakness and brought to confusion the theories of the most learned. The spotlessness of his character, untainted with sin, unmarred by a wrinkle, revealed the marked contrast there was between his religion and the pious pretensions of the Pharisees. They could not tolerate Jesus. <RH, December 25, 1894 par. 4>

Though no fault could be found with Christ, he was rejected of men. With all his accusing power, Satan assaulted him, and could find nothing in him to condemn. Judas, who betrayed him, was constrained to own that he had betrayed innocent blood. Pilate, though he passed the sentence of condemnation upon him, declared that he found no fault in him. Pilate's wife sent word to the Roman governor, saying, "Have thou nothing to do with that just man; for I have suffered many things this day in a dream because of him." This was the character of the great Teacher who has commanded us to treat our brethren with tenderness and compassion. Shall we disregard his words, and choosing impurity of heart, fail to see God? In failing to obey the words of Christ we become hardhearted, insensible to the woe of our fellow-men, and lack tenderness and love. <RH, December 25, 1894 par. 5>

I address those who are in responsible positions. How stands your record when compared with the Scripture of the Old and New Testaments? None of your excuses for neglect of obeying the word of God just as it reads, will stand before Heaven. When you employ a man in any branch of the work, and he does his best, and still falls into decay, and his wife and children are caused to suffer, you may pass judgment upon him because he is not successful in his work, and you may allow the cry of this brother and his family to come up against you into the ears of God; but remember that as you judge, you will be judged, and as you measure unto others, it will be measured unto you again. Are you not afraid that the Lord will bring you over the very same ground upon which your brother has fallen? Your brother was of just as much value in the sight of God as you are; for there is no respect of persons with God. He strips off the tinsel, the glitter, and the show with which men have clothed themselves, and beholds them in their true character. He allows those who boast themselves to pass through the strait places in which others have fallen, that they may be tested and tried upon the very points in which others have failed, that they may understand what it is to be regarded with indifference, contempt, and scorn. When others failed in the same place, they did not help, strengthen, and bless; but turned from them in heart, and regarded not their situation. <RH, December 25, 1894 par. 6>

The Lord has represented himself as a householder who left his goods with his servants, instructing them to trade upon them for his advantage. "He called his ten servants, and delivered them ten pounds, and said unto them, Occupy till I come. . . . And it came to pass, that when he was returned, having received the kingdom, then he commanded these servants to be called unto him, to whom he had given the money, that he might know how much every man had gained by trading." The Lord has given talents to his servants according to their several ability, and he means that they will be good stewards of their Lord's goods. In carrying out the principles of the law of his government, they will put their talents to good use in distributing to the poor, in manifesting the compassion and love of Christ to their fellow-men. Those who do this will hear from his lips the benediction, "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." <RH, December 25, 1894 par. 7>

January 1, 1895 Our Duty to the Poor and Afflicted.

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"And, behold, a certain lawyer stood up, and tempted him, saying, Master, what shall I do to inherit eternal life?" Here is a plain, decided question, asked before a large company, among whom were those who were watching to catch any word from the lips of Christ that they might turn against him. Jesus understood just how to adapt himself to the situation, and he asked a question of the lawyer that placed upon him the responsibility of answering his own inquiry. "He said unto him, What is written in the law? how readest thou? And he answering said, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbor as thyself. And he said unto him, Thou hast answered right; this do, and thou shalt live. But he, willing to justify himself, said unto Jesus, And who is my neighbor? And Jesus answering said, A certain man went down from Jerusalem to Jericho, and fell among thieves, which stripped him of his raiment, and wounded him, and departed, leaving him half dead. And by chance there came down a certain priest that way; and when he saw him, he passed by on the other side.

And likewise a Levite, when he was at the place, came and looked on him, and passed by on the other side. But a certain Samaritan, as he journeyed, came where he was; and when he saw him, he had compassion on him, and went to him, and bound up his wounds, pouring in oil and wine, and set him on his own beast, and brought him to an inn, and took care of him. And on the morrow when he departed, he took out two pence, and gave them to the host, and said unto him, Take care of him; and whatsoever thou spendest more, when I come again, I will repay thee. Which now of these three, thinkest thou, was neighbor unto him that fell among the thieves? And he said, He that showed mercy on him. Then said Jesus unto him, Go, and do thou likewise." <RH, January 1, 1895 par. 1>

Christ gave this lesson to those who claimed to be expositors of the law of God. From his explanation it was evident that conformity to their rigorous ceremonies, the outward show of religion, would not make them fit subjects for the kingdom of heaven. The principles which must be wrought out in the life are supreme love to God and impartial love to men. The lawyer answered his own question by declaring that the law must be practiced. But did Christ say to him, "This *preach*, and thou shalt live"?--No; "This *do*, and thou shalt live." The lawyer found himself a law-breaker, and was convicted under the searching lesson that Christ gave them; for while he understood the righteousness of the law, he failed to show the mercy that the law enjoined. While he understood the letter of the law, he had not been a doer of its precepts. Convicted of his sin, repentance was demanded; but instead of repenting, he sought to justify his course by asking Christ, "Who is my neighbor?" <RH, January 1, 1895 par. 2>

The Lord presented the case of a poor man who had been wounded and left by robbers to die by the wayside. The priest and the Levite who had passed by on the other side were in that very company who listened to the words of Christ, and their actions were presented before them in their true colors. The priest and the Levite were passing along the road from Jerusalem to Jericho, and by chance they came upon this poor wounded man; but the Lord took occasion by this circumstance to test and prove them. The Lord saw the man had been assailed by the robbers, who, being possessed with Satanic attributes, had wounded and bruised and robbed their fellow-man, and had left him helpless and dying, caring not what became of him. They would have killed him, had they not feared that they would be discovered, so they hurried away with their spoil. Christ says that not a sparrow falls to the ground without our Heavenly Father's notice; but here was a man who had been greatly injured by his fellow-men, and would not God look upon his affliction? Had those who injured him, respected and obeyed the law of God, they would have loved their neighbor as themselves. They could not have treated him as they did. But acting out the impulses of their sinful, corrupt nature, as though there were no law to forbid their cruelty, they cared neither for God nor for their neighbor, and left the wounded man to die by the wayside. <RH, January 1, 1895 par. 3>

The Lord brought a priest, to whom was committed the work of ministering in behalf of the people, over the road where the sick and suffering man lay in a dying condition. A faithful priest is to be pitiful, to be imbued with the Spirit of God, filled with mercy, compassion, and love toward all. If put to the test, he will reveal the true nature of his character, and make it manifest before the universe of heaven whether he is fit for the sacred office. The angels look upon the distress of God's family upon the earth, and they are prepared to co-operate with human agents in relieving oppression and suffering. They will co-operate with those who "break every yoke," who "bring the poor that are cast out to thy house;" who, "when they see the naked, that thou cover him; and that thou hide not thyself from thine own flesh." <RH, January 1, 1895 par. 4>

To leave the suffering neighbor unrelieved, is a breach of the law of God. God brought the priest along that way, in order that with his own eyes he might see a case that needed mercy and help; but the priest, though holding a holy office, whose work it was to bestow mercy and to do good, passed by on the other side. His character was exhibited in its true nature before the angels of God. For a pretense he could make long prayers, but he could not keep the principles of the law in loving God with all his heart and his neighbor as himself. The Levite was of the same tribe as was the wounded, bruised sufferer. All Heaven watched as the Levite passed down the road, to see if his heart would be touched with human woe. As he beheld the man, he was convicted of what he ought to do; but as it was not an agreeable duty, he wished he had not come that way, so that he need not have seen the man who was wounded and bruised, naked and perishing, and in want of help from his fellow-men. He passed on his way, persuading himself that it was none of his business, and that he had no need to trouble himself over the case. Claiming to be an expositor of the law, to be a minister in sacred things, he yet passed by on the other side. <RH, January 1, 1895 par. 5>

Enshrined in the pillar of cloud, the Lord Jesus had given special direction in regard to the performance of acts of mercy toward man and beast. While the law of God requires supreme love to God and impartial love to our neighbors, its far-reaching requirements also take in the dumb creatures that cannot express in words their wants or sufferings. "Thou shalt not see thy brother's ass or his ox fall down by the way, and hide thyself from them; thou shalt surely help him to lift them up again." He who loves God will not only love his fellow-men, but will regard with tender compassion the creatures which God has made. When the Spirit of God is in man, it leads him to relieve rather than to

create suffering. <RH, January 1, 1895 par. 6>

After the Lord had laid bare the indifference and disregard of the priest and Levite toward their fellow-man, he introduced the good Samaritan. He journeyed along the way, and when he saw the sufferer, he had compassion on him; for he was a doer of the law. This had been an actual occurrence, and was known to be exactly as represented. Christ presented these cases, and inquired which one of the travelers had been a neighbor to him who fell among thieves. As a teacher of the law who had not practiced the principles of the law, the lawyer stood self-convicted while hearing of the exercise of mercy on the part of a Samaritan whom they despised. The Samaritans had been excommunicated from the church, and the Jews were educated to cast contempt upon them, and yet it was one of this hated people who had acted out the principles of the law. Christ laid open before them their cruel selfishness and hard-heartedness; for while teaching the precepts of the law of God, they were not obeying the invisible Leader and Instructor. But the Samaritan, who was one of a despised people, cared for his suffering brother, and did not pass by on the other side. He treated his neighbor as he would desire to be treated were he in a similar condition. <RH, January 1, 1895 par. 7>

By this parable the duty of man to his fellowman is forever settled. We are to care for every case of suffering, and to look upon ourselves as God's agents to relieve the needy to the very uttermost of our ability. We are to be laborers together with God. There are some who manifest great affection for their relatives, for their friends and favorites, who yet fail to be kind and considerate to those who need tender sympathy, who need kindness and love. With earnest hearts, let us inquire, Who is my neighbor? Our neighbors are not merely our associates and special friends, they are not simply those who belong to our church, or who think as we do. Our neighbors are the whole human family. We are to do good to all men, and especially to those who are of the household of faith. We are to give to the world an exhibition of what it means to carry out the law of God. We are to love God supremely, and our neighbors as ourselves. <RH, January 1, 1895 par. 8>

January 8, 1895 Followers of Christ Will Be Missionaries.

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By Mrs. E. G. White.
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Those who love Christ will be imbued with the Holy Spirit, and whether they be at home or afar off, they will do missionary work. It is essential to devise plans, to advance money for the progress of the cause of God, but even more than this is required. Personal effort must be put forth to interest souls in the church, to attract the children and the youth. Missionaries must visit families, and become acquainted with every member of the home-circle, so working that they will awaken an interest in every one to love the truth. This kind of work will not be in vain, but will leave results that will be as lasting as eternity. This is true home missionary work. <RH, January 8, 1895 par. 1>

At present there is not the interest that should be manifested toward those for whom Christ died. The youth are passed by, and because no one seems to have an interest in them, they become reckless and irreligious. Those who love God ought to feed both the sheep and the lambs. They are God's agents to do this very work. With busy hands, with sensitive hearts, with tongues that are as the pen of a ready writer, they are to win the unconcerned and unbelieving, and inspire their brethren and sisters with a missionary spirit. They are not to say "go on," but "come on." As yet not one hundredth part of the efforts that should be made have been made in our large cities to diffuse the light of truth, yet the Lord holds the church accountable for the souls of those who are in darkness, who have not yet heard the warning message. <RH, January 8, 1895 par. 2>

There is altogether too much self-indulgence, too much investing of money in houses, in adornments, in buying unnecessary things for display; and souls are perishing out of Christ. Men, women, and youth, according to their capacity, should be engaged in some part of the Lord's vineyard. Now is our time and opportunity; we are now in the midst of our God-given probation, in which we are to develop character after Christ's order. <RH, January 8, 1895 par. 3>

A mere profession of faith does not make us Christians. The vital question is, Have we the mind of Christ? Our Heavenly Father gave Christ to our world as a sin-bearer, in order that he who would believe in him should not perish, but have everlasting life. Having made so priceless a donation to men, will he not with Christ freely give us all things? In the gift of his Son, all heaven was opened up, that its priceless treasures might enrich men and women of faith. The love of God has been revealed to the hearts of believers, that they should diffuse the light of heaven, and not spend their time and money in lands and their cultivation, and in taking pleasure in the things which their imaginations might picture as being desirable, as did the inhabitants of the Noachic world. <RH, January 8, 1895 par. 4>

Let every believer act his faith, and thus give a testimony to the unbelieving world that he does believe that the end of all things is at hand. "Ye are my witnesses, saith the Lord." Self is not to figure so largely in the plans of those who claim to believe the truth. The truth for this time is a testing truth, which should stimulate the mind, purify the soul, and sanctify the desires. Its reality should be demonstrated in saving those who are perishing out of Christ. God's work is to be done in his way and his Spirit. In various places small companies are to consecrate themselves to God, body, soul, and spirit; and laying hold of the throne of God by faith they are to work zealously, keeping their souls in the love of God. The vital current of his love will make itself felt, and will be recognized as from heaven in the good works of his people. Those little companies who know the truth, with one voice should bid their minister go to the lost sheep of the house of Israel. Each one should seek to do individual work for another. Not one who has tasted the goodness, the mercy, and the love of God, can be excused from working for the souls of others. <RH, January 8, 1895 par. 5>

What a large amount of the talents that God has given to his people are now bound up and buried in the earth; but let every slothful man, woman, or youth who is not employing his talents by putting them out to the exchangers, remember that he will lose the precious treasure, God's gift to him. Talents that are not improved by men will be taken from them, and given to those who will make use of the heaven-intrusted capability. The people of God should realize the fact that God has not given them talents for the purpose of enriching themselves with earthly goods, but in order that they may lay up in store a good foundation against the time to come, even for eternal life. <RH, January 8, 1895 par. 6>

Let the churches say to those who preach the word: "Go into the cities and villages, and preach the warning. You are God's watchmen on the walls of Zion, and however much we should be gratified to have your labors, we shall not hold you with us. We shall draw for ourselves from the treasure house of heaven by living faith. We shall not take upon ourselves the work of sermonizing, but we will fear God and serve him, and speak often one to another. Not one of us shall be guilty of seeking the supremacy, or of cherishing a burning zeal for speechifying; but in humility of mind, we shall speak often one to another of our individual experiences in our daily life, and shall present the precious things we have found in the word of God by digging for it as for hidden treasure. We shall work in simplicity, and shall pray much, that as sharp sickles our prayers may follow God's delegated sowers and reapers as they go forth into the harvest-field. <RH, January 8, 1895 par. 7>

In this kind of work the church will flourish in the Lord. They will have a growing experience in learning how to work, and how to honor God with their self-denial, gifts, and offerings. They will learn how to help those who are weak, and lame, and deficient. By being witnesses for Christ, by their example in the faithful discharge of every duty, making manifest the fact that they are good servants, serving the Lord in singleness of heart, they will reveal to all that they are living out the truth which they profess to believe. In letting their light shine in the home missionary work, they will accomplish great results. Their earnest zeal will encourage the messenger for God as he labors for the conversion of sinners, proclaiming to the unbelieving the message of warning, and bidding men, women, youth, and children to escape from the wrath of God that is coming upon all who do not love and obey the truth. Will not the large and small churches awake to their God-given responsibilities? Will they not love God in deed and in truth and their fellow-men as themselves? Will not they open the door of their hearts to Jesus, that he may come in and abide with them, and as a heavenly guest accompany them wherever they shall go, that they may introduce him to others? Shall not the people of God show forth the praises of Him who has called them out of darkness into his marvelous light! To be a child of God means to be perfectly obedient to his words, to learn of Christ, and to teach others that which you have been taught. To be a child of God means to be constantly receiving grace, and constantly imparting it to others. You will then understand what these words mean, "grace for grace." <RH, January 8, 1895 par. 8>

The young man who came to Jesus asked what he should do that he might inherit eternal life. Jesus told him to keep the commandments, and enumerated several of the precepts of the law. The young man said, "All these things have I kept from my youth up; what lack I yet?" The first four commandments enjoin upon man the duty of loving God supremely, and the last six present the requirement of loving our neighbors as ourselves. How many are truly, sincerely, and whole-heartedly doing this? The Lord is coming in a little while, and are we performing the duties that result from righteousness? Love is the basis of godliness. No man has love to God, no matter what his profession may be, unless he has unselfish love for his brother. As we love God because he first loved us, we shall love all for whom Christ died. We shall not feel like letting the soul who is in the greatest peril and in the greatest need, go unlabored for and uncared for. We shall not feel like holding the erring off, or letting them alone to plunge into further unhappiness and discouragement, and to fall on Satan's battle ground. But the spirit that has largely pervaded the church is an offense to God. Every one who has been free to condemn, to dishearten, and to discourage; who has failed to give tender kindness, sympathy, and compassion to the tempted and the tried, will in his own experience be brought over the ground which others have passed, and will feel what others have suffered because of his want and sympathy, until he shall abhor his hardness of heart and open the door for Jesus to come in. The converting power of God must come to

every soul who has any connection with the work and cause of God, that each one may be filled with the love and compassion of Christ, or many will never see the kingdom of heaven. The mutual admiration that is manifested among special friends will not abide the test of trial; for it is not of a holy character. When Christ abides in the soul, he will be revealed in the uplifting of those who most need uplifting. Our neighbor is every person who needs our help. Our neighbor is every soul who is wounded and bruised by the adversary. Our neighbor is every one who is the property of God. We have not seen the good Samaritan largely represented in our churches, or in our offices of publication. We have not seen the men who are reckoned to be God-fearing, manifesting tender compassion for needy souls who are straying away from Christ. Many who claim to have been God's servants have been indifferent, unfeeling, and hard. O that all who claim to be serving God would be baptized with the tenderness, the compassion of Christ, in order that they may feel for those who need words of love and acts of compassion!

(To be Continued.) <RH, January 8, 1895 par. 9>

January 15, 1895 Followers of Christ Will Be Missionaries.

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By Mrs. E. G. White.

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(Continued.)

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The people of God who profess to be keeping his commandments are but a few in comparison to those whom the world loves and honors. Those who obey the teachings of Christ must bear the cross, and know what self-renunciation means. Those who have a true Christian experience will have the heart and mind of Christ. Those who come in contact with Sabbath-keepers should be the better for their association; for if they live out the commandments of God, they are representatives of the Father and the Son. Many who have filled responsible positions of trust, have failed to practice the keeping of the commandments of God. The very ones they could have helped, they have passed by, as the priest and the Levite passed by the wounded and bruised stranger who had been left to die by the wayside. The very ones who needed the power of the divine Healer to cure their wounds, have been left uncared for and unnoticed. Many have acted as though it were enough to know that Satan had his trap all set for a soul, and they could go home, and rest, and be at ease, and care no more for the one lost sheep. In manifesting such a spirit, it is evident that we have not been partakers of the divine nature, but partakers of the attributes of the enemy of God. This is how the Lord regards it. "He that gathereth not with me scattereth abroad." Jesus said, "Whatsoever ye would that men should do to you, do ye even so to them." <RH, January 15, 1895 par. 1>

To practice the principles of love which Christ taught by precept and example, will make the experience of every one who follows him, like the experience of Christ. Such souls will labor with Christ, seeking to uplift and bless their fellow-men. If we desire healthfulness of soul, a sunny experience, we must put into practice the rules given us in Isaiah 58. When those who are connected with the sacred work of God in all our institutions, shall open the door of their hearts, Jesus will come in; for a long time he has been knocking for an entrance. When he is permitted to enter, the sunshine of his righteousness will pervade the soul; but "he that loveth silver shall not be satisfied with silver; nor he that loveth abundance with increase." <RH, January 15, 1895 par. 2>

Souls are perishing out of Christ. I inquire, Who are earnestly making personal efforts to seek the straying ones? Who will seek to roll back every reproach from the sacred truth of God? The voice of Christ is heard giving the invitation, "Come unto me, all ye that labor and are heavy laden, and I will give you rest." Shall we who claim to know by experience what is the blessing to be obtained in coming to Christ, lead others to Jesus? Shall any one who professes to love God, and to love the truth, be cold, unsympathetic, and hard-hearted toward those who stumble, toward those who err, and fail to give them a helping hand when they need help? By their neglect of the erring, by their unsympathetic words and indifferent deportment, some show themselves to be of that class that pass by on the other side. Some pour out words of gall and bitterness in censure, in reproach of the erring, and it is like pouring vitriol into an open wound, instead of pouring in the healing oil. O let us be witnesses for Christ, testifying to the power of his grace by representing him in character! We are to work along Christ's lines, and if we fail to do this, our experience will be marred, and our character will be defective. We are to be continually laboring together with Christ, seeking to turn the darkness of benighted souls into day. By our words, by our actions we are to let Heaven's light shine upon them, and do nothing that will cut off one ray of the light of Christ, "which is the Light, which lighteth every man that cometh into the world." <RH, January 15, 1895 par. 3>

Many professed Christians have interposed themselves between Christ, the Sun of Righteousness, and the world. In

place of diffusing light, peace, hope, and comfort, they diffuse darkness, discouragement, and hopelessness. Every poor, tried soul needs light, needs tender, sympathizing, hopeful words. Every widow needs the comfort of helpful and encouraging words that others can bestow. Orphans who are lent to Christians in trust for God, are too often passed by and neglected, and yet they are bought with a price, and are just as valuable in the sight of God as we are. They may be ragged, uncouth, rough, destitute, cold, and hungry; yet as Gods' property, Christians should have a lively interest in them. They are members of the household of God, for whom Christians are responsible. "Their souls," saith God, "will I require at thy hands." They must be cared for, they must receive special attention. You cannot expend your means in a better way than by opening your doors to make homes for them. When the Lord sees that you are faithful in doing what you can to relieve human misery, he will move upon others to provide means to care for those who need help. Those who enlarge their hearts in this kind of work, do no more than their duty. Christ is our example. He was the Majesty of heaven, yet he did more for our fellow-men than any of us can possibly do. "Ye are laborers together with God." Let not one needless expenditure be made for the gratification of pride and vanity. Put your mites and your larger sums in the bank of heaven, where they will accumulate. Many who have had precious opportunities to wear the yoke of Christ in this most precious line of work, have refused to submit to the yoke. It has not been pleasant to practice unselfishness, and they have neglected to make the cases of the poor and unfortunate their own. They do not heed the injunctions of Christ, and improve every talent that the Lord has given them, co-operating with heavenly intelligences in gathering souls who will serve, honor, and glorify the name of Christ. <RH, January 15, 1895 par. 4>

There is a great work to be done in our world, and as we approach the close of earth's history, it does not lessen in the least degree; but when the perfect love of God is in the heart, wonderful things will be done. Christ will be in the heart of the believer as a well of water springing up unto everlasting life. But those who manifest indifference to the suffering ones of humanity will be charged with indifference to Jesus Christ in the person of his suffering saints. Nothing saps spirituality from the soul more quickly than to inclose it in selfishness and self-caring. Those who indulge self and neglect to care for the souls and bodies of those for whom Christ has given his life, are not eating of the bread of life, nor drinking of the water of the well of salvation. They are dry and sapless, like a tree that bears no fruit. They are spiritual dwarfs, who consume their means of self; but "whatsoever a man soweth, that shall he also reap." <RH, January 15, 1895 par. 5>

Christian principles will always be made visible. In a thousand ways the inward principles will be made manifest. Christ abiding in the soul is as a well that never runs dry. Where he abides, there will be an overflowing of beneficence. There will be acts of love for the needy, and provision will be made for the destitute. "But 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; 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 [the living human agency] thanksgiving to God." <RH, January 15, 1895 par. 6>

How many through selfish plans, rob God of the praise and the thanksgiving due to his holy name, because they would hold the goods lent them in trust, and fail to relieve the necessities of their brethren who are in poverty and distress. They do not break the yoke of oppression. Many rob God in tithes and in offerings, so that there is no meat in his house. The Lord says of them, They have "gone away from mine ordinances, and have not kept them." Listen to the voice of God, speaking to every church, to every family, to every individual: "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." How many are in this position, who, while they are professing to serve God, are diligently serving themselves and dishonoring the God whose representatives they claim to be? They say, "I do not see that it is my duty to give to the Lord a certain portion of all my income, and I do not feel condemned in not giving it." <RH, January 15, 1895 par. 7>

Wherein have we robbed God? The Lord answers through his servant the prophet. Listen to his words, which you must meet in the judgment. You will have to meet a revelation of the good you might have done in acts of charity, in giving back to God all that he claimed. Open your hearts, that you may be impressed with the words of the Lord. "Wherein have we robbed thee? In tithes and offerings. Ye are cursed with a curse; for ye have robbed me, even this whole nation. Bring ye all the tithes into the storehouse that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it. And I will rebuke the devourer for your sakes, and he shall not destroy the fruits of your ground; neither shall your vine cast her fruit before the time in the field, saith the Lord of hosts. And all nations

shall call you blessed; for ye shall be a delightsome land, saith the Lord of hosts."

(Concluded next week.) <RH, January 15, 1895 par. 8>

January 22, 1895 The Followers of Christ Will Be Missionaries.

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By Mrs. E. G. White.

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(Concluded.)
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It is a serious thing to embezzle the Lord's goods, to practice robbery toward God; for in so doing the perceptions become perverted and the heart hardened. How barren is the religious experience, how clouded is the understanding, of one who loves not God with pure, unselfish love, and who fails, therefore, to love his neighbor as himself. Though precious opportunities are often presented, he does not accept them, and refuses to wear the yoke of Christ, to be a laborer together with God. Those who follow their selfish, natural inclination, do not make their hearts an abiding place for Christ. They fail to bless others with means that God has lent to them in trust, in order that they may be his almoners; and instead of dispensing it to the poor, like the slothful servant they bury it in lands or in stocks, or give it to their relatives, and the Lord receives neither interest nor principal. The last great day will reveal to them and to the whole universe what good might have been done, had they not followed their selfish inclinations, and thus robbed God in tithes and offerings. They might have placed their treasure in the bank of heaven, and preserved it in bags that wax not old; but instead of doing this, they expended it upon themselves and their children, and seemed to feel afraid that the Lord would get any of their money or their influence, and thus they met with eternal loss. Let them contemplate the consequence of withholding from God. The slothful servant, who puts not out his Lord's money to usury, loses an eternal inheritance in the kingdom of glory. <RH, January 22, 1895 par. 1>

The Lord says, "Return unto me, and I will return unto you." Do not, like the slothful servant, ask, Wherein shall I return? wherein have I robbed thee? God has laid out the truth plain and clear before every one who has embezzled his Lord's goods. God is in earnest with us. We make desperate efforts to accumulate money, and there may be flattering appearances of our success; but God says, I will blow upon it, I will scatter their substance as the wind scattereth the chaff. <RH, January 22, 1895 par. 2>

Those who believe in Christ as a personal Saviour will grow in healthful experience, because they fulfill the conditions laid down in Isaiah 58. The Lord 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? 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 Lord our righteousness"]; the glory of the Lord shall be thy reward." Consider these words, ye complaining, downcast, discontented, homesick souls. Here is the prescription that the prophet Isaiah was commanded of the Lord to present to you for the healing of the spiritual and bodily maladies. "Then shalt thou call, and the Lord shall answer; thou shalt cry, and he shall say, Here I am." I am thy Redeemer, the Holy One of Israel. "If thou take away from the midst of thee the yoke, the putting forth of the finger, and speaking vanity [not exalting yourself, not thinking yourself very wise and prudent, while censuring and oppressing those who meet with trials and misfortunes; not grieving others by unfeeling, reproachful words and actions]; 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." O how many souls are starving for words of tenderness, for words of brotherly kindness, for words of hope, of faith, of forgiveness, of Christlike love, that will not quench the last spark of hope: "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, January 22, 1895 par. 3>

Let us consider that all these rich blessings are for those who keep the commandments of God. What more can we desire? What richer reward can we ask? "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, January 22, 1895 par. 4>

"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-kindness. 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." "Go through, go through the gates; prepare ye the way of the people; cast up, cast up the highway; gather out the stones; lift up a standard for the people. Behold, the Lord hath proclaimed unto the end of the world, Say ye to the daughter of Zion, Behold, thy salvation cometh; behold, his reward is with him, and his work before him. And they shall call them, The holy people, The redeemed of the Lord; and thou shalt be called, Sought out, A city not forsaken." <RH, January 22, 1895 par. 5>

The Lord Jesus came to our world to seek and to save that which was lost. He said, "I am not come to call the righteous, but sinners to repentance." "God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." How earnestly we should believe in Christ as our personal Saviour, cultivating an intense desire to use every God-given faculty, every God-intrusted capability of means and influence, to present a crucified and risen Saviour to those who are in darkness. What a pity it is that so many professed Christians are infatuated and deluded with the flattering prospect of becoming rich, in order to make a display and to glorify self before the world. Let every follower of Christ become a living epistle, known and read of all men. Where Christ abides in the heart, there will be deep yearnings of soul for the salvation of those who do not believe in him. Let Christians reveal to every son and daughter of Adam the fact that they are more anxious to practice the good works of Christ in this world, and to be numbered as God's chosen ones, than to be seeking for riches. Let your words and your example be a continual sermon, making manifest the fact that you are laying up your treasure above, that your life is hid with Christ in God, and that it is your hope to appear with Christ, who is your life, when he shall appear in glory. <RH, January 22, 1895 par. 6>

"Whosoever therefore will be a friend of the world is the enemy of God." Let this be your theme for both precept and example; for conformity to the world and harmony with Christ cannot be maintained. Worldly maxims and worldly practices sap spiritually from heart and life. Conformity to the world means resemblance to the world in meeting the world's standard. But how dwelleth the love of God in the soul of him who assimilates to the world? No man can serve the world and Jesus Christ at the same time. There is an irreconcilable antagonism between Christ and the world. Every one who loves Jesus has a solemn work to do for the world; for "ye are laborers together with God." Christ sought to save the world, not by conformity to it, but by revealing to the world the transforming power of the grace of God to mold and fashion the human character after the likeness of the character of Christ. To go over to the world in our practices will not influence the world to change its principles and practices. With an eye single to the glory of God, we are to live above the world, and yet in every way we are to seek to let the heavenly light shine forth in Christlike actions, and thus exert a powerful influence to save sinners. The moment a professed Christian goes over the line, and follows the fashions of the world, he becomes an idolater, and a stumbling-block to sinners. You can draw the world with you only as you wear Christ's yoke; but you can have no influence for good upon the world in lowering yourself to its low level. Remember Christ gave himself to save you, and you can do no less than give yourself to save souls for whom Christ died. <RH, January 22, 1895 par. 7>

January 29, 1895 The Grace of God Manifested in Good Works.

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By Mrs. E. G. White.
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"By grace are ye saved through faith; and that not of yourselves; it is the gift of God; not of works, lest any man should boast. For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them." "Therefore being justified by faith, we have peace with God through our Lord Jesus Christ." Since we can be saved only through the grace of God, which is a free gift, why is it that man will to his own hurt, lift himself up in pride and take glory to himself for his supposed good works? The divine favor, the grace of God bestowed upon us through Jesus Christ, is too precious to be given in exchange for any supposed meritorious work on the part of finite, erring man. Man has nothing in himself. The most exalted does not originate from man, but is the endowment of his Creator, and can purchase nothing from God. Gold and silver cannot buy the favor of God; for the wealth of the world is the intrusted talent of the Lord. Let no one think that costly offerings to benevolent enterprises

will elevate him in the sight of God, or purchase for him the favor of Heaven, or procure for him a place in the mansions which Jesus has gone to prepare for those who love him. The precious blood of Christ is wholly efficacious. "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." "Ye are not your own, for ye are bought with a price." <RH, January 29, 1895 par. 1>

The resurrection of Christ from the dead was the Father's seal to the mission of Christ. It was a public expression of his entire satisfaction in the atoning work. He accepted the sacrifice that Jesus had made on our behalf. It was everything that God required, perfect and complete. No human being by any work of his own could piece out the work of Christ. When on the cross Jesus uttered the cry, "It is finished!" glory and joy thrilled heaven, and discomfiture fell upon the confederacy of evil. After that triumphant cry, the world's Redeemer bowed his head and died and to all appearance the Captain of our salvation was conquered; but by his death he was a conqueror, and he has opened the gates of eternal glory so that all who believe in him may not perish, but have everlasting life. <RH, January 29, 1895 par. 2>

The sinner's only hope is to rely wholly upon Jesus Christ. "Whatsoever is not of faith is sin." Our acceptance with God is sure only through his beloved Son, and good works are but the result of the working of his sin-pardoning love. They are no credit to us, and we have nothing accorded to us for our good works by which we may claim a part in the salvation of our souls. Salvation is God's free gift to the believer, given to him for Christ's sake alone. The troubled soul may find peace through faith in Christ, and his peace will be in proportion to his faith and trust. He cannot present his good works as a plea for the salvation of his soul. <RH, January 29, 1895 par. 3>

But are good works of no real value? Is the sinner who commits sin every day with impunity, regarded of God with the same favor as the one who through faith in Christ tries to work in his integrity? The Scripture answers, "We are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them." In his divine arrangement, through his unmerited favor, the Lord has ordained that good works shall be rewarded. We are accepted through Christ's merit alone; and the acts of mercy, the deeds of charity, which we perform, are the fruits of faith; and they become a blessing to us; for men are to be rewarded according to their works. It is the fragrance of the merit of Christ that makes our good works acceptable to God, and it is grace that enables us to do the works for which he rewards us. Our works in and of themselves have no merit. When we have done all that it is possible for us to do, we are to count ourselves as unprofitable servants. We deserve no thanks from God. We have only done what it was our duty to do, and our works could not have been performed in the strength of our own sinful natures. <RH, January 29, 1895 par. 4>

The Lord has bidden us to draw nigh to him and he will draw nigh to us; and drawing nigh to him, we receive the grace by which to do those works which will be rewarded at his hands. The reward, the glories of heaven, bestowed upon the overcomers, will be proportionate to the degree in which they have represented the character of Christ to the world. "He which soweth sparingly shall reap also sparingly." Thank God that it is our privilege to sow on earth the seed that will be harvested in eternity. The crown of life will be bright or dim, will glitter with many stars, or be lighted by few gems, in accordance with our own course of action. Day by day we may be laying up a good foundation against the time to come. By self-denial, by the exercise of the missionary spirit, by crowding all the good works possible into our life, by seeking so to represent Christ in character that we shall win many souls to the truth, we shall have respect unto the recompense of reward. It rests with us to walk in the light, to make the most of every opportunity and privilege, to grow in grace and in the knowledge of our Lord Jesus Christ, and so we shall work the works of Christ, and insure for ourselves treasure in the heavens. <RH, January 29, 1895 par. 5>

Jesus says, "Verily, verily I say unto you, He that believeth on me, the works that I do shall he do also; and greater works than these shall he do; because I go unto my Father. And whatsoever ye shall ask in my name, that will I do; that the Father may be glorified in the Son. If ye shall ask anything in my name, I will do it. If ye love me, keep my commandments. 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; 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 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. . . . 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." "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, January 29, 1895 par. 6>

From the testimony of Christ we can see that we are regarded by the Lord according to the kind of fruit we bring forth, the kind of works we perform; for they are an index of the way in which we regard Christ. "If a man love me, he will keep my words; and my father will love him, and we will come unto him, and make our abode with him. 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." These were Christ's words during the last interviews he had with his disciples before his death. The fruits of the life testify to the state of the heart. Jesus said, "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." "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." "Brethren, if any of you do err from the truth, and one convert him; let him know, that he which converteth a sinner from the error of his way shall save a soul from death, and shall hide a multitude of sins." <RH, January 29, 1895 par. 7>

Christians are to be indeed the representatives of Jesus Christ; they are not to be pretenders. Shall the world form its conceptions of God by the course of those who only take the name of Christ, and do not his works? Shall they point to those who claim to be believers, but who are not believers at heart, who betray sacred trusts, and work the works of the enemy, and say, "O these are Christians, and they will cheat and lie, and they cannot be trusted"? These are not the ones who truly represent God. But God will not leave the world to be deceived. The Lord has a peculiar people on the earth, and he is not ashamed to call them brethren; for they do the works of Christ. They make it manifest that they love God, because they keep his commandments. They bear the divine image. They are a spectacle unto the world, to angels, and to men. They co-operate with heavenly intelligences, and the Lord is most honored and glorified by those who do the most good works. <RH, January 29, 1895 par. 8>

True piety of heart is made manifest by good words and good works, and men see the works of those who love God, and they are led thereby to glorify God. The true Christian abounds in good works; he brings forth much fruit. He feeds the hungry, clothes the naked, visits the sick, and ministers to the afflicted. Christians take a heart-felt interest in the children that are about them, who, through the subtle temptations of the enemy, are ready to perish. Fathers and mothers, if you have guarded your own children from the wiles of the foe, look about you to save the souls of the children who have not such care. Have an interest in the souls of those for whom Christ died. There are youth all around us to whom the members of the church owe a duty; for Christ has died for them upon the cross of Calvary to purchase for them the gift of salvation. They are precious in the sight of God, and he desires their eternal happiness. The saving work of Christ is complete only when the members of the church do their part, arising and shining because their light is come, and the glory of the Lord is risen upon them. Christ calls for voluntary co-operation on the part of his agents in doing earnest, consistent work for the salvation of souls. <RH, January 29, 1895 par. 9>

February 5, 1895 Conquer Through the Conqueror.

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By Mrs. E. G. White.
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Christ was tempted of Satan on our account. He saw that it was not possible for man in his own strength to overcome the powerful foe, therefore he came in person from the courts of glory, and bore the test that Adam failed to endure. Christ resisted the manifold temptations of Satan on man's behalf, and through his name made it possible for man to overcome Satan on his own behalf. <RH, February 5, 1895 par. 1>

When we are burdened, when we are pressed with temptation, when the feelings and desires of the natural heart are contending for the victory, we should offer up fervent, importunate prayer to our Heavenly Father in the name of Christ; and this will bring Jesus to our help, so that, through his all-powerful and efficacious name, we may gain the victory and banish Satan from our side. But we should not flatter ourselves that we are safe while we make but feeble efforts in our own behalf. The words of Christ should have weight with us: "Strive [agonize] to enter in at the strait gate; for many, I say unto you, will seek to enter in, and shall not be able." <RH, February 5, 1895 par. 2>

Our danger does not arise from the opposition of the world; but it is found in the liability of our being in friendship with the world, and imitating the example of those who love not God or his truth. The loss of earthly things for the

truth's sake, the suffering of great inconvenience for loyalty to principle, does not place us in danger of losing our faith and hope; but we are in danger of suffering loss because of being deceived and overcome by the temptations of Satan. Trials will work for our good, if we receive and bear them without murmuring, and will tend to separate us from the love of the world, and will lead us to trust more fully in God. <RH, February 5, 1895 par. 3>

There is help for us only in God. We should not flatter ourselves that we have any strength or wisdom of our own; for our strength is weakness, our judgment foolishness. Christ conquered the foe in our behalf, because he pitied our weakness and knew that we would be overcome and would perish if he did not come to our help. He clothed his divinity with humanity, and thus was qualified to reach man with his human arm, while with his divine arm he grasped the throne of the Infinite. The merits of Christ elevate and ennoble humanity, and through the name and grace of Christ, it is possible for man to overcome the degradation caused by the fall, and through the exalted, divine nature of Christ, to be linked to the Infinite. It is dangerous for us to think that by any easy or common effort we may win the eternal reward. Let us consider how much it cost our Saviour in the wilderness of temptation to carry on in our behalf the conflict with the wily, malignant foe. Satan knew that everything depended upon his success or failure in his attempt to overcome Christ with his manifold temptations. Satan knew that the plan of salvation would be carried out to its fulfillment, that his power would be taken away, that his destruction would be certain, if Christ bore the test that Adam failed to endure. The temptations of Satan were most effective in degrading human nature, for man could not stand against their powerful influence; but Christ in man's behalf, as man's representative, resting wholly upon the power of God, endured the severe conflict, in order that he might be a perfect example to us. <RH, February 5, 1895 par. 4>

There is hope for man. 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." The work before us is to overcome as Christ overcame. He fasted forty days, and suffered the keenest pangs of hunger. Christ suffered on our account beyond our comprehension, and we should welcome trial and suffering on our own account for Christ's sake, that we may overcome as Christ also overcame, and be exalted to the throne of our Redeemer. Let us consider the life and suffering of our precious Saviour in our behalf, and remember that if we are not willing to endure trial, toil, and conflict, if we are not willing to be partakers with Christ of his sufferings, we shall be found unworthy of a seat upon his throne. <RH, February 5, 1895 par. 5>

We have everything to gain in the conflict with our mighty foe, and we dare not for a moment yield to his temptations. We know that in our own strength it is not possible for us to succeed; but as Christ humbled himself, and took upon himself our nature, he is acquainted with our necessities, and has himself borne the heaviest temptations that man will have to bear, has conquered the enemy in resisting his suggestions, in order that man may learn how to be conqueror. He was clothed with a body like ours, and in every respect suffered what man will suffer, and very much more. We shall never be called upon to suffer as Christ suffered; for the sins not of one, but the sins of the whole world were laid upon Christ. He endured humiliation, reproach, suffering, and death, that we by following his example might inherit all things. <RH, February 5, 1895 par. 6>

Christ is our pattern, the perfect and holy example that has been given us to follow. We can never equal the pattern; but we may imitate and resemble it according to our ability. When we fall, all helpless, suffering in consequence of our realization of the sinfulness of sin; when we humble ourselves before God, afflicting our souls by true repentance and contrition; when we offer our fervent prayers to God in the name of Christ, we shall as surely be received by the Father, as we sincerely make a complete surrender of our all to God. We should realize in our inmost soul that all our efforts in and of ourselves will be utterly worthless; for it is only in the name and strength of the Conqueror that we shall be overcomers. <RH, February 5, 1895 par. 7>

If we believe in the power of Jesus' name, and present our petitions to God in his name, we shall never be turned away. The Lord says, "To this man will I look, even to him that is poor and of a contrite spirit, and trembleth at my word." The psalmist says, "He will regard the prayer of the destitute, and not despise their prayer." Our help cometh from God, who holds all things in his own hands. Our peace is in the assurance that his love is exercised toward us. If faith grasps this assurance, we have gained all; if we lose this assurance, all is lost. When we surrender all we have and are to God, and are placed in trying and dangerous positions, coming in contact with Satan, we should remember that we shall have victory in meeting the enemy in the name and power of the Conqueror. Every angel would be commissioned to come to our rescue, when we thus depend upon Christ, rather than that we should be permitted to be overcome. But we need not expect to get the victory without suffering; for Jesus suffered in conquering for us. While we suffer in his name, while we are called upon to deny appetite, and to withdraw ourselves from lovers of pleasure, we should not murmur, but should rather rejoice that we are privileged in a very small degree to be partakers with Christ of the trial, the sacrifice, the self-denial, and the suffering that our Lord endured on our behalf, that we might obtain eternal salvation. <RH, February 5, 1895 par. 8>

Nothing can be more helpless, nothing can be more dependent, than the soul that feels its nothingness, and relies

wholly upon the merits of the blood of a crucified and risen Saviour. The Christian life is a life of warfare, of continual conflict. It is a battle and a march. But every act of obedience to Christ, every act of self-denial for his sake, every trial well endured, every victory gained over temptation, is a step in the march to the glory of final victory. If we take Christ for our guide, he will lead us safely along the narrow way. The road may be rough and thorny; the ascent may be steep and dangerous; there may be pitfalls upon the right hand and upon the left; we may have to endure toil in our journey; when weary, when longing for rest, we may have to toil on; when faint, we may have to fight; when discouraged, we may be called upon to hope; but with Christ as our Guide, we shall not lose the path to immortal life, we shall not fail to reach the desired haven at last. Christ himself has trod the rough pathway before us, and has smoothed the path for our feet. The narrow path of holiness, the way cast up for the ransomed of the Lord to walk in, is illuminated by Him who is the Light of the world. As we follow in his steps, his light will shine upon us; and as we reflect the light borrowed from the glory of Christ, the path will grow brighter and brighter unto the perfect day. <RH, February 5, 1895 par. 9>

We may think it pleasant at first to follow pride and worldly ambition; but the end is pain and sorrow. Selfish plans may present flattering promises, and hold out the hope of enjoyment; but we shall find that our happiness is poisoned and our life embittered by hopes that center in self. In following Christ we are safe; for he will not suffer the powers of darkness to hurt one hair of our heads. He will keep that which is committed to his trust, and we shall be more than conquerors through him that loved us. <RH, February 5, 1895 par. 10>

February 12, 1895 Ordained to Bring Forth Fruit.

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By Mrs. E. G. White.
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Christ says of his followers, "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; that whatsoever ye shall ask the Father in my name, he may give it you." <RH, February 12, 1895 par. 1>

Satan, the great apostate, has drawn the world to himself; but in the gift of the only begotten Son, the Father has provided that divine power shall work in opposition to the powers of darkness. Jesus said, "And I, if I be lifted up from the earth, will draw all men unto me." Satan has placed his seat on the earth, where should be the throne of God, and men prostrate themselves before the prince of evil, rendering to him the homage that belongs alone to God. But the cross of Christ has been erected between earth and heaven, and Jesus, the Prince of life, says: "Through my love, I will draw the idolatrous hearts of men to myself. I will place myself in harmony with human nature, and will engage every holy influence and agency in the universe to array itself against the forces of evil." <RH, February 12, 1895 par. 2>

The Lord of life and glory came and dwelt among men. Instead of withdrawing himself because of the sinfulness of man, instead of confining his labors to a few congenial spirits, and leaving those who knew him not, to the blindness and ignorance of their sinful hearts, as they deserved to be left, he came nearer to erring humanity. Though in him dwelt all the fullness of the Godhead bodily, he clothed his divinity with humanity, and established his dwelling-place on the earth, in order that he might demonstrate to men the infinite measure of God's love. He came to reveal to men to what extent the Son of God could submit to humiliation, self-denial, and suffering, in order to accomplish his divine purpose of working out the salvation of men. <RH, February 12, 1895 par. 3>

The glory of Christ is his character, and it is the character of Christ that draws the hearts of men. Connected with the God of all power, divine sympathy draws minds into harmony with the divine, and imparts fresh impulses to human hearts. The love of Christ draws the hearts of those who contemplate his humiliation and suffering in the sinner's behalf. They are amazed at the spectacle of God becoming a sacrifice for the guilty, and though they cannot fathom the depths of his love, they submit to be drawn to him, and respond to his amazing love, exclaiming, "Thy gentleness hath made me great." <RH, February 12, 1895 par. 4>

In the plan of restoring in men the divine image, it was provided that the Holy Spirit should move upon human minds, and be as the presence of Christ, a molding agency upon human character. Receiving the truth, men become also recipients of the grace of Christ, and devote their sanctified human ability to the work in which Christ was engaged,--men become laborers together with God. It is to make men agents for God, that divine truth is brought home to their understanding. But I would inquire of the church, Have you answered this purpose? Have you fulfilled the design of God in diffusing the light of divine truth, in scattering abroad the precious jewels of truth? <RH, February 12, 1895 par. 5>

What must be the thoughts of the angels of God as they look upon the church of Christ, and see how slow is the action of those who profess to be the followers of Christ, to impart the light of truth to the world which lies in moral darkness? Heavenly intelligences know that the cross is the great center of attraction. They know that it is through the cross that fallen man is to receive the atonement, and to be brought into unity with God. The councils of heaven are looking upon you who claim to have accepted Christ as your personal Saviour, to see you make known the salvation of God to those who sit in darkness. They are looking to see you making known the significance of the dispensation of the Holy Spirit; how that through the working of this divine agency the minds of men, corrupted and defiled by sin, may become disenchanted with the lies and presentations of Satan, and turn to Christ as their only hope, their personal Saviour. Christ says: "I have chosen you, and ordained you, that you should go and bring forth fruit, and that your fruit should remain." As Christ's ambassador, I would entreat of all who read these lines to take heed while it is called today. "If ye will hear his voice, harden not your hearts." Without waiting a moment, inquire, What am I to Christ? and what is Christ to me? What is my work? What is the character of the fruit I bear? <RH, February 12, 1895 par. 6>

Through the mediumship of truth the character is transformed, and fashioned after the divine similitude. Peter represents Christians as those who have purified their souls through obedience to the truth through the operation of the Holy Spirit. This is confessing Christ. Jesus says: "Whosoever therefore shall confess me before men, him will I also confess 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." This statement will cause all who conscientiously desire to know the way of the Lord, to fear and tremble. They will carefully consider what it is to confess Christ. The only way to understand what is our duty is to study the Scriptures and to learn perfectly the lessons of Christ, and to make a good confession of faith, not with our lips only, but in spirit, words, and works. The Lord says, "Ye are my witnesses." We do not become witnesses for Christ by maintaining a mere form of godliness, but we are his witnesses when we make that confession of Christ which is approved and accepted of the Father. To make such a confession, we must represent Christ in a holy life and blameless conversation. Jesus says, "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." But no one can confess Christ unless the Spirit of Christ abides within him as a living principle. The conversation and deportment will manifest what is in the heart, giving visible expression to the grace and truth within, or revealing the corruption and unbelief of the soul. <RH, February 12, 1895 par. 7>

It is the Christian's business to shine. The professed follower of Christ is not fulfilling the requirements of the gospel unless he is ministering to others. He is never to forget that he is to let his light so shine before men that they, seeing his good works, may glorify their Father which is in heaven. His speech is to be always with grace, and in harmony with his profession of faith. His work is to reveal Christ to the world. Jesus Christ and him crucified is his inexhaustible theme, of which he is freely to speak, bringing out of the good treasure of his heart the precious things of the gospel. The heart that is filled with the blessed hope, that is big with immortality and full of glory, cannot be dumb. He who has a realization of the sacred presence of Christ, cannot speak light and trifling words; for his words are to be sober, a savor of life unto life. We are not to be children, tossed to and fro, but we are to be anchored in Jesus Christ, and to have something of solid worth of which to speak. Those with whom the Christian comes in contact have a right to know what has been revealed to the follower of Christ, and he is to make it known both by precept and example. The Christian is to publish the good news of salvation, and he is never to weary of the recital of God's goodness. He is continually to draw with Christ, and continually to draw from Christ, eating the flesh and drinking the blood of the Son of man, which Jesus declares are his words, that are spirit and life. Thus he will always have a fresh supply of heavenly manna. Every Christian, high or low, rich or poor, learned or ignorant, is to talk of the kingdom of God, to speak of Christ and him crucified, to those who are in ignorance and sin. You are to speak to sinners; for you know not but God is moving upon their hearts. Never forget that great responsibility attaches to every word you utter in their presence. Ask yourself the question, How many have I spoken to with my heart filled with the love of Christ, concerning the unspeakable gift of God's mercy and Christ's righteousness? To how many of your friends, relatives, and neighbors, have you written, reaching out in unselfish love, that their souls may be saved? Christ said, "I have declared unto them thy name, and will declare it."

(Concluded next week.) <RH, February 12, 1895 par. 8>

February 19, 1895 Ordained to Bring Forth Fruit.

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By Mrs. E. G. White.

(Concluded.)

What are you doing, my Christian brothers and sisters? Can you say that as far as it was in your power, you have declared, or represented, Christ and his love for fallen humanity to those who know him not? If you have confined your efforts mostly to those who are of the same faith as yourself, what about seeking those who are lost. If the curtain could be rolled back, you would see souls perishing in their sins, and the church idle, indolent, unsympathetic, absorbed in selfish interests, and caring not whether souls are saved or lost, so long as they themselves can have an easy time, and be secure in the hope of salvation. But no one will ever enter heaven who is not a laborer together with God. If you had any appreciation of the salvation brought to you at infinite cost, you would arouse, you would lay hold upon the strength of Jesus, you would lift up your voice like a trumpet, and show "my people their transgression, and the house of Jacob their sins." You would cry aloud, and spare not. You would work to the utmost of your capacity, reaching first one and then another. But you cannot do the work of God unless you are abiding in Christ. <RH, February 19, 1895 par. 1>

Many parents seem asleep, or dead in trespasses and sins, and have lost all sense of their accountability to God. They will have to render an account as to why their children are unsaved, why they are rebels against God's government, and are allied with the hosts of darkness. It is their privilege to possess a greater influence over their households than the monarch on his throne possesses over his subjects; but they will have the influence of the Holy Spirit only as they surrender themselves to the rule of Christ. When they are brought under discipline to Christ themselves, and are his loyal subjects, they will have power to train and educate the members of their family to be obedient; and their requirements will be in harmony with the will of God and the Spirit of Christ. Like Abraham, they will command their households to keep the way of the Lord, to do justice and judgment. <RH, February 19, 1895 par. 2>

Those who govern their families in the right way, will bring into the church an influence of order and reverence. They will represent the attributes of mercy and justice as standing hand in hand. They will reveal to their children the character of Christ. The law of kindness and love upon their lips, will not make their commands weak and without authority, and their injunctions will not be met with disobedience. Parents are standing in the place of God to their children, and unfaithful parents will have a sorrowful account to render to the God of heaven for their wicked indulgence of wrong in their children. Through firmness and decision, they might have closed the door of temptation, which, because of their irresolution in dealing with the desires and requests of their children, they have left open, and made an easy entrance for the enemy to come in and to mold and fashion their children's character after his own similitude. When home duties are ignored and neglected, children grow up to bring their parents to shame. They go into society with perverse tempers, with untamed, ungoverned wills, and in their turn they mold the characters of others who are weak and foolish, and thus swell the ranks of Satan's army that wars against divine order and authority. <RH, February 19, 1895 par. 3>

The parent who professes to be a Christian, and yet who has chosen to act the part that seemed easiest, and in so doing has given Satan a chance to solicit the minds of his children, and to subvert them in evil ways, will carry this same disposition into his church relations, and will act over the same course in connection with sacred interests. Those who become careless in their home duties, deny Christ in their characters, and they go from weakness to weakness. They neglect also their duties to their friends and neighbors, and lose all realization as to their responsibilities as soldiers of the Lord Jesus Christ. If they had kept the way of the Lord at any expense to their natural feelings, and had required obedience from their children, what a different picture would have been presented before the universe of heaven! <RH, February 19, 1895 par. 4>

Faithful work done in the home, educates others to do the same class of work. The spirit of fidelity to God is like leaven, and when manifested in the church, will have an effect upon others, and will be a recommendation to Christianity everywhere. The work of whole-souled soldiers of Christ is as far-reaching as eternity. Then why is it that there is such a lack of the missionary spirit in our churches?--It is because there is a neglect of home piety. The Lord God of heaven is grieved because those who should be living agents, praying, "Thy kingdom come, thy will be done," are through their unconsecrated course of action, separating their children from Christ. They are not commanding their children after them as did Abraham, teaching them from babyhood upward through childhood and youth, to render obedience. <RH, February 19, 1895 par. 5>

These matters have been laid open in clear lines before me, and I know that those who neglect to keep the way of the Lord, who do not require their children to be obedient and submissive, will have to repent and reform if they ever hear from the lips of the Master, "Well done, thou good and faithful servant." Is it not time for the people of God greatly to humble their hearts before God, and inquire by diligent searching of his word and by earnest prayer, as to what is the way in which he would have them walk? <RH, February 19, 1895 par. 6>

Every one should understand that every member of the human family sustains an important relationship to every other member of the human family, and forms a link in the great chain which binds man to his fellow-men. By the most sacred responsibilities, the Christian is bound to exercise his influence for Christ; and if he does this, he will love God

with all his heart, and his neighbor as himself. If the Christian is to exert an influence on the side of Christ in the world, then how much more should his influence be felt in his own home? The promise of God is to him and to his children, and he should see to it that his connection is so close with God, that nothing but hallowed influences may breathe within the family circle. Parents should seek to comprehend the fact that they are to train their children for the courts of God. When they are intrusted with children, it is the same as though Christ placed them in their arms and said, "Train these children for me, that they may shine in the courts of God." One of the first sounds that should attract their attention is the name of Jesus, and in their earliest years they should be led to the footstool of prayer. Their minds should be filled with stories of the life of the Lord, and their imagination encouraged in picturing the glories of the world to come. Christian parents, you are charged with the responsibility of presenting to the world the power and excellence of home religion. Let those who have erred in training their little ones, who have failed to represent Christ in their home life, now repent of their mistakes before it is everlastingly too late. Let Christian parents resolve that they will be loyal to God, and let them gather their children into their homes with them, and strike the door-post with blood, representing Christ as the only one who can shield and save, that the destroying angel may pass over the cherished circle of the household. Let the world see that a more than human influence is at work in the home. Let parents maintain a vital connection with God, set themselves on Christ's side, and show by his grace what great good may be accomplished through parental agency. [<RH, February 19, 1895 par. 7>](#)

February 26, 1895 No Union Between the Church and the World.

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By Mrs. E. G. White.
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God is love, God is life. It is the prerogative of God to redeem, reconstruct, and restore. Before the foundation of the world the Son of God was given to die, and redemption is the mystery that was "kept in silence from times eternal." Yet sin is unexplainable, and no reason can be found for its existence. No soul knows what God is, until he sees himself a sinner in the light from the cross of Calvary; but when in his great need, he cries out for a sin-pardoning Saviour, God is revealed to him as gracious and merciful, long-suffering, and abundant in goodness and truth. The work of Christ is to redeem, to restore, to seek, and to save that which was lost. If we are connected with Christ, we also are partakers of the divine nature, and are to be laborers together with God. We are to bind up the bruised and wounded soul, and if a brother or a sister has erred, we are not to join with the enemy in destroying and ruining, but to work with Christ to restore such a one in the spirit of meekness. [<RH, February 26, 1895 par. 1>](#)

The foundation of our hope in Christ is the fact that we recognize ourselves as sinners in need of restoration and redemption. It is because we are sinners, that we have courage to claim him as our Saviour. Then let us take heed lest we deal with the erring in a way that would say to others that we have no need of redemption. Let us not denounce, condemn, and destroy as though we were faultless. It is the work of Christ to mend, to heal, to restore. God is love, in himself, in his very essence. He makes the very best of that which appears an injury, and gives Satan no occasion for triumphing by making the worst appear, or by exposing our weaknesses to our enemies. [<RH, February 26, 1895 par. 2>](#)

It is the work of Satan to destroy, and the world is his agent to work along these lines. The worldling is ever on the alert, watching a chance to criticise those who would serve God. Those who have not been transformed by the grace of Jesus Christ, are filled with a complaining, querulous spirit toward the servants of Jesus. Many despise the Sabbath of the fourth commandment, and if they can make it appear that those who are striving to obey the commandments of God are faulty, they strike an arrow at the people of God for the prince of accusers. The cruel thrusts of unbelievers will do little harm if those who profess to be servants of Christ will stand true to his words, and be doers of the word, and not hearers only. When unbelievers come to one of the servants of Christ with a complaint against some brother or sister in the church, let him remember that he is pledged to Jesus Christ to love and to respect and be faithful to them who are united with him in the bonds of Christian fellowship. The Christian is not to unite with false accusers of the brethren. He is not to take up a reproach against his neighbor, or in any way to second the work of the enemy by playing into his hands, and making his work a success. [<RH, February 26, 1895 par. 3>](#)

The world must not be introduced into the church and married to the church. Through union with the world the church will become corrupt,--"a cage of every unclean and hateful bird." The customs of the world must not have a place; for they will be open doors through which the prince of darkness will find access, and the line of demarkation will become indistinguishable between him that serveth God and him that serveth him not. Jesus presented a parable to

his followers concerning a field in which it was supposed there was nothing sown but good wheat. But those to whom the field had been intrusted looked upon it with disappointment, for with the wheat came up also a crop of tares. They inquired of the owner, "Sir, didst not thou sow good seed in thy field? from whence then hath it tares?" The owner of the field replied, "An enemy hath done this." <RH, February 26, 1895 par. 4>

The world is the chief enemy of religion; for Satanic forces are continually at work through the world, and it is the object of Satan to bring the church and the world into such close fellowship that their aims, their spirit, their principles, shall harmonize, and that it will be impossible to distinguish between him who professes to serve God and him who serveth him not. The enemy works continually to push the world to the front, and to make it appear that those who do not serve Jesus, who do not believe in him, and who do not seek to be doers of his word, are superior in character to those who seek to follow in his footsteps. <RH, February 26, 1895 par. 5>

It was the world that crucified the Lord of life and glory. Jesus was put to death to gratify the malice of the Jews, who were filled with the spirit and principles of the world. They hated the spotless Son of God, because the principles he presented did not harmonize with their ideas,--did not coincide with their ambitious aims. They hated him because he condemned all guile, frowned upon every unholy practice, and rebuked their self-seeking policy and love of supremacy. Pilate and Herod became friends in crucifying Jesus Christ. Notwithstanding Pilate had pronounced him innocent, he gratified the enmity of the Jews, by consenting to the death of one who was guiltless. Even the disciples of Christ were swayed from their allegiance to Christ by the enmity of the world. Judas betrayed his Lord for thirty pieces of silver, and Peter denied him in his humiliation in the judgment-hall. A few hours before, he had, with great firmness, assured his Master that though all men should deny him, he would not; but that he was ready to go with him to prison and to death. In his self-confidence he would not hear to the truth that he would deny his Master thrice ere the cock should crow. He was so self-confident that he would not receive the word of Christ as verity and truth. How little he knew himself! In the very hour when he should have watched with Jesus, lifting his heart to heaven in prayer, he denied his Master. When accused of being one of the disciples of Jesus, he declared that he knew not the man; and as the charge was made again and again, he finally emphasized his denial with cursing and swearing. Then Jesus turned and looked upon Peter. That glance was full of sadness and grief, but not of despair. It broke the heart of Peter, and sent him forth to weep bitterly in repentance of his sin. <RH, February 26, 1895 par. 6>

The influence of the world did not prevail with Peter. He was converted, and after the resurrection of Christ, he was endowed with the Holy Spirit, and then with boldness charged the rulers with their guilt in putting Christ to death. He said, "Ye denied the Holy One and the Just, and desired a murderer to be granted unto you; and killed the Prince of life." After his conversion, Peter showed that he was an entirely changed man. He was not the self-confident, boasting Peter that he had been before his conversion. And when the enemies of Christ threatened him, and charged him that he should not teach any more in the name of Jesus, and bring this man's blood upon them, their threatening did not intimidate the servant of Christ. He did not turn coward, but with the other apostles proclaimed the name of Christ until they were all shut up in prison. But the angel of the Lord by night opened the prison doors, and brought them forth, and said, "Go, stand and speak in the temple to the people all the words of this life." The command of the angel was opposed to the command of the authorities, and which should they obey? "Then Peter and the other apostles answered and said, We ought to obey God rather than men. The God of our fathers raised up Jesus, whom ye slew and hanged on a tree. 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. And we are his witnesses of these things; and so is also the Holy Ghost, whom God hath given to them that obey him. When they heard that, they were cut to the heart, and took counsel to slay them. 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." <RH, February 26, 1895 par. 7>

The world is not a friend to truth, and the servants of God must not allow themselves to be affected by the accusations of worldlings against those who love the truth. Let all the believers study the lessons that Christ has given. If complaints are made against a brother or a sister, let those who hear the report follow the Saviour's instruction, and go to the accused alone, and see if the matter cannot be explained. If there is real wrong existing, and he will not hear you, then take two or three others, and in the spirit of love and meekness, seeking God for wisdom, try to restore such a one. If this method does not succeed in winning him from his evil ways, bring his case before the church. Unbelievers have no part to act in any of these dealings. They could not discern the motives or principles that believers are to follow in caring for their brethren, nor understand the relation that exists between those of like faith. As soldiers of Jesus Christ, we are under obligation to be true to one another. The followers of Christ are to keep step with their Leader, and never utter a complaint against a brother to an enemy of truth. Let there be no betrayal of sacred trusts. Give not the enemies

of Christ cause to triumph or to take advantage of God's servants. Let the counsel of the people of God be with their own company. "The secret of the Lord is with them that fear him." <RH, February 26, 1895 par. 8>

March 5, 1895 Personal Labor Required of the Ministers.

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By Mrs. E. G. White.
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"And how 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. . . . Take heed therefore unto yourselves, and to all the flock, over which the Holy Ghost hath made you overseers, to feed the church of God, which he hath purchased with his own blood." "Feed the flock of God which is among you, taking the oversight thereof, not by constraint, but willingly; not for filthy lucre, but of a ready mind; neither as being lords over God's heritage, but being ensamples to the flock. And when the chief Shepherd shall appear, ye shall receive a crown of glory that fadeth not away." <RH, March 5, 1895 par. 1>

The work of the minister is not finished when he leaves the pulpit. I have had presented before me the wrong on the part of the people of criticising ministers, and have also had presented before me the necessity on the part of ministers of thoroughness in dealing with those who need instruction both in our churches and schools. The duty of the gospel minister is plainly revealed in the word of God. "Whereof I am made a minister, according to the dispensation of God which is given to me for you, to fulfill the word of God; even the mystery which hath been hid from ages and from generations, but now is made manifest to his saints; through whom God would make known what is the riches of the glory of this mystery among the Gentiles; which is Christ in you, the hope of glory; whom we preach, warning every man, and teaching every man in all wisdom; that we may present every man perfect in Christ Jesus." <RH, March 5, 1895 par. 2>

The qualifications of ministers should be just what Paul represents them to be, and were they thus qualified, we should see efficiency and fullness of labor, and every man presented perfect in Christ Jesus. "Whereunto I also labor, striving according to his working, which worketh in me mightily." The minister should be free from every unnecessary temporal perplexity, in order that he may give himself up to that culture that is essential for him who is handling sacred things. The minister's dress should be in accordance with the high character of the work he is doing. He should be much in prayer, and bring himself under discipline to God, that he may be self-controlled, inquiring at every step, Is this the way of the Lord? His language should be correct and no slang phrase nor cheap, low talk, should be heard from his lips. Let ministers and teachers reach the standard that is set forth in the Scriptures. Let them not neglect that which is looked upon as of little moment. Neglect of little things leads to neglect in larger responsibilities. He that is faithful in that which is least, is faithful in that which is much. The actual discipline of life is made up of a training on little things. We are to train the thoughts, bind them about, and gird up the loins of the mind. The sanctification of soul, spirit, and body is the work of a lifetime. We are constantly to behold the Pattern, and continually grow in grace and the knowledge of the truth. Even in the least responsibility, in conversation concerning plans in business counsels, we should preserve our Christian decorum. Be very nice and pure and elevated in everything that concerns eternal interests. There should be no soiled covers on a table or stand where the Bible is opened before the people. Let everything be neat and modest, and in keeping with the character of the work which we have to do. When the ordinance of baptism is administered, the candidates for baptism should be provided with robes appropriate for the occasion. They should be well-shaped garments, and made of suitable material. The best of order should be preserved, and nothing clumsy or uncouth should be seen in this holy ordinance. The administrator should make this an occasion of solemn, sacred influence upon those who are looking on, that it should have an elevating effect upon those who witness it, and not be placed on a level with common things. <RH, March 5, 1895 par. 3>

The manner in which ministers conduct themselves in the pulpit and out of it and in ordinances connected with divine service, educates the people by its influence. In little acts the soul is trained and disciplined for eternity, and little things are of vast consequence in the uplifting and sanctification of the believer through the Spirit. The work of sanctification must go on, not by impulse, but by steady, healthful advances, progressing toward perfection. The members of our churches need educating, that they may manifest more reverence for the sacred service of God. This object should be kept before them in all countries. A broader, higher training should be given to our human powers, that we may do a better and more acceptable service for the Master. Ministers of God should make the most of their opportunities and

advantages, that, as educators of the people, they may reach a high and holy standard. Let those who labor in word and doctrine strive to perfect themselves in the use of language. The voice is a great power, and yet many have not trained their voices in such a way that they may be used to their highest capacity. Jesus is our example. His voice was musical, and was never raised in high, strained notes while he was speaking to the people. He did not speak so rapidly that his words were crowded one upon another in such a way that it made it difficult to understand him. He distinctly enunciated every word, and those who heard his voice bore the testimony that "never man spake like this man." <RH, March 5, 1895 par. 4>

Let no one for a moment think that he is prepared to graduate. We have much to learn in making our manners more acceptable, and in using our voices in highest usefulness. As light shines upon us, we should walk as children of light. He who occupies the position of an educator should set his mark high. The minister of the gospel should not devote all his attention to sermonizing; for he is to keep the church of God in order, and educate its members to conform to the divine model. The truth, when received into the heart, purifies the soul, and the religion of Jesus never makes its receiver coarse and rough and uncourteous. Truth has an elevating influence, and acts as a refiner. It is a constant educator, and molds and fashions the character after the likeness of Christ, fitting the believer for the courts above. It is a grand principle that must be worked out in practical life. <RH, March 5, 1895 par. 5>

There is no danger of belittling the mind by giving due attention to the little things of life. It is of great importance to give attention to acts of politeness, to the manifestation of tender regard for the brethren. There should be no neglect of speaking soft, peaceable, and encouraging words in the family circle. The habits of the home life stamp an impression upon the character, and if they are after a Christlike order, they will lead those who possess them to speak words that will be like fragrance, and ascend as precious incense to the throne of God. Where this is not the case, the presence of the angels is not felt in the home. Love, kindness, gentleness, forbearance, and long-suffering are not found, and the character is not garrisoned with right habits. <RH, March 5, 1895 par. 6>

He who accepts the position of being a mouthpiece for God should consider it highly essential that he present the truth with all the grace and intelligence that he can acquire through discipline of the mind, and in such a manner that the truth will lose nothing by his presentation. Let no one consider it a little thing to speak in a thick voice and a clumsy manner, or to pitch the voice in a high, unnatural key, and talk loud and long, and thus abuse the organs of speech given to God, and make himself unacceptable to the people. "Be ye therefore perfect, even as your Father which is in heaven is perfect." Let every man have Christ abiding in him, "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." <RH, March 5, 1895 par. 7>

March 12, 1895 True Wisdom Is Full of Mercy.

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By Mrs. E. G. White.
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"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." What is lying against the truth?--It is claiming to believe the truth while the spirit, the words, the deportment, represent not Christ but Satan. To surmise evil, to be impatient and unforgiving, is lying against the truth; but love, patience, and long forbearance are in accordance with the principles of truth. Truth is ever pure, ever kind, breathing a heavenly fragrance unmingled with selfishness. <RH, March 12, 1895 par. 1>

If there is any one in the church who desires to be a teacher, who thinks himself called upon to instruct others, let him show a fitness for the position, not by his profession merely, not by his discourses alone, but by his spirit and life. Let him not indulge in evil surmisings, let him give no credence to hearsay, or be found reporting a tale of reproach to others while neglecting to learn whether the accusation is true or false. Let him show out of a good conversation his works with meekness of wisdom. <RH, March 12, 1895 par. 2>

Those who delight to criticise their brethren, make manifest the fact that they pride themselves in their superior wisdom, because they discern stains upon the characters of their brethren that others have failed to see; but "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." The apostle has given us a description of the fruits' of pure and undefiled religion, and has

also delineated the character of the fruits of that wisdom which descendeth not from above. My dear brethren and sisters, will you consider these truths, noting how opposite in character and tendency they are, and determine which kind you are cultivating? May the Lord open the eyes of our people to see clearly on which side they stand. Good fruits are without partiality and without hypocrisy. <RH, March 12, 1895 par. 3>

When the grace of Christ is in the heart, tender compassion will be manifested for one another, and words and deeds of kindness will be done, not merely for the few who extol and favor you, but for those for whom Christ died. The harvest of peace is sown in peace of them that make peace. Christ knows the spirit we cherish; for the faithful Witness says, "I know thy works." The thoughts of the heart are not hidden from him, and by our words and deeds we shall be judged in the last great day. God will not vindicate us if we manifest a harsh, denunciatory spirit, either toward our own brethren or toward those who are not of our faith. Those who do this may appear to have a zeal for the truth, but it is not according to knowledge. To be unkind, to denounce others, to give expression to harsh, severe judgments, to entertain evil thoughts, is not the result of that wisdom which is from above, but is the sure evidence of an unsanctified ambition, after the order of that which caused the condemnation of Jesus. <RH, March 12, 1895 par. 4>

The language of the Christian must be mild and circumspect; for his holy faith requires him to represent Christ to the world. All those who abide in Christ will manifest the kind, forgiving courtesy that characterized his life. Their works will be works of piety, equity, and purity. They will have the meekness of wisdom, and will exercise the gift of the grace of Jesus. They will be willing and ready to forgive, earnestly seeking to be at peace with their brethren. They will represent that spirit which they desire to be exercised toward them by their Heavenly Father. The enemy has been at work seeking to control the thoughts and affections of many who claim to be led by the Spirit of truth. Many cherish unkind thoughts, envyings, evil surmisings, and pride, and manifest a fierce spirit that leads them to do works like those of the evil one. They have a love of authority, a desire for pre-eminence, a longing for a high reputation, a disposition to censure and revile others, and they wrap about themselves the garment of hypocrisy, calling their unsanctified ambition zeal for the truth. <RH, March 12, 1895 par. 5>

He who opens his heart to the suggestions of the enemy, taking in evil surmisings, and cherishing jealousy, frequently misconstrues this evil-mindedness, calling it special foresight, discrimination, or discernment in detecting guilt and fathoming the evil motives of others. He considers that a precious gift has been vouchsafed to him, and he draws apart from the very brethren with whom he should be in harmony; he climbs upon the judgment seat, and shuts his heart against the one he supposes to be in error, as though he himself were above temptation. Jesus separates from him, and leaves him to walk in the sparks of his own kindling. Let no one among you glory any longer against the truth by declaring that this spirit is a necessary consequence of dealing faithfully with wrongdoers and of standing in defense of the truth. Such wisdom has many admirers, but it is very deceptive and harmful. It does not come from above, but is the fruit of an unregenerated heart. Its originator is Satan himself. Let no accuser of others credit himself with discernment; for in so doing he clothes the attributes of Satan with the garments of righteousness. I call upon you, my brethren, to purify the soul-temple of all these things that defile; for they are roots of bitterness. <RH, March 12, 1895 par. 6>

How true are the words of the apostle, "Where envying and strife is, there is confusion and every evil work." One person in an institution or in a church who gives loose rein to unkind thoughts by speaking evil of the brethren, may stir up the worst passions of the human heart, and spread abroad a leaven of evil that will work in all who come into association with him. In this way the enemy of all righteousness gains the victory, and the result of his work is to make of no effect the Saviour's prayer when he pleaded that his disciples might be one as he is one with the Father. <RH, March 12, 1895 par. 7>

While men and women who profess the name of Christ are blinded by erroneous ideas as to what constitutes Christian character, they are still exposed to the evil that exists in their own hearts, and cherish such unkindness, such prejudice and resentment, that Christ is excluded, and Satan takes the throne of the heart. Then the Devil and his angels exult. The wisdom which is from above leads to no such evil results. It is the wisdom of Christ,—"first pure, then peaceable, gentle, and easy to be entreated, full of mercy and good fruits." Those who manifest these fruits have placed themselves on God's side; their will is the will of Christ. They believe the word of God, and obey its plain injunctions. They do not consult their feelings, neither do they extol their own opinions above those of others. They esteem others better than themselves. They do not stubbornly strive to carry out their own purposes, irrespective of the influence their plans will have on other souls that are precious in the sight of God. In order to have peace and unity in our institutions and in the church, our selfish ideas and preferences must be sacrificed. No principle of divine truth is to be sacrificed by any means, but our own hereditary and cultivated tendencies must often yield. No man is perfect, no one without defects. <RH, March 12, 1895 par. 8>

My brethren and sisters to whom these lines are addressed, I would ask you, Are you cherishing a spirit that is easy to be entreated? Is it your custom to look upon the course of others in a fair, reasonable light, excusing them for any error they may commit as you yourself wish to be excused? Or do you strive to exalt self, and to make it appear that your

brethren and sisters are in the wrong? Are you willing to forgive those who you think have not done right? Ask yourself whether you would have done as well as they have done, were you in their place. Are you ready to answer the prayer of Christ by yielding your will in submission to his, in order that peace and harmony may be maintained in the church?

<RH, March 12, 1895 par. 9>

I know that this has not been the spirit which has been cherished by all. Many have been altogether too willing to disparage others and justify themselves. They have upheld their course when it was decidedly contrary to the word of God, and their words of self-justification are registered against them in heavenly records, there to stand until they repent and confess their evil doings. <RH, March 12, 1895 par. 10>

True wisdom is full of mercy and good fruits. There are bigots enough in the world who imagine that everything which concerns them is perfect, while they pick flaws in the motives and principles of others. Will you look at these things as they are? As long as you disparage others, you are not what God would have you to be, nor what you must be if you are ever saved in the kingdom of heaven. The converting power of God must come into your hearts and transform your characters before you can adorn the gospel of Christ with a well-ordered life and a godly conversation. Then there will be no evil-speaking, no evil surmising, no accusing of your brethren, no secret working to exalt self and disparage others. Christ will reign in your hearts by faith. Your eyes and your tongue will be sanctified, and your ears will refuse to listen to evil reports or suggestions from believers or unbelievers. Your senses, your appetites and passions, will all be under the control of the Spirit of God; they will not be given up to the control of Satan, that he may employ your members as instruments of unrighteousness. <RH, March 12, 1895 par. 11>

Let the members of every family begin to work over against their own houses. Let them humble themselves before God. It would be well to have a trespass-offering box in sight, and have all the household agreed that whosoever speaks unkindly of another or utters angry words, shall drop into the trespass-offering box a certain sum of money. This would put them upon their guard against the wicked words which work injury, not only to their brethren, but to themselves. No man of himself can tame the unruly member, the tongue; but God will do the work for him who comes unto him with contrite heart in faith and with humble supplication. By the help of God, bridle your tongues; talk less, and pray more. <RH, March 12, 1895 par. 12>

Never question the motives of your brethren; for as you judge them, God has declared you will be judged. Open your hearts to kindness to the cheering rays of the Sun of Righteousness. Encourage kindly thoughts and holy affections. Cultivate the habit of speaking well of your brethren. Let not pride or selfish righteousness prevent you from making a frank and full confession of your wrong-doings. If you do not love those for whom Christ has died, you have no genuine love for Christ, and your worship will be as a tainted offering before God. If you cherish unworthy thoughts, misjudging your brethren and surmising evil of them, God will not hear your self-sufficient, self-exalted prayers. When you go to those who you think are doing wrong, you must have the spirit of meekness, of kindness, and be full of mercy and good fruits. Do not show partiality to one or more, and neglect other of your brethren because they are not congenial to you. Beware lest you deal harshly with those who you think have made mistakes, while others, more guilty and more deserving of reproof, who should be severely rebuked for their unChristlike conduct, are sustained and treated as friends. <RH, March 12, 1895 par. 13>

March 19, 1895 Recount God's Dealings.

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By Mrs. E. G. White.
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It will revive faith and encourage hope in the hearts of God's people to recount his past dealings with them. "This then is the message which we have heard of him, and declare unto you, that God is light, and in him is no darkness at all. If we say that we have fellowship with him, and walk in darkness, we lie, and do not the truth; but if we walk in the light as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his son cleanseth us from all sin." <RH, March 19, 1895 par. 1>

This is the testimony we want to bear, and it is an uplifting testimony. It is the testimony the people need everywhere. Argumentative sermons do not soften and subdue the soul. Those who have been laborers together with God have had an experience of highest value, and this experience is needed at this time. The churches everywhere need the message borne by John. It should be borne to them by men who understand the reasons of our faith, who have had a practical experience in the past history of Seventh-day Adventists, and who have a knowledge of God and of Jesus Christ our

Lord. We shall have no dark, shadowy testimony to bear if we walk in the light as he is in the light. We need to present to the people the way in which God has led us in the past, and to recount his wondrous works in behalf of his people. We need to "call to remembrance the former days, in which, after ye were illuminated, ye endured a great fight of afflictions." "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 people that are upon the face of the earth. The Lord did not set his love upon you, nor choose you, because you were more in number than any people; for ye were the fewest of all people; but because the Lord loved you. . . . 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." <RH, March 19, 1895 par. 2>

Those who have had a long experience in the cause of God should be highly esteemed of their brethren, and their counsels should be regarded as of great value. There has been a drifting away from the pillars of faith. It should be the burden of every messenger to set forth the fullness of Christ. When the free gift of Christ's righteousness is not presented, the discourses are dry and spiritless; the sheep and the lambs are not fed. Said Paul, "My speech and my preaching was not with enticing words of man's wisdom, but in demonstration of the Spirit and of power." There is marrow and fatness in the gospel. Jesus is the living center of everything. Put Christ into every sermon. Let the preciousness, mercy, and glory of Jesus Christ be dwelt upon until Christ is formed within, the hope of glory. <RH, March 19, 1895 par. 3>

The Lord would have us look away from self and cease to depreciate others. Let us gather together that which our own experience has revealed to us of the preciousness of Christ, and present it to others as a precious gem that sparkles and shines. Thus will the sinner be attracted to him who is represented as the chief among ten thousand and the One altogether lovely. The cross of Calvary is a pledge to us of everlasting life. Faith in Christ means everything to the sincere believer. The merits of Jesus blot out transgressions, and clothe us with the robe of righteousness woven in the loom of heaven. The crown of life is presented before us as the honor to be given at the end of the conflict. These precious truths are to be set forth in living characters. The Holy Spirit's work is to open them to the mind. Jesus said, "He shall receive of mine, and shall show it unto you." Has not this promise been verified in our experience? <RH, March 19, 1895 par. 4>

The Lord is soon to come; there must be a refining, winnowing process in every church, for there are among us wicked men who do not love the truth. There is need of a transformation of character. Will the church arise and put on her beautiful garments, the righteousness of Christ? It is soon to be seen who are vessels unto honor. "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." "Then shall ye return, and discern between the righteous and the wicked, between him that serveth God and him that serveth him not. For, behold, the day cometh, that shall burn as an oven; and all the proud, yea, and all that do wickedly, shall be stubble; and the day that cometh shall burn them up, saith the Lord of hosts, that it shall leave them neither root nor branch. But unto you that fear my name shall the Sun of Righteousness arise with healing in his wings." <RH, March 19, 1895 par. 5>

Here are brought plainly to view those who will be vessels unto honor; for they will receive the latter rain. Every soul that continues in sin in the face of the light now shining upon our pathway, will be blinded and accept the delusions of Satan. We are now nearing the close of this world's history. Where are the faithful watchmen on the walls of Zion, who will not slumber, but faithfully declare the time of night? Christ is coming to be admired in all them that believe. How painful it is to contemplate the fact that the Lord Jesus is being kept in the background. How few magnify his grace and exalt his infinite compassion and love. There will be no envy, no jealousy, in the hearts of those who seek to be like Jesus in character. <RH, March 19, 1895 par. 6>

The gospel is now resolutely opposed on every hand. Never was the confederacy of evil greater than at the present time. The spirits of darkness are combining with human agencies to set them firmly against the commandments of God. Traditions and falsehoods are exalted above the Scriptures: reason and science above revelation; human talent above the teachings of the Spirit; forms and ceremonies above the vital power of godliness. We need the divine touch. <RH, March 19, 1895 par. 7>

Yet Jesus says to his followers: "My peace give I unto you; not as the world giveth, give I unto you." It is our privilege to realize the preciousness of the Saviour as never before. Our Redeemer is a "Tried Stone." The experiment has been made, the great test has been applied, and with perfect success. In him is fulfilled all the purpose of God for the saving of a lost world. Never was a foundation subject to so severe a trial and test as this "Tried Stone." The Lord Jehovah knew what this foundation-stone could sustain. The sins of the whole world could be piled upon it. The Lord's chosen were to be revealed, heaven's gates to be thrown open to all who would believe; its untold glories were to be given to the overcomers. <RH, March 19, 1895 par. 8>

"A Tried Stone" is Christ, tried by the perversity of man. Thou, O our Saviour, hast taken the burden; thou hast given

peace and rest; thou hast been tried, proved by believers who have taken their trials to thy sympathy, their sorrows to thy love, their wounds to thy healing, their weakness to thy strength, their emptiness to thy fullness; and never, never has one soul been disappointed. Jesus, my Tried Stone, to thee will I come, moment by moment. In thy presence I am lifted above pain. "When my heart is overwhelmed, lead me to the Rock that is higher than I." <RH, March 19, 1895 par. 9>

It is our privilege to enjoy sweet communion with God. Precious to the believer is his atoning blood, precious is his justifying righteousness. "Unto you therefore which believe he is precious." When I meditate upon his fountain of living power from which we may draw, I mourn that so many are losing the delight they might have had in considering his goodness. We are to be sons and daughters of God, growing into a holy temple in the Lord. "No more strangers and foreigners, but fellow-citizens with the saints, and of the household of God. . . . Built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner-stone." This is our privilege. How is Heaven amazed at the present condition of the church that could be so much to the world were every stone, in its proper place, a living stone to emit light. The stone that does not shine is worthless. That which constitutes the value of our churches is not dead, lusterless stones; but living stones, stones that catch the bright beams from the chief corner stone, even from the Sun of Righteousness,--the bright glory in which are combined the beams of mercy and truth that have met together, of righteousness and peace that have kissed each other. <RH, March 19, 1895 par. 10>

If we are indeed followers of Christ, we must reach a higher standard. Heaven looks with pleasure upon him who worships God in spirit and in truth and in the beauty of holiness. All Heaven is employed in seeking to save that which is lost. But there are many who do not know that they are lost. They are far from spirituality; they have lost the presence of God; lost the true ideal of character and they copy the human instead of divine. All Heaven is active in seeking to surround man with light, to give opportunities to present the highest motives that man shall return to the service of God. The Redeemer of the world has conceived the lofty design of translating all who serve him in spirit and truth to his heavenly temple above. But in Christ's school we are ever learners; human opinions and authorities are not to be the controlling powers; for the lessons of Christ are spirit and life, and there are no limits to the rich mines of truth to be explored. <RH, March 19, 1895 par. 11>

Are we Christians in deed and in truth? or are we such in name only? Christians are those who are growing up into a holy temple in the Lord. But "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." This represents a constant growth in Christian character, growth in spiritual-mindedness. The church of Christ in the world is to be a great power, and a name and praise in all the earth. Jesus has done everything to accomplish this. Now there is need of earnest, deep, sincere efforts to redeem the past unfaithfulness. Time, precious time, has been lost in wanderings and backslidings from God. Every character is to be weighed in the balances of the sanctuary; if the moral character and spiritual advancement do not correspond with the opportunities and blessings, "wanting" is written against the name. <RH, March 19, 1895 par. 12>

The Light of the world is our leader, and the path has been growing brighter and brighter as we have advanced in the footsteps of Jesus. O that we may keep close to our Leader. He will fill every heart with divine love,--love to God and love for one another. How long will entreaties and warnings be given before they will be sufficiently valued to be heeded? Why not put away all selfishness, all sin, through the grace of our Lord Jesus Christ? Many are not on safe ground. They have not a clear title to an inheritance among the sanctified. But while the atoning blood is presented in our behalf, why not make earnest, thorough work, and be complete in Christ Jesus? <RH, March 19, 1895 par. 13>

All who claim to be children of God should seek daily to understand why they believe by searching the Scriptures for themselves. Those who humbly study the character of Jesus will reflect his image more and more. The descent of the Holy Spirit upon the church is looked forward to as in the future; but it is the privilege of the church to have it now. Seek for it, pray for it, believe for it. We must have it, and Heaven is waiting to bestow it. <RH, March 19, 1895 par. 14>

Many fail to meet their high responsibilities and privileges. O how long will this deadness and insensibility continue? How long will differences rend the church? The Lord Jesus is the one spiritual Head, and we are the members of his body. The church is represented as growing 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." Cannot we pray over this matter more earnestly, that the Holy Spirit of God may quicken the discernment of his people to see that by putting away envy, evil surmisings, jealousy, they may answer the prayer of Christ, that his disciples might be one, as he is one with the Father? Can it be that the senses of those who claim to believe the truth are paralyzed? Do they not see that they deny Christ? Do they not understand that they scatter from him in acting as though it was a light matter to disagree and engage in controversy? Brother looks coldly upon brother, minister distrusts minister. The church seems to have lost the blending attribute of love, and its members unite no better than ropes of sand. And yet the great crisis of the day

of God is at hand. <RH, March 19, 1895 par. 15>

What is the reason of this selfishness and bigotry? What means this self-satisfaction, this disposition to tear down and not build up? The truth is not sanctifying the soul, bringing every thought into captivity to the obedience of Christ. Many cling to their independence, choosing their own way, but not the way and will of God. The truth is believed in theory, but not received in the love of it, and the soul is left as cold as an iron wedge. Those who are sanctified by the truth will be one in Christ Jesus. The cleansing blood of the Lamb of God cements hearts together. The branches are united in the vine. <RH, March 19, 1895 par. 16>

Trials are to come upon God's people and the tares are to be separated from the wheat. But let not Ephraim envy Judah any more, and Judah will no more vex Ephraim. Kind, tender, compassionate words will flow out from sanctified hearts and lips. It is essential that we be united, and if we all seek the meekness and the lowliness of Christ, we shall have the mind of Christ, and there will be unity of spirit. <RH, March 19, 1895 par. 17>

March 26, 1895 God's Will to Be Done on Earth.

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By Mrs. E. G. White.
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"Thy kingdom come. Thy will be done in earth, as it is in heaven." The whole life of Christ upon earth was lived for the purpose of manifesting the will of God on earth as it is in heaven. Said Christ, "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. That which is born of the flesh is flesh; and that which is born of the Spirit is spirit." Christ does not acknowledge any caste, color, or grade as necessary to become a subject of his kingdom. Admittance to his kingdom does not depend upon wealth or a superior heredity. But those who are born of the Spirit are the subjects of his kingdom. Spiritual character is that which will be recognized by Christ. His kingdom is not of this world. His subjects are those who are partakers of the divine nature, having escaped the corruption that is in the world through lust. And this grace is given them of God. Christ does not find his subjects fitted for his kingdom, but he qualifies them by his divine power. Those who have been dead in trespasses and sins are quickened to spiritual life. The faculties which God has given them for holy purposes are refined, purified, and exalted, and they are led to form characters after the divine similitude. Though they have misapplied their talents and made them serve sin; though Christ has been to them a stone of stumbling and a rock of offense, because they stumbled at the word, being disobedient, yet by the drawing of his love they are led at last into the path of duty. Christ said, "I am come that they might have life, and that they might have it more abundantly." <RH, March 26, 1895 par. 1>

Christ draws them to himself by an unseen power. He is the light of life, and he imbues them with his own Spirit. As they are drawn into the spiritual atmosphere, they see that they have been made the sport of Satan's temptations, and that they have been under his dominion; but they break the yoke of fleshly lusts, and refuse to be the servants of sin. Satan strives to hold them. He assails them with various temptations; but the Spirit works to renew them after the image of him who created them. They work out their own salvation with fear and trembling, knowing that it is God who worketh in them, to will and to do of his good pleasure. The human agents co-operate with the divine by putting forth earnest, holy endeavor. They realize that they have exchanged captains, and they take their directions from the lips of Jesus. As a servant looks to his master, and as a maid looks to her mistress, so these souls, drawn by cords of love to Christ, constantly look unto him who is the Author and Finisher of their faith. By beholding Jesus, by obeying his requirements, they increase in the knowledge of God and of Jesus Christ whom he hath sent. Thus they become changed into his image from character to character until they are distinguished from the world, and it can be written of them: "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; which in time past were not a people, but are now the people of God; which had not obtained mercy, but now have obtained mercy." <RH, March 26, 1895 par. 2>

The qualities which shine with greatest luster in the kingdoms of the world, have no place in Christ's spiritual kingdom. That which is highly exalted among men, and brings exaltation to its possessor, such as caste, rank, position, or wealth, is not esteemed in the spiritual kingdom. The Lord says, "Them that honor me, I will honor." In Christ's kingdom men are distinguished according to their piety. Jesus said: "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. For I say unto you, That except your

righteousness shall exceed the righteousness of the scribes and Pharisees, ye shall in no case enter into the kingdom of heaven." <RH, March 26, 1895 par. 3>

The kingdom of heaven is of a higher order than any earthly kingdom. Whether we shall have a higher position or a lower position, will not be determined by our rank, wealth, or education, but by the character of the obedience rendered to the word of God. Those who have been actuated by selfishness and human ambition, who have been striving to be greatest, who have been self-important, who have felt above confessing mistakes and errors, will have no place in the kingdom of God. Whether men will be honored as members of the royal family of God, will be determined by the manner in which they bear the test and proving of God that is brought to bear upon them in this life. Those who have not been self-denying, who have not manifested sympathy for the woes of others, who have not cultivated the precious attributes of love, who have not manifested forbearance and meekness in this life, will not be changed when Christ comes. The laws of Christ's kingdom are unalterable; for they have their foundation in his own unchangeable righteous character. Not one of his precepts will be weakened or altered in the slightest degree. Heaven and earth will pass away rather than one tittle of his law shall fail. There can be no amendment made to the law of God; for "the law of the Lord is perfect, converting the soul." Should the voice of the highest human authority announce an amendment or an addition to the law of God in any human legislature, such an announcement would be registered on the books of heaven as treason. It would be placed on the same list as the presumptuous claims of the first great rebel who was cast out from heaven. <RH, March 26, 1895 par. 4>

In matters concerning the kingdom of Christ no compulsion or forcing of conscience is permitted. No blood is to be shed, no force of arms employed, no prison is to be opened for the incarceration of one who does not choose the kingdom of God and his righteousness. Christ will accept only of the voluntary service of the heart which has been sanctified through the truth. But if one of Christ's followers offend, his faults are not to be opened up to unbelievers, not to be brought before earthly tribunals by his brethren. Those who are lawful and obedient are the only ones who are empowered by Christ to deal with the cases of the erring. Those who correct the erring should be divested of self, and have the mind of Christ. In every council where important decisions are made, heavenly agencies watch with intense interest. There is an unseen presence in the midst of the counselors, and the manifestation of harshness, of levity, of carelessness, of partiality, is registered as an offense against God. Self must be studiously kept under control, and not permitted to become a ruling power in these meetings of decision, or in meetings for the reproof of error, or for setting aside those who are manifestly injuring the church. <RH, March 26, 1895 par. 5>

The character which we now manifest is deciding our future destiny. The happiness of heaven will be found by conforming to the will of God, and if men become members of the royal family in heaven, it will be because heaven has begun with them on earth. They have cherished the mind of Christ, and when the call comes, "Child, come up higher," the righteous will take every grace, every precious, sanctified ability, into the courts above, and exchange earth for heaven. God knows who are the loyal and true subjects of his kingdom on earth, and those who do his will upon earth as it is done in heaven, will be made the members of the royal family above. <RH, March 26, 1895 par. 6>

April 2, 1895 Work Among the Colored People.

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By Mrs. E. G. White.
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I have a most earnest interest in the work to be done among the colored people. This is a branch of work that has been strangely neglected. The reason that this large class of human beings who have souls to save or to lose, have been so long neglected, is the prejudice that the white people have felt and manifested against mingling with them in religious worship. They have been despised, shunned, and treated with abhorrence, as though crime were upon them, when they were helpless and in need, when men should have labored most earnestly for their salvation. They have been treated without pity. The priests and the Levites have looked upon their wretchedness, and have passed by on the other side. <RH, April 2, 1895 par. 1>

What should be done for the colored race has long been a vexed question, because professed Christians have not had the Spirit of Christ. They have been called by his name, but they have not imitated his example. Men have thought it necessary to plan in such a way as to meet the prejudice of the white people; and a wall of separation in religious worship has been built up between the colored people and the white people. The white people have declared themselves willing that the colored people should be converted. They have no objection to this. They were willing that they should

be grafted into the same parent stock, Christ, and become branches with themselves of the living Vine; yet they were not willing to sit by the side of their colored brethren, and sing and pray and bear witness to the truth which they had in common. Not for a moment could they tolerate the idea that they should together bear the fruit that should be found on the Christian tree. The image of Christ might be stamped upon the soul; but it still would be necessary to have a separate church and a separate service. But the question is, Is this in harmony with the moving of the Spirit of God? Is it not after the manner in which the Jewish people acted in the days of Christ? Is not this prejudice against the colored people on the part of the white people similar to that which was cherished by the Jews against the Gentiles? They cultivated the idea until it became deep-rooted that the Gentile should not share the privileges of light and truth that were given to the Jews. They believed that the Jews alone should be recipients of heavenly grace and favor. Christ worked throughout his life to break down this prejudice. No human power alone could overcome it. This prejudice was created not by mere flesh and blood, but by principalities and powers; and in wrestling against it he was wrestling against the rulers of the darkness of this world, against spiritual wickedness in high places. <RH, April 2, 1895 par. 2>

Again and again men have devised plans whereby to keep up the line of separation, and still bring the colored race within the influence of the gospel; but the Lord has blown upon the effort, and made it of none effect. The inquiry among us may be, "What shall we do?" "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. Stand therefore, having your loins girt about with truth, and having on the breastplate of righteousness; and your feet shod with the preparation of the gospel of peace; above all, taking the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked. And take the helmet of salvation, and the sword of the Spirit, which is the word of God." <RH, April 2, 1895 par. 3>

We should take into consideration the fact that efforts are being made at great expense to send the gospel to the darkened regions of the world, to enlighten the savage inhabitants of the islands of the sea, to bring instruction to the ignorant and idolatrous; yet here in the very midst of us are millions of people who are practically heathen, who have souls to save or to lose, and yet they are set aside and passed by as was the wounded man by the priest and the Levite. Professedly Christian people are leaving them to perish in their sins. <RH, April 2, 1895 par. 4>

There are two classes in our world. The Lord has sent out the message to those who are represented by the first class, who have had great privileges and opportunities, who have had great light and innumerable blessings. They have been intrusted by the Lord with the living oracles. They are represented by the class to whom the king sent an invitation to the marriage feast. Jesus said, "The kingdom of heaven is like unto a certain king, which made a marriage for his son, and sent forth his servants to call them that are bidden to the wedding; and they would not come. Again, he sent forth other servants, saying, Tell them which are bidden, Behold, I have prepared my dinner; my oxen and my fatlings are killed, and all things are ready; come unto the marriage. But they made it light of it, and went their ways, one to his farm, another to his merchandise; and the remnant took his servants, and entreated them spitefully, and slew them. But when the king heard thereof, he was wroth; and he sent forth his armies, and destroyed those murderers, and burned up their city. Then saith he to his servants, The wedding is ready, but they which were bidden were not worthy. Go ye therefore into the highways, and as many as ye shall find, bid to the marriage. So those servants went out into the highways, and gathered together all as many as they found, both bad and good; and the wedding was furnished with guests." <RH, April 2, 1895 par. 5>

How few respond to the gracious invitation of Heaven. Christ is insulted when his messages are despised, and his gracious, winning, liberal invitation is rejected. Those that were bidden to the marriage feast at first, began to make excuses. They allowed minor things to occupy their attention, and lost their eternal interests out of their reckoning. While some made temporal interests their excuse, and were totally indifferent toward the messages and messengers, others manifested a spirit of determined hatred, and took the Lord's servants and entreated them spitefully, and slew them. A power from beneath moved upon human agencies who were not under the direct influence of the Holy Spirit. There are two distinct classes,—those who are saved through faith in Christ and through obedience to his law, and those who refuse the truth as it is in Jesus. It will be impossible for those who refuse Christ through the period of probation to become justified after the record of their lives has passed into eternity. Now is the time to work for the salvation of men; for probation still continues. Let national and denominational distinctions be laid aside. Caste and rank are not recognized by God and should not be by his workers. Those who esteem themselves superior to their fellow-men, on account of position or property, are exalting themselves above their fellow-men, but they are esteemed by the universe of heaven as the lowest of all. Let us take a lesson from the words of inspiration that reprove us for this spirit, and also give us great encouragement: "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." <RH, April 2, 1895 par. 6>

No human mind should seek to draw the line between the colored and the white people. Let circumstances indicate what shall be done; for the Lord has his hand on the lever of circumstances. As the truth is brought to bear upon the minds of both colored and white people, as souls are thoroughly converted, they will become new men and women in Christ Jesus. Christ says, "A new heart also will I give you," and that new heart bears the divine image. Those who are converted among the white people will experience a change in their sentiments. The prejudice which they have inherited and cultivated toward the colored race will die away. They will realize that there is no respect of persons with God. Those who are converted among the colored race will be cleansed from sin, will wear the white robe of Christ's righteousness, which has been woven in the loom of heaven. Both white and colored people must enter into the path of obedience through the same way. <RH, April 2, 1895 par. 7>

The test will come not as regards the outward complexion, but as regards the condition of the heart. Both the white and the colored people have the same Redeemer, who has paid the ransom money with his own life for every member of the human family. If those to whom Christ first sends his invitation to the marriage supper, refuse to receive the message, he will send his messengers into the highways and hedges to compel the people to come in, by means of a message so full of the light of Heaven that they will not dare to refuse. The gospel was first to be brought to those to whom God had intrusted precious truths that he desired they should make known to others. He intrusted to them the responsibility of imparting the knowledge of God and of Jesus Christ whom he had sent. The Lord wrought wondrously for the children of Israel. He finally sent to them his own Son, the Prince of Life, the Messiah to whom all their sacrifices and offerings pointed; but they would not receive him. They rejected the message he bore. They refused the Messiah in whom their hope centered; but when they refused to hear the messages, rejecting the invitation that he gave, the Lord turned to the Gentile world. Those who ought to have known God and Jesus Christ whom he had sent, who ought to have united with the Sent of God in giving the message to the heathen world, would not themselves receive the invitation, and could not therefore say to others, Come, for all things are now ready. The disciples of Christ were commissioned to proclaim the message of mercy to those in the highways and the byways of the Lord's great moral vineyard. "And the Spirit and the bride say, Come. And let him that heareth [believeth] say, Come. And let him that is athirst come. And whosoever will, let him take the water of life freely." <RH, April 2, 1895 par. 8>

The Lord has a work that must be done, not only for those who are in the highways and the byways, but for those in high positions of trust. Divine power is promised not to those who are strongest, but to those who are weakest. Those who are accounted the strongest and the most enlightened should go to the aid of those who are in most need of help and enlightenment. Every one can become a laborer together with God, working with him for the salvation of the souls of the colored race. <RH, April 2, 1895 par. 9>

It was when Moses stood before God, conscious of his inefficiency, that he was in the very condition in which the Lord could best reveal to him his saving grace. When he had become weak, Christ could reveal to him his power and majesty. The Lord could do little through him when he was the general of armies. He knew that he was the chosen of God, and that he would do a great and special work in delivering the Hebrew nation from bondage; but he sought to do his work in his own way, trusting in his zeal and violence. The Lord did not propose to do the work in this way. For forty years Moses was placed in the wilderness, to learn in the school of poverty, to learn in the walks of humble life, that he was weak, inefficient, helpless. He left the court of Egypt with a full knowledge of its fascinations, and had to come down to the simplicity of pastoral life. As a shepherd, it was necessary for him to look after the flock, to leave the ninety and nine in the valley, and to go in search of the wandering sheep. He had to climb the mountain steep, to search through the tangled brushwood, to look over the precipices, that he might find the lost. One day he saw a bush ablaze on the mountain, and stood wondering because the bush was not consumed. As he was gazing in astonishment, he heard a voice that seemed to come from the very center of the flame, saying, "Moses, Moses. And he said, Here am I. And he said, Draw not nigh hither; put off thy shoes from off thy feet; for the place whereon thou standest is holy ground. Moreover he said, I am the God of thy father, the God of Abraham, the God of Isaac, and the God of Jacob. And Moses hid his face; for he was afraid to look upon God." Then the Lord gave Moses his commission, sending him to deliver Israel, the lost sheep of Israel in Egypt. Moses pleaded that he was inefficient, that Pharaoh would not believe his message nor hearken to his voice. He pleaded that the Hebrews themselves would not hearken to him, and would question the fact that the Lord had appeared to him. But the Lord said, "Certainly I will be with thee. . . . And the Lord said unto him, What is that in thine hand? And he said, A rod. And he said, Cast it on the ground. And he cast it on the ground, and it became a serpent, and Moses fled from before it. And the Lord said unto Moses, Put forth thine hand and take it by the tail. And he put forth his hand and caught it, and it became a rod in his hand." The Lord revealed to him the fact that he could manifest such signs and miracles as would convince his people of the divine authority of the message and of the messenger that he sent. The Lord can do wonders, even with the simplest instrumentalities. <RH, April 2, 1895 par. 10>

Every one whom the Lord calls should be distrustful of self, and have full trust in God. Moses went forth in the name

of "I AM THAT I AM," without outward display or grandeur; yet the rod in his hand was a symbol of the divine power of Jehovah, and Moses was the instrumentality through whom God would deliver Israel from the bondage of tyranny. There is a work that must be done now by the children of God. For long years the colored race has been neglected, has been left in the slavery of sin, and they are as sheep that have no shepherd. Long ago much might have been done that has not been done. As a people we should do more for the colored race in America than we have yet done. In the work we shall need to move with carefulness, being endowed with wisdom from above. <RH, April 2, 1895 par. 11>

April 9, 1895 Are We Genuine Christians?

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By Mrs. E. G. White.
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"For ye know the grace of our Lord Jesus Christ, that, though he was rich, yet for your sakes he became poor, that we through his poverty might be rich." The Captain of our salvation made himself of no reputation, and took upon him the form of a servant, in order that humanity might be allied to divinity. Man is to represent Christ. He is to be long-suffering toward his fellow-men, to be patient, forgiving, and full of Christlike love. He who is truly converted will manifest respect for his brethren; he will do as Christ has commanded. Jesus said, "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." Where the love of Christ abounds in the soul, there will be an expression of that love that will be understood by the world. <RH, April 9, 1895 par. 1>

God would express his character in humanity; but the attributes of Christ can only be revealed through those who labor in love for the souls for whom Christ has died. God has given power to the human agent, which makes him accountable for the impressions which he makes on the minds of his fellow-men. I cannot say it is well with you when you have little concern as to what kind of impression you are making upon the minds and the characters of those with whom you associate. Those who work in a reckless, careless manner, and have no concern as to what becomes of those whom they deem to be erring, have false ideas as to what constitutes Christianity. Jesus says, "Whosoever shall offend one of these little ones which believe in me, it were better for him that a millstone were hanged about his neck, and that he were drowned in the depth of the sea." <RH, April 9, 1895 par. 2>

Not all who name the name of Christ are one with Christ. Those who do not have the Spirit and the grace of Christ are none of his, no matter what may be their profession. By their fruits ye shall know them. The customs and practices that are after the order of the world do not carry out the principles of God's law, and therefore do not breathe of his Spirit nor express his character. Christlikeness will be revealed only by those who are assimilated to the divine image. Only those who are being molded through the operation of the Holy Spirit are doers of the word of God, and express the mind and the will of God. There is counterfeit Christianity in the world as well as genuine Christianity. The true spirit of a man is manifested by the way in which he deals with his fellow-man. We may ask the question, Does he represent the character of Christ in spirit and action, or simply manifest the natural, selfish traits of character that belong to the people of this world? Profession weighs nothing with God. Before it is everlastingly too late for wrongs to be righted, let each one ask himself, "What am I?" It depends upon ourselves as to whether we shall form such characters as will constitute us members of God's royal family above. <RH, April 9, 1895 par. 3>

If we would become Christlike, we must study Christ's character. God has given capabilities to the human agent by which he is to co-operate with God, in blessing, uplifting, strengthening, and ennobling, not himself only, but others with whom he associates. This work of blessing others we shall do by giving men an example in our own lives of the spirit, ways, and works of Christ. When self controls, it works to discourage, to dishearten, and to drive souls away from their Saviour. Christ says, "He that gathereth not with me scattereth abroad." <RH, April 9, 1895 par. 4>

It is necessary that we should closely examine ourselves, and inquire, Is this Christ's way? Would Christ pursue this course of action? What kind of impression am I leaving upon the minds of those with whom I am connected? Shall I pursue a course of action that will weaken the confidence of any one with whom I deal, and cause him to think lightly of the Christianity that I profess? Shall I be uncourteous, unchristlike, unmerciful toward the purchase of the blood of Christ? I would speak words of warning to the brethren of our churches; for I fear that many are acting the part of the slothful servant who hid his Lord's talent in the earth. His sin was the sin of neglect, the sin of failing to improve the great treasures of knowledge that were committed to his trust. God has given precious light to his people with which to enlighten the world, and are not many treating it with indifference, and acting as though the heavenly gift was of little

consequence? Christ said, "Ye are the light of the world." Who did he mean were the light of the world?--He meant those who are following in his footsteps. He says, "He that followeth me shall not walk in darkness, but shall have the light of life." It is those who are branches of the living Vine, who bear much fruit. They are sustained by the nourishment that flows from the parent stock. Those who abide in Christ will have the same spirit that he manifested, and be actuated by the same motives, and be pure, peaceable, and undefiled, yet they will be as burning and shining lights amid the moral darkness of the world. <RH, April 9, 1895 par. 5>

Fair-weather disciples will not answer to the Lord's call in the time of peril toward which we are hastening. It will take those who not only hear but do the words of Christ, to be active disciples, "not slothful in business; fervent in spirit; serving the Lord." A new energy proceeding from beneath is taking possession of the whole synagogue of Satan; and a new life descending from Heaven is taking possession of every human agent who is consecrated, devoted, and who is seeking to work the works of God. The Lord can do great things through simple instrumentalities when they are devoted to his service. The Lord said to Moses, "What is that in thine hand? And he said, A rod. And he said, Cast it on the ground. And he cast it on the ground, and it became a serpent; and Moses fled from before it. And the Lord said unto Moses, Put forth thine hand, and take it by the tail. And he put forth his hand, and caught it, and it became a rod in his hand." <RH, April 9, 1895 par. 6>

Let those who minister in word and doctrine mix faith with earnest prayer, and seek to put to use every ray of light that comes from the written word. The voice of God calls from heaven and demands the use of every intrusted capability. Every talent is to be used to its uttermost. If ever there was a time when men and women should have an assurance that they are co-partners with Christ in the saving of the world, it is now. Ask yourself, Am I a faithful steward of the grace of God? Am I burying the light, failing to improve the talent that has been lent me to trade upon? The way in which we use God's intrusted capability is deciding our own future destiny, and settling the question as to whether or not we shall be intrusted with greater gifts, even with eternal riches. <RH, April 9, 1895 par. 7>

Precious light is shining in order that we all may become doers of the word of Christ, and may diffuse the light of truth to others. As you see the standard of what you ought to be set before you, review your past experience, and remember that whoso confesseth and forsaketh his sins shall find mercy. "If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." For Christ's sake your sins may be forgiven, and may go beforehand to judgment to be "blotted out, when the times of refreshing shall come from the presence of the Lord." But do not sleep now on the very brink of the eternal world. Obtain the experience where you will hate the things which you once loved, and love that which you once hated; where you will count all things but loss for the excellency of the knowledge of Christ. <RH, April 9, 1895 par. 8>

Do not live a life of uncertainty. "But ye, brethren, are not in darkness, that that day should overtake you as a thief. Ye are all the children of light, and the children of the day; we are not of the night, nor of darkness. Therefore let us not sleep, as do others; but let us watch and be sober. . . . Let us, who are of the day, be sober, putting on the breastplate of faith and love; and for a helmet, the hope of salvation." Every human agent knows for himself whether his feet are tending toward the city of our God, or tending toward the darkness of the shadow of death. There are many who claim to be Christians who are as spurious coin. They are traveling in the broad road of selfishness and sin. But he who rests upon the merits of a crucified and risen Saviour, who has received Christ by faith, has the promise that he is the son of God. "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." As sons of God, we are partakers of the divine nature. We know what true light is, and know the power of the grace of Christ. We have the faith that works by love and purifies the soul. <RH, April 9, 1895 par. 9>

April 16, 1895 The Sinner Needs Compassion.

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By Mrs. E. G. White.
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On one occasion the disciples came to Jesus with the question: "Who is the greatest in the kingdom of heaven? And Jesus called a little child unto him, and set him in the midst of them, and said, Verily I say unto you, Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven. Whosoever therefore shall humble himself as this little child, the same is greatest in the kingdom of heaven. And whoso shall receive one such little child in my name receiveth me. But whoso shall offend one of these little ones which believe in me, it were better

for him that a millstone were hanged about his neck, and that he were drowned in the depth of the sea." The little ones here referred to who believe in Christ, are not simply those who are young in years, but little children in Christ. There is a warning contained in these words lest we shall selfishly neglect or hold in contempt our weak brethren; lest we shall be unforgiving and exacting and judge and condemn others, and thus discourage them. "Woe unto the world because of offenses! for it must needs be that offenses come; but woe to that man by whom the offense cometh! Wherefore if thy hand or thy foot offend thee, cut them off, and cast them from thee; it is better for thee to enter into life halt or maimed, rather than having two hands or two feet to be cast into everlasting fire. And if thine eye offend thee, pluck it out, and cast it from thee; it is better for thee to enter into life with one eye, rather than having two eyes to be cast into hell fire. Take heed that ye despise not one of these little ones; for I say unto you, That in heaven their angels do always behold the face of my Father which is in heaven. For the Son of man is come to save that which was lost." [<RH, April 16, 1895 par. 1>](#)

The work of Christ is here plainly presented, and his followers are expected to do a similar work. They must use their God-given talents to save that which was lost. It is not the saint but the sinner that needs compassion, for whom we must labor earnestly and perseveringly. The angels have special charge of weak and trembling souls, those who have many defects, many objectionable traits of character. "Take heed that ye despise not one of these little ones; for I say unto you, That in heaven their angels do always behold the face of my Father which is in heaven." If any injustice is done to them, it is counted as if done to Jesus himself; for Jesus identifies his interest with that of the souls he has purchased at an infinite cost. Angels are ever present where they are most needed. They are with those who have the hardest battles to fight, with those who must battle against inclination and hereditary tendencies, whose home surroundings are the most discouraging. True followers of Christ will be laborers together with God. They will seek for harmony, for peace, for oneness in Christ Jesus. Let no one venture to work with Satan to discourage souls who have much to contend against. Let them not by word or by deed push them upon Satan's battlefield. [<RH, April 16, 1895 par. 2>](#)

Jesus assures us that he came to our world to save those that were lost, those that were dead in trespasses and sins, those who were strangers and enemies to God. Shall those to whom Christ has shown mercy and bestowed forgiveness, neglect or despise those whom Jesus is seeking to take home to his heart of infinite love? It is the work of Christ to bring back to God those who have strayed from him, and he requires every member of the church to work together with him in returning the wanderer to the fold. If those who are unforgiving and merciless would only listen and hear the reproof of the Saviour, "He that is without sin among you, let him first cast a stone," would any hand be lifted? Would not every mouth be stopped? These words of Jesus to the Pharisees brought their own sins to their remembrance, and, self-condemned, they went out one by one. [<RH, April 16, 1895 par. 3>](#)

Brethren and sisters, if you are workers together with God, you will not only seek to help those whom you fancy, but you will also seek to help those who most need your help to correct their errors. Many in the church have not the Spirit of Christ; for they neglect the very work that he has given them to do. Unless the converting power of God is felt on their poor hearts, they will not be rich in good works. Jesus thus illustrates the work that devolves upon those who claim to believe on his name: "How think ye? if a man have a hundred sheep, and one of them be gone astray, doth he not leave the ninety and nine, and goeth into the mountains, and seeketh that which is gone astray? And if so be that he find it, verily I say unto you, he rejoiceth more of that sheep, than of the ninety and nine which went not astray. Even so it is not the will of your Father which is in heaven, that one of these little ones should perish." [<RH, April 16, 1895 par. 4>](#)

What a wonderful lesson of mercy, forbearance, patience, and love is this! As the shepherd cares for the sheep of his flock, so Jesus cares for perishing souls that are helpless in sin and liable to be destroyed by the arts and snares of Satan. Jesus represents himself as the good Shepherd who knows his sheep by name. He gave his life for them, and he goes to seek them before they go to seek him. There is more rejoicing in heaven over one sinner that repents than over ninety and nine just persons that need no repentance. Let ministers and people work according to God's plan. Let them exchange their way for God's way; then they will be zealous not to grieve the weak, or cause them to stumble by a hard, unforgiving, accusing spirit, but will seek to encourage and strengthen them. [<RH, April 16, 1895 par. 5>](#)

We greatly need to fall on the Rock and be broken; then the melting, subduing love of Jesus will be in our hearts. We shall then follow the example of Jesus, the Majesty of heaven, and work in co-operation with the angels, and not be like the Pharisees, who were unsympathetic, proud, and hardhearted. God is not willing that even the lowest and most degraded soul should perish. In what light, then, can you regard the neglect of those who need your help? [<RH, April 16, 1895 par. 6>](#)

Many of you are self-willed, proud, hardhearted, and condemnatory, when on the contrary your whole heart should be aroused to devise ways and means for saving souls. You draw apart from your brethren because they do not speak and act in a way that is pleasing to you, when in the sight of God your course is more displeasing than theirs. You do not seek to establish that unity which Christ desires should exist among brethren. What impression do these variances, this emulation and strife, make upon your families and your neighbors, upon those who do not believe the truth? And yet

Jesus says, "By this shall all men know that ye are my disciples, if ye have love one to another." <RH, April 16, 1895 par. 7>

How many of you are unsanctified in heart, and while sensitive yourselves to any reproof, you make another an offender for a word! How many of you speak words which cannot produce union, but only heartache and discouragement! How many give cause for anger and are themselves angry without a cause! Jesus, the world's Redeemer, has laid down a rule to prevent such unhappy conditions, but how many of you in our churches and in our institutions have followed the directions of Christ? "If thy brother shall trespass against thee [tell it to every one you meet?], go and tell him his fault between thee and him alone; if he shall hear thee, thou hast gained thy brother. But if he will not hear thee, then take with thee one or two more, that in the mouth of two or three witnesses every word may be established. And if he shall neglect to hear them, tell it unto the church; but if he neglect to hear the church, let him be unto thee as a heathen man and a publican." <RH, April 16, 1895 par. 8>

When a person comes to a minister or to men in positions of trust with complaints against a brother or a sister, let the minister ask, "Have you complied with the rules our Saviour has given?" And if he has failed to carry out any particular of this instruction, do not listen to a word of his complaint. In the name and Spirit of Jesus, refuse to take up a report against your brother or your sister in the faith. If members of the church go contrary to these rules, they make themselves subjects for church discipline, and should be under the censure of the church. This matter, so plainly taught in the lessons of Christ, has been treated with strange indifference. The church has either neglected her work entirely in the matter of correcting evil, or has done it with harshness and severity, thus wounding and bruising souls. Measures should be taken to correct this cruel spirit of criticism, of judging the motives of others, as though Christ had revealed to men the hearts of their brethren. The neglect of doing aright, with wisdom and grace, the work that ought to have been done, has left churches and institutions almost inefficient and Christless. <RH, April 16, 1895 par. 9>

Jesus adds to the lesson these words: "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." After the rules of Christ have been followed out to the letter, the assurance is given that the decisions of the church will be ratified in heaven. This gives a solemn significance to the action of the church. No hasty action from impulse should be taken to cut off names from the church books or to place a member under censure, until the case has been investigated according to the Bible rule in every particular. The word of God shows that it is necessary for church officers to be free from prejudice and selfish motives, and that they should have the sympathy and the love of Jesus. Human minds and hearts, unless wholly sanctified, purified, and refined from partiality and prejudice, are liable to commit grave errors, to misjudge, and to deal unkindly and unjustly with souls that are the purchase of Christ's blood. The decisions of unjust judges will be of no account in the court of heaven. They will not make an innocent man guilty nor change his character in the least before God. As surely as men in responsible positions become lifted up in their own esteem, and act as though they were to lord it over their brethren, they will render decisions which Heaven cannot ratify. <RH, April 16, 1895 par. 10>

April 23, 1895 Christ, The Light of the World, Uncomprehended.

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By Mrs. E. G. White.
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Christ announced himself as the light of the world, and John declared: "In him was life; and the life was the light of men. And the light shineth in darkness, and the darkness comprehended it not. . . . That was the true Light, which lighteth every man that cometh into the world." The disciples listened eagerly to every word that fell from the lips of their Master, and never did they feel more satisfied concerning his Messiahship than when he stood before the angry Pharisees, priests, rabbis, and rulers. With frowning countenances they urged him to speak of many things, hoping to entangle him by their opposition. But he met their statements one after another in a calm, solemn, and earnest manner, and presented ideas to them of so lofty a character that human language seemed inadequate to express his divine meaning. It seemed as though he were laying his hand on the throne of God. The hearts of his disciples were deeply moved. Though he stood as a man clothed in humble garments, his Majesty was revealed before his scornful and contemptuous opponents as he asserted his true relation with God. His words were full of power as he presented his divine claim, piling evidence upon evidence, and bringing forward such positive arguments that many were constrained to believe. <RH, April 23, 1895 par. 1>

Christ was the foundation of the whole system of Jewish worship, and in it was shadowed forth the living reality,--the manifestation of God in Christ. Through the sacrificial system men could see Christ's personality and look forward to

their divine Saviour. But when he stood before them, representing the invisible God,--for in him dwelt "all the fullness of the Godhead bodily,--they were not able to discern his divine character because of their want of spirituality. Their own prophets had foretold him as a Deliverer. Isaiah had declared: "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." But though his character and mission had been so plainly delineated, though he came unto his own, his own received him not. Occasionally divinity flashed through humanity, the glory escaped through the disguise of the flesh, and brought forth an expression of homage from his disciples. But it was not until Christ ascended to his Father, not until the descent of the Holy Spirit, that the disciples fully appreciated the character and the mission of Christ. After the baptism of the Holy Spirit they began to realize that they had been in the very presence of the Lord of life and glory. As the Holy Spirit brought the sayings of Christ to their remembrance, their understanding was opened to comprehend the prophecies, to understand the mighty miracles which he had wrought. The wonders of his life, in all its sacredness, greatness, and glory, passed before them, and they were as men wakened from a dream. They realized that "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." They seemed of much less importance in their own eyes, after their awakening to the fact that Christ had been among them, than they did before they realized this. They never wearied of rehearsing every item which had come under their notice in connection with his words and works. They were often filled with remorse at their stupidity and unbelief and misapprehension as they recalled his lessons of instruction which they had but dimly understood when he had spoken them in their presence, and which now came to them as a fresh revelation. The Scriptures became a new book to them. <RH, April 23, 1895 par. 2>

The Lord has enjoined upon all the searching of the Scriptures. It is the duty of every soul to seek diligently in order to know what is truth. The disciples remembered that Christ had said, "Sanctify them through thy truth; thy word is truth." The word was to be their guide and director. As the disciples searched Moses and the prophets which testified of Christ, they were brought into fellowship with the Deity, and learned anew of their great Teacher, who had ascended to heaven to complete the work which he had begun upon earth. They recognized the fact that in him dwelt knowledge which no human being could comprehend unaided by divine agency. They needed the help of Him whom many kings, prophets, and righteous men had foretold. They were filled with amazement as they realized that Christ had actually come from God to a sinful world to save the fallen sons and daughters of Adam. They read and reread the prophetic delineations of his work and character. <RH, April 23, 1895 par. 3>

How dimly they had comprehended the prophetic Scriptures! How dull they had been in taking in the great truths which testify of Christ! But what human mind could comprehend the mystery of his incarnation, the dual character of his nature, when they looked upon so humble a personage, one so void of human grandeur, who walked as a man among men! Their eyes were holden so that they did not fully recognize the divinity in the garb of humanity. But after they were illuminated with the Holy Spirit, how they longed to see him again, and to place themselves as learners at his feet! How they wished that they might come to him, and have him explain the Scriptures which they could not comprehend! How attentively would they listen to his words! What had Christ meant when he said, "I have yet many things to say unto you, but ye cannot bear them now"? How eager they were now to know it all! They were grieved that their imagination was so feeble, that their ideas were so wide of the mark, that they had so failed to comprehend the true reality! A herald had been sent of God to proclaim the coming of Christ and to call the attention of the Jewish nation and of the world to his mission and work, that men might make preparation for his reception. The wonderful personage whom John proclaimed had been among them for thirty years, and they had not really known him as the One sent of God. Remorse took hold of their souls because the prevailing unbelief of the Jewish nation had leavened their opinions and darkened their understanding. How many times they were filled with desire to understand something that he could have unfolded to their minds; but they had slighted their privileges and failed to improve their opportunities. Jesus, the Light of this dark world, had been shining amid its moral darkness, and they had failed to comprehend the source of his beams! <RH, April 23, 1895 par. 4>

They asked themselves why they had pursued such a course as made it necessary for Christ to say to them: "O fools, and slow of heart to believe all that the prophets have spoken; ought not Christ to have suffered these things, and to enter into his glory?" Why had they not recognized their Master in him who had taught them marvelous truths? for "beginning at Moses and all the prophets, he expounded unto them in all the Scriptures the things concerning himself." They often rehearsed the conversations of Christ, and said, "Did not our heart burn within us, while he talked with us by the way, and while he opened to us the Scriptures?" Why did we allow earthly considerations and the opposition of priests, rulers, and rabbis to confuse our senses, so that we did not comprehend the fact that a greater than Moses was

among us, that One wiser than Solomon was instructing us? How dull were our ears! How feeble was our understanding! <RH, April 23, 1895 par. 5>

Thomas would not believe until he had thrust his finger into the wound made by the Roman soldiers. Peter had denied Christ in the days of his humiliation, suffering, and rejection. These painful remembrances came before them in clear, distinct lines. They had been with him, but they had not known nor appreciated him. But how these things now stirred their hearts as they realized their unbelief! With what assurance they went forth to proclaim a crucified and risen Saviour! All fear of Jewish authorities was gone. They felt no timidity; for they realized that the Sun of Righteousness was shining upon this dark world. They realized that the central source of all the world's light was made known to them, and that they were blessed in comprehending that which worldly-wise men, with all their boasted science, theology, and philosophy, did not comprehend. The light and life of the world could be understood better by a handful of uneducated fishermen, who had experienced the love of God through Jesus Christ, than by those who were lifted up in self in their supposed intellectual greatness. <RH, April 23, 1895 par. 6>

But how sad a thing it was for Heaven to look upon,--a world seared and marred with the curse of sin, covered with gross darkness, and yet insensible of the healing beams of the Sun of Righteousness! Christ asserted that the Pharisees, priests, and rulers chose darkness rather than light, because their deeds were evil. They cared not to acknowledge Christ, because it brought them into close contact with the Father, who would not tolerate sin, selfishness, and hypocrisy. Christ's mission was not to explain the complexity of his nature, but to give abundant light to those who would receive it by faith. Fallen men who should believe on him would receive the full advantage which could be produced through the mysterious union of humanity and divinity. "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, April 23, 1895 par. 7>

April 30, 1895 Personal Piety Alone of Value.

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By Mrs. E. G. White.
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In his sermon on the mount, Christ presented to the people the fact that personal piety was their strength. They were to surrender themselves to God, working with him with unreserved co-operation. High pretensions, forms, and ceremonies, however imposing, do not make the heart good and the character pure. True love for God is an active principle, a purifying agency. The scribes and the Pharisees appeared to be very punctilious in living out the letter of the law; but Christ said to his disciples, "Except your righteousness shall exceed the righteousness of the scribes and Pharisees, ye shall in no case enter into the kingdom of heaven." What a startling declaration was this! It made manifest the insufficiency of legal or natural religion, and showed the need of moral renovation and the necessity of divine enlightenment. The Jewish nation had occupied the highest position; they had built walls great and high to inclose themselves from association with the heathen world; they had represented themselves as the special, loyal people who were favored of God. But Christ presented their religion as devoid of saving faith. It was a combination of dry, hard doctrines, intermingled with sacrifices and offerings. They were very particular to practice circumcision, but they did not teach the necessity of having a pure heart. They exalted the commandments of God in words, but refused to exalt them in practice; and their religion was only a stumbling-block to men. The old bottles were found unfit to contain the new wine, and new bottles must be provided for the new wine. Thus it was with priests and rabbis, scribes and Pharisees; they were as old bottles that could not contain the new wine of the kingdom of Christ. Although they had hitherto held undisputed authority in religious matters, they must now give place to the great Teacher, and to a religion which knew no bounds and made no distinction of caste or position in society, or of race among nations. But the truth taught by Christ was designed for the whole human family; the only true faith is that which works by love and purifies the soul. It is as leaven that transforms human character. The truth brought into the soul temple cleanses it of moral defilement; but where there is no change in the characters of those who profess to believe it, it is evident that it is not taken into the soul temple, and is simply no truth to those who advocate it. Such are under a deception. <RH, April 30, 1895 par. 1>

The gospel of Christ means practical godliness, a religion which lifts the receiver out of his natural depravity. He who

beholds the Lamb of God, knows that he takes away the sins of the world. True religion would result in an entirely different development of life and character than that seen in the lives of the scribes and the Pharisees. Jesus presented the true nature of religion in comparing his followers to the "salt of the earth." He said: "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." Salt that has lost its savor well represents the condition of the Pharisees and the effect of their religion upon society. Again Christ spoke of his people as "the light of the world." He said: "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." While Christ taught the value of humility, and condemned all the ostentation and self-exaltation which characterized the Jewish religion, he also distinctly set forth the fact that his grace and love cherished in the heart will be revealed in the character. If cherished in the soul they will be made manifest in outward conduct. Those who believe in Christ as their personal Saviour will love him, and through his Spirit and grace they will co-operate with him, giving themselves without reserve to his service. They will submit to him to be educated and disciplined for his kingdom. <RH, April 30, 1895 par. 2>

Christ is our living example. He kept his Father's commandments. In his sermon on the mount he stripped human inventions and exactions from the holy precepts of the law, and revealed its true principle, showing that they were holy, just, and good. "The law of the Lord is perfect, converting the soul;" and this law is the foundation of his spiritual kingdom, the transcript of the divine character. If his disciples could reach no higher standard than that which was reached by the scribes and Pharisees, they could not enter into his kingdom. The condition of entrance to his kingdom was imitation of his life by obedience to his commandments. A religion like that of the Pharisees possessed no value and could not be accepted, for it possessed no saving power. <RH, April 30, 1895 par. 3>

The people of God are to preserve the world from complete corruption by their own moral characteristics; but if they lose their moral qualities, they have no value to restore the world from its state of moral pollution. He who preserves his saving qualities and exercises them in benefiting humanity, is shedding forth the light of truth and co-operating with Christ. But those who lose their spirituality, whose love waxes cold because of the iniquity that abounds, have a sickly piety, and are as salt when it has lost its savor. Their energy and efficiency are gone. <RH, April 30, 1895 par. 4>

The religion of the Jews had been perverted from its original nature and purpose. The Lord had given them light and knowledge to preserve them from the iniquity abounding on every hand, but they had erected partitioning walls to keep them in exclusion from every other people, and this was not under the direction of God. God does not give light that it may be hidden selfishly, and not penetrate to those who sit in darkness. Human agents are God's appointed channel to the world. Instead of being instructed to hide their light, the Saviour says to men, "Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven." The statements which Christ made in reference to practical godliness were misinterpreted by the Pharisees; for Christ did away with all their maxims, injunctions, and precepts, because they made of no effect the commandments of God. They had burdened the law with the rubbish of tradition, and in removing it from the commandments, they claimed that he was doing away with the law of God. But Christ himself was the foundation of the whole Jewish system of religion. He rolled away from the minds of scribes and Pharisees the supposition that they were making, that he did not teach the law of God. He met their unspoken thoughts, and said, "Think not that I am come to destroy the law, or the prophets; I am not come to destroy, but to fulfill." He was to fulfill every specification of the law, to obey every requirement, to redeem Adam's transgression, and to establish his kingdom upon the commandments of God. He said, "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." <RH, April 30, 1895 par. 5>

The maxims, doctrines, and traditions of men had served to eclipse the dignity of the law before the world. They had dwelt upon forms, and the carrying out of specific, minute injunctions, and this had influenced men to depreciate the law. Though Christ did away with their multitudinous exactions, he explicitly declared that not one jot or tittle of the law should ever fail. He had come to exalt the law, to magnify the law and make it honorable. He revealed its true character by sweeping away the rubbish that had hidden it from the view of men. He sought to relieve the minds of men of the idea that the exactions of the law were stern and inexorable. The intolerable burdens which the Pharisees had urged upon the people made them regard the law as anything else than a law of liberty. They quoted the words of former rabbis to uphold their maxims and traditions, and felt bitter hatred toward Christ, whom they termed a meddler and an intruder. <RH, April 30, 1895 par. 6>

Satan held almost undisputed sway over the earth when Christ came to do the work of redeeming. He was the light of the world to shine amid the moral darkness; for darkness had covered the earth, and gross darkness the people. Of them it could be said: "Your iniquities have separated between you and your God, and your sins have hid his face from you; . . . for your hands are defiled with blood, and your fingers with iniquity; your lips have spoken lies, your tongue hath muttered perverseness. None calleth for justice, nor any pleadeth for truth; they trust in vanity, and speak lies; they

conceive mischief, and bring forth iniquity. . . . In transgressing and lying against the Lord, and departing away from our God, speaking oppression and revolt, conceiving and uttering from the heart words of falsehood. And judgment is turned away backward, and justice standeth afar off; for truth is fallen in the street, and equity cannot enter. Yea, truth faileth; and he that departeth from evil maketh himself a prey; and the Lord saw it, and it displeased him that there was no judgment. And he saw that there was no man, and wondered that there was no intercessor; therefore his arm brought salvation unto him; and his righteousness, it sustained him. For he put on righteousness as a breast-plate, and a helmet of salvation upon his head; and he put on the garments of vengeance for clothing, and was clad with zeal as a cloak."

<RH, April 30, 1895 par. 7>

May 7, 1895 Correct Wrong in the Spirit of Meekness.

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By Mrs. E. G. White.
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The course to be pursued toward the erring is plainly marked out in the Scriptures. Paul writes: "Brethren, if a man be overtaken in a fault, ye which are spiritual, restore such an one in the spirit of meekness; considering thyself, lest thou also be tempted." To convince one of his errors is most delicate work; for erroneous modes of action or thinking, by being constantly indulged, become second nature, and the moral taste is confirmed in evil. It is very hard for those who err to see their faults. Many are blind to faults in themselves which are plainly discerned by others. There is always hope of repentance and reformation for the one who recognizes that he has faults; but many who recognize their errors when they are plainly pointed out, are yet too proud to confess that they are wrong. In a general way they will admit that they are human, and therefore liable to err; but such confessions count nothing with God. <RH, May 7, 1895 par. 1>

"He that covereth his sins shall not prosper; but whoso confesseth and forsaketh them shall have mercy. Happy is the man that feareth always; but he that hardeneth his heart shall fall into mischief." "If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." "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 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." <RH, May 7, 1895 par. 2>

It is not safe to do as did Saul,--walk contrary to the Lord's commands, and then say, "I have performed the commandment of the Lord," stubbornly refusing to confess the sin of disobedience. It was Saul's stubbornness that made his case hopeless, and yet how many venture to follow his example. The Lord in mercy sends words of reproof to save the erring, but they will not submit to be corrected. They insist that they have done no wrong, and thus resist the Spirit of God. The Lord declared this principle through his prophet: "Behold, to obey is better than sacrifice, and to hearken than the fat of rams. For rebellion is as the sin of witchcraft, and stubbornness is as iniquity and idolatry. Because thou hast rejected the word of the Lord, he hath also rejected thee from being king." <RH, May 7, 1895 par. 3>

It is very discouraging to labor for those who stubbornly refuse to acknowledge their transgressions. When their wrong course is pointed out to them as being dangerous both to themselves and to others, they excuse their actions, laying the blame on circumstances, or heaping the censure which justly belongs to them upon others. They are filled with indignation that any one should regard them as sinners, and the one who reproves them is looked upon as a personal enemy who has done them a personal injury. The very ones who are blind to their own faults are often quick to note the faults of others, quick to criticise their words, and condemn them for something they have or have not done. They do not realize that their own errors may be much more grievous in the sight of God. They are like the man whom Christ represents as seeking to remove the mote from his brother's eye, while he has a beam in his own eye. The Spirit of God makes manifest and reproves sin that is concealed in darkness, sin that, if cherished, will increase and ruin the soul; but those who are willing to be self-deceived resist reproof, and will not yield to the influence of the Spirit of God. Yet they are quick to correct others; and in dealing with the erring, they do not manifest patience, kindness, and respect. They do not show an unselfish spirit, and manifest the tenderness and love of Jesus. They are sharp and rasping, and utter words of reproof in a wicked spirit. <RH, May 7, 1895 par. 4>

Every unkind criticism of others, every word of self-esteem, is "the putting forth of the finger, and speaking vanity." The lifting up of self in pride, as if you were faultless, the magnifying of the faults of others, is an offense to God. It is breaking the law which says, "Thou shalt love thy neighbor as thyself." The injunction is given, "Be kindly affectioned one to another." We have no right to withdraw our confidence from a brother because some evil report comes to our

ears, some accusation is made or supposition is suggested that he has done wrong. Frequently the evil report that is brought to us is made by those who are at enmity with God, those who are joining the enemy in his work of accusing the brethren. Those who are unmindful of the Saviour's words, "Take heed therefore how ye hear," allow their unsanctified ears to hear wrong, their perverted senses to imagine wrong, and their evil tongues to report wrong. <RH, May 7, 1895 par. 5>

Many who are accusers of the brethren will not come out openly and talk with those who they think are in error, but will go to others, and, under the mask of friendship for the erring, will cast reflections upon them. Sometimes these accusers will openly agree with those whom they covertly seek to injure. They will state as facts, accusations which are only suppositions, and fail to give those whom they accuse a definite statement of what they suppose to be their errors, so that they give them no chance to answer the charges against them. <RH, May 7, 1895 par. 6>

It is contrary to the teachings of Christ to make accusations against another, and give him no chance to clear himself in the matter. To act in this way is to pursue the subtle course which Satan has always pursued. Those who do these things have set themselves up as judges, through admitting evil thoughts. He who engages in this work communicates to those who listen to him a measure of his own spirit of darkness and unbelief. He sows in the minds of others seeds of bitterness and suspicion, and plants enmity in the hearts of those with whom he associates against one whom God has delegated to do his work. If the servant of God makes a mistake, it is seized upon, magnified, and reported to others, and in this way many are led to take up a reproach against their neighbor; they watch eagerly for all that is wrong, and close their eyes to all that is commendable and righteous. <RH, May 7, 1895 par. 7>

When the sinner, in view of all his transgressions, exercises faith in God, and believes that he is pardoned because Christ has died as his sacrifice, he will be filled with gratitude to God, and will have tender sympathy toward those who, like himself, have sinned and are in need of pardon. Pride will find no place in his heart. Such faith as this will be a death-blow to a revengeful spirit. How is it possible for one who finds forgiveness, and who is daily dependent upon the grace of Christ, to turn away in coldness from those who have been overtaken in a fault and to display to the sinner an unforgiving spirit? Every one who has real faith in God will crush pride under his feet. A view of the goodness and the mercy of God will lead to repentance, and will create a desire to possess the same spirit. He who receives the Spirit of God will have clear discernment to see the good there is in the characters of others, and will love those who need the tender, pitying sympathy of forgiveness. The repenting sinner sees in Christ a sin-pardoning Saviour, and contemplates with hope and confidence the pardon written over against his sin. He wants the same work to be done for his associates; for true faith brings the soul into sympathy with God. <RH, May 7, 1895 par. 8>

May God pity those who are watching, as did the Pharisees, to find something to condemn in their brethren, and who pride themselves on their wonderfully acute discernment. That which they call discernment is cold, Satanic criticism, acuteness in suspecting and charging souls with evil intentions, who are less guilty than themselves. Like the enemy of God, they are accusers of the brethren. Whatever their position and experience, they need to humble themselves before God. How can they pray, "Forgive us our trespasses, as we forgive those who trespass against us"? <RH, May 7, 1895 par. 9>

"With what measure ye mete, it shall be measured to you again." "He shall have judgment without mercy, that hath showed no mercy." God grants no pardon to him whose penitence produces no humility, and whose faith does not work by love to purify the soul. We need to study the example of Him who was meek and lowly, who, when he was reviled, reviled not again. A vindictive spirit will not be indulged by a true Christian. Parents should teach their children to be patient under injuries. Teach them that wonderful precept in the Lord's prayer, that we are to forgive others as we would be forgiven. He who possesses the Spirit of Christ will never be weary of forgiving. <RH, May 7, 1895 par. 10>

May 14, 1895 "Be Gentle Unto All Men."

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By Mrs. E. G. White.
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"The servant of the Lord must not strive; but be gentle unto all men, apt to teach, patient; in meekness instructing those that oppose themselves; if God peradventure will give them repentance to the acknowledging of the truth; and that they may recover themselves out of the snare of the Devil, who are taken captive by him at his will." <RH, May 14, 1895 par. 1>

However great the confidence reposed in any man, whatever the authority given him by his position, let him not think that he can therefore indulge in surmisings, in suspicions, in evil-thinking, and evil-speaking, because he is too cowardly or too indolent to speak plainly to his brethren and sisters according to Christ's rule, and faithfully to correct

existing errors. His position and authority depend upon his connection with God, upon the discernment and wisdom he receives from above. Let us be careful that we do not pass sentence of condemnation upon one who we do not feel is congenial to us, because he does not meet our ideas and praise and exalt us. Christ would have his church strong in unity. Let us all praise God that we are not to be judged according to man's finite discernment, which is very liable to be perverted. <RH, May 14, 1895 par. 2>

Jesus said: "Again I say unto you, That 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." Remember, there is a witness in every assembly, one who knows whether your thoughts are holy, kind, tender, and Christlike, or whether they are hard, unkind, and Satanic. A record of your words, the manner of your spirit, and the result of your action is borne up to heaven, and you cannot afford to be inattentive in this matter. The apostle says: "Wherefore laying aside all malice, and all guile, and hypocrisies, and envies, and all evil speakings, as new-born babes, desire the sincere milk of the word, that ye may grow thereby; if so be ye have tasted that the Lord is gracious." "Grudge not one against another, brethren, lest ye be condemned; behold, the judge standeth before the door." <RH, May 14, 1895 par. 3>

Man cannot read the heart of man. His judgment is formed from appearances, and these are often deceptive. God reads the intent and purposes of the heart. Do nothing in an underhanded manner; be open as the day, true to your brethren and sisters, dealing with them as you wish Christ to deal with you. If you had the Spirit of Christ, you would not notice slights and make much of fancied injuries. Your mind would be occupied in contemplating the love of Jesus, and devising methods by which souls might be won to Jesus. Ordained elders and ministers need spiritual discernment, in order that they may not be the sport of Satan's temptations. They would not then be continually seeing things of which to complain. If the instruction which Christ has given were followed out in a true Christian spirit, if each one, when aggrieved, would go to the offending member as Christ has enjoined him to do, and seek in kindness to correct the wrong, many a grievous trial would be averted, and souls that are lost to the cause would be saved. But how many resort to every other expedient rather than fall on the Rock Christ Jesus and be broken. All such expedients must fail. <RH, May 14, 1895 par. 4>

Christ says, "Learn of me; for I am meek and lowly in heart; and ye shall find rest unto your souls." "Take my yoke upon you." Shall we do this? Shall we wear the yoke of Christ? Shall we be renewed in the spirit of our mind, and daily cultivate humility and childlike simplicity, and be willing to be the least of all and the servant of all? Without this spirit our life is not hid with Christ in God. The self-importance which many manifest is exactly opposite to the meekness and lowliness of Christ. Those who think least of self and most of Jesus will be greatest in the kingdom of heaven. <RH, May 14, 1895 par. 5>

It becomes all who expect to see Jesus as he is, to follow him daily, in order that their characters may be molded after the divine image. When our hearts reflect his likeness, we shall not judge unrighteously; we shall honor those whom God honors; and we shall be very circumspect in spirit, in word, in action, lest we grieve one of God's little ones. He who loves God because his own sins have been forgiven, will manifest a forgiving spirit toward others, and will show an earnest love for their souls. <RH, May 14, 1895 par. 6>

In dealing with the erring, harsh measures should not be resorted to; milder means will effect far more. Make use of the milder means most perseveringly, and even if they do not succeed, wait patiently; never hurry the matter of cutting off a member from the church. Pray for him, and see if God will not move upon the heart of the erring. Discipline has been largely perverted. Those who have had very defective characters themselves have been very forward in disciplining others, and thus all discipline has been brought into contempt. Passion, prejudice, and partiality, I am sorry to say, have had abundant room for exhibition, and proper discipline has been strangely neglected. If those who deal with the erring had hearts full of the milk of human kindness, what a different spirit would prevail in our churches. May the Lord open the eyes and soften the hearts of those who have a harsh, unforgiving, unrelenting spirit toward those whom they think in error. Such men dishonor their office and dishonor God. They grieve the hearts of his children, and compel them to cry unto God in their distress. The Lord will surely hear their cry, and will judge for these things. <RH, May 14, 1895 par. 7>

Those who are unfeeling and hard-hearted do greater harm to themselves than they do to others, for they deceive themselves by their own spirit and course. Selfishness leads the one who exaggerates every little offense, and attaches great importance to that which is said of himself, which leads him to attribute guilt to one who is ignorant of having done wrong. Selfishness works in the unsanctified heart, and leads men to depreciate those who do not highly esteem them and show them the honor which they think is their due. The lessons which Christ has given us are to be studied and incorporated into our religious life every day. He says: "If ye forgive not men their trespasses, neither will your Father forgive your trespasses." "When ye stand praying, forgive, if ye have aught against any." "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." <RH, May 14, 1895 par. 8>

Through the acceptance of hearsay evidence the enemy obtains great advantage in council and committee meetings. Those who would stand for the right if they knew what it was, are led astray by the evil surmisings of others in whom they have confidence. Their prayers are thus hindered, their faith is paralyzed and unkind thoughts, unholy suspicions, alienate them from their brethren. Thus God is dishonored, and souls are imperiled. <RH, May 14, 1895 par. 9>

When an effort is made to ascertain the truth in regard to those who have been represented as in the wrong, their accusers are frequently unwilling to grant them the benefit of a doubt as to the reliability of the evil reports. They seem determined that their accusations shall stand just as they have stated them, and they treat the accused as guilty without giving them a chance to explain. But when accusers manifest so fierce a determination to make a brother or a sister an offender, and cannot be made to see or feel that their own course has been wrong, it is evident that the transforming power of the enemy has been upon them, and that he has caused them to reflect his attributes. <RH, May 14, 1895 par. 10>

Satan well knows that the combined strength of Satanic agencies with that of evil men is but weakness when opposed to a band of faithful, united servants of the great King, though in number they may be few. In order to overcome the people of God, Satan will work upon the elements in the character which have not been transformed by the grace of Christ, and through these unsanctified characteristics, he will seek to bring about disunion among the people of God. Unless these persons who become agents of Satan are converted, their own souls will be lost, and the souls of those who have looked up to them as men led of God will be destroyed with them, because they are partakers with them of their sins. Satan endeavors to create suspicion, envy, and jealousy, and thus lead men to question those things that it would be for their soul's interest to believe. The suspicious ones will misconstrue everything. They will call an atom a world, and a world an atom. And if this spirit is allowed to prevail, it will demoralize our churches and institutions. <RH, May 14, 1895 par. 11>

When an evil report comes to our ears, before giving it credence, let us go to the one accused, and ask, with all the tenderness of a Christian, if he is guilty. A few words spoken in brotherly kindness may make manifest the fact that the reports were either wholly without foundation, or that the evil was greatly magnified. Before passing unfavorable judgment upon another, we should go to the one who we think has erred and tell him our fears, having our own souls subdued by the pitying love of Jesus. It may be that some explanation can be made that will remove our unfavorable impressions. <RH, May 14, 1895 par. 12>

Christ prayed that his disciples might be one, even as he is one with the Father. Every one who claims to be a child of God should labor for this oneness. When the union exists for which Christ prayed, his followers will be a holy and powerful people. But if they let love die out of their souls, and accept the accusations of Satan's agents against the children of God, they will become servants of sin and allies of the adversary of God and of man. Let them heed the instruction of the apostle and cultivate the love of which he speaks. He says: "Though I speak with the tongues of men and of angels, and have not charity, I am become as sounding brass, or a tinkling cymbal. . . Charity suffereth long, and is kind; charity envieth not; charity vaunteth not itself, is not puffed up, doth not behave itself unseemly, seeketh not her own, is not easily provoked, thinketh no evil; rejoiceth not in iniquity, but rejoiceth in the truth; beareth all things, believeth all things, hopeth all things, endureth all things. Charity never faileth." <RH, May 14, 1895 par. 13>

May 21, 1895 Is the Blood on the Lintel?

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By Mrs. E. G. White.
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The directions that Moses gave concerning the passover feast are full of significance, and have an application to parents and children in this age of the world. "Moses called for all the elders of Israel, and said unto them, Draw out and take you a lamb according to your families, and kill the passover. And ye shall take a bunch of hyssop, and dip it in the blood that is in the basin, and strike the lintel and the two side posts with the blood that is in the basin; and none of you shall go out at the door of his house until the morning. For the Lord will pass through to smite the Egyptians; and when he seeth the blood upon the lintel, and on the two side posts, the Lord will pass over the door, and will not suffer the destroyer to come in unto your houses to smite you." <RH, May 21, 1895 par. 1>

The father was to act as the priest of the household, and if the father was dead, the eldest son living was to perform this solemn act of sprinkling the door-post with blood. This is a symbol of the work to be done in every family. Parents are to gather their children into the home and to present Christ before them as their Passover. The father is to dedicate

every inmate of his home to God, and to do a work that is represented by the feast of the passover. It is perilous to leave this solemn duty in the hands of others. This peril is well illustrated by an incident that is related concerning a Hebrew family on the night of the passover. The legend goes that the eldest daughter was sick; but that she was acquainted with the fact that a lamb was to be chosen for every family, and that its blood was to be sprinkled upon the lintel and side posts of the door so that the Lord might behold the mark of the blood, and not suffer the destroyer to enter in to smite the first-born. With what anxiety she saw the evening approach when the destroying angel was to pass by. She became very restless. She called her father to her side, and asked, "Have you marked the door-post with blood?" He answered, "Yes; I have given directions in regard to the matter. Do not be troubled; for the destroying angel will not enter here." The night came on, and again and again the child called her father, still asking, "Are you sure that the door-post is marked with blood?" Again and again the father assured her that she need have no fear; that a command which involved such consequences would not be neglected by his trustworthy servants. As midnight approached, her pleading voice was heard saying, "Father, I am not sure. Take me in your arms, and let me see the mark for myself, so that I can rest." The father conceded to the wishes of his child; he took her in his arms and carried her to the door; but there was no blood mark upon the lintel or the posts. He trembled with horror as he realized that his home might have become a house of mourning. With his own hands he seized the hyssop bough, and sprinkled the door-post with blood. He then showed the sick child that the mark was there. <RH, May 21, 1895 par. 2>

Are parents placing the mark of God upon their households in this their day of probation and privilege? Are not many fathers and mothers placing their responsibilities into others' hands? Do not many of them think that the minister should take the burden, and see to it that their children are converted, and that the seal of God is placed upon them? They do not restrict their children's desires, referring them to a "thus saith the Lord." Many suppose that the Sabbath-school influence will be all-sufficient, and that the Sabbath-school teacher will instruct and educate their children in such a way as to lead them to Christ. Fathers and mothers place their responsibility in the hands of others, and thus perilously neglect their own households. <RH, May 21, 1895 par. 3>

"He cried also in mine ears with a loud voice, saying, Cause them that have charge over the city to draw near, even every man with his destroying weapon in his hand. And, behold, six men came from the way of the higher gate, which lieth toward the north, and every man a slaughter weapon in his hand; and one man among them was clothed with linen, with a writer's inkhorn by his side; and they went in, and stood beside the brazen altar. And the glory of the God of Israel was gone up from the cherub, whereupon he was, to the threshold of the house. And he called to the man clothed with linen, which had the writer's inkhorn by his side; and the Lord said unto him, Go through the midst of the city, through the midst of Jerusalem, and set a mark upon the foreheads of the men that sigh and that cry for all the abominations that be done in the midst thereof. And to the others he said in mine hearing, Go ye after him through the city, and smite; let not your eye spare, neither have ye pity; slay utterly old and young, both maids, and little children, and women; but come not near any man upon whom is the mark; and begin at my sanctuary. Then they began at the ancient men [men of responsibility] which were before the house. <RH, May 21, 1895 par. 4>

I am much distressed because there is such manifest neglect in the home in the matter of training the children and the youth. Even in professedly Christian homes, where fathers and mothers would be supposed to be diligent students of the Scriptures, in order that they might know every specification and restriction in the word of God, there is manifest neglect of following the instruction of the word, and of bringing up the children in the nurture and admonition of the Lord. Professedly Christian parents fail to practice piety at home. How can fathers and mothers represent Christ's character in the home life when they are content to reach a cheap, low standard? The seal of the living God will be placed upon those only who bear a likeness to Christ in character. <RH, May 21, 1895 par. 5>

If parents would fulfill the conditions upon which God has promised to be their strength, they would not fail of receiving his blessing in their households. "Behold, I have taught you statutes and judgments, even as the Lord my God commanded me, that ye should do so in the land whither ye go to possess it. Keep therefore and do them; for this is your wisdom and your understanding in the sight of the nations, which shall hear all these statutes, and say, Surely this great nation is a wise and understanding people. For what nation is there so great, who hath God so nigh unto them, as the Lord our God is in all things that we call upon him for? And what nation is there so great, that hath statutes and judgments so righteous as all this law, which I set before you this day? Only take heed to thyself, and keep thy soul diligently, lest thou forget the things which thine eyes have seen, and lest they depart from thy heart all the days of thy life; but teach them thy sons, and thy sons' sons; specially the day that thou stoodest before the Lord thy God in Horeb, when the Lord said unto me, Gather me the people together, and I will make them hear my words, that they may learn to fear me all the days that they shall live upon the earth, and that they may teach their children." <RH, May 21, 1895 par. 6>

"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. 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." "And also all that generation were gathered unto their fathers; and there arose another generation after them, which knew not the Lord, nor yet the works which he had done for Israel. And the children of Israel did evil in the sight of the Lord, and served Baalim; and they forsook the Lord God of their fathers, which brought them out of the land of Egypt, and followed other gods, of the gods of the people that were round about them, and bowed themselves unto them, and provoked the Lord to anger. And they forsook the Lord, and served Baal and Ashtaroth. And the anger of the Lord was hot against Israel, and he delivered them into the hands of spoilers that spoiled them, and he sold them into the hands of their enemies round about, so that they could not any longer stand before their enemies." <RH, May 21, 1895 par. 7>

The reason why the children of Israel forsook Jehovah was that the generation rose up that had not been instructed concerning the great deliverance from Egypt by the hand of Jesus Christ. Their fathers had not rehearsed to them the history of the divine guardianship that had been over the children of Israel through all their travels in the wilderness. The Lord Jesus had given special instruction from the pillar of cloud, bringing before parents the responsibility of teaching their children the statutes and the commandments of God. They were to present to their children tokens of the power of God, and to perform ceremonies that would provoke inquiry, and give them an opportunity of repeating the works of God in dealing with his people. But the parents failed to act the part that God had assigned them in diligently teaching their children, so that they might have been intelligent in regard to the works of God in leading his people through the wilderness. Had the parents been true to their trust, the children would have seen the mercy and goodness of the Lord Jesus Christ; but the parents neglected the very work that the Lord had charged them to do, and failed to instruct them in regard to God's purpose toward his chosen people. They did not keep before them the fact that idolatry was sin, and that to worship other gods meant to forsake Jehovah. If parents had fulfilled their duty, we should never have the record of the generation that knew not God, and were therefore given into the hands of the spoilers. <RH, May 21, 1895 par. 8>

In the New Testament we are exhorted to be warned by the example of the Hebrews in neglecting their duty and in departing from the living God. "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." The failures and mistakes of ancient Israel are not as grievous in the sight of God as are the sins of the people of God in this age. Light has been increasing from age to age, and the generations that follow have the example of the generations that went before. The Lord does not change, and a sin which he condemned in former generations should be avoided by us. We should heed the admonition that has been given in the past, and lay hold of the promises that are made for the encouragement of the obedient. If we are learning lessons in obedience, following the path of faith and virtue, we have a living connection with God, and he will be our strength and support, our front guard, and our rearward. The same conditions must be fulfilled by us now as were by those who received rich blessings in former days. The reason we do not have more of the blessing of the Lord is that the professed people of God serve him with divided hearts, as verily as did ancient Israel. They profess to be worshipers of God, but many as verily worship idols as did the Hebrews. <RH, May 21, 1895 par. 9>

With every generation increased light has shone, and we are responsible for the use that we make of this light. Those who pretend to serve God, and yet cherish selfishness, who seek to fulfill ambitious projects, are lovers of pleasures, lovers of self, and are as much more sinful than was ancient Israel as the light is greater which shines upon their pathway. They have the past experience in the history of the disobedience of Israel, and they know the result of their neglect of duty. They have heard warnings from God as to how to avoid the mistakes and errors of his ancient people, in order that they may escape the results of their own course of action, and they are more inexcusable in their course of sin than was ancient Israel. Many feel astonished that the Israelites should have manifested such ingratitude when God had manifested such love and care for them. They think that they would not be guilty of taking such a course; but let the question be turned upon ourselves. How much gratitude do we render to God for his loving kindness and tender mercy? How easy it is for us to forget God and Jesus Christ whom he has sent! We each come under the condemnation that rests upon ancient Israel, when we neglect to give thanksgiving to God for his daily mercies to us. When the leper returned to give glory to God, Christ asked, "Were there not ten cleansed? but where are the nine?" Is there only one in ten who returns to give glory to God? Is this the proportion who return with overflowing hearts to render praise and thanksgiving for the mercy and loving kindness of our Heavenly Father? <RH, May 21, 1895 par. 10>

May 28, 1895 Acceptable Prayer.

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By Mrs. E. G. White.
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The world's Redeemer frequently went away alone to pray. On one occasion his disciples were not so far away but that they could hear his words. They were deeply impressed by his prayer; for it was charged with vital power that reached their hearts. It was very unlike the prayers which they themselves had offered, and unlike any prayers which they had heard from human lips. After Jesus had joined them again, they said to him, "Lord, teach us to pray, as John also taught his disciples." [<RH, May 28, 1895 par. 1>](#)

"If we would offer up acceptable prayer, we should realize that in our petitioning we are in the audience chamber of the Most High. We should cultivate solemn thoughts, realizing that we are coming into close connection with our Creator. It means much to pray to our Heavenly Father. We come to lay our imperfect tribute of thanksgiving at his feet in acknowledgment of his love and mercy, of which we are wholly undeserving. We come to make known our wants, to confess our sins, and to present to him his own promises. He says, "If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." [<RH, May 28, 1895 par. 2>](#)

Jesus gave instruction to his disciples as to how they should pray: "When thou prayest, thou shalt not be as the hypocrites are; for they love to pray standing in the synagogues and in the corners of the streets, that they may be seen of men. Verily I say unto you, They have their reward." They do not receive their reward from God, but from men, from whom they seek their reward. They feel a certain satisfaction in publicly proclaiming their piety, and this is their reward. "But thou, when thou prayest, enter into thy closet, and when thou hast shut thy door, pray to thy Father which is in secret; and thy Father which seeth in secret shall reward thee openly. But when ye pray, use not vain repetitions, as the heathen do; for they think that they shall be heard for their much speaking. Be not ye therefore like unto them. For your Father knoweth what things ye have need of, before ye ask him. After this manner therefore pray ye: Our Father which art in heaven, Hallowed be thy name. Thy kingdom come. Thy will be done in earth, as it is in heaven. Give us this day our daily bread. And forgive us our debts, as we forgive our debtors. And lead us not into temptation, but deliver us from evil; for thine is the kingdom, and the power, and the glory, forever. Amen." [<RH, May 28, 1895 par. 3>](#)

What a contrast there is between this model prayer of Christ and the prayers formulated by human teachers! How brief, how expressive, how rich, how comprehensive! Praise and supplication are here mingled. Jesus has given to men a prayer in which every expression is full of meaning, to be studied and brought into practical life. The greatest mind may be charmed with its comprehensiveness, and the humblest intellect can understand its utterances. It is a prayer that expresses the essential subjects that we need to present to our Heavenly Father. Parents may teach this prayer to their children, and the Spirit may impress young minds with its truth. The children may gather the fact from this that our precious Saviour so loved them that he did not leave them in ignorance as to how to pray, but gave them a model prayer which they may present to God in simplicity and sincerity of heart. Christ will hear the prayer that he himself has taught to his disciples. Many times a day we may go as suppliants to God, and repeat this prayer with assurance that it will not fall to the ground. [<RH, May 28, 1895 par. 4>](#)

It is not the work of any mortal to seek to particularize and explain all that is comprehended in the Lord's prayer. The wisdom of the greatest Teacher the world ever knew, is not to be darkened and mystified by words. Christ has given the prayer, and we should individually study its meaning, and be careful not to pervert its childlike simplicity. In the Lord's prayer, solidity, strength, and earnestness are united with meekness and reverence. It is an expression of the divine character of its Author. [<RH, May 28, 1895 par. 5>](#)

The Lord Jesus says, "After this manner therefore pray ye." But how few heed the words of Christ and pray after this manner! Is it not best for Christians to be doers of the words of Christ, and not hearers only? We are not always to be confined to the utterance of these exact words. The Lord frequently pours upon his servants a spirit of prayer and of earnest supplication, and directs their attention to certain things embraced in certain parts of the prayer. But how many tedious prayers are offered in our churches, that are more like giving the Lord a lecture than like presenting to him a petition. It would be better if these petitioners confined themselves to the prayer that Christ gave his disciples, rather than to pray in a tedious, ceremonious manner. Long prayers in a congregation are tedious to those who listen, and do not prepare the hearts of the people for the sermon which is to follow. The prayer of Christ was in marked contrast to these long prayers with their many repetitions. The Pharisees thought that they would be heard for their much speaking, and they made long, tedious, drawn-out prayers. They lifted up their hearts in pride, and cultivated a sense of their own superiority; but this made them appear very foolish in the sight of God, who knew their motives, and understood the selfishness and arrogance of their hearts. The Lord knew that when opportunity offered, they did not hesitate to practice fraud; they used false weights and balances, and took advantage of the widow and the fatherless. He knew that they

devoured widows' houses by charging exorbitant interest, and he could measure their pretentious claims to piety. They dared to parade their good deeds before the people, and for a pretense made long prayers, extolling and glorifying their own righteousness, which was as valueless in the sight of God as filthy rags. Let men take heed that they do not make religious exhibitions before the world of such a character that they will be a stumbling-block to sinners. <RH, May 28, 1895 par. 6>

The model prayer of Christ is in marked contrast to the prayers of the heathen. In all false religions, ceremonies and forms have been substituted for genuine piety and for practical godliness. Dead formalism characterizes the devotion of those who have lost vital godliness. Prayer is made a mockery, and those who engage in it without feeling the spirit of their needs, can receive no reward of God. He who would pray should enter into the meaning of his prayer, putting heart and soul into his request. Let the Lord's prayer be the real expression of your needs. Often to repeat this form of prayer will not be termed vain repetition. But even the Lord's prayer may become a mere form. Prayer, how misunderstood, how perverted it has been! How few realize how solemn a thing it is to approach the throne of God. Angels bow before that throne with veiled faces, yet men who are stained by sin rush heedlessly into the divine presence. Let us remember that the holy angels approach the throne of God in reverence and holy fear. It is because men do not know God or Jesus Christ whom he has sent, that they take improper attitudes and utter improper words in their petitions. Instead of coming in contrition before God, men come without reverence in the family circle and in the congregation of the people. How many come to the season of prayer full of self-importance, and their prayers sound more as if they thought they must give the Lord information, than as if they expected to receive something from his hand. They do not approach God as humble suppliants, realizing that they are dependent upon him for life and health, for food and clothing, and for every temporal and spiritual blessing. They misinterpret the apostle's words when he tells us to come boldly to the throne of grace. Many come into the presence of God without reverence or humility, acting more like bold, forward children than like meek and lowly followers of Christ. This is not the manner of boldness that the Scriptures advocate. The boldness that is here pointed out, is that which is born of faith in the word of Christ when he says, "Come unto me, all ye that labor and are heavy laden, and I will give you rest." It is the boldness that comes when you realize that you do not need to dwell upon your own unworthiness and walk in the shadow that Satan would cast between your soul and God. It is proper that you should feel your weakness and soul's great need, and it is at this very time that you may come to God in full assurance of faith, claiming the promise that the weary and the heavy laden shall find rest unto their souls. The boldness is confidence in God, not self-confidence. But all rashness, all irreverence, is to be far from those who would offer acceptable prayer. Then we may heed the words of one who speaks for God, when he says, "And this is the confidence that we have in him, that, if we ask anything according to his will, he heareth us." <RH, May 28, 1895 par. 7>

While we are to offer our petitions with confidence in God's promises, we are not to be rash, to practice circus-like maneuvering in the name of prayer. This is not acceptable to God or beneficial to those who hear. It is simply a performance of an erring, finite being who is unacquainted with the pure, chaste, elevated character of Christianity. We are to come before God in calm confidence; but let no one imagine that it argues that a man is fervent in spirit because he screams and groans and works himself up into a passion of feeling. We are to present our requests to God in faith, asking for the very things which we know that we need. When we have a sense of what God is, we shall realize our own unworthiness; but we shall also have confidence toward God, knowing what is his character of mercy and love. We shall come into his presence through the merits of Christ, and through him have boldness and confidence. We may plead the promises of God without the fear of being presumptuous. <RH, May 28, 1895 par. 8>

Christ reproved the scribes and the Pharisees because of their self-righteous prayers; and prayers of this order, that are made to be heard of men, call down no blessing from God. The Pharisees rehearsed the good works which they had done, in order that men might hear them, and they made a pretense of thanking God that they were better than other men. They flattered themselves, and did not come with a broken heart and contrite spirit. They made no acknowledgment of sin. Nothing good came from the treasure of their hearts in expressing love and gratitude to God. Filled with self-righteousness, they felt in need of nothing, and regarded themselves as having attained the standard. There was no humility of soul in presenting themselves before God. But humility is always recognized by him who has said, "Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you." <RH, May 28, 1895 par. 9>

June 4, 1895 Qualifications for the Worker.

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By Mrs. E. G. White.

We have before us a great work, and it is essential that we depart from every evil way, and serve God in the beauty of holiness, as though living in his presence. Let us put away all cheap talk, all suspicions and jealousies, all evil-surmising, and work according to our several abilities. Let us cherish no thought as to who shall be accounted greatest. He who keeps his heart open to the bright beams of the Sun of Righteousness will ever be prepared to diffuse light. Let us walk in the light of Christ's righteousness, and pursue such a course as will make us faithful shepherds of the flock. The Spirit and grace of Christ must vitalize our daily experience, and cause us to assimilate the divine image, cleansing, refining, uplifting, supporting, and ennobling us until we shall have the mind of Christ, and learn meekness and lowliness of heart from the greatest Teacher that the world ever knew. By revealing a high and holy character we may make manifest to the world the fact that God loves us even as he loves his only begotten Son. <RH, June 4, 1895 par. 1>

Let every one of us seek to be Christlike. The world is in great need of representatives of Christ. They need lives like the divine life, in order that they may have some tangible proof of the power of Christianity to uplift humanity in this world of sin and corruption. As laborers together with God, we should make our plans daily with an eye single to the glory of God. We should appreciate the condescension and love of Jesus in giving us finite beings the great privilege of bearing the yoke of Christ. We are to put on the Lord Jesus Christ, and work in his spirit, manifesting his grace, his love, his gentleness. We are to fear to indulge the spirit of self-sufficiency or to cherish the desire to be thought the greatest. The Lord knows every heart. He looks beneath the surface. He sees into the true inwardness of the soul-temple, and he will manifest himself to every one who will use the gift of his grace to bless others, and not for the purpose of exalting himself. Every ability, every power, is received from God. The human agent can originate nothing. If we are meek and lowly of heart, we may link ourselves with the forces of heaven, and be strong because Christ is strong, be great because Christ is great. We may hang our helpless souls upon Jesus, and be complete in him. The resolutions that are formed when the heart is deeply moved by the love of Christ will be high and holy, and will lead to the formation of wise plans of action. Put ye on the Lord Jesus Christ, and walk in his counsels. Superficial piety will lead to self-sufficiency. <RH, June 4, 1895 par. 2>

There are some people who are crippled in mind, who struggle with morbid peculiarity, who have had a wrong education, which colors all their labors. Every path of duty which they tread is tinged with their own defects. Unless they control these difficulties, humbly relying upon Christ as their only sufficiency, they will walk in continual uncertainty. They will resist the Holy Spirit in its influence upon their minds, and will not yield to its power. To him that hath shall be given. Those who receive the divine light will be molded in spirit and character by its holy influence; but those who choose their own way, and follow their own inclinations, will extinguish the light. Jesus said, "Walk while ye have the light, lest darkness come upon you." <RH, June 4, 1895 par. 3>

O that all would look to Jesus and find in him all that precious love and affection which they fail to find in any human being! There are souls all around us starving for love, yearning for kindly, tender, appreciative words. But in Christ discontent will be healed by immeasurable love. The soul can find satisfaction in Christ. Jesus says, "If any man thirst, let him come unto me, and drink." Again 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." Losing sight of ourselves, and looking unto Jesus, we obtain brighter and more glowing views of God. Our hearts are melted by contemplating his great love in giving us Jesus, his priceless gift. We receive Jesus, as we appreciate the love of God. <RH, June 4, 1895 par. 4>

"Behold the Lamb of God, which taketh away the sin of the world!" We see in him the perfection of wisdom, might, truth, and righteousness. With grateful wonder we repeat the words: "God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." Each individual may say, "He so loved me, that he gave me Jesus. I receive him as my personal Saviour. He is the God of forgiveness, the God of compassion and love. I receive his precious gift, he is mine and I am his." The more we behold the character of Christ, the more lovable it appears; then why is there so much silence everywhere? Why are not the praises of God heard from every voice? When we contemplate the love of Christ, when we behold him and become changed into his image, gratitude and thanksgiving spring up. We exclaim, "Who shall not praise thee, O Lord, and glorify thy name?" <RH, June 4, 1895 par. 5>

The law of God, which so many cannot bear to hear, is the proclamation of his pure and holy character. It was because God loved mankind that he gave men his holy precepts. They are a testimony of his character, and are holy, just, and good. They bring a good report of God to the world, by presenting his holy character to mankind. "Let everything that hath breath praise the Lord." Shall we not be able to persuade the silent lips and voices to sing his praises? The time will come when all will praise him. "And they sung a new song, saying, Thou art worthy to take the book, and to open the seals thereof; for thou wast slain, and hast redeemed us to God by thy blood out of every kindred, and tongue, and people, and nation; and hast made us unto our God kings and priests. . . . Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honor, and glory, and blessing. And every creature

which is in heaven, and on the earth, and under the earth, and such as are in the sea, and all that are in them, heard I saying, Blessing, and honor, and glory, and power, be unto him that sitteth upon the throne, and unto the Lamb forever and ever." O let us begin to sing the songs of heaven here, and then we can join the heavenly company above. <RH, June 4, 1895 par. 6>

Righteousness within is testified to by righteousness without. He who is righteous within is not hard-hearted and unsympathetic, but day by day he grows into the image of Christ, going on from strength to strength. He who is being sanctified by the truth will be self-controlled, and will follow in the footsteps of Christ until grace is lost in glory. The righteousness by which we are justified is imputed; the righteousness by which we are sanctified is imparted. The first is our title to heaven, the second is our fitness for heaven. <RH, June 4, 1895 par. 7>

We need missionaries, but we fear to call men to the missionary field, who, though they appear to have ability, are not fitted for the work, because they are not devoted, humble, pious men. They may go forth to far countries; but because of their lack of consecration to God, they are not self-denying, and therefore they make a failure of the work. How long will it be before men will learn to be wise, before they will have the mind of Christ? Missionaries should be shepherds to seek and save that which was lost. There are men who have been chosen as counselors in our churches whom God has not chosen for such positions. They are hard-hearted and unfeeling; but when God places men as caretakers of his flock to work in the interests of his kingdom, he chooses men who have hearts of flesh, who have not an education that will spoil them for dealing with human minds. The love of Christ pervades the soul and creates a kindly atmosphere. They watch for souls as those who must give account. They do not follow inclinations and give up to selfish indulgence. They have a living zeal for the work of Christ; they do their work with fidelity, and their influence leavens those with whom they associate. As soon as they hear of a field, whether it be nigh at hand or afar off, they feel like saying, "Here am I; send me." <RH, June 4, 1895 par. 8>

June 11, 1895 "Go Ye Into All the World"

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By Mrs. E. G. White.
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"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." Are the churches that have been organized in our cities doing that which is appointed them of God? How many cities in the United States and in other countries have not yet been entered, or if entered, have scarcely received what can be called missionary labor. The work that is done for those who know the truth, and yet who do not feed on Christ, would be better devoted to carrying the truth to the cities of our world. Who is willing to go to these cities, and, clothed in the meekness of Christ, work for the Master? Will any one presume to lay hands upon those who are willing to engage in house-to-house labor, and say, "You must not go unless we send you"? God is calling for workers, and the end of all things is at hand. If one tithe of the labor that has been expended upon our churches had been devoted to those who are perishing in ignorance, living in sin, many would have repented long ago. <RH, June 11, 1895 par. 1>

The precious, saving truth has been repeated over and over again to our church-members, while right in the cities where our churches are organized, there are souls perishing for the want of knowledge that the members of our churches could impart. Aggressive warfare is scarcely known. If believers were wide awake, were watching for opportunities to diffuse light, they would find plenty of work to do. The earnestness, the sobriety, the revelation of the sense of solemn responsibility which rests upon the followers of Christ, would count strongly in favor of the truth. Those who are self-sacrificing Christians will make an impression upon their neighbors by living a life of practical godliness. They will earnestly labor in the Master's service, showing forth the praises of him who has called them out of darkness into his marvelous light. They will obey the instruction of Christ, "Let your light so shine before men, that they will see your good works, and glorify your Father which is in heaven." Every member of the church should learn how to communicate light to others who sit in darkness. Let every one watch for souls "as they that must give account." <RH, June 11, 1895 par. 2>

I address Christians who live in our large cities: God has made you depositaries of truth, not that you may retain it, but that you may impart it to others. You should visit from house to house as faithful stewards of the grace of Christ. As you work, devise, and plan, new methods will continually present themselves to your mind, and by use the powers of your intellect will be increased. A lukewarm, slack performance of duty is an injury to the soul for whom Christ has

died. If we would find the pearls buried in the debris of the cities, we should go forth ready to do the work required by the Master. Some may work quietly, creating an interest, while others speak in halls. It is true that Satan will scheme in every possible way so as to benumb the senses, blind the eyes, and close the ears of men against the truth; but notwithstanding this, go to work. Labor from house to house, not neglecting the poor, who are usually passed by. Christ said, "He hath anointed me to preach the gospel to the poor," and we are to go and do likewise. <RH, June 11, 1895 par. 3>

The cities in America, in this country, and in other countries, are not worked as they should be, and yet we are admonished to be laborers together with God. Instead of this, many churches, collectively and individually, have been so far removed from God, so separated from his Spirit, that they have left souls to perish all around them, while they have been calling for workers to labor in the church. This labor has been granted them, and the impenitent and the sinner have been robbed of the messages which the Lord would have given to them. If the church were a living, working organization, having life in itself, its members would experience travail for souls. Individual members of the church would strive to impart the light of the knowledge of the truth to those who have never been enlightened by the truth. When the human agent puts himself in living connection with God, the Holy Spirit will work in him "both to will and to do of his good pleasure." A vital connection is kept up between the church in heaven and the church on earth, and it is manifest that we are God's husbandry, God's building. It has been a mistake to have so many meetings in Battle Creek. One third of the time spent in ministerial institutes would have accomplished more toward the salvation of souls, because the ministers would have gone out from these meetings freighted with the precious light which had been shining from the word of God. Time would have been given for the laborers to set the truth before thousands in destitute fields. Many who have never heard the truth as it is in Jesus, would have been convicted and converted, and as a result many souls would have been added to the church, of "such as should be saved." <RH, June 11, 1895 par. 4>

There has been so much preaching to our churches, that they have almost ceased to appreciate the gospel ministry. The time has come when this order of things should be changed. Let the minister call out the individual church-members to help him by house to-house work in carrying the truth into regions beyond. Let all co-operate with the heavenly intelligences in communicating truth to others. What though it be in weakness? It is Christ that speaks to the heart; it is he that creates an interest where there has been no desire to hear. <RH, June 11, 1895 par. 5>

Let the worker present the truth in faith, believing in Jesus as his only efficiency. Let him reverently, devoutly, earnestly, and prayerfully grasp God's promise, and press his petitions before the throne of grace. As he feels a sense of his helplessness and weakness, "Let him take hold of my strength, that he may make peace with me; and he shall make peace with me." The Holy Spirit will cause the word spoken to act as a two edged sword; and the hearers will see that the messenger is presenting the truth as a reality. They will realize that he knows what practical, experimental religion is. If the worker has been in the audience chamber of the Most High, if he has reverently, trustfully, opened his heart to God, that he might work through him, the people will not fail to be impressed with his teaching. When the worker depends wholly upon the higher Power, the God who seeth in secret will hear the supplication of the hungry soul, and will supply his grace richly. When we yoke up with Christ, we may leave the whole weight of the load upon Jesus, moving forward with a living faith, knowing that he will not fail nor be discouraged. When this method is followed, the laborer, through the grace of Christ, will bear such a testimony that the people will be brought into communication with him who has said, "Where two or three are gathered together in my name, there am I in the midst of them." They will be led to say, "This is none other but the house of God, and this is the gate of heaven." O let the messengers of God cry aloud for the Holy Comforter; let the weary and heavy laden, the doubting soul, believe, only believe, that God is a present help in every time of need. "The Spirit itself beareth witness with our spirit, that we are the children of God." O, let the longing soul, seeking after a knowledge of God and Jesus Christ whom he has sent, realize that the living God is our present and eternal strength. We cannot advance in the work, we cannot grow up to the full stature of men and women in Christ Jesus, until methods are adopted to secure all the working force in our churches to reach souls where they are. The leaven of truth must first be introduced by positive effort before it will work. <RH, June 11, 1895 par. 6>

The centering of so many interests in Battle Creek is saying to the people, "Come here, to the center, to the heart of the work." This leaves other portions of the Lord's vineyard without any organized effort. It is our duty to bring light to places where there is no light, to cultivate the parts of the vineyard that have been let go to waste. I beseech you to look abroad over the United States, and to consider prayerfully, unselfishly, the many localities throughout the Union that are in need of help; and, realizing, that God's eye is upon you, "Go ye into all the world, and preach the gospel to every creature." <RH, June 11, 1895 par. 7>

There has been too much spiritual energy expended in the church at Battle Creek. Those who have listened to the precious truth that has been pouring forth in such a free manner as it has there, have generally failed to receive or to appreciate the light given. They have failed to communicate what they have received. The persons who have been attending the ministerial institutes, have had presented before them line upon line, and precept upon precept; here a

little, and there a little. But they have failed to receive any great benefit, because they have not imparted the light to others. The great outlay caused by these institutes, which have been held so often, would have brought far better returns if expended in maintaining the ministers in some part of God's neglected vineyard where there are no Sabbath-keepers. If the large churches settled in some of our cities were scattered to the four quarters of the globe, they might reveal how much the truth they have appropriated has to do with the shaping of individual character, and many eyes would be opened to behold the light of the truth. As they saw the great ignorance existing among the people, they would realize that there is work, solid, earnest work, for all in the neglected portions of the Lord's vineyard. If they were sons and daughters of God indeed, they would see that there is need of decided effort to reach the heathen in America as well as in heathen lands. The gospel is to go to every nation, tongue, and people, and ministers are not to devote their labors so entirely to the churches which know the truth. Both ministers and people lose much by following this method of labor. It is by engaging in earnest work, by hard, painful experience, that we are enabled to reach the men and the women of our cities, to call them in from the highways and the byways of life. But many of our people are surfeited with the privileges they have enjoyed, and have lost the sense of the value of human souls. <RH, June 11, 1895 par. 8>

O, it makes me so sad to see that so little is being done in our cities. We should not confine our labors to some specially favored locality, but put forth well organized effort in different parts of the field. Then let the workers assemble together, give their experience, and counsel and pray together. If this method is followed, they will find abundance of work to do. These workers need not necessarily be ordained ministers, but must be such as have an earnest desire to labor for the salvation of perishing souls.

(Concluded next week.) <RH, June 11, 1895 par. 9>

June 18, 1895 "Go Ye Into All the World."

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By Mrs. E. G. White.

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(Concluded.)

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If families would locate in the dark places of the earth, places where the people are enshrouded in spiritual gloom, and let the light of Christ's life shine through them, a great work might be accomplished. Let them begin their work in a quiet, unobtrusive way, not drawing on the funds of the Conference until the interest becomes so extensive that they cannot manage it without ministerial help. Christ's manner of working is the best in all cases. He sent out his disciples two and two, with a definite message. His instruction to them was, "As ye go, preach, saying, The kingdom of heaven is at hand." Our message is no less definite. We may declare just as positively that "the kingdom of heaven is at hand." We should extend the invitation, "Come; for all things are now ready," to every nation, tongue, and people. The message declaring that the Lord of glory is soon coming in the clouds of heaven is to go "to every creature." <RH, June 18, 1895 par. 1>

The life of Christ is to be revealed in humanity. Man was the crowning act of the creation of God, made in the image of God, and designed to be a counterpart of God; but Satan has labored to obliterate the image of God in man, and to imprint upon him his own image. Man is very dear to God, because he was formed in his own image. This fact should impress us with the importance of teaching by precept and example the sin of defiling, by the indulgence of appetite, or by any other sinful practice, the body which is designed to represent God to the world. The medical missionary can do a great amount of good by educating the people how to live. <RH, June 18, 1895 par. 2>

In order to understand the value which God places upon man, we need to comprehend the plan of redemption, the costly sacrifice which our Saviour made to save the human race from eternal ruin. Jesus died to regain possession of the one pearl of great price. When we see those who profess to be Christians, living for self, doing nothing for the Master, can we believe that they are yoked up with Christ? There are no lazy or slothful people in the ranks of the true followers of Christ. The life of God's children is a life of self-denial, of self-sacrifice, a life of humility. Those who are not partakers of his sufferings cannot hope to share in his glory. Those who are not co-laborers with him, cannot receive the approval bestowed upon the faithful servant. It is to those who have received a knowledge of the truth, and have let their light shine upon others, that Christ says, "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." We are to be judged according to the manner in which we use the knowledge of the truth which has been presented to us. The Lord gave his only begotten Son to ransom us from sin. We are his workmanship, we are his representatives in the world, and he expects that we shall reveal the true value of man by our purity of life, and by the earnest efforts put forth to recover the pearl of great price. Our character is to be modeled after the divine similitude, and to be reformed by that

faith that works by love and purifies the soul. The grace of God will beautify, ennoble, and sanctify the character. The servant of the Lord who works intelligently will be successful. Our Saviour said, "Greater works than these shall ye do; because I go unto my Father." What are these "greater works"? If our lips are touched with the living coal from off the altar, we shall reveal to the world the wonderful love manifested by God in giving Jesus, his only begotten Son, to the world, "that whosoever believeth in him should *not perish*, but have everlasting life." <RH, June 18, 1895 par. 3>

The mystery of the incarnation of Christ, the account of his sufferings his crucifixion, his resurrection, and his ascension, open to all humanity the marvelous love of God. This imparts a power to the truth. The attributes of God were made known through the life and works of Christ. He was the representative of the divine character. The agony of Christ in the garden of Gethsemane, his betrayal, his rejection by the Jewish nation, his trial, the suffering inflicted by scourging and by obliging him to bear his cross,--every incident should be indelibly imprinted upon the minds of men. Each separate event was an important chapter in the working out of the redemption of the world. <RH, June 18, 1895 par. 4>

In his ministry on earth, Jesus revealed the love of God for fallen man. After his crucifixion and resurrection, he appeared unto his disciples and again talked with them, opening to them the Scriptures concerning himself. He showed them that every specification of the prophecies had been fulfilled in his life, his suffering, and his death. This was to be an evidence to them of the great love of God for man, an assurance to them of the power which should attend them in their future labors. "Verily, verily, I say unto you, He that believeth on me, the works that I do shall he do also; and greater works than these shall he do; because I go unto my Father." "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. And while they looked steadfastly toward heaven as he went up, behold, two men stood by them in white apparel; which also said, 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, June 18, 1895 par. 5>

When Christ permitted himself to be put to death, his disciples were greatly disappointed, "for as yet they knew not the Scripture, that he must rise again from the dead." On the day of his resurrection, two of his disciples, as they walked toward Emmaus, were reasoning on these things. When we honestly seek to understand the revelation of God, Christ is ready to come to our help. As these two "communed together and reasoned, Jesus himself drew near, and went with them. . . . And beginning at Moses and all the prophets, he expounded unto them in all the Scriptures the things concerning himself." Later on he appeared to the disciples in Jerusalem, and opened "their understanding, that they might understand the Scriptures, and 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 to 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. And he led them out as far as to Bethany, and he lifted up his hands, and blessed them. And it came to pass, while he blessed them, he was parted from them, and carried up into heaven. And they worshiped him, and returned to Jerusalem with great joy; and were continually in the temple, praising and blessing God." <RH, June 18, 1895 par. 6>

They now saw that the prophecies had been literally fulfilled. They could search the Scriptures and accept their teachings with a faith and assurance which they had never known before. The divine Teacher was indeed all that he claimed to be. The prophecies relating to Christ and his mission were no longer a mystery to his disciples, but a living reality; and as they told their experience to the world, as they exalted the love of God, the divine assurance which they manifested was an evidence to men that they had received the gift of the Holy Ghost. Men's hearts were melted and subdued. The promise, "Greater works than these shall ye do; because I go unto my Father," was fulfilled. Christ, the Messiah, had come. The Saviour of the world had died, that all might have life, eternal life. It was no more a matter of faith with them that he was a Teacher sent of God. They realized that although he was clothed with humanity, he was of divine origin. With what burning language they clothed their ideas as they addressed the multitude on the day of Pentecost. They declared: "This Jesus hath God raised up, whereof we all are witnesses. Therefore being by the right hand of God exalted, and having received of the Father the promise of the Holy Ghost, he hath shed forth this the baptism of the Holy Ghost which ye now see and hear. . . . Let all the house of Israel know assuredly, that God hath made that same Jesus, whom ye have crucified, both Lord and Christ. Now when they heard this, they were pricked in their heart, and said unto Peter and to the rest of the apostles, Men and brethren, what shall we do? Then Peter said unto them, Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost. For the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call. . . . And they, continuing daily with one accord in the temple, and breaking bread from house to house, did eat their meat with gladness and singleness of heart, praising God, and having favor with all

the people. And the Lord added to the church daily such as should be saved." <RH, June 18, 1895 par. 7>

This assuring testimony could not have been given before the crucifixion of Christ, but he had promised, "Greater works than these shall ye do; because I go unto my Father." Christ had ascended to his Father. "And with great power gave the apostles witness of the resurrection of the Lord Jesus; and great grace was upon them all." The scenes of the rejection and crucifixion, the resurrection and ascension of Christ, were a living reality to them. They laid hold on the promise of Christ to some purpose. He had said, "Whatsoever ye shall ask in my name, that will I do, that the Father may be glorified in the Son." The record says: "When 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 of one soul." <RH, June 18, 1895 par. 8>

June 25, 1895 "Even So Send I You."

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By Mrs. E. G. White.
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"As my Father hath sent me, even so send I you." We are to bear as definite a testimony to the truth as it is in Jesus, as did Christ and his apostles. Trusting in the efficiency of the Holy Spirit, we are to testify of the mercy, goodness, and love of a crucified and risen Saviour, and thus be agents through whom the darkness will be dispelled from many minds, and cause thanksgiving and praise to ascend from many hearts to God. There is a great work to be done by every son and daughter of God. Jesus says: "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." In his prayer for his disciples, he says that he not only prayed for those in his immediate presence, but "for them also which shall believe on me through their word." Again he said, "Ye have heard how I said unto you, I go away, and come again unto you. If ye loved me, ye would rejoice, because I said, I go unto the Father; for my Father is greater than I." Thus we see that Christ has prayed for his people, and made them abundant promises to insure success to them as his co laborers. He said, "Greater works than these [those he did] shall ye do; because I go unto my Father." <RH, June 25, 1895 par. 1>

O what great privileges belong to those who are believers and doers of the words of Christ! It is a knowledge of Christ as the sin-bearer, as the propitiation for our iniquities, that enables us to live a life of holiness. This knowledge is the safeguard for the happiness of the human family. Satan knows that without this knowledge we should be thrown into confusion and divested of our strength. Our faith in God would be gone, and we should be left a prey to every artifice of the enemy. He has laid subtle plans by which to destroy man. It is his purpose to cast his hellish shadow, like the pall of death, between God and man, in order that he may hide Jesus from our view, so that he may cause us to forget the ministry of love and mercy, cut us off from further knowledge of God's great love and power to usward, and intercept every ray of light from heaven. <RH, June 25, 1895 par. 2>

Christ alone was able to represent the Deity. He who had been in the presence of the Father from the beginning, he who was the express image of the invisible God, was alone sufficient to accomplish this work. No verbal description could reveal God to the world. Through a life of purity, a life of perfect trust and submission to the will of God, a life of humiliation such as even the highest seraph in heaven would have shrunk from, God himself must be revealed to humanity. In order to do this, our Saviour clothed his divinity with humanity. He employed the human faculties, for only adopting these could he be comprehended by humanity. Only humanity could reach humanity. He lived out the character of God through the human body which God had prepared for him. He blessed the world by living out in human flesh the life of God, thus showing that he had the power to unite humanity to divinity. <RH, June 25, 1895 par. 3>

Christ said: "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." O how dimly the exalted work of the Son of God is comprehended! He held the salvation of the world in his hands. The commission given to the apostles is also given to his followers in this age. "Repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem." Our Saviour has "all power . . . in heaven and in earth," and this power is promised unto us. "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." Even though a church may be composed of poor and uneducated and unknown persons, yet if they are believing, praying members, their influence will be felt for time and for eternity. If they go forth in simple faith, relying upon the promises of the word of God, they may accomplish great good. If they let their light shine, Christ is glorified in them, and the interest of his kingdom are advanced. If they have sense of their

individual accountability to God, they will seek for opportunities to work, and will shine as lights in the world. They will be examples of sincerity and of zealous fervor in working out God's plan for the salvation of souls. The poor, the unlearned, if they choose, may become students in the school of Christ, and he will teach them true wisdom. The life of meek, childlike trust, of true piety, true religion, will be effective in its influence upon others. Persons who are highly educated are likely to depend more upon their book knowledge than upon God. Often they do not seek a knowledge of God's ways by wrestling earnestly with him in secret prayer, laying hold upon the promises of God by faith. Those who have received the heavenly unction will go forth with a Christlike spirit, seeking an opportunity to engage others in conversation, and to reveal to them the knowledge of God and of Jesus Christ whom he has sent, whom to know is life eternal. They will become living epistles, revealing the Light of the world to mankind. <RH, June 25, 1895 par. 4>

Christ has given "to every man his work." He expects every man to do his work with fidelity. High and low, rich and poor, all have a work to do for the Master. Every one is called to action. But if you do not obey the voice of the Lord, if you do not do his appointed work in firm reliance upon Christ as your sufficiency, if you do not follow his example, "unfaithful, slothful servant" will be registered against your name. Unless the light which has been given you is communicated to others, unless you let your light shine, it will go out in darkness, and your soul will be left in awful peril. God speaks to every one who knows the truth, "Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven." Communicate the knowledge of the truth to others. This is God's plan to enlighten the world. If you do not stand in your allotted place, if you do not let your light shine, you will become enshrouded in darkness. God calls upon all the sons and daughters of the heavenly family to be fully equipped, so that at any period they can step into the ranks ready for action. The heart made tender and sympathetic by the love of Jesus will find the precious pearls designed for the casket of the Lord Jesus. <RH, June 25, 1895 par. 5>

The Lord's vineyard is a more extensive one than the present working force is able properly to cultivate. Therefore it is necessary that every one should labor to the full extent of his ability. Whosoever refuses to do this, dishonors the Lord of the vineyard, and if he continues inactive, the Lord will disown him. As the human agent endeavors to labor, God works in him and by him. When the Lord sees that little real effort for the conversion of souls is put forth in regions beyond, when he sees that golden opportunities are lost, and that the spiritual physician is devoting his energy and skill to those who are whole, neglecting the maladies of those who are ready to die, he is not pleased. He cannot pronounce the "well done" upon such work; for it is not hastening but hindering the progress of his cause, when rapid advancement is most necessary. Time and energy and means are devoted to those who know the truth, instead of being used to enlighten the ignorant. Our churches are being tended as though they were sick lambs by those who should be seeking for the lost sheep. If our people would minister to other souls who need their help, they would themselves be ministered unto by the Chief Shepherd, and thousands would be rejoicing in the fold who are now wandering in the desert. Instead of hovering over our people, let every soul go to work to seek and to save the lost. Let every soul labor, not in visiting among our churches, but in visiting the dark places of the earth where there are no churches. <RH, June 25, 1895 par. 6>

In places where the standard of truth has never been lifted, more souls will be converted as a result of the same amount of work than ever before. The Lord Jesus has all power in heaven and in earth. If you will draw upon it, combining the strength of Heaven with your own, precious souls will be converted. The presence of the Holy Spirit is vouchsafed to all. Christ, our Mediator, renews our strength by the power of his presence. Every agency is to be set in operation, not to work for the churches, but to work for those who are in the darkness of error. When souls are converted, set them to work at once. And as they labor according to their ability, they will grow stronger. It is by meeting opposing influences that we become confirmed in the faith. As the light shines into their hearts, let them diffuse its rays. Teach the newly converted that they are to enter into fellowship with Christ, to be his witnesses, and to make him known unto the world. None should be forward to enter into controversy, but they should tell the simple story of the love of Jesus. All should constantly search the Scriptures for the reason of their faith, so that, if asked, they may give "a reason of the hope that is in them, with meekness and fear." The best medicine you can give the church is not preaching or sermonizing, but planning work for them. If set to work, the despondent would soon forget their despondency, the weak would become strong, the ignorant intelligent, and all would be prepared to present the truth as it is in Jesus. They would find an unfailing helper in him who has promised to save all who come unto him.

(Concluded next week.) <RH, June 25, 1895 par. 7>

July 2, 1895 "Even So Send I You."

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By Mrs. E. G. White.
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(Concluded.)

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"Go ye into all the world, and preach the gospel to every creature." In order that you may do this, pray, pray in faith, for that knowledge and wisdom and grace which the Lord Jesus alone can give you; and when you receive it, communicate to others. Thus souls will be saved, and there will be rejoicing in heaven. "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." A living church is one that is engaged in earnest work for the Master. Christ's prayer to his Father was that through the sanctification of the truth his disciples might be one in him. They are to deny self. They are to consecrate every ability to his service; through patience, goodness, mercy, sympathy, and love representing our Saviour to the world. Through the influence of the Holy Spirit, all are to labor for the unity of love, that they may bring others to the knowledge of the truth. The Christlike devotion of those who stand in the wondrous light that shines from Calvary will recommend the followers of Christ and his service to the world. <RH, July 2, 1895 par. 1>

May the Lord give the missionary spirit to his church. Then the workers will go into the harvest-field, pleading with our Heavenly Father that his Holy Spirit may go with them, that they may hold forth the words of life to those who are hastening to death. There are those in all our cities who have not had the truth presented to them; who have not heard the warning message of the Lord's soon coming; who have not heard that the end of all things is at hand. Unless messengers go to them in the Spirit of Christ, how shall these people hear the gospel invitation? How shall they know that their sins may be forgiven through the mercy of a crucified and risen Saviour? Aggressive warfare must be entered upon with a devoted, self-sacrificing spirit that many know nothing about. As opportunities offer, as doors open, and the word of life is brought to the people, opposition to the truth will start into operation. The door that is open to the missionary will also be open to the opposer of truth. But if the truth is presented as it is in Jesus, the hearers are responsible for its rejection. <RH, July 2, 1895 par. 2>

Those who will not accept the last solemn message of warning sent to our world, will pervert the Scriptures; they will attack the character, and make false statements in regard to the faith and doctrines of the advocates of Bible truth. Every possible means will be employed to divert the attention. Shows, games, horse-races, and various other kinds of amusement will be set in operation. An intense power from beneath will stir them up to oppose the message from heaven. <RH, July 2, 1895 par. 3>

What shall be done to meet our responsibilities? How shall we make proper use of the opportunities presented? There must be prayer, earnest, humble prayer; there must be determined wrestling with God for the endowment of his Holy Spirit. "Put me in remembrance," says the Lord; "let us plead together; declare thou, that thou mayest be justified." Take your Bibles and present the promises of God before the throne of grace. He says: "Ask, and it shall be given you. . . For every one that asketh receiveth. . . 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 good gifts unto your children; how much more shall your Heavenly Father give the Holy Spirit to them that ask him?" Believe that the Lord does just as he says he will. Go to work in faith. Hold fast to every point of vantage-ground gained. However strong the opposition may be, there must be no weakening. Hold fast by faith. Work and pray, watch and wait, hope and trust, leave everything to God. He can thresh mountains with a worm. <RH, July 2, 1895 par. 4>

The church that would prove successful in the Master's service must be an aggressive one. Its members must not allow their interest in the work to flag. Heavenly intelligences are ready to co-operate with the human agent to press forward the work. At whatever cost press the battle to the gates of the enemy, yea, storm the very citadel. Do not allow yourselves to fail nor to be discouraged. Christ's authority is supreme, his power is invincible. Through the Holy Spirit the Lord works with the human agent. "He hath anointed us to preach good tidings unto the meek; he hath sent us 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." The Sun of Righteousness has arisen; Christ is waiting to clothe his people with the garments of salvation. And "he shall not fail nor be discouraged, till he have set judgment in the earth; and the isles shall wait for his law." "His glory shall be seen upon thee. And the Gentiles shall come to thy light, and kings to the brightness of thy rising." <RH, July 2, 1895 par. 5>

The Lord does not wish to have one true soldier of the cross remain in ignorance or darkness. He calls us up, high up above the earth, that he may show us the vast confederacy of evil that is arrayed against us. He would remind us that "we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of

this world, against spiritual wickedness in high places." But he assures all who are engaged in this warfare that they are fighting under the "Captain of the Lord's host," and that the angels of heaven are assisting them in their struggle for the "crown that fadeth not away." Let us rally under the banner of Prince Immanuel, and in the name and strength of Jesus press the battle home. <RH, July 2, 1895 par. 6>

There are souls perishing. They must know the terms of salvation. They must be taught that the conditions of acceptance are the same now as they were in Adam's day,--obedience to all God's commandments. Many appear to be entombed in the darkness of ignorance, intrenched behind an invincible barrier, full of error taught them by priest and ruler; but bear in mind that heavenly intelligences are working with the human agents. The Holy Spirit can pierce the stronghold of unbelief. Jesus is leading his army to the field of battle. Listen to his proclamation, "Be of good cheer; I have overcome the world." Our General leads to victory, for he is a mighty conqueror. <RH, July 2, 1895 par. 7>

July 9, 1895 The Duty of the Minister and the People.

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By Mrs. E. G. White.
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God has given to "every man his work." He has not left the spiritual interests of the church wholly in the hands of the minister. It is not for the good of the minister, nor for the good of the individual members of the church, that the minister should undertake exclusive charge of the Lord's heritage. Each member of the church has a part to act in order that the body may be preserved in a healthful condition. We are all members of the same body, and each member must act a part for the benefit of all the others. All members have not the same office. As the members of our natural body are directed by the head, so as members of the spiritual body, we should submit ourselves to the direction of Christ, the living head of the church. We are as branches of a common vine. Christ speaks of us as branches that have been grafted into himself, the True Vine. If we are true believers, living in daily, hourly connection with Christ, we shall be sanctified through the truth, and shall act our part in blessed union with the other branches of the True Vine. <RH, July 9, 1895 par. 1>

The minister and the church-members are to unite as one person in laboring for the up-building and prosperity of the church. Every one who is a true soldier in the army of the Lord will be an earnest, sincere, efficient worker, laboring to advance the interests of Christ's kingdom. Let no one presume to say to a brother who is walking circumspectly, "You are not to do the work of the Lord; leave it for the minister." Many members of the church have been deprived of the experience which they should have had, because the sentiment has prevailed that the minister should do all the work and bear all the burdens. Either the burdens have been crowded upon the minister, or he has assumed those duties that should have been performed by the members of the church. Ministers should take the officers and members of the church into their confidence, and teach them how to labor for the Master. Thus the minister will not have to perform all the labor himself, and at the same time the church will receive greater benefit than if he endeavored to do all the work, and release the members of the church from acting the part which the Lord designed that they should. <RH, July 9, 1895 par. 2>

All through our ranks, individual talent has been sadly neglected. A few persons have been selected as spiritual burden-bearers, and the talent of other members has remained undeveloped. Many have grown weaker since their union with the church, because they have been practically prohibited from exercising their talents. The burden of church work should be distributed among its individual members, so that each one may become an intelligent laborer for God. There is altogether too much unused force in our churches. There are a few who devise, plan, and work; but the great mass of the people do not lift their hands to do anything for fear of being repulsed, for fear that others will regard them as out of their place. Many have willing hands and hearts, but they are discouraged from putting their energies into the work. They are criticised if they try to do anything, and finally allow their talents to lie dormant for fear of criticism, when if they were encourage to use them, the work would be advanced, and workers would be added to the force of missionaries. The wisdom to adapt ourselves to peculiar situations, the strength to act in time of emergency, are acquired by putting to use the talents the Lord has given us, and by gaining an experience through personal work. A few are selected to hold responsible positions, and the work is divided up among these brethren. Many more who ought to have an opportunity to develop into efficient workers for the Lord, are left in the shadow. Many of those who stand in places of trust, cherish a spirit of caution, a fear that some move may be made which is not in perfect harmony with their own methods of labor. They require that every plan should reflect their own personality. They fear to trust another's methods. And why are they not to be trusted?--Because they have not been educated; because their leaders have not drilled them as soldiers should be drilled. Scores of men should be prepared to spring into action at a

moment's warning, should an emergency occur which demanded their help. Instead of this, the people go to church, listen to the sermon, pay their tithes, make their offerings, and do very little else. And why?--Because the ministers do not open their plans to the people, soliciting the benefit of their advice and counsel in planning and their help in executing the plans that they have had a part in forming. <RH, July 9, 1895 par. 3>

There are to be no secret societies in our churches. "All ye are brethren." The minister's work is the lay member's work as well. Heart should be bound to heart. Let all press forward, shoulder to shoulder. Is not every true follower of Christ open to receive his teachings? And should not all have an opportunity to learn of Christ's methods by practical experience? Why not put them to work visiting the sick and assisting in other ways, and thus keep the church in a workable condition? All would thus be kept in close touch with the minister's plans, so that he could call for their assistance at any moment, and they would be able to labor intelligently with him. All should be laborers together with God, and then the minister can feel that he has helpers in whom it is safe to trust. The minister can hasten this desirable end by showing that he *has* confidence in the workers by setting them to work. <RH, July 9, 1895 par. 4>

Who is to blame for the deficiency in the churches? Who is to be censured because willing hands and zealous hearts have not been educated to labor in a humble way for the Master? There is much undeveloped talent among us. Many individuals might be laboring in towns and cities, visiting from house to house, becoming acquainted with families, entering into their social life, dining at their tables, entering into conversation by their firesides, dropping the precious seeds of truth all along the line. As they exercise their talents, Christ will give them wisdom, and many believers will be found rejoicing in the knowledge of the truth as a result of their labors. Thousands might be getting a practical education in the work by this personal labor. <RH, July 9, 1895 par. 5>

Neither Conference officer nor minister has a call from God to indulge distrust of God's power to use every individual who is considered a worthy member of the church. This cautiousness, so-called, is retarding almost every line of the Lord's work. God can and will use those who have not had a thorough education in the schools of men. A doubt of his power to do this is manifest unbelief; it is limiting the Omnipotent power of the One with whom nothing is impossible. O for less of this unsanctified, distrustful caution! It leaves so many forces of the church unused; it closes up the way so that the Holy Spirit cannot use men; it keeps in idleness those who are willing and anxious to labor in Christ's lines; it discourages many from entering the work who would become efficient laborers together with God if they were given a fair chance. Those who would be laborers, who see the great necessity for consecrated workers in the church and in the world, should seek strength in the secret places of prayer. They should go forth to labor, and God will bless them, and make them a blessing to others. Such members would give strength and stability to the church. It is the lack of spiritual exercise that makes church-members so weak and inefficient; but again I would ask, Who is to blame for the state of things that now exists? <RH, July 9, 1895 par. 6>

God has given "to every man his work." Why is it that ministers and Conference officers do not recognize this fact? Why do they not manifest their appreciation of the help that individual members of the church could give? Let church-members awake. Let them take hold and help to stay up the hands of the ministers and the workers, pushing forward the interests of the cause. There must be no measuring of talent by comparison. If a man exercises faith, and walks humbly with his God, he may have little education, he may be accounted a weak man, yet he can fill his appointed place as well as the man who has the finest education. He who yields himself most unreservedly to the influence of the Holy Spirit is best qualified to do acceptable service for the Master. God will inspire men who do not occupy responsible positions to work for him. If ministers and men in positions of authority will get out of the way, and let the Holy Spirit move upon the minds of the lay brethren, God will direct them what to do for the honor of his name. Let men have freedom to carry out that which the Holy Spirit indicates. Do not put the shackles upon humble men whom God would use. If those who now occupy positions of responsibility had been kept at one class of work year after year, their talents would not have developed, and they would not have been qualified for the positions they hold; and yet they make no special effort to test and develop the talents of those newly come into the faith. <RH, July 9, 1895 par. 7>

Women who are willing to consecrate some of their time to the service of the Lord should be appointed to visit the sick, look after the young, and minister to the necessities of the poor. They should be set apart to this work by prayer and laying on of hands. In some cases they will need to counsel with the church officers or the minister; but if they are devoted women, maintaining a vital connection with God, they will be a power for good in the church. This is another means of strengthening and building up the church. We need to branch out more in our methods of labor. Not a hand should be bound, not a soul discouraged, not a voice should be hushed; let every individual labor, privately or publicly, to help forward this grand work. Place the burdens upon men and women of the church, that they may grow by reason of the exercise, and thus become effective agents in the hand of the Lord for the enlightenment of those who sit in darkness. <RH, July 9, 1895 par. 8>

There is a world to be warned. Let not humanity presume to stand in the way, but rather let every man stand aside,

and let God work by his Holy Spirit for the accomplishment of the redemption of his purchased possession. Some of these new workers may make mistakes, but let the older ones counsel with them and instruct them how to correct their methods. They should be encouraged to surrender themselves wholly to the Lord, and go to work in a humble way. Such service is acceptable to the Master, and he will supplement their efforts by the power of his Holy Spirit, and many souls will be converted. <RH, July 9, 1895 par. 9>

Let every church awake out of sleep; let the members unite themselves together in the love of Jesus and in sympathy for perishing souls, and go forth to their neighbors, pointing them to the way of salvation. Our Leader has all power in heaven and in earth. He will use men as agents for the accomplishment of his purposes whom some of the brethren would reject as unfit to engage in the work. Heavenly intelligences are combined with human instrumentalities in carrying forward the Lord's work. Angels have their places assigned them in connection with the human agents on earth. They will work through every person who will submit himself to labor in Heaven's ways; therefore, not one human being should be cast aside or left with no part to act. <RH, July 9, 1895 par. 10>

The members of our large churches are not in the most favorable situation for spiritual growth or for development of efficient methods of labor. They are inclined to let others bear the burdens that the Lord designs all should have a part in carrying. Perhaps there may be a number of good workers, and these take up the work so spiritedly that the weaker ones do not see where they can get hold, so they settle down in idleness. It is a mistake for our people to crowd together in large numbers. It is not in harmony with God's plans. It is his will that the knowledge which we receive of the truth should be communicated to others; that the light which shines upon us should be reflected upon the pathway of those walking in darkness, so that we may lead others to the Lamb of God that taketh away the sin of the world. But where a large number are congregated together in one church, this work in a large measure is neglected, and the light of truth is often only reflected back and forth upon the church-members; the world is left in darkness, the alarm is not sounded, the warning message from Heaven is not given. <RH, July 9, 1895 par. 11>

The Lord has given "to every man his work," and he must have space to work. If one is ignorant of ways and means of carrying on the work, the Lord has provided a Teacher. Jesus said, "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." There is altogether too little said concerning the sufficiency that God has provided for every soul that accepts the Lord Jesus Christ. <RH, July 9, 1895 par. 12>

The Eternal Father, the unchangeable one, gave his only begotten Son, tore from his bosom Him who was made in the express image of his person, and sent him down to earth to reveal how greatly he loved mankind. He is willing to do more, "more than we can ask or think." An inspired writer asks a question which should sink deep into every heart: "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?" Shall not every believer in the Lord Jesus Christ say, "Since God has done so much for us, how shall we not, for Christ's sake, show our love to him by obedience to his commandments, by being doers of his word, by unreservedly consecrating ourselves to his service?" <RH, July 9, 1895 par. 13>

Where is the faith of those who claim to be the people of God? Shall they also be included among that number of whom Christ questioned, "When the Son of man cometh, shall he find faith on the earth?" Jesus died to redeem us from the curse of sin and from sin itself, and shall we render him only a feeble half of those powers which he has paid such an infinite price to ransom from the hands of the enemy of our souls? <RH, July 9, 1895 par. 14>

"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." He in whom "dwelleth all the fullness of the Godhead bodily," descended to our world, humiliated himself by clothing his divinity with humanity, that through humanity he might reach the human family. While he embraces the human race with his human arm, he grasps the throne of God with his divine arm, thus uniting humanity to divinity. The Majesty of heaven, the King of glory, descended the path of humiliation step by step until he reached the lowest point possible for humanity to experience; and why? That he might be able to reach even the lowest of mankind, sunken in the very depths of degradation though they be, that he might be able to elevate them to the heights of heaven. He has promised, "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." Wonder of wonders! Man, a creature of the earth; dust, elevated to the throne of the King of the universe! Marvelous love! inexpressible, incomprehensible love! <RH, July 9, 1895 par. 15>

July 16, 1895 The Great Need of the Holy Spirit.

"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." God has left nothing undone that could in any way work for the recovering of man from the toils of the enemy. He poured upon the disciples the Holy Spirit, in order that they might be enabled to co-operate with divine agencies in reshaping and remodeling human character. Of the Holy Spirit Jesus said, "He will reprove ["convince," margin] the world of sin, of righteousness, and of judgment." The Holy Spirit is not only to sanctify but to convict. No one can repent of his sins until he is convicted of his guilt. How necessary, then, it is that we should have the Holy Spirit with us we labor to reach fallen souls. Our human abilities will be exercised in vain unless they are united with this heavenly agency. <RH, July 16, 1895 par. 1>

Men have fallen low, they are sunk in depths of sinful degradation, and it is because of a lack of knowledge, of the want of connection with vitalizing truth, and because they are contaminated by the corrupting influence of error. In the work of saving men, men and angels are to work in harmony, teaching the truth of God to those who are unlearned therein, in order that they may be set free from the bonds of sin. Truth alone can make men free. The liberty that comes through a knowledge of truth is to be proclaimed to every creature. Our Heavenly Father, Jesus Christ, and the angels of heaven are all interested in this grand and holy work. To man has been given the exalted privilege of revealing the divine character by unselfishly seeking to rescue man from the pit of ruin into which he has been plunged. Every human being who will submit to be enlightened by the Holy Spirit, is to be used for the accomplishment of this divinely conceived purpose. Christ is the head of his church, and it will glorify him the more to have every portion of that church engaged in the work for the salvation of souls. <RH, July 16, 1895 par. 2>

Our Saviour is to be more distinctly recognized, and acknowledged as the all sufficiency of his church. He alone can perfect the faith of his people. There is to be no wrestling for the supremacy among us, no exalting of self. No, brethren, let us lift up Jesus, and we shall reap a rich harvest. "And I, if I be lifted up from the earth, will draw all men unto me." Lift him up, then; exalt the Holy One; proclaim him "the Desire of all nations," the "chieftest among ten thousand," the one "altogether lovely." Let every church of every clime take hold with an intense interest to help advance the cause. And while you labor for your own locality, pray for the general prosperity and upbuilding of the church throughout the vast harvest-field. <RH, July 16, 1895 par. 3>

There is more joy in heaven over one sinner that repents, than over the ninety and nine who suppose they need no repentance. When we hear of the success of the truth in any locality, let the whole church join in songs of rejoicing, let praises ascend to God. Let the name of the Lord be glorified by us, and we shall be inspired with greater zeal to become workers together with God. The Lord urges us to fulfill the injunction, "Go ye into all the world, and preach the gospel to every creature." But we need to leave more room for the working of the Holy Spirit, in order that laborers may be bound together and may move forward in the strength of a united body of soldiers. Let all remember that we are "a spectacle unto the world, and to angels, and to men." Therefore each one should inquire with meekness and fear, What is my path of duty? Entire consecration to the service of God will reveal the molding influence of the Holy Spirit at every step along the way. When apparent impossibilities arise in your path, present the ever-ready, complete efficiency of the Holy Spirit before your unbelieving heart, that it may shame away your over-cautious spirit. When your faith is weak, your efforts feeble, talk of the great Comforter, the Strength of heaven. When you are inclined to doubt that God is working by his Holy Spirit through human agents, remember that God has used the church and is using it to the glory of his own name. If men will not obstruct the way, God will move upon the minds of many more to engage in active service for him. <RH, July 16, 1895 par. 4>

Christ's prayer to his Father in behalf of his followers was not in the interest of a few; it embraced every believer in the Son of God. "Neither pray I," said Christ, "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." The words of this prayer are very precious. Notice what follows: "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, July 16, 1895 par. 5>

Of all persons on the earth the true Christian is the one that the world has the most need of. But while they remain *in* the world, they are not to be *of* the world. The Saviour prayed: "I pray not that thou shouldst take them out of the world, but that thou shouldst keep them from the evil." The religion of the Bible is to be revealed in this world, in order that souls may be led to discern Christ, the Light of the world. As light is revealed, by following that light we may escape from all darkness; for He has said, "He that followeth me shall not walk in darkness, but shall have the light of life." The rays of the Light of life shining from the Lord Jesus enable humanity to pick their ground, to wage successful

warfare, and triumph over the powers of darkness. This glorious Light reveals the abundant entrance into the kingdom of our Lord and Saviour Jesus Christ. Walking in its beams we find ready admittance there. <RH, July 16, 1895 par. 6>

The great General is not only leading a few soldiers; but the Captain of the Lord's host is leading the armies of both heaven and earth to battle; they are marching on to a glorious victory. Every soldier is to put on the whole armor of God, and fight courageously, realizing that he is battling in full view of the invisible universe. If the Lord's army will obey orders, they will find themselves influenced by the Holy Spirit to work the works of God. The battlefield is glorified with the light shining from the cross of Calvary. <RH, July 16, 1895 par. 7>

The prayer of Christ; "that they may be one in us," should be responded to by every Christian. Each one should show an example of holy devotion, of unreserved consecration, to his service. They should be models of self-denying, self-sacrificing laborers, after the example of Jesus, that God may be glorified on the earth, and that, beholding the love which binds the believers together, the world may realize that God has sent his Son to save them from their sins; and that, believing, many souls may be sanctified through the truth. <RH, July 16, 1895 par. 8>

The promise of the gift of the Holy Spirit is not comprehended as it should be. The privileges to be enjoyed through its acceptance are not appreciated as they might be. God desires that his church shall lay hold by faith upon his promises, and ask for the power of the Holy Spirit to help them in every place. He assures us that he is more willing to give the Holy Spirit to them that ask him, than parents are to give good gifts unto their children. Since it is possible for every one to have the heavenly unction, "ye need not that any man teach you," and there is no excuse for shunning responsibilities. No duty should be unwelcome, no obligation evaded. "If any of you lack wisdom, let him ask of God, that giveth to all men liberally." Place more confidence in "Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification, and redemption." The work of God is retarded by criminal unbelief in his power to use the common people to carry forward his work successfully. Because men cannot see every step forward distinctly marked out before them, they question, doubt, and hesitate, under the plea of caution. They will not walk by faith, but move by sight alone. O that frail man would realize that it is the General of the armies of heaven that is leading and directing the movements of his allies on earth. Christ himself is the renewing power, working in and through every soldier by the agency of the Holy Spirit. Every individual is to become an instrument in his hands to work for the salvation of souls. Not one who desires to labor for the Master is to be refused a place, if he is a true follower of Christ. Every one has *his* responsibilities to bear in the cause of Christ. The efficiency of the Spirit of God will make effective the labors of all who are willing to submit to his guidance. Therefore, how careful every officer in the Lord's army should be that he does not interpose the commandments and rulings of men between the soldier and his Captain. "Without me," says Christ, "ye can do nothing." If the officers abide not in Christ, they can do nothing. How careful, how humble, should every soul be that is enrolled in the Lord's army; how meek and free from self-sufficiency should all his officers prove themselves to be. <RH, July 16, 1895 par. 9>

The end of all things is at hand. God is moving upon every mind that is open to receive the impressions of his Holy Spirit. He is sending out messengers that they may give the warning in every locality. God is testing the devotion of his churches and their willingness to render obedience to the Spirit's guidance. Knowledge is to be increased. The messengers of Heaven are to be seen running to and fro, seeking in every possible way to warn the people of the coming judgments, and presenting the glad tidings of salvation through our Lord Jesus Christ. The standard of righteousness is to be exalted. The Spirit of God is moving upon men's hearts, and those who respond to its influence will become lights in the world. Everywhere they are seen going forth to communicate to others the light they have received as they did after the descent of the Holy Spirit on the day of Pentecost. And as they let their light shine, they receive more and more of the Spirit's power. The earth is lighted with the glory of God. <RH, July 16, 1895 par. 10>

But O, sad picture! those who do not submit to the influence of the Holy Spirit soon lose the blessings received when they acknowledged the truth as from Heaven. They fall into a cold, spiritless formality; they lose their interest in perishing souls: they have "left their first love." And Christ says unto them, "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 will take his Holy Spirit from the church, and give it to others who will appreciate it. <RH, July 16, 1895 par. 11>

There is no greater evidence that those who have received great light do not appreciate that light, than is given by their refusal to let their light shine upon those who are in darkness, and devoting their time and energies in celebrating forms and ceremonies. Thoughts of the inner work, the necessary purity of heart, are not entertained. The absence of harmony with God becomes apparent. The light grows dim, goes out; the candlestick has been removed. There is much exercising of man-made authority by those to whom God has not given his wisdom because they did not feel the need of the wisdom from above. This wisdom, "first pure, then peaceable, gentle, easy to be entreated, full of mercy and good fruits, without partiality, and without hypocrisy," is contrary to their disposition. They have not the ornament of a meek and quiet spirit, with which the believer in Jesus should be adorned. They do not represent the meek and lowly

Carpenter of Nazareth. The set aside as of little value that which God has said "is of great price."

(Concluded next week.) <RH, July 16, 1895 par. 12>

July 16, 1895 A Word to Parents.

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By Mrs. E. G. White.
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As parents who profess to love the Lord Jesus Christ, we should see to it that the spirit of peace is in our households. God commands us to take our children and fashion them after the divine similitude. From their earliest life children should be taught to obey their parents, to respect their word, and to reverence their authority. But many allow Satan to take their children under control, and in their early life the spirit of Satan manifests itself in the little ones in passionate screams or in sullen manners. One child under the control of this evil disposition will disturb the whole household, and banish peace from its borders. Parents should take time to discipline their children. Our most precious time belongs to our own flesh and blood. Never let your child hear you say, "I cannot do anything with you." As long as we may have access to the throne of God, we as parents should be ashamed to utter any such a word. Cry unto Jesus, and he will help you to bring your little ones to him, and to keep them out of the power of the enemy. If Satan cannot succeed in ruling the fathers and the mothers, he will try with all his power to control the children, and make them rebel against God, and become disturbers of the peace of a family. <RH, July 16, 1895 par. 1>

Parents, you have a solemn responsibility resting upon you. It is your duty to co-operate with Christ in aiding your children to form right characters. Jesus can do nothing without your co-operation. It is not mercy or kindness to permit a child to have its own way, to submit to its rule, and to neglect to correct it on the ground that you love it too well to punish it. What kind of love is it that permits your child to develop traits of character that will make him and every one else miserable? Away with such love! True love will look out for the present and eternal good of the soul. <RH, July 16, 1895 par. 2>

How much corruption we see in the world because parents neglect to do their duty, and sin lies at their door. Satan stands by exulting as you permit your children to pass into his hands. Do not indulge your children in evil ways, but from their very infancy let them see that you love the Lord, and that you mean to train them up as he would have you. Our blessed Saviour taught us to pray, "Our Father, which art in heaven. Hallowed be thy name." Do we realize what is the meaning of this prayer? Do we realize that we must hallow that name in our families, and that if we allow our children to manifest the attributes of Satan, that name is not hallowed in our households? If we want the holy angels to take charge of our little ones, we must bring them up in the nurture and admonition of the Lord, and teach them to hallow the name of God. We teach them to say, "Thy kingdom come, thy will be done on earth as it is in heaven." But do you teach them the meaning of this prayer? Do you teach them that the kingdom of God must be seen in your household, and that the will of God must be done by them and you? Do you break the force of this petition by shaking them, by striking them in anger, by speaking harsh words, and by manifesting passion? Do not do this, but be merciful, kind, and tender-hearted. Let the will of the Lord be done in your family, not the will of the enemy. If mild measures will not avail, you must use the rod, you must give your children to understand that God must be honored in your house; but this work is sadly neglected. Do you wonder that God does not walk through the midst of us when we allow Satan to work his way in our households, and when we neglect the solemn obligations that God has placed upon us? Of what avail will be a list of church resolutions, if we have not the Spirit of God in our homes? Christ is watching to see who are training their families for the great family above. Suppose one of your little children whom you have failed to correct, should be taken away in one of its fits of temper, what would be the result? I leave you to answer the question. <RH, July 16, 1895 par. 3>

What are we to do? Let us look carefully, and begin to catch up our dropped stitches. Let us break down the strongholds of the enemy. Let us mercifully correct our loved ones, and keep them from the power of the enemy. Do not be discouraged. Eternal interests are at stake. Do not feel downcast by the rebuke; for the Lord says, "As many as I love, I rebuke and chasten." The church needs men of a meek and quiet spirit, who are long-suffering and patient. Let them learn these attributes in dealing with their families. Let parents think a great deal more of their children's eternal interests than they do of their present comfort. Let them look upon their children as younger members of the Lord's family, and train and discipline them in such a way as will lead them to reflect the divine image. <RH, July 16, 1895 par. 4>

July 23, 1895 The Great Need of the Holy Spirit.

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By Mrs. E. G. White.

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(Concluded.)
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God has not appointed any man guide, nor made any man conscience for another; therefore let human hands be withheld from restraining his servants who feel the burden to enter his vineyard to labor. Let God work with his own chosen agents by his Holy Spirit. No human being is to sit in judgment upon his brother. Neither are any to feel that they can handle roughly the precious pearls for which Christ gave his life. The pearl, the precious human pearl, was found by Christ. Let man be warned; be careful how you treat the Lord's "peculiar treasure." All discourtesy, all pain, all neglect, which these souls suffer at your hands, is charged against you as inflicted upon Jesus Christ. They are not to be treated in a lordly, commanding manner. Laws and rules are being made at the centers of the work that will soon be broken into atoms. Men are not to dictate. It is not for those in places of authority to employ all their powers to sustain some, while others are cast down, ignored, forsaken, and left to perish. But it is the duty of the leaders to lend a helping hand to all who are in need. Let each work in the line which God may indicate to him by his Holy Spirit. The soul is accountable to God alone. Who can say how many avenues of light have been closed by arrangements which the Lord has not advised nor instituted? The Lord does not ask permission of those in responsible positions when he wishes to use certain ones as his agents for the promulgation of truth. But he will use whom he will use. He will pass by men who have not followed his counsel, men who feel capable and sufficient to work in their own wisdom; and he will use others who are thought by these supposedly wise ones to be wholly incompetent. Many who have some talent think that they are necessary to the cause of God. Let them beware lest they stretch themselves beyond their measure, and the Lord shall leave them to their own ways, to be filled with their own doings. None are to exercise their human authority to bind minds and souls of their fellow-men. They are not to devise and put in practice methods and plans to bring every individual under their jurisdiction. <RH, July 23, 1895 par. 1>

Those who know the truth are to be worked by the Holy Spirit, and not themselves to try to work the Spirit. If the cords are drawn much tighter, if the rules are made much finer, if men continue to bind their fellow-laborers closer and closer to the commandments of men, many will be stirred by the Spirit of God to break every shackle, and assert their liberty in Christ Jesus. If men would act toward their fellow-men as to those whom Christ loves, if they would obey the commandment to "love thy neighbor as thyself," there would be sweet harmony among the brethren. How much better it would be if those who claim to be Christians would behave like Christians. How much better it would be if all would cease speaking of their own good works and ways, indulging their self-esteem; refrain from the putting forth of the finger, imagining evil, and using their influence to weaken, oppress, and destroy. If men will not come to the terms made by the leading workers, they will not entertain them, they do not care what results may follow their injustice. With them it is rule or ruin. God has not appointed any man to do such work. And no human being shall be permitted to prescribe my liberty or intrench upon the perfect freedom of my brethren, without hearing my voice lifted in protest against it. <RH, July 23, 1895 par. 2>

God will move upon men of humble position in society, men who have not become insensible to the bright rays of light through so long contemplating the light of truth, and refusing to make any improvement or advancement therein. Many such will be seen hurrying hither and thither, constrained by the Spirit of God to bring the light to others. The truth, the word of God, is as a fire in their bones, filling them with a burning desire to enlighten those who sit in darkness. Many, even among the uneducated, now proclaim the words of the Lord. Children are impelled by the Spirit to go forth and declare the message from Heaven. The Spirit is poured out upon all who will yield to its promptings, and, casting off all man's machinery, his binding rules and cautious methods, they will declare the truth with the might of the Spirit's power. Multitudes will receive the faith and join the armies of the Lord. <RH, July 23, 1895 par. 3>

Many of those who are professedly followers of the Lord at the present time do not submit themselves to the guidance of his Spirit, but try to harness up the Holy Spirit, and drive it in their way. All such must abandon their self-sufficiency, and yield themselves unreservedly to the Lord, that he may work out his good pleasure in and through them. <RH, July 23, 1895 par. 4>

The seven last plagues are about to descend upon the disobedient. Many have let the gospel invitation go unheeded; they have been tested and tried; but mountainous obstacles have seemed to loom up before their faces, blocking their onward march. Through faith, perseverance, and courage, many will surmount these obstructions and walk out into the glorious light. Almost unconsciously barriers have been erected in the strait and narrow way; stones of stumbling have been placed in the path; these will all be rolled away. The safeguards which false shepherds have thrown around their flocks will become as naught; thousands will step out into the light, and work to spread the light. Heavenly

intelligences will combine with the human agencies. Thus encouraged, the church will indeed arise and shine, throwing all her sanctified energies into the contest; thus the design of God is accomplished; the lost pearls are recovered. Prophets have discerned this grand work afar off, and have caught the inspiration of the hour, and traced the wonderful descriptions of things yet to be. <RH, July 23, 1895 par. 5>

Our people have had great light, and yet much of our ministerial force is exhausted on the churches, in teaching those who should be teachers; enlightening those who should be "the light of the world;" watering those from whom should flow springs of living water; enriching those who might be veritable mines of precious truth; repeating the gospel invitation to such as should be scattered to the uttermost parts of the earth communicating the message of Heaven to many who have not had the privileges which they have enjoyed; feeding those who should be in the byways and highways heralding the invitation, "Come; for all things are now ready." Come to the gospel feast; come to the supper of the Lamb; "for all things are now ready." <RH, July 23, 1895 par. 6>

Now is the time for earnest wrestling with God. Our voices should join with the Saviour's in that wonderful prayer: "Thy kingdom come. Thy will be done in earth, as it is in heaven." Let the whole earth be filled with his glory. Many may ask, "Who is sufficient for these things?" The responsibility rests upon every individual. "Not that we are sufficient of ourselves to think anything as of ourselves; but our sufficiency is of God." The scheme of salvation is not to be worked out under the laws and rules specified by men. There must be no fixed rules; our work is a progressive work, and there must be room left for methods to be improved upon. But under the guidance of the Holy Spirit, unity must and will be preserved. <RH, July 23, 1895 par. 7>

All the revelations of the past bring added responsibilities upon the workers in these last days. The past, present, and future are linked together. We must learn lessons from the experiences of other ages. If there are any of our brethren who think that they have devised plans by which they can secure a monopoly of any line of God's work, they are released from all such burdens. Individually we form a part of the great whole, fulfilling our part in the scenes foreseen long ages ago. In the counsels of God a place was assigned to every person, and each one is to devote his entire ability, his influence, the energy of his whole being, in an earnest endeavor to discharge the responsibility laid upon him. It is the duty of every human intelligence to put into daily practice the instructions of Christ in the seventeenth chapter of John by living a practical, Christian life. We are to be united to one another in the bonds of Christlike love. This is the path marked out for all. By following in it, without boasting, without self exaltation, we may satisfy the high claims of God upon us. If any are inclined to boast of their superior talents, let them bear in mind that these talents are another's, only lent to them for a season, and that if they are not employed in the Lord's work, they will be taken from them. Make no boasts of your extensive knowledge and influence. The great plan of redemption connects every man with his fellow-laborer. The influence of the past helps to mold the work of the present, and that in its turn enables us to lay hold of the work line after line, upon which we may carry on the future work. All these agencies have a close relation, not only to time, but to the endless ages of the future, reaching into eternity. <RH, July 23, 1895 par. 8>

Let man now cease to trust in man. While they should respect God's plan for unity of action, let all remember that the Holy Spirit is molding and fashioning the human agent in the divine similitude. The life that is hid with Christ in God is revealed through men. We are now living in the closing scenes of this world's history. Let men tremble with the sense of the responsibility of knowing the truth. The ends of the world are come. Proper consideration of these things will lead all to make an entire consecration of all that they have and are to their God. There should be no boasting, no seeking for the highest places; but all should be ambitious to do with fidelity, with an eye single to the glory of God, the sacred work which it is our exalted privilege to engage in. The eye should not be so constantly looking to man, studying the plans which men devise; but rather seeking for a knowledge of the plans which are determined by the Source of all wisdom. Then there will be no danger of having plans for work contaminated by flowing through impure human channels. Look to God; pray to God; wait and watch and pray to God; work for God. The weighty obligation of warning a world of its coming doom is upon us. From every direction, far and near, calls are coming to us for help. The church, devotedly consecrated to the work, is to carry the message to the world: Come to the gospel feast; the supper is prepared, come. The weak must not now trust in finite men if they would be as David, and David as the angel of the Lord. If we have ever importuned God, wrestling for his blessing as did Jacob, let it be now. God calls to the church to arise and clothe herself with the garments of Christ's righteousness. Crowns, immortal crowns, are to be won. The kingdom of heaven is to be gained. A world, perishing in sin, is to be enlightened. The lost pearl is to be found. The lost sheep is to be brought back in safety to the fold. Who will join in the search? Who will bear the light to those who are wandering in the darkness of error? <RH, July 23, 1895 par. 9>

July 30, 1895 Interesting Experiences in Australia.

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*[The following letter from sister White to brother Olsen, we are permitted to present to the readers of the Review. The brethren everywhere will be interested in the happy experiences which it records.--Eds.] <RH, July 30, 1895 par. 1>

North Fitzroy, Australia, May 27, 1895.

On Sabbath, May 25, we had a precious meeting in the hall where our people meet at North Fitzroy. For several days before the meeting, I knew that I was expected to speak in the church on Sabbath; but unfortunately I had a severe cold and was quite hoarse. I felt inclined to excuse myself from this appointment; but as it was my only opportunity, I said, "I will place myself before the people, and I believe the Lord will answer my earnest prayers, and remove the hoarseness so that I can present my message to the people." I presented to my Heavenly Father 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. . . . If ye, then, being evil, know how to give good gifts unto your children; how much more shall your Heavenly Father give the Holy Spirit to them that ask him?" Again, Christ says, "Whatsoever ye shall ask in my name, that will I do, that the Father may be glorified in the Son." <RH, July 30, 1895 par. 2>

The word of God is sure. I had asked, and I believed that I would be enabled to speak to the people. I selected a portion of Scripture; but when I rose to speak, it was taken from my mind, and I felt impressed to speak from the first chapter of second Peter. The Lord gave me special freedom in presenting the value of the grace of God. How much is his grace to be appreciated! The apostle says: "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." <RH, July 30, 1895 par. 3>

I was enabled by the aid of the Holy Spirit to speak with clearness and power. At the close of my discourse, I felt impressed by the Spirit of God to extend an invitation for all those to come forward who desired to give themselves fully to the Lord. Those who felt the need of the prayers of the servants of God were invited to make it manifest. About thirty came forward. Among these were the wives of the brethren A., who for the first time made manifest their desire to come near to God. My heart was filled with unspeakable gratitude because of the movement made by these two women. I could then see why I was so earnestly moved to make this invitation. At first I had hesitated, wondering if it were best to do so when my son and I were the only ones whom I could see who would give us any help on that occasion. But as though some one had spoken to me, the thought passed through my mind, "Cannot you trust in the Lord?" I said, "I will, Lord." Although my son was much surprised that I should make such a call on this occasion, he was equal to the emergency. I never heard him speak with greater power or deeper feeling than at that time. He called upon brethren Faulkhead and Salisbury to come forward, and we knelt in prayer. My son took the lead, and the Lord surely indited his petition; for he seemed to pray as though in the presence of God. Brethren Faulkhead and Salisbury also presented fervent petitions, and then the Lord gave me a voice to pray. I remembered the sisters A., who, for the first time, were taking a public stand for the truth. The Holy Spirit was in the meeting, and many were stirred by its deep movings. <RH, July 30, 1895 par. 4>

At the close of the meeting many pressed their way to the platform, and taking me by the hand, requested me with tears in their eyes to pray for them. I answered heartily, "I will." The sisters A. were introduced to me, and I found that their hearts were very tender. <RH, July 30, 1895 par. 5>

I will tell you a little more definitely about the situation of these A. brothers and their wives. Brother Somerville was the first one who interested these men in the truth. He requested the help of brother Starr in giving them Bible readings, and through these influences they were led to come upon the Brighton camp ground. They were delighted with the cotton city, and decided to have a tent for their families, and thus be able to receive the benefit of the meetings. The wives could be on the grounds whenever they chose, but the husbands could only attend the meetings when their business permitted. But they did this, placing themselves in the channel of light where the heavenly current could flow to their souls. They were converted and baptized. From that time they closed their music-store on the Sabbath. The father was very much troubled over their course, for they not only refused to do business themselves, but would not allow him to open their music-store to do business on the Sabbath himself. It was a very trying experience for them, but through the help of the Lord the matter was adjusted, and the brothers went on with their business without leaving the truth. They had to suffer the affliction of opposition from father and mother and relatives. The mother of one of the sisters who has now taken her position on the truth, has been a most bitter opposer, and has threatened that if her daughter did become a Sabbath-keeper, she would not allow her to enter her home; for the mother would look upon her as a disgrace to the family. Mrs. A. had often made the statement that she would never join the Seventh-day Adventists.

She had been brought up in the Presbyterian Church, and had been educated to think that it was very improper for women to speak in meeting, and that for a woman to preach was altogether beyond the bounds of propriety. She enjoyed hearing Elders Daniells and Corliss, and thought them very clever speakers, but she would not listen to a woman's preaching. Her husband had prayed that God would so arrange matters that she might be converted under the ministry of sister White. When I made the appeal, and urged those to come forward who felt their need of drawing nearer to God, to the surprise of all, these sisters came forward. The sister who had lost her little one, said that she was determined that she would not move forward, but the Spirit of the Lord so forcibly impressed her mind that she dared not refuse. When the brethren A. saw their wives going forward, they said they felt like leaping and praising God. They could hardly believe their own eyes. These men have proved God's promise true; for in asking they have received, and their faith has been greatly increased in him who has made every promise sure in Jesus Christ. <RH, July 30, 1895 par. 6>

My faith also was rewarded, and although difficulty was brought upon me by the prevailing epidemic, the Lord sustained me, and lifted upon me the health of his countenance. I feel so grateful to my Heavenly Father for his loving-kindness in bringing these two precious souls to unite with their husbands in obeying the truth. They have counted the cost before they have entered upon the Christian warfare. For some time these sisters have been attending the Sabbath school. They brought the little children with them that they might receive the benefit of the instruction in the smaller classes, while they themselves have felt that they have gained much instruction in studying the lessons of the senior division. They were much nearer belief in the truth, nearer the kingdom of heaven, than they themselves had thought. <RH, July 30, 1895 par. 7>

This Sabbath day was a precious day. Was there not joy in heaven over these two souls who had received Christ? John says, "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. . . . And of his fullness have all we received, and grace for grace." <RH, July 30, 1895 par. 8>

This precious experience is one of the results of the Brighton camp-meeting. The influence of that meeting is far-reaching. The people have not yet forgotten it, but far and near it is spoken of in decidedly favorable terms. Should another camp-meeting be held in the vicinity of Melbourne, we have no doubt but that it would accomplish great good. It would be the means of aiding many who have received light and have not yet acknowledged the truth, to take their position in the ranks of commandment keepers. <RH, July 30, 1895 par. 9>

Today I have been in a council meeting where a resolution was offered to the effect that the next camp-meeting should be held in Ballarat, but before the vote was taken, I said: "I fear you are making a mistake in deciding to hold our camp-meeting in Ballarat this year. The Brighton camp meeting was successful far beyond our expectations, and from the light I have received concerning that meeting, I know that none of us have had a proper estimate of its wide spreading influence. Impressions have been made upon minds that nothing has been able to efface. The efforts of ministers and people to undo the work of that camp-meeting have to a large degree been unavailing. Hundreds are reading their Bibles with heartfelt desires to know the truth. The Spirit of the Lord is drawing them to himself, though at present they are confused by the conflicting opinions of men. The Lord has wrought since the camp-meeting in Brighton. One season has passed since it was held, and should another season pass by, it would result in great loss. There are many who are far from Melbourne who may not be able to be present at the camp-meeting should it be held there, but the Lord has done much for his people." <RH, July 30, 1895 par. 10>

"As an outgrowth of the Brighton camp-meeting, several churches have been raised up. I visited the church in Williamstown, and rejoiced to see that many have had moral courage to manifest their loyalty to the commandments of God in spite of the continual opposition and contempt that have been heaped upon them and upon God's holy law. They had sought earnestly for truth, and the feelings of the earnest seeker after truth are expressed in the words of the psalmist, where he says, 'It is time for thee, Lord, to work; for they have made void thy law. Therefore I love thy commandments above gold; yea, above fine gold. Therefore I esteem all thy precepts concerning all things to be right, and I hate every false way. Thy testimonies are wonderful; therefore doth my soul keep them. The entrance of thy words giveth light; it giveth understanding unto the simple.' <RH, July 30, 1895 par. 11>

"A church has been also raised up in Hawthorne and another in Brighton. About sixty belong to these two churches. A large number of new members have been added to the Prahran church and to the church in North Fitzroy. A number of members have also moved away; but persons are continually coming in who heard the truth at the Brighton camp-meeting. The Lord is drawing, and some are responding to his drawing. It would be a mistake to take the camp-meeting to Ballarat. Let the meeting be held where the people are, that they may not only attend; but sustain it. Let it be held where persons who have had their minds exercised may have the benefit of hearing again the reasons of our faith. The truth may be presented also to a class who have never before heard it. Were the tents pitched in a new locality, a new class of hearers would be reached. <RH, July 30, 1895 par. 12>

"Some will say that these camp-meetings are very expensive, and that the Conference cannot afford to support another such meeting; but when we look at the three churches that have been organized, and are prospering in the faith, can we hesitate in answering the question, Will it pay? Shall we not raise our voices in decided affirmation, It will pay?" <RH, July 30, 1895 par. 13>

August 6, 1895 Christ, the Teacher of Righteousness.

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By Mrs. E. G. White.
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"And 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." <RH, August 6, 1895 par. 1>

The ministers of the gospel of Christ, who are to watch for souls as they that must give account, will diligently study the Scriptures, and will often be found upon their knees asking for heavenly wisdom, in order that they may know how to "strengthen the things which remain, that are ready to die." Jesus says, "Learn of me; for I am meek and lowly in heart; and ye shall find rest unto your souls." Jesus was the greatest Teacher the world ever knew. He presented truth in clear, forcible statements, and the illustrations he used were of the purest and highest order. He never mingled cheap symbols and figures with his divine instruction, or sought to pander to curiosity or to gratify the class that will listen simply to be amused. He did not bring sacred truth down the level of the common, and the comical illustrations that some ministers of the gospel use were never uttered by his divine lips. Christ did not employ illustrations that would create amusement and excite laughter. Many writers and ministers keep their hold upon the people by dwelling upon science falsely so-called, and by making much of common side-issues; and they forget the fact that the mind, with all its capacities, is to be used as the talent intrusted of God to glorify and exalt sacred things, and to lift up before the world the holy standard of righteousness. At times ministers who have dwelt upon themes of minor importance, who have lived below the gospel standard, through the grace of Christ grasp the sacred, solemn, elevated truths of God's word, and use illustrations that to a large degree are of an elevating and instructive character; but the hearers remember their former teachings, the shortcomings of their daily life force themselves upon them, and the spell is broken; and the most solemn appeals lose their point, the edge of the sword of truth is blunted, and the heart remains untouched. <RH, August 6, 1895 par. 2>

In the instruction of the divine Teacher, there was no illustration used that would leave the least shadow upon the tablets of the soul. His words were of the purest and most elevated character. He never stooped to utter that which was comical, in order that he might attract an audience. Of him it was written, "Lo, I come; in the volume of the book it is written of me, I delight to do thy will, O my God; yea, thy law is within my heart." Christ is our example in all things. "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." He did not humble the truth to meet man in his fallen condition, and lower the standard of righteousness to suit his degradation; but he humbled himself, and became obedient unto death, even the death of the cross, in order that he might save the race that had been degraded by transgression. It was not his purpose to abolish by his death the law of God, but rather to show the immutability of its sacred claims. It was his purpose to "magnify the law, and make it honorable," so that every one who should look upon the cross of Calvary with its uplifted Victim, should see the unanswerable argument of the perfect truth of the law. <RH, August 6, 1895 par. 3>

In his sermon on the mount, Jesus revealed his attitude to the law in unmistakable language. He said: "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." There are some who presume to think that they may disregard the plain commandments of God, and yet find an entrance into the kingdom of heaven; but this is not the true interpretation of the Saviour's words, "They shall be called the least in the

kingdom of heaven." If these who have had light in regard to the immutable nature of the law of Jehovah, and who have heard messages of warning from the servants whom God has sent, like the inhabitants of the Old World, choose their own inventions, and refuse to receive the counsels and warnings of God, they will be called the least by the Lord Jesus Christ and by the intelligences of heaven. They may make high professions and may stand as watchmen on the walls of Zion, and yet they are counted in heaven as transgressors of the law of God; and should God permit a transgressor of his law to enter into the portals of bliss, rebellion would be immortalized, and heaven would be no better than the earth. Jesus added to the statement as to how the transgressor would be regarded, and said, "For I say unto you, That except your righteousness shall exceed the righteousness of the scribes and Pharisees, ye shall in no case enter into the kingdom of heaven." <RH, August 6, 1895 par. 4>

Jesus showed the far-reaching claims of the law of God, and made it evident that though the Jewish nation claimed to be the only nation under heaven that knew the true and living God, and professed to be keeping his law, yet they did not understand its sacred character, and were teaching for doctrines the commandments of men. Truth suffered at their hands; for they had mixed with it spurious maxims, human inventions, and the traditions of men. They had loaded down the plainest precepts of God's law with the rubbish of tradition, until minds were confused and were fast losing their comprehension of the character of God, and of the nature of his law, which is holy, just, and good. <RH, August 6, 1895 par. 5>

In his sermon on the mount, Christ gave the true interpretation to the Old Testament Scriptures, expounding the truth that had been perverted by the rulers, the scribes, and the Pharisees. What a vast meaning does he give to the law of God! He himself had given the law when the morning-stars sang together, and all the sons of God shouted for joy. Christ himself was the foundation of the whole Jewish economy, the end of types, symbols, and sacrifices. Enshrouded in the pillar of cloud, he himself had given specific directions to Moses for the Jewish nation, and he was the only one who could disperse the multitude of errors that through the maxims and traditions of men had accumulated about the truth. He only could present the high and infallible standard of the law of God in all its original purity; but through him heaven-born truth was presented to the world, and the misconceptions of men and the false representations of the prince of evil were swept away. He rescued truth, eternal truth, from the base companionship of error, and commanded it to shine forth in all its brightness and heavenly luster. He set the truth on high, in order that like a light it might illuminate the moral darkness of the world. He rescued every gem of truth from the rubbish of men's maxims and traditions, and exalted the truth to the throne of God from whence it had issued. Jesus restored truth that had been cast out, to its royal order, and invested it with its true importance and dignity. Christ himself was the truth and the life. <RH, August 6, 1895 par. 6>

When Christ came into the world, darkness covered the earth and gross darkness the people. The living oracles of God were fast becoming a dead letter. The still, small voice of God was heard only at times by the most devout worshiper; for it had become overpowered and silenced by the dogmas, maxims, and traditions of men. The long, intricate explanations of the priests made that which was the plainest and most simple, mysterious, indistinct, and uncertain. The clamors of rival sects confused the understanding, and their doctrines were widely apart from the correct theory of truth. <RH, August 6, 1895 par. 7>

It was at a crisis of this kind that the Word, the Truth, became flesh, and dwelt among us. "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. . . . 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, August 6, 1895 par. 8>

Truth looked down from heaven upon the children of men, but found no reflection of itself; for darkness covered the earth, and gross darkness the people. If the darkness of error that hid the glory of God from the view of men, was to be dispelled, the light of truth must shine amid the moral darkness of the world. It was decreed in the councils of God that the only begotten Son of God must leave his high command in heaven, and clothe his divinity with humanity, and come to the world. No outward splendor must attend his steps, save that of virtue, mercy, goodness, and truth; for he was to represent to the world the attributes of God's character; but the world, unaccustomed to gaze upon truth, turned from the light to the darkness of error; for error was more to their perverted taste than truth. <RH, August 6, 1895 par. 9>

The Jews were looking for a Messiah who would establish them in their arrogance and pride, and lead them on to victory over their enemies. Christ possessed every qualification of character that should have induced them to accept of him; but his very righteousness stood in the way of their acceptance; for his habits, character, and life were all at

variance with the habits and practices of the Jews. He condemned evil wherever he found it, and the untainted purity of his life and character put to shame the wrong-doers. His course was in such marked contrast to the course of the scribes and Pharisees and the religious teachers of that day, that they were made manifest as whited sepulchers, hypocritical pretenders to religion, who sought to exalt themselves by a profession of holiness, while within they were full of ravening and all uncleanness. They could not tolerate true holiness, true zeal for God, which was the distinguishing feature of the character of Christ; for true religion cast a reflection upon their spirit and practices. They could not comprehend a character of such matchless loveliness as that of Christ's. In the heart of Jesus there was hatred of nothing save sin. They could have received him as the Messiah had he simply manifested his miracle-working power, and refrained from denouncing sin, from condemning their corrupt passions, and from pronouncing the curse of God upon their idolatry; but since he would give no license to evil, though he healed the sick, opened the eyes of the blind, and raised the dead, they had nothing for the divine Teacher but bitter abuse, jealousy, envy, evil-surmising, and hatred. They hunted him from place to place, in order that they might destroy the Son of God. <RH, August 6, 1895 par. 10>

The professed people of God had separated from God, and had lost their wisdom and perverted their understanding. They could not see afar off; for they had forgotten that they had been purged from their old sins. They moved restlessly and uncertainly under darkness, seeking to obliterate from their minds the memory of the freedom, assurance, and happiness of their former estate. They plunged into all kinds of presumptuous, foolhardy madness, placed themselves in opposition to the providences of God, and deepened the guilt that was already upon them. They listened to the charges of Satan against the divine character, and represented God as devoid of mercy and forgiveness. The prophet writes of them, saying: "Ah sinful nation, a people laden with iniquity, a seed of evil-doers, children that are corrupters; they have forsaken the Lord, they have provoked the Holy One of Israel unto anger, they are gone away backward." Yet for the fallen world the Lord Jesus was willing to endure humiliation, reproach, suffering, and death, in order that "whosoever believeth in him should not perish, but have everlasting life." "He is despised and rejected of men; a man of sorrows, and acquainted with grief; and we hid as it were our faces from him; he was despised, and we esteemed him not. Surely he hath borne our griefs, and carried our sorrows; yet we did esteem him stricken, smitten of God, and afflicted. But he was wounded for our transgressions, he was bruised for our iniquities; the chastisement of our peace was upon him; and with his stripes we are healed." Hopeless as the case appeared, the Lord Jesus would undertake the ransom of the human race. <RH, August 6, 1895 par. 11>

O that every soul would consider the fact that there is but one hope of salvation for him, and that is perfect submission and unquestioning obedience to the will of God, who created and who sustains every hour. I would entreat those who have separated from Christ to consider their own eternal welfare. Let them remember the words of Christ, "What shall it profit a man, if he shall gain the whole world, and lose his own soul?" Will you employ the very talents that God has given you, as weapons to war against God? Will you walk defiantly from the Lord who loves you, and who has died to save you? Will you follow human inventions, and trample underfoot the law of Jehovah? The Lord has borne long with you. He has given you a gift which is beyond all human computation, even the gift of his well-beloved Son. When "he saw that there was no man, and wondered that there was no intercessor," "his arm brought salvation;. . . and his righteousness, it sustained him." <RH, August 6, 1895 par. 12>

August 13, 1895 "Draw Out Thy Soul to the Hungry."

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By Mrs. E. G. White.
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When Christ was accused of eating with publicans and sinners, he said, "I came not to call the righteous, but sinners to repentance." Again he said, "The Son of man is come to seek and to save that which was lost." "They that be whole need not a physician, but they that are sick." In the synagogue at Nazareth he announced the character of his mission to the world and 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 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." He quoted from the prophecy of Isaiah where it is said of him that he came "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, August 13, 1895 par. 1>

Brethren, the Spirit of the Lord is upon me. I would address myself to those who are sitting in council, who would mold and fashion the work which is so important, so significant, at this time. It will not answer for any man to act in official capacity at these council meetings where important decisions are to be made, unless he realizes the sacredness of the work, and is under the molding influence of the Holy Spirit. Every phase of the work of God should bear the imprint of the character of the principles of the commandments of God, which we as a people claim to observe and vindicate. Making this profession, we shall confuse minds in regard to the character of the law, unless in spirit and work we represent the principles of God's holy commandments, and thus make manifest to the world the character of God. While claiming to be commandment-keepers, we are in danger of becoming commandment-breakers. <RH, August 13, 1895 par. 2>

Christ is to be our example. The mission of Christ was to live out the law of God. On one occasion when Jesus and his disciples went through the corn, they were hungry, "and began to pluck the ears of corn, and to eat. But when the Pharisees saw it, they said unto him, Behold, thy disciples do that which is not lawful to do upon the Sabbath day." Jesus immediately brought forward an illustration to vindicate his action, and showed that what they had done was in complete harmony with the law of God. He said to the Pharisees: "But if ye had known what this meaneth, I will have mercy, and not sacrifice, ye would not have condemned the guiltless." "But woe unto you, Pharisees! for ye tithe mint and rue and all manner of herbs, and pass over judgment and the love of God; these ought ye to have done, and not to leave the other undone." He sought to convince them that while they were so scrupulous in the performance of their ceremonies, they neglected the weightier matters of the law, and failed to exercise mercy, judgment, and the love of God. <RH, August 13, 1895 par. 3>

"Woe unto them that decree unrighteous decrees, and that write grievousness which they have prescribed; to turn aside the needy from judgment, and to take away the right from the poor of my people, that widows may be their prey, and that they may rob the fatherless!" In what contrast is the work of Christ set forth! "And there shall come forth a rod out of the stem of Jesse, and a Branch shall grow out of his roots; and the Spirit of the Lord shall rest upon him, the spirit of wisdom and understanding, the spirit of counsel and might, the spirit of knowledge and of the fear of the Lord; and shall make him of quick understanding in the fear of Lord; and he shall not judge after the sight of his eyes, neither reprove after the hearing of his ears; but with righteousness shall he judge the poor, and reprove with equity for the meek of the earth." Brethren, take heed to these words, for they are of deep importance to every soul connected with the great work to be accomplished in these last days. Unless our eyes, our ears, our tongues, are under the control of the Holy Spirit, and guided by divine power, they cannot be trusted. They will surely mingle the thread of selfishness and the chaff of vanity with the work of God, and commingle with it that which is marred by unsanctified and ambitious projects, and the work will not bear the signature of Heaven; for it will not represent the principles of the law of God, which is a transcript of his character. <RH, August 13, 1895 par. 4>

"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." We are to imitate the pattern which Christ gave us to copy. "With righteousness shall he judge the poor, and reprove with equity for the meek of the earth. . . . And righteousness shall be the girdle of his loins, and faithfulness the girdle of his reins." The great crisis is upon us, and it will be for our present and eternal good to make sure that the Spirit of God is prompting us to action. <RH, August 13, 1895 par. 5>

Any measure that is of such a nature as to oppress the poor and afflicted, bring neglect upon the widow and the orphan, is leading us away from the example given us in the life of Christ, and misrepresenting the principles of God's law. Representative men connected with the work and cause of God will bring a heavy retribution upon themselves if they mislead the people by their spirit and action, and misrepresent the principles of the law of Jehovah. If they weave into the work that which springs from their own natural temperament, and mar the cause by disorders of their own natural disposition, they will cause to appear in the work of God the attributes of the fallen foe and his confederate angels, rather than the attributes of Jesus Christ. The fashion of the work coming forth from every soul that is born of God has been clearly pictured before us. He who is truly a child of God will experience the transforming power of grace upon mind and heart, and his character will develop after the divine similitude. The description of the work of Christ will be the description of the work of every one who is born of God, who walks not after the flesh, but after the Spirit. The apostle says of such, "Ye are laborers together with God," representing the holy law of God to heaven, to worlds unfallen, and to the fallen world. Representing the law of God in its true character arouses the enmity of Satan. Those who love God with all the heart, will love the law of his kingdom. They will not only profess to be guided by its principles, but they will actually live them out, even in a world that is no more favorable to the development of Christian principles than were the inhabitants of the world before the flood, of whom it is written that the thoughts and

imaginings of their hearts were evil, and only evil continually. A similar condition of society exists in our world today, and if those who claim to be God's commandment-keeping people do not put in practice the principles of the law which Christ came to our world to vindicate, pronouncing it holy, just, and good, they misrepresent the character and mission of their professed Master. They mislead men in regard to the requirements of the law, and will be stumbling-blocks in the way of sinners. The Lord of hosts has warned us that we shall take heed not to misrepresent the law of his government by any unmerciful action on our part toward our fellow-men. Neither are we to rob God in tithes and in offerings; for the remnant people of God are to be representatives to the world of the character of Christ. Not a thread of selfishness is to be woven into their practices. The law of God is to be lived out. Thus in the character of God's people a living testimony will be borne that will contradict the fallacy of Satan, who has declared that the law of Jehovah is arbitrary, and holds its subjects under a cruel bondage.

(Concluded next week.) <RH, August 13, 1895 par. 6>

August 20, 1895 "Draw Out Thy Soul to the Hungry."

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By Mrs. E. G. White.

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(Concluded.)
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When the children of God manifest mercy, kindness, and love toward all men, and especially toward those of the household of faith, they bear testimony to the fact that "the law of the Lord is perfect, converting the soul." It is because the law of God is trampled under foot, transgressed, and made void, that the world is becoming like Sodom, and like the world before the flood. In the midst of an apostate world, there must be those who represent loyalty to the law of God. A desperate confederacy will be formed among those who are breaking the law of God, and who are teaching others to transgress its precepts. They will make decrees to oppose God's commandment-keeping people. "And the light of Israel shall be for a fire, and his Holy One for a flame; and it shall burn and devour his thorns and his briars in one day; and shall consume the glory of his forest; and of his fruitful field, both soul and body; and they shall be as when a standard-bearer fainteth. And the rest of the trees of his forest shall be few, that a child may write them. And it shall come to pass in that day, that the remnant of Israel, and such as are escaped of the house of Jacob, shall no more again stay upon him that smote them; but shall stay upon the Lord, the Holy One of Israel, in truth. The remnant shall return, even the remnant of Jacob unto the mighty God. For though thy people Israel be as the sand of the sea, yet a remnant of them shall return; the consumption decreed shall overflow with righteousness. . . . Therefore thus saith the Lord God of hosts, O my people that dwellest in Zion, be not afraid of the Assyrian; he shall smite thee with a rod, and shall lift up his staff against thee, after the manner of Egypt. For yet a very little while, and the indignation shall cease, and mine anger in their destruction." <RH, August 20, 1895 par. 1>

All the fifty-fourth chapter of Isaiah is applicable to the people of God, and every specification of the prophecy will be fulfilled. The Lord will not forsake his people in their time of trial. He says, "For a small moment have I forsaken you; but with great mercies will I gather thee. In a little wrath I hid my face from thee for a moment; but with everlasting kindness will I have mercy on thee, saith the Lord thy Redeemer." Are these words of comfort spoken to those who are making void the law of God?--No, no, the promise is for those who amid general apostasy, keep the commandments of God, and lift up the moral standard before the eyes of the world who have forsaken the ordinance, and broken the everlasting covenant. "For this is as the waters of Noah unto me; for as I have sworn that the waters of Noah should no more go over the earth; so have I sworn that I would not be wroth with thee, nor rebuke thee. For the mountains shall depart, and the hills be removed; but my kindness shall not depart from thee, neither shall the covenant of my peace be removed, saith the Lord that hath mercy on thee. O thou afflicted, tossed with tempest, and not comforted, behold, I will lay thy stones with fair colors, and lay thy foundations with sapphires. And I will make thy windows of agates, and thy gates of carbuncles, and all thy borders of pleasant stones. And all thy children shall be taught of the Lord; and great shall be the peace of thy children." <RH, August 20, 1895 par. 2>

In the fifty-eighth chapter of Isaiah, the work that the people of God are to do in Christ's lines, is clearly set forth. They are to break every yoke, they are to feed the hungry, to clothe the naked, to bring the poor that are cast out into their houses, to draw out their souls to the hungry, and to satisfy the afflicted soul. If they carry out the principles of the law of God in acts of mercy and love, they will represent the character of God to the world, and receive the richest blessings of Heaven. The Lord says, "Then shall thy light break forth as the morning, and thine health shall spring forth speedily; and thy righteousness shall go before thee Christ our righteousness; and the glory of the Lord shall be thy rearward." <RH, August 20, 1895 par. 3>

Christ said of 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." Our good works go before us, and the glory of the Lord is our rearward. Thus it will be when we live out the principles of the law of God as did Christ. "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." That is, we are not to accuse those who make mistakes, to slight those who are in poverty and under oppression of adverse circumstances. We are not to find fault with them, and condemn them. They may have far more of the love and fear of God than have the ones who treat them with hardness of heart, and who manifest a spirit wholly unlike the Spirit of Christ, lifting up their finger, as it were in reproach and denunciation, as though God had placed them on the judgment seat to measure a neighbor or a brother, "speaking vanity." O, how much of this has been encouraged! How much harm has been done because men have lifted up themselves in condemning others, when before God they were guilty of far greater mistakes and sins. They say to their brethren, "Let me pull out the mote out of thine eye," when there is a beam in their own eye. <RH, August 20, 1895 par. 4>

How different is the instruction that God gives to his people at this time. They are to draw out their souls to the hungry, and satisfy the afflicted soul. Consider for a moment how much is comprehended in this instruction. God has manifested great love toward a fallen race. While we were yet sinners, he gave his only begotten Son, "that whosoever believeth in him should not perish, but have everlasting life." The souls for whom Christ has died are of far more value than gold and silver and precious stones. Let men value souls as God has estimated them. Those who are in affliction, those who have erred from the truth, if so estimated, will not be passed by and left to perish. You ask, What kind of work is to be done for them? The Lord answers, "If a man be overtaken in a fault, ye which are spiritual, restore such a one in the spirit of meekness." Mark the word "restore." You are to restore such a one in the spirit of meekness, "considering thyself, lest thou also be tempted." If we are more favorably situated than our brethren, let us be found making straight paths for our feet; for it is through the mercy of God that we are so situated. Shall we abuse his mercy, and because we are so blessed, become hard-hearted, unfeeling, unlovable, and unloving toward the very persons who most need our compassion? There are souls who err, and who feel their shame and their folly. They are hungry for words of encouragement. They look upon their mistakes and errors until they are almost driven to desperation. Instead of lifting up the finger, instead of speaking vanity, instead of reproof and condemning and taking away the last ray of hope that the Sun of Righteousness sheds into their hearts, let your words fall as healing balm upon the bruised soul. Be not like desolating hail that beats down and destroys the tender hope springing up in the hearts. Leave not the hungry, starving soul in his helplessness to perish because you fail to speak words of tenderness and encouragement. <RH, August 20, 1895 par. 5>

Let those who have been speaking vanity repent of their work before God. If they do not, they will be left to feel the same suffering of mind that their neglect has caused a brother or a friend to endure. The promise is, "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." O, let us all place more value upon the words of God, and seek to comprehend their full meaning! Let us reveal in our course of action that the principles of the law of God are actuating us to love God supremely and our neighbors as ourselves. The pride of heart, the ambitious strife that leads us to gather in everything to what we term "the cause of God," is not acceptable to God. We should carefully and prayerfully consider how we can best serve the cause of God by properly representing the character of Christ in all our dealings, whether it be in direct connection with the cause of God or with our own individual work. The Lord declares "I hate robbery for burnt-offering." What a promise is made to all those who shall cherish the soft and tender spirit before God, who shall represent the character of Christ! "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, August 20, 1895 par. 6>

Who will accept the great privilege of honoring the law of God, and as co-workers with Jesus Christ, magnify it before the world? Those who are engaged in representing the character of God by keeping every precept of the law are here brought to view. "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, August 20, 1895 par. 7>

August 27, 1895 Take These Things Hence.

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By Mrs. E. G. White.
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"And the Jews' passover was at hand, and Jesus went up to Jerusalem, and found in the temple those that sold oxen and sheep and doves, and the changers of money sitting; and when he had made a scourge of small cords, he drove them all out of the temple, and the sheep, and the oxen; and poured out the changers' money, and overthrew the tables; and said unto them that sold doves, Take these things hence; make not my Father's house a house of merchandise."
<RH, August 27, 1895 par. 1>

These were the words he spoke at the first cleansing of the temple; and at the second cleansing of the temple, just prior to his crucifixion, he said unto them, "It is written, My house shall be called the house of prayer; but ye have made it a den of thieves." That was a very decided statement of condemnation. Why was it that Christ's indignation was stirred as he came into the temple courts? His eye swept over the scene, and he saw in it the dishonor of God and the oppression of the people. He heard the lowing of the oxen, the bleating of the sheep, and the altercation between those who were buying and selling. In the courts of God even the priests and rulers were engaged in traffic. As Christ's eye swept over that scene, his appearance attracted the attention of the multitude, and suddenly every voice was hushed, and every eye was fastened upon Christ. When once their attention was called to him, they could not withdraw their eyes from his face, for there was something in his countenance that awed and terrified them. Who was he?--A humble Galilean, the son of a carpenter who had worked at his trade with his father; but as they gazed upon him, they felt as though they were arraigned before the judgment bar. <RH, August 27, 1895 par. 2>

What was it that he saw as he looked upon that temple court converted into a place of merchandise? They were selling oxen and sheep and doves to those who would offer a sacrifice to God for their sins. There were many poor among the multitude, and they had been taught that in order to have their sins forgiven, they must have an offering and a sacrifice to present to God. Christ saw the poor and the distressed and the afflicted in trouble and dismay because they had not sufficient to purchase even a dove for an offering. The blind, the lame, the deaf, the afflicted, were in suffering and distress because they longed to present an offering for their sins, but the prices were so exorbitant they could not compass it. It seemed that there was no chance for them to have their sins pardoned. They knew that they were sinners, and needed an offering, but how could they obtain it? Christ's prophetic eye took in the future, took in not only the years, but the ages and the centuries. He saw the downfall of Jerusalem and the destruction of the world. He saw how priests and rulers and men in high position would turn away the needy from their right, and even forbid that the gospel should be preached to the poor. In the temple courts were the priests clad in their temple garments for display, and to mark out their position as priests of God. The garments of Christ were travel-stained. He had the appearance of a youthful Galilean, and yet as he took up the scourge of small cords, and stood on the steps of the temple, none could resist the authority with which he spoke, as he said, "Take these things hence," and overthrew the tables of the money-changers, and drove out the sheep and the oxen. The people looked upon him as though spellbound; for divinity flashed through humanity. Such dignity, such authority, shone forth in the countenance of Christ, that they were convicted that he was clothed with the power of heaven. They had been taught to have great respect for the prophets, and the power displayed by Christ convinced many who had not closed their hearts against conviction, that he was one sent of God. Some said, "He is the Messiah," and those to whom he revealed himself were indeed convicted that he was the teacher sent of God; but those who stifled the voice of conscience, who desired riches, and were determined to have them, no matter in what way they were to be obtained, closed the door of the heart against him. The money-changers who were there for the purpose of changing the Roman money for the money that was to be used in the temple, were displeased at his action. Their merchandise was robbery of the people, and they had made the house of God a den of thieves. These men beheld in Christ a messenger of vengeance, and fled from the temple as though a band of armed soldiers were on their track. The priests and the rulers also fled in dismay, and the traffickers in merchandise. As they fled, they met others on their way to the temple, but they told them to go back. They said that a man having authority had driven out the oxen and the sheep, and had expelled them from the temple. <RH, August 27, 1895 par. 3>

When Christ had expelled those who had sold doves, he had said, "Take these things hence." He had not driven the doves out as he had the oxen and the sheep, and why?--Because they were the only offering of the poor. He knew their necessities, and as the sellers were driven from the temple, the suffering and the afflicted were left in the courts. Their only hope had been to come to the temple where they might present their offering with a petition to God that they might be blessed in their fields, in their crops, in their children, and in their homes. The priests and the rulers had fled terrified

and awed from the midst of the people; but after they had recovered from their fright, they said, "Why did we go from the presence of that one man?" They did not know who he was. They did not know that he was a representative of the Father. They did not know that he had clothed his divinity with humanity; and yet they had a consciousness of his divine power. Christ had looked after the fleeing multitude with a heart of the tenderest pity. His heart was filled with grief that the temple service had been polluted, and had misrepresented his character and mission. In his pitying love he longed to save them from their errors. He longed to save the priests and the rulers, who, while claiming to be guardians of the people, had oppressed them, and turned aside the needy from their right. But the priests and the rulers, recovering from their dismay, said, "We will return, and challenge him, and ask him by what authority he has presumed to expel us from the temple." [<RH, August 27, 1895 par. 4>](#)

But what a scene met their eyes as they entered again the courts of the temple. Christ was ministering to the poor, the suffering, and the afflicted. These had cried in their anguish because they could not find relief from their affliction and their sin. They had heard of this man Jesus, they had heard a rumor concerning his compassion and love. They had heard how he had healed the sick, opened the eyes of the blind, and made the lame to walk; and one cry for pity went up from their lips. One after another they began to relate the story of their affliction, and he bent over them as a tender mother bends over her suffering child. He bade the sick and the afflicted to come forth into health and peace. He gave the suffering tender comfort. He took the little ones in his arms, and commanded freedom from disease and suffering. He gave sight to the blind, hearing to the deaf, health to the diseased, and comfort to the afflicted. [<RH, August 27, 1895 par. 5>](#)

When the priests entered the temple, they heard acclamations of joy and songs of praise. They heard men glorifying God for the wonderful works that were done among them. They heard mothers bidding their children to praise their deliverer, and to give thanks to him who had brought comfort and relief, health and peace. He gave them an evidence of his divine mission. He was doing the very work which had been prophesied that the Messiah would do. He had opened the book of the prophet Isaiah in the synagogue at Nazareth, and had read the description of his mission: "The Spirit of the Lord God is upon me; because the Lord hath anointed me to preach good tidings unto the meek; he hath sent me to bind up the broken-hearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound." [<RH, August 27, 1895 par. 6>](#)

The priests and the rulers and the scribes ought to have known that he was the anointed of the Lord; for they claimed to be expositors of the prophecies. The Holy Spirit also wrought to present the prophecies to the minds of those who beheld the wonderful works of Christ in the temple. But many of them closed the heart to conviction; for they did not like him. They questioned, What business had he to interrupt their work? The stalls were their own, and they had paid a sufficient price to the temple authorities for the privilege of selling the sacrificial offerings to the people. When they returned, they asked, "What sign showest thou unto us, seeing that thou doest these things?" Had he not given them a sign? Had he not flashed light and sensibility into the souls of these men? But they determined not to yield to conviction, but to close the door of their hearts against Jesus. On their way to the temple, they had given vent to their hatred, and had said that they would kill him, and be rid of the troubler. When they asked for a sign, Jesus said, "Destroy this temple, and in three days I will raise it up." Their hearts were full of avarice and selfishness; they had oppressed the widow, the fatherless, and the poor, and had refused to give them an offering at the small price which they could pay. When the poor had presented their affliction to them, they had turned away as unfeeling as though the afflicted had no souls to save. They had pointed the finger of scorn at them, speaking vanity, and charging the poor with sin, declaring that their suffering and poverty was a curse from God on account of their transgression. Men who could thus deal with the afflicted, were not above planning the murder of the Son of God. Whoever indulges an unkind, unmerciful, or envious disposition, is cherishing the very same spirit that put to death the Saviour of the world. [<RH, August 27, 1895 par. 7>](#)

When Christ said, "Destroy this temple," he was referring to himself; for they had just been talking of putting him to death. Then said the Jews, "Forty and six years was this temple in building, and wilt thou rear it up in three days?" They were speaking of the temple at Jerusalem, but "he spake of the temple of his body. When therefore he was risen from the dead, his disciples remembered that he had said this unto them; and they believed the Scripture, and the word which Jesus had said;" but the Jews did not believe on him. They hated him, for he had interfered with their gain-getting, and they knew that he read their hearts as an open book. [<RH, August 27, 1895 par. 8>](#)

"Now when he was in Jerusalem at the passover, in the feast day, many believed in his name, when they saw the miracles which he did." He gave them heaven's evidence of his divine mission; but he "did not commit himself unto them, because he knew all men and needed not that any should testify of man; for he knew what was in man." He had to watch them continually, for they were ever on his track, seeking for something by which they might accuse him. The question is today, How is it with the inhabitants of the world? How do they treat the house of God? Have they not filled the churches with sacrilegious things? Have they not failed to learn the lesson of Christ, and made his Father's house,

not a house of prayer, but a den of thieves? <RH, August 27, 1895 par. 9>

As Christ talked with the scribes and the Pharisees, his prophetic eye was taking in the future. He heard the tramp of the Roman army, and saw Jerusalem given up to their avarice. He looked forward to the time when the protecting care of God was no longer exercised for the rebellious city. He saw that the angel of mercy would fold her wings, and take her departure. Christ looked even beyond this, he saw the inhabitants of the world just previous to his second coming, and declared that the condition of society would be similar to that of the world at the time of the flood. He said, "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." What was it caused the destruction of the people in the world before the flood?--It was their own sin; for the thoughts and imaginations of their hearts were only evil, and evil continually. They trampled upon the commands of God, as did the Jews, and suffered God's retributive judgment. "Even thus shall it be in the day when the Son of man is revealed."

(Concluded next week.) <RH, August 27, 1895 par. 10>

September 3, 1895 Take These Things Hence.

*[Dedication sermon at Prospect Church, N. S. W., Australia.]

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By Mrs. E. G. White.

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(Concluded.)

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The heart of Christ was ever touched with human woe. It was his tenderness of heart that caused him to come to earth to bring salvation to our world; it was love that led him to step down from his throne, to lay aside his royal robe, and clothe his divinity with humanity. Every voice ought to be proclaiming, "Behold the Lamb of God, which taketh away the sin of the world." In the highways, in the byways, the people of God should be proclaiming the message of truth. Some will hear and will be converted, and some will not. In the time of Christ there were many priests that believed on him, but they would not acknowledge him for fear they would be turned out of the synagogues. They feared they would not be popular, and that they would be in disgrace if they followed in the footsteps of Christ. The mission of Christ was to seek and to save that which was lost, and we thank God that there are a few who will take their position upon the commandments of God, even though it places them on the unpopular side. We are glad that we have been able to put our mites together and to erect a house in which to worship God. Let us praise him with heart and soul and voice. You have taken hold of the truth for the truth's sake, and have decided to obey the word of God. You have embraced the seventh-day Sabbath according to the commandment of God. The commandment says, "Six days shalt thou labor, and do all thy work; but the seventh day is the Sabbath of the Lord thy God; in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy man-servant, nor thy maid-servant, nor thy cattle, nor thy stranger that is within thy gates; for in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day; wherefore the Lord blessed the Sabbath day, and hallowed it." <RH, September 3, 1895 par. 1>

It requires moral courage to take a position to keep the commandments of the Lord. An opposer of the truth once said that it was only weak-minded people, foolish, ignorant persons, who would turn away from the churches to keep the seventh day as the Sabbath; but a minister who had embraced the truth, replied, "If you think it takes weak-minded persons, just try it." It takes moral courage, firmness, decision, perseverance, and very much prayer to step out on the unpopular side. We are thankful that we can come to Christ as the poor suffering ones came to Christ in the temple. We hope that this house will be a house of prayer, and that those who enter here will realize that they are coming to meet with God. Christ has said, "For where two or three are gathered together in my name, there am I in the midst of them." We do not expect to be able to furnish you with a minister always; but you must have root in yourselves. You must learn to draw for yourselves from the fountain of life. You have not dared to trample under foot the commandments of God, and have stepped out on unpopular truth, let the result be what it may. Will the Saviour ever turn away to leave you to struggle alone?--No, never. But he never told his disciples that they should have no trials, no self-denial to endure, no sacrifices to make. The Master was a man of sorrows, and acquainted with grief. "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." We thank God that in your poverty, you can call God your Father. Poverty is coming upon this world, and there will be a time of trouble such as never was since there was a nation. There will be wars and rumors of wars, and the faces of men will gather paleness. You may have to suffer distress, you may go hungry sometimes; but God will not forsake you in your suffering. He will test your faith. We are not to live to please ourselves. We are here to manifest

Christ to the world, to represent him and his power to mankind. <RH, September 3, 1895 par. 2>

We have been hewn as rough stones from the quarry of the world. Will he leave us with our rough edges, leave us to practice close dealing, and to manifest selfishness?--Never. He brings us into his work-shop to be hewed and squared, polished and finished, for the heavenly building; for you are to be framed into a holy temple unto the Lord. When the truth is received, the rough character changes, and worldliness, selfishness, and pride are worked out of the heart. The office of the Holy Spirit is to work the man. It is not our place to work the Holy Spirit. If we are ignorant when brought into the truth, we are not to remain so. Was Christ ignorant? He was the greatest teacher the world ever saw. He chose the unlearned fishermen to be his disciples in order that they might learn of him, and become wise unto salvation. Why was it he did not choose the scribes and the Pharisees?--It was because he could not trust them. He said of them, "In vain do they worship me, teaching for doctrines the commandments of men." Why is it that the Lord does not choose the learned and the popular today, and work with the churches?--It is because they follow the same course as did the scribes and the Pharisees. But the greatest Teacher the world ever knew says to you, "Come unto me, all ye that labor and are heavy laden, and I [the Son of the infinite God] will give you rest." But there is something more. He continues, "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, September 3, 1895 par. 3>

Christ said, "I have kept my Father's commandments, and abide in his love." Christ is testing us today to see if we will be obedient to the law of God as he was, and be fitted up for the society of heavenly angels. God wants a loyal people. Rebellion originated in heaven; but it is not to be found there again. If we are willing to inquire, What is the way of the Lord to do justice and judgment, to seek mercy, and to walk humbly with our God, we shall hear him say, "Child, come up higher." He has builded for us a city, and he is not ashamed to call us brethren. He will gather the strangers and the pilgrims to himself. <RH, September 3, 1895 par. 4>

We hope that this house will be a place where the honor of God shall dwell. Let every one who comes to worship here surrender himself to God, with all the affections and desires. Satan will try to work upon human hearts to cause dissension among brethren, to weaken faith. Faith! of course we want it. Faith and works go together, and faith is made perfect by works. We want the faith that works, that works by love, by the love we have for Jesus Christ. If our hearts are all aglow with love for him as our personal Saviour, we shall do the work of God. Dissension will not enter here, for you will be one, as Christ is one with his Father. Your old passions will be put away, the soul temple will be cleansed by the work of the Holy Spirit, and Christ will abide in the heart, and through him we shall be able to do all things. Standing under the broad shield of omnipotence, we do not feel that we are in the minority; God is a majority. Wherever we shall go, we shall remember those who worship here, and shall pray that others may unite with you. We are to consider that Christ has set us to be a light amid the moral darkness of the world. We are not to misinterpret the character of God, we are not to be fretful, to speak out what we think, to blame and criticise and censure others; but we are to let the Holy Spirit fashion the character after the similitude of Christ. <RH, September 3, 1895 par. 5>

Now let us see what Jesus will do for us if we let him. In his prayer for his disciples he said: "And now I come to thee; and these things I speak in the world, that they might have my joy fulfilled in themselves." Is it possible to have joy in obeying Christ? It is the only real joy that any soul can have. You may have what you call "a good time," and laugh and joke; but your joy will be only a foolish gratification of a mind that is not well balanced by the Spirit of God. Christ continued, "I have given them thy word; and the world hath hated them, because they are not of the world, even as I am not of the world." Do you expect that the world will love you when you go contrary to the customs and traditions of the world? Do you expect to be treated better than was the Master of the house? "Sanctify them through thy truth; thy word is truth." You have received the truth. Now do not feel that you must hide it under a bushel. Let it be known to others, let it shine forth, that others may be saved, may be sanctified through it. Be a living example, be under the control of the Spirit of Christ. Jesus says, "Neither pray I for these alone, but for them also which shall believe on me through their word." This tells you your duty. The word of those who believe is to be as seed sown in the hearts of others, that will spring forth and bear fruit unto life eternal. <RH, September 3, 1895 par. 6>

Christ prays for the unity of his people, and says, "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 has sent me." What a oneness is here represented! In this unity, divine credentials are presented to the world that they may believe in Jesus. "And the glory which thou gavest me I have given them [that is the character which Christ has, his righteousness]; that they may be one, even as we are one." Christ within is the glory of God, the hope big with immortality and eternal life. "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,"--and now comes the greatest assertion that has ever been made in behalf of his people,--"That thou hast sent me, and hast loved them, as thou hast loved me." Can we take that in? The God of heaven loves us as he loves his son. All the world is in rebellion against God; but those who struggle, who strive, who agonize to enter in at the strait gate, are

beloved of God with peculiar tenderness, and they shall find the broad path; for "thy commandment is exceeding broad." "The law of the Lord is perfect, converting the soul." <RH, September 3, 1895 par. 7>

When the world is brought in connection with the converted people of God, they realize that they have been transformed in character, and thus they glorify God. Of them Jesus says, "Father, I will that they also, whom thou hast given me, be with me where I am; that they may behold my glory [they are to behold his divinity, his oneness with the Father which he had from the beginning], which thou hast given me; for thou lovedst me before the foundation of the world." Christ said to his disciples, "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. . . . I will come again, and receive you unto myself; that where I am, there ye may be also." <RH, September 3, 1895 par. 8>

"O righteous Father," the world knows all about thee. Is that the way it reads? Does the world know all about *you*, brethren? Jesus says, "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." Praise God, brethren, with heart and soul and voice. Even when amid trials, we should be the happiest people on the earth, because our life is hid with Christ in God, and when he shall appear, we also shall appear with him in glory. We are not living for the applause of the world; we are living for the future, immortal inheritance. We are heirs of God, and joint heirs with Jesus Christ to an inheritance incorruptible, undefiled, and that fadeth not away. When sorrow takes hold of your soul, when persecuted and afflicted, lift up your head, for your redemption draweth nigh. You are to have a life that measures with the life of God. You are not to seek to meet the world's standard, but to be commandment-keepers, to be members of the royal family, children of the heavenly King, and to enjoy eternal riches. <RH, September 3, 1895 par. 9>

Climb the ladder of progress heavenward. Christ is the ladder, whose base is on the earth and whose topmost round reaches to the highest heaven. God is above the ladder, and his glory is shining on every round. You must climb the ladder by clinging to Christ, and finally reach the everlasting kingdom. I pray you in the name of Christ, put on every piece of the armor of God, and fight manfully the battles of the Lord. "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." When you are met with sneers and ridicule, rejoice that your names are written in the books of heaven, that you are to be made immortal, to have an abundant entrance into the kingdom of heaven, because you are law-abiding citizens of the heavenly country. You shall see the King in his beauty, and dwell with him, and have a life that runs parallel with the life of Jehovah. <RH, September 3, 1895 par. 10>

September 10, 1895 Witnesses for Christ.

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By Mrs. E. G. White.
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We need to watch the signs of the times; for unless we are continually on guard, the enemy will steal a march upon us. There is no need of our being discouraged; for the heart is to be the dwelling-place for Jesus, but we are to keep the heart "with all diligence; for out of it are the issues of life." <RH, September 10, 1895 par. 1>

We have been taken as rough stones out of the quarry of the world by the cleaver of truth, and placed in the workshop of God. He who has genuine faith in Christ as his personal Saviour, will find that the truth accomplishes a definite work for him. His faith is a working faith, and faith works by love, and purifies the soul. The Lord Jesus has paid the ransom money for us; he has given his own life, in order that those who believe on him should not perish, but have everlasting life. Those who receive the truth by faith will bear testimony to the quality of the faith they exercise. They will continually make improvement, looking unto Jesus, who is the Author and Finisher of our faith. We cannot create our faith; but we can be co-laborers with Christ in promoting the growth and triumph of faith. <RH, September 10, 1895 par. 2>

The Lord does not desire us to be sad and disconsolate. Jesus says: "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." If we ask him, the Lord will give us the Holy Spirit to cleanse the habitation of the soul; for every room of the temple of God must be entered and purified. We need to compare our life and character with the great moral standard,—the ten commandments. We have enlisted in the service of Jesus Christ, and under the banner of the Prince of life, we are to exercise every

spiritual and physical power. <RH, September 10, 1895 par. 3>

The work of Christ in the heart does not destroy man's powers. Christ directs, strengthens, ennobles, and sanctifies the faculties of the soul. It is through personal acquaintance with him that we become qualified to represent his character to the world. John says, "As many as received him, to them gave he power to become the sons of God, even to them that believe on his name." And again, "Of his fullness have all we received, and grace for grace." Christ is to be represented in the home circle. Fathers and mothers bear a weighty responsibility; for they will be held accountable for giving correct lessons to their children. They are to speak kindly to them, to be patient with them, to watch unto prayer, praying the Lord to mold and fashion the hearts of the children; but while asking God to mold and fashion the characters of the children, let mothers and fathers act their part, presenting to their offspring a living representation of the divine Pattern. God will not accept haphazard work at your hands. Your children are God's heritage, and heavenly angels are watching to see that both parents and children are co-laborers with God in building up character after the divine Model. "Blessed are those servants, whom the Lord when he cometh shall find watching." <RH, September 10, 1895 par. 4>

There are some excellent lessons in the book of Malachi for those who profess to be followers of Christ. Two classes of witnesses are presented in the prophet's words. Of the first class it is written: "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?" These words describe those who ought better to have represented the precious truth, who ought to have been an example to those newly come to the faith. For all who follow him, the Lord has prepared a rich feast of heavenly things. He has ordained that those who follow him shall not walk in darkness, but shall have the light of life, and walk in the light as he is in the light; for in him is no darkness at all. The Lord does not call upon his believing, obedient followers to cover the altar with tears; but to walk cheerfully and happily along. But what complainings are represented by Malachi! These witnesses say, "It is vain to serve God." What kind of testimony do they give to the world? They continue, "And now we call the proud happy; yea, they that work wickedness are set up; yea, they that tempt God are even delivered." When any one who loves and fears God hears men making a similar complaint, let him not respond in giving a testimony against our good and gracious Heavenly Father. Malachi turns away from the dark picture which Satan presents to these professed followers of Jesus Christ; for it is a libel on the paternal character of God. Satan has framed this picture for the contemplation of poor, unbelieving, mourning souls, and they have hung it up in memory's hall, where they can gaze upon it; but the Lord has presented another picture for the contemplation of every believer. "Then they that feared the Lord spake often one to another; and the Lord hearkened, and heard it, and a book of remembrance was written before him for them that feared the Lord, and that thought upon his name." <RH, September 10, 1895 par. 5>

Do the believers who meet in their small assemblies in humble churches or in private houses, often look upon this picture framed by the Lord of hosts? Do they hang it in memory's hall, and contemplate it with hope and joy and courage? What a hope-inspiring picture is this where the Lord is represented as bending down and hearkening to the testimonies borne by his witnesses! What inspiration it should give us to consider the fact that all the heavenly universe is represented as listening with pleasure to the words that are spoken exalting the name of God in the earth. They may not be words of oratory, and they are not words that express doubt, unbelief, and complaint; for such words do not honor the Redeemer. The words to which God and the angels listen with delight are words of appreciation for the great Gift that has been made to the world in the only begotten Son of God. Every word of praise for the blessing of the light of truth which has come in messages of warning, and which has dispelled the darkness of error, is written in the heavenly records. Every word that acknowledges the merciful kindness of our Heavenly Father in giving Jesus to take away our sins, and to impute to us his righteousness, is recorded in the book of his remembrance. Testimonies of this kind "show forth the praises of him who hath called us out of darkness into his marvelous light." Of such witnesses the Lord says, "And they shall be mine, saith the Lord of hosts, in that day when I make up my jewels; and I will spare them, as a man spareth his own son that serveth him." <RH, September 10, 1895 par. 6>

The fact that the Lord is represented as hearkening to the words spoken by his witnesses, tells us that Jesus is in the midst of us. He says, "Where two or three are gathered together in my name, there am I in the midst." One person is not to do all the witnessing for Jesus; but every one who loves God is to testify of the preciousness of his grace and truth. Those who receive the light of truth are to have lesson upon lesson to educate them not to keep silent, but to speak often one to another. They are to keep in mind the Sabbath meeting, when those who love and fear God, and who think upon his name, can have opportunity to express their thoughts in speaking one to another. Let not the little companies think that they can have no meeting when they have no minister. Let them not think that one of their members must stand in the pulpit and preach to them. The time and season are very precious. The assembled believers are in the audience chamber of the universe of Heaven. They are to witness for God and the Lord Jesus Christ, who gave his life for the world. The little company are to do service to God by offering to him spiritual worship. When there is no

delegated minister to speak to the little companies, let each one witness to the truth, and be faithful to speak often one to another of the love of God, and thus train and educate the soul. Let each one seek to become an intelligent Christian, bearing his responsibility, and acting his personal part to make the meeting interesting and profitable. <RH, September 10, 1895 par. 7>

The world is not to hold the highest place in our esteem. God desires that we so train the intellect and the affections that we shall be able to render to him pure and holy service. We are to seek for precious jewels of truth as for hidden treasure. We are to have light, that we may diffuse light to others. Those who do this, will be among that company who think upon the name of the Lord, and who speak often one to another. They will study the character of God, and will become acquainted with their Redeemer. "And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent." Let the character of God be the theme of your thought; for the Lord Jesus calls the attention of his church to himself, and would have his people think upon his name, and impart the knowledge they receive of him to those who are around them. <RH, September 10, 1895 par. 8>

The Majesty of heaven identifies his interests with those of the believers. However humble may be their circumstances, and wherever they are privileged to meet together, it is appropriate that they speak often one to another, giving utterance to the gratitude and love that result from thinking upon the name of the Lord. Thus shall God be glorified as he hearkens and hears, and the testimony meeting will be regarded the most precious of all meetings; for the words spoken are recorded in the book of remembrance. <RH, September 10, 1895 par. 9>

The Lord calls the attention of his people to the world above, which has been lost from view, and brings it again within the range of our vision. He presents before us the privilege of being taught by the greatest Teacher the world ever knew. As we open our Bibles, seeking to know the meaning of the word of God, and asking, What is truth? the Spirit of truth is pledged to take of the things of Christ and show them unto us. Every moment of life is to be weeded of vanity, and to be as a seed that will bear eternal fruit; for our intrusted talents are to be used and increased by use, in order that we may bring glory to God. Thus in the social meeting, let no one fail to improve his opportunity to testify to the praise of the Lord, for failing to take up this duty, he fails to obtain the experience that the Lord would have him. Let all remember that the Lord is hearkening, and that angels are recording in the book of remembrance every word that vindicates the character and mission of Christ. Of those who testify of the love of God, the Lord says, "They shall be mine, saith the Lord of hosts, in that day when I make up my jewels; and I will spare them, as a man spareth his own son that serveth him." <RH, September 10, 1895 par. 10>

Those who speak of the goodness of God, who talk of the plan of salvation, who relate their personal experiences, who speak often one to another, are serving God in his own ordained way, and are honoring their Redeemer, and he says that such shall be honored, even as a father honors a son who is faithful and affectionate. Let every one consider the value of the social meetings, and let not large or small companies of believers think that they cannot have an enjoyable season unless they are entertained by a preacher. Where this dependence on the minister exists, the people fail to obtain that vigorous religious experience which they so much need wherever their lot may be cast. If the minister alone does all the witnessing, then those who have newly come to the faith become dwarfed and sickly for lack of opportunity to use their spiritual muscle. They have need to learn how to testify, how to pray, how to sing, to the glory of God: but failing to do this, they have only a one-sided experience. The children of God are to grow up to the full stature of men and women in Christ Jesus. They are to be faithful in their service to God. They are to learn the trade of being spiritual worshipers of God, and it is only by practice that we learn to speak and pray to the edification of those who listen. Let us remember that angels are in the assembly of the saints, Christ in the midst to impress the mind with spiritual truths. The humblest believer, who may regard his talent as of little value, will find that by exercise of his powers, his talents will increase, and using the mites, he may gain pounds by trading with his abilities for the glory of God. Consecrate to God your mental, spiritual, and physical powers, and they will grow as they are used in the service of the Master. <RH, September 10, 1895 par. 11>

Let each precious soul divest himself of the idea that the preacher of the gospel must always be in the sacred desk to sermonize, or the meeting will not be beneficial. Our meetings should take more of the form of training classes to teach the young convert what it is to do service in the house of God. Every effort made by the believers to glorify God, every comforting thought expressed, strengthens the soul of the speaker, and results in the benefit of those who listen. <RH, September 10, 1895 par. 12>

In these small gatherings the Lord will use his human agents if they will surrender all to him, and the soul will gain spiritual strength. I greatly desire that every individual child of God may realize that he is a laborer together with God. The gospel is the power of God unto salvation to every one that believeth. The Holy Spirit will take the passions of the heart and bring them into subjection to Jesus Christ. <RH, September 10, 1895 par. 13>

September 17, 1895 Have You Oil in Your Vessels With Your Lamps?

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By Mrs. E. G. White.
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"Then shall the kingdom of heaven be likened unto ten virgins, which took their lamps, and went forth to meet the bridegroom. And five of them were wise, and five were foolish. They that were foolish took their lamps, and took no oil with them; but the wise took oil in their vessels with their lamps. While the bridegroom tarried, they all slumbered and slept. And at midnight there was a cry made, Behold, the bridegroom cometh; go ye out to meet him. Then all those virgins arose, and trimmed their lamps." <RH, September 17, 1895 par. 1>

Though five of these virgins are represented as wise and five as foolish, all had lamps. They had all been convicted that they must prepare for the coming of the bridegroom, and all had gained a knowledge of the truth. There was no apparent difference between the wise and the foolish until the cry was made, "Behold, the bridegroom cometh; go ye out to meet him;" but the true state of things was then developed. The wise had taken precautions to carry oil with them in their vessels, so that their lamps that were beginning to burn dimly might be replenished with oil; but the foolish had not provided for this emergency, and now they made an earnest, distressed petition to those who were wise. "And the foolish said unto the wise, Give us of your oil; for our lamps are gone out." They had neglected to prepare themselves to meet the bridegroom, and now turned to those who had provided themselves with oil. "But the wise answered, saying, Not so; lest there be not enough for us and you; but go ye rather to them that sell, and buy for yourselves." <RH, September 17, 1895 par. 2>

In reading this parable one cannot but pity the foolish virgins, and ask the question, Why is it that the wise did not divide their supply of oil? But as we make the spiritual application of the parable, we can see the reason. It is not possible for those who have faith and grace to divide their supply with those who have not. It is not possible for those who have made a thorough heart work, to impart the benefit of this to those who have done but surface work. The parable is designed to point out the peril of doing a surface work. Many profess to be Christians, and for a time their half-heartedness is not discerned. The difference between them and those who are truly pious is not made apparent. This parable should awaken solemn reflections. Considering it we should ask ourselves, Are we doers of the words of Christ? Are we building on the rock? Are we, in our probationary time, making our calling and election sure? We should not soothe our consciences in expectation of heaven, when we are not bearing the distinguishing characteristics of the Christian life. 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?" <RH, September 17, 1895 par. 3>

All the ten virgins appeared to be ready for the coming of the bridegroom, and yet the test brought out the fact that five were unready. Those who have true piety esteem and revere the law of God. Through the grace of Christ they exemplify the principles of the law in their lives, and will not willfully break any of the commandments of God. They realize that "to obey is better than sacrifice, and to hearken than the fat of rams." They yield to Christ, who leads men to repentance of sin, who pardons the penitent soul, and clothes him with his own righteousness. The converted soul has a hatred of sin; he does not indulge in self-complacency, self-love, self-sufficiency, nor pass on day after day, claiming to be a Christian, and yet bringing dishonor upon Christ by misrepresenting him in character. Those who make this mistake, and pass on filled with self-righteousness, have not in reality made the first step heavenward. The first step toward heaven is conviction of sin, the second is repentance and obedience. True piety never exalts self. <RH, September 17, 1895 par. 4>

The foolish virgins do not represent those who are hypocritical. They had a regard for truth, they advocated the truth, they were intending to go forth to meet the bridegroom. They are attached to those who believe the truth, and go with them, having lamps, which represent a knowledge of the truth. When there was a revival in the church, their feelings were stirred; but they failed to have oil in their vessels, because they did not bring the principles of godliness into their daily life and character. They did not fall upon the rock Christ Jesus, and permit their old nature to be broken up. This class is represented also by the stony-ground hearers. Christ 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." Jesus explains these stony-ground hearers, and says, "But 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 ariseth because of the word, by and by he is offended." <RH, September 17, 1895 par. 5>

Many receive the truth readily, but they fail to assimilate truth, and its influence is not abiding. They are like the foolish virgins, who had no oil in their vessels with their lamps. Oil is a symbol of the Holy Spirit, which is brought into the soul through faith in Jesus Christ. Those who earnestly search the Scriptures with much prayer, who rely upon

God with firm faith, who obey his commandments, will be among those who are represented as wise virgins. The teachings of the word of God are not yea and nay, but yea and amen. The requirement of the gospel is far-reaching. Says the apostle, "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." "Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God." Practical piety will not be attained by giving the grand truths of the Bible a place in the outer courts of the heart. The religion of the Bible must be brought into the large and the little affairs of life. It must furnish the powerful motives and principles that will regulate the Christian's character and course of action. <RH, September 17, 1895 par. 6>

Human nature is depraved, and is justly condemned by a holy God. But provision is made for the repenting sinner, so that by faith in the atonement of the only begotten Son of God, he may receive forgiveness of sin, find justification, receive adoption into the heavenly family, and become an inheritor of the kingdom of God. Transformation of character is wrought through the operation of the Holy Spirit, which works upon the human agent, implanting in him, according to his desire and consent to have it done, a new nature. The image of God is restored to the soul, and day by day he is strengthened and renewed by grace, and is enabled more and more perfectly to reflect the character of Christ in righteousness and true holiness. <RH, September 17, 1895 par. 7>

The oil so much needed by those who are represented as foolish virgins, is not something to be put on the outside. They need to bring the truth into the sanctuary of the soul, that it may cleanse, refine, and sanctify. It is not theory that they need; it is the sacred teachings of the Bible, which are not uncertain, disconnected doctrines, but are living truths, that involve eternal interests that center in Christ. In him is the complete system of divine truth. The salvation of the soul, through faith in Christ, is the ground and pillar of the truth. Those who exercise true faith in Christ make it manifest by holiness of character, by obedience to the law of God. They realize that the truth as it is in Jesus reaches heaven, and compasses eternity. They understand that the Christian's character should represent the character of Christ, and be full of grace and truth. To them is imparted the oil of grace, which sustains a never-failing light. The Holy Spirit in the heart of the believer, makes him complete in Christ. It is not a decided evidence that a man or a woman is a Christian because he manifests deep emotion when under exciting circumstances. He who is Christlike has a deep, determined, persevering element in his soul, and yet has a sense of his own weakness, and is not deceived and misled by the Devil, and made to trust in himself. He has a knowledge of the word of God, and knows that he is safe only as he places his hand in the hand of Jesus Christ, and keeps firm hold upon him. <RH, September 17, 1895 par. 8>

Character is revealed by a crisis. When the earnest voice proclaimed at midnight, "Behold, the bridegroom cometh; go ye out to meet him," the sleeping virgins roused from their slumbers, and it was seen who had made preparation for the event. Both parties were taken unawares, but one was prepared for the emergency, and the other was found without preparation. Character is revealed by circumstances. Emergencies bring out the true metal of character. Some sudden and unlooked-for calamity, bereavement, or crisis, some unexpected sickness or anguish, something that brings the soul face to face with death, will bring out the true inwardness of the character. It will be made manifest whether or not there is any real faith in the promises of the word of God. It will be made manifest whether or not the soul is sustained by grace, whether there is oil in the vessel with the lamp. <RH, September 17, 1895 par. 9>

Testing times come to all. How do we conduct ourselves under the test and proving of God? Do our lamps go out? or do we still keep them burning? Are we prepared for every emergency by our connection with Him who is full of grace and truth? The five wise virgins could not impart their character to the five foolish virgins. Character must be formed by us as individuals. It cannot be transferred to another, even if the possessor were willing to make the sacrifice. There is much we can do for each other while mercy still lingers. We can represent the character of Christ. We can give faithful warnings to the erring. We can reprove, rebuke, with all long-suffering and doctrine, bringing the doctrines of Holy Writ home to the heart. We can give heartfelt sympathy. We can pray with and for one another. By living a circumspect life, by maintaining a holy conversation, we may give an example of what a Christian should be; but no person can give to another his own mold of character. Let us duly consider the fact that we are to be saved, not as companies, but as individuals. We shall be judged according to the character we have formed. It is perilous to neglect to prepare the soul for eternity, and to put off making our peace with God until upon a dying bed. It is by the daily transactions of life, by the spirit we manifest, that we determine our eternal destiny. He who is faithful in that which is least, is faithful also in much. If we have made Christ our pattern, if we have walked and worked as he has given us an example in his own life, we shall be able to meet the solemn surprises that will come upon us in our experience, and say from our heart, "Not my will, but thine, be done." <RH, September 17, 1895 par. 10>

It is in probationary time, the time in which we are living, that we should calmly contemplate the terms of salvation, and live according to the conditions laid down in the word of God. We should educate and train ourselves, hour by hour and day by day, by careful discipline, to perform every duty. We should become acquainted with God and with Jesus Christ whom he has sent. In every trial it is our privilege to draw upon him who has said, "Let him take hold of my

strength, that he may make peace with me; and he shall make peace with me." The Lord says he is more willing to give us the Holy Spirit than parents are to give bread to their children. Then let us have the oil of grace in our vessels with our lamps, that we may not be found among those who are represented as foolish virgins, who were not prepared to go forth to meet the bridegroom. [<RH, September 17, 1895 par. 11>](#)

September 24, 1895 The Compelling Message.

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By Mrs. E. G. White.
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Christ has sent out an invitation to every son and daughter of Adam, saying, "Come; for all things are now ready." He has sent out his human agents to call men to the marriage supper of the Lamb. The experience that the believers gain in calling men to the gospel feast, in working in harmony with Christ, is of more value than silver and gold and precious stones. They proclaim the same message that John proclaimed: "That which was from the beginning, which we have heard, which we have seen with our eyes, which we have looked upon, and our hands have handled, of the Word of life; (for the life was manifested, and we have seen it, and bear witness, and show unto you that eternal life, which was with the Father, and was manifested unto us;) that which we have seen and heard declare we unto you, that ye also may have fellowship with us; and truly our fellowship is with the Father, and with his Son Jesus Christ. And these things write we unto you, that your joy may be full. This then is the message which we have heard of him, and declare unto you, that God is light, and in him is no darkness at all. 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, September 24, 1895 par. 1>](#)

We should sincerely inquire, "Am I feeding upon the bread of life? upon divine truth? Am I listening to the voice of God that speaks to me through his word? Am I willing to make any sacrifice rather than be found seeking to excuse myself for not thankfully accepting the invitation to the gospel feast? I have heard the call, 'Come; for all things are now ready,' and am I ready to repeat this call to others?" What excuse will those have to offer in the day of judgment who have known the truth of the Bible, and have had no courage to maintain and advocate it? While they bow their heads in shame, others who have confessed the faith by the word of their testimony, and by their manner of life, will be honored of God, and accounted precious. Could all appreciate the realities of the day of judgment, would they deny their faith for the sake of worldly advantages? Would they give up all that makes life desirable for the sake of securing worldly favors? None can live a happy and satisfactory life who do not live to honor and glorify God at any cost to self. Shall we refuse the heavenly invitation, "Come; for all things are now ready"? Shall we separate ourselves from God and heaven, and walk in the imagination of our own hearts, when this means separation from him who only can bless us? Those only are safe who believe in Christ as their personal Saviour. They have accepted the invitation to the supper of the Lord. What constitutes the gospel feast? Christ says: "I am the bread which came down from heaven." "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." By faith we are to make him our personal Saviour. He says: "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. . . . 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, September 24, 1895 par. 2>](#)

We were created to fulfill a higher and nobler purpose than merely to eat and drink, and to live to please ourselves. What infatuation, what madness, it is to refuse to partake of the richest feast that could possibly be furnished by our Heavenly Father! How vain are the excuses offered for rejecting the message to come to the marriage supper! Men declare, "I will go on with my worldly pursuits. I do not wish to displease my neighbors, and therefore I cannot come." Let men remember that they are commanded to follow the Lamb of God whithersoever he goeth. His guidance is to be chosen, his companionship valued above the companionship of neighbors and friends. It is too honorable, too precious, to be refused. We are to be willing to endure any reproach for Christ's sake; for all who accept Christ must be made conformable unto his image. Shall we reject the grace of Christ, and put away the hope of salvation, and refuse to be partakers of the sufferings of Christ? Then we shall reap the result of our choice, if we persist in rejecting the invitation of his Spirit. Were the Lord to deal with us as we deserve, would we not be punished in many ways as stubborn, ungrateful children? But he is long-suffering, he does not deal with us according to our perversity. Instead of this, he offers to take us into partnership with himself and with his Son. All may have life who will accept it; the world has

been invited to the gospel feast. When those who were first invited refused the invitation, the master of the feast declared that none of those who were bidden should taste of his supper. But the banquet was not to be devoid of guests. He sent his messengers into the streets of the city, into the highways and byways, to compel men to come in, that his house might be filled. Men were to be compelled, not by force, but by the presentation of such convincing arguments that they would be constrained to come in. This compelling message represents the message that God would send to men to impel them to receive Christ, the world's Redeemer. "As many as received him, to them gave he power to become the sons of God, even to them that believe on his name." <RH, September 24, 1895 par. 3>

But there are strong powers that work from beneath to draw men away from Christ, and to hold them infatuated captives to Satan. Men confederate with Satanic powers in holding their fellow-men away from the gospel feast. False shepherds aid Satan in his work as they cry, "Peace and safety," when sudden destruction is about to fall upon them. But Christ's faithful watchmen should sound the invitation, not holding their peace day nor night. They should present the white robes, the wedding garment, which is the righteousness of Christ, woven in the loom of heaven. If the watchmen will have faith in Christ, the Lord will give power to their message. They will be enabled so to present his grace, his love, his tenderness, the danger of rejecting the message, that men will feel constrained to accept the gospel invitation. 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." Christ will impart to his messengers the same yearning love which he himself had in seeking for the lost sheep. He is unrepulsed by scorn, not turned aside by threatening; but continually seeks the lost one, saying, "How can I give thee up?" "Why sayest thou, O Jacob, and speakest, O Israel, My way is hid from the Lord, and my judgment is passed over from my God? Hast thou not known? hast thou not heard, that the everlasting God, the Lord, the Creator of the ends of the earth, fainteth not, neither is weary? there is no searching of his understanding. He giveth power to the faint; and to them that have no might he increaseth strength." <RH, September 24, 1895 par. 4>

It is the Saviour's love that constrains the messenger to bear the message to the lost. O how wonderful is the importuning of Christ with sinners! Although his love is beaten back by the refusal of hard, stubborn hearts, he returns to plead with greater force, "Behold, I stand at the door, and knock." His love woos with winning force, until souls are compelled to come in. Those who come to the supper turn to the blessed Jesus and say, "Thy gentleness hath made me great." He wins them by the word of his love and power; for the word of God is the rod of his power. He says, "Is not my word like a fire? saith the Lord; and like a hammer that breaketh the rock in pieces?" When the word of God is sent home to the human heart by the Holy Spirit, it is mighty to the pulling down of the strongholds of Satan. Finite men could do nothing in the great warfare, were it not for the word of God. They could not plead successfully with human hearts, that are as hard as steel, that are bolted and barred, lest Jesus should find an entrance there; but the Lord endows men with his wisdom, and the weakest one may become as David by faith in God. The Lord takes those who are devoted to him, even though they may be uneducated, humble men and women, and sends them forth with his warning message. He stirs their hearts by his Spirit, he gives them Spiritual muscle and sinew, and they are enabled to go forth with the word of God, and to compel men to come in. Thus many poor, fainting souls, who are starving for the bread of life, are out of weakness made strong, and wax valiant in the fight, and put to flight the armies of the aliens. <RH, September 24, 1895 par. 5>

"See that ye refuse not him that speaketh." Every time you turn away your ear and refuse to listen, every time you fail to open the door of your heart, you strengthen yourself in unbelief, and make yourself more and more unwilling to listen to the voice of Him that speaketh, and you diminish your chance of responding to the last appeal of mercy. Be warned by what the Saviour says; for they that were bidden to the supper and refused his invitation were not to taste of the supper. There is a point beyond which forbearance cannot go. Let it not be written of you, "Ephraim is joined to idols; let him alone." Let not Christ weep over you as he wept over Jerusalem, saying, "How often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not! Behold, your house is left unto you desolate." <RH, September 24, 1895 par. 6>

We are living in a time when the last message of mercy, the last invitation, is being given to the children of men. The messengers are now saying, "Come; for all things are now ready." Heavenly angels are still working, co-operating with human agencies. The Holy Spirit is presenting every inducement to compel you to come, and Jesus is watching for some sign that will betoken the removing of the bolts and the opening of the door of your heart for his entrance. Angels are waiting to bear the tidings to heaven that another lost sinner has been found, that another has hearkened to the counsel of the True Witness, who 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." The hosts of heaven are waiting ready to strike their harps, and to sing a song of rejoicing that the Good Shepherd has sought and reclaimed his own. <RH, September 24, 1895 par. 7>

October 1, 1895 Rule in the Fear of God.

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By Mrs. E. G. White.
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The Searcher of hearts 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." The Lord selected Abraham to be his human representative upon the earth, because he knew that Abraham would cultivate home religion, and would educate his household in the knowledge of the only true God. He knew that the fear of the Lord would circulate through his tents. He who blesses the habitation of the righteous, said, "I know him." On the part of Abraham there would be no betrayal of sacred trust, no yielding to any guidance save the Lord's. The law of God was to govern all human intelligences, and Abraham determined to keep it. He knew that he was answerable alone to the Lawgiver. [<RH, October 1, 1895 par. 1>](#)

The Lord is our judge, the Lord is our law-giver, the Lord is our king, and parents and children are to be obedient to him. There is to be no oppression on the part of the parents, no disrespect and disloyalty on the part of the children. Both are to be guided by the laws of our Heavenly Father, who gave Jesus to be the propitiation for our sins. The law of God is an emanation of infinite love, and naught but blessing can result to him who administers and to him who obeys that law. In the great moral standard the Lord has given rules by which we are to be guided. Transgression is a violation of the principles of holiness. God's will is to be paramount. The High and Holy One who inhabiteth eternity, declares that his people shall keep the way of the Lord. Every way that man may devise, that deviates from the way of the Lord, will be found to be the path of the destroyer. [<RH, October 1, 1895 par. 2>](#)

We are not to inquire, What is the practice of men? or, What is the custom of the world? We are not to ask, How shall I act in order to have the approval of men? or, What will the world tolerate? The question of intense interest to every soul is, What hath God said? We are to read his word and obey it, not swerving one jot or tittle from its requirements, but acting irrespective of human traditions and jurisdiction. Neither parents nor children will prosper except as they endeavor to reach the great standard of righteousness. We are not to do as did Adam, and act upon some other word rather than the word of God. Adam's departure from the word of God opened the floodgates of woe upon our world. Should not the result of Adam's disobedience be sufficient to warn us from the way of transgression? With Adam's example before us and the dire consequences of his sin, shall we venture to transgress, because the great deceiver would entice us from obedience to the word of God? Shall we wander away from our Maker? or shall we inquire, What is the way of the Lord? To refuse to keep the way of the Lord, and to listen to the voice that leads away from God's great moral standard, is to venture upon forbidden ground; and in presuming to follow his own way, man arrogates to himself wisdom superior to the wisdom of Him who is infinite and omnipotent. [<RH, October 1, 1895 par. 3>](#)

Many in the Christian world are walking in the darkness of falsehood and error, and placing their wisdom above that of their Creator. Parents do this when they choose some other way than the way of the Lord, and lead their children in the same paths that they themselves in their blindness have entered upon. They do not feel under any obligation to walk with pleasure in the way of the Lord, because in so doing they would have to lift the cross, and therefore they do not lead their children in the path of truth and obedience. They act the same part as did the first deceiver, and become disloyal themselves, and through setting them a wrong example, they lead their children into disloyalty. O how many are abusing the grace of God! Although they make a profession of following Christ, they know not the day of their opportunities and privileges. [<RH, October 1, 1895 par. 4>](#)

"Thou shalt love the Lord thy God with all thy heart, and . . . thy neighbor as thyself." What a change would be wrought in our world if men would keep the way of the Lord, giving supreme love and loyalty to God, and manifesting love and respect for their neighbors. Those who would do this would manifest the character of Christ, and would continually exercise justice and mercy toward their fellow-men. Should representative men keep the way of the Lord, they would point men to a high and holy standard. Those in positions of trust would be strictly temperate. Magistrates, senators, and judges would have a clear understanding, and their judgment would be sound and unperverted. The fear of the Lord would ever be before them, and they would depend upon a higher wisdom than their own. The Heavenly Teacher would make them wise in counsel, and strong to work steadfastly in opposition to all wrong, and to advance that which is right and just and true. The word of God would be their guide, and all oppression would be discarded. Lawmakers and administrators would abide by every good and just law, ever teaching the way of the Lord to do justice and judgment. God is the head of all good and just governments and laws. Those who are intrusted with the responsibility of administering any part of the law, are accountable to God as stewards of his goods. [<RH, October 1, 1895](#)

par. 5>

The Lord has given instruction to lawmakers, and has said, "Ye shall do no unrighteousness in judgment; thou shalt not respect the person of the poor, nor honor the person of the mighty; but in righteousness shalt thou judge thy neighbor." He that rules over men should rule in the fear of God. The prophet says, "He that ruleth over men must be just, ruling in the fear of God. And he shall be as the light of the morning, when the sun riseth, even a morning without clouds; as the tender grass springing out of the earth by clear shining after rain." Those who take upon themselves the responsibility of governing men, will have to give an account of all the works they do. <RH, October 1, 1895 par. 6>

Every man, woman, and child is God's property, and has been bought with a price, even with the infinite price of the precious blood of the Son of God. God will not tolerate injustice from man to his fellow-men. He will not pass over oppression and wrong. Men in office cannot permit the practice of injustice and yet be clear from the judgment of God. For the sake of their own souls, and for the sake of the souls of others, men in positions of trust should seek to do good to their fellow-men, representing the character of the great Lawgiver. "Therefore all things whatsoever ye would that men should do to you, do ye even so to them; for this is the law and the prophets." It is not God's design that men should be cold, hard-hearted, and oppressive toward their fellow men, and they will not be excused in being oppressive simply because they are invested with authority. Every work is to be brought into judgment, and every secret thing, whether it be good or whether it be evil, and every man will be rewarded according as his work has been. Those who practice injustice and oppression set at naught the authority of God, and declare by their actions that they have no regard for the word of Christ, who has purchased redemption at an infinite cost. Men should remember that no matter what customs have prevailed, no matter what laws have been brought into existence, the great Lawgiver is to be obeyed. God's law is to hold the supreme place, and is not made void by the maxims, customs, and inventions of men. Those who devise laws contrary to the law of God, will be brought into judgment, and will receive according to their dues. <RH, October 1, 1895 par. 7>

"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. I will get me unto the great men, and will speak unto them; for they have known the way of the Lord, and the judgment of their God; but these have altogether broken the yoke, and burst the bonds. . . . 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? . . . 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?" "If there be a controversy between men, and they come unto judgment, that the judges may judge them; then they shall justify the righteous [those who respect and honor the law of God, the foundation of all government in heaven and in earth], and condemn the wicked." <RH, October 1, 1895 par. 8>

"Thou shalt therefore obey the voice of the Lord thy God, and do his commandments and his statutes. . . . And it shall come to pass, if thou shalt hearken diligently unto the voice of the Lord thy God, to observe and to do all his commandments which I command thee this day, that the Lord thy God will set thee on high above all nations of the earth; and all these blessings shall come on thee, and overtake thee, if thou shalt hearken unto the voice of the Lord thy God. Blessed shalt thou be in the city, and blessed shalt thou be in the field. Blessed shall be the fruit of thy body, and the fruit of thy ground, and the fruit of thy cattle, the increase of thy kine, and the flocks of thy sheep. Blessed shall be thy basket and thy store. Blessed shalt thou be when thou comest in, and blessed shalt thou be when thou goest out. The Lord shall cause thine enemies that rise up against thee to be smitten before thy face; they shall come out against thee one way, and flee before thee seven ways. The Lord shall command the blessing upon thee in thy storehouses, and in all that thou settest thine hand unto; and he shall bless thee in the land which the Lord thy God giveth thee. The Lord shall establish thee a holy people unto himself, as he hath sworn unto thee, if thou shalt keep the commandments of the Lord thy God, and walk in his ways. . . . If thou wilt not observe to do all the words of this law that are written in this book, that thou mayest fear this glorious and fearful name, the Lord thy God; then the Lord will make thy plagues wonderful, and the plagues of thy seed, even great plagues, and of long continuance, and sore sicknesses, and of long continuance. . . . Also every sickness, and every plague, which is not written in the book of this law, them will the Lord bring upon thee, until thou be destroyed." <RH, October 1, 1895 par. 9>

"For this commandment which I command thee this day, it is not hidden from thee, neither is it far off. It is not in heaven, that thou shouldest say, Who shall go up for us to heaven, and bring it unto us, that we may hear it, and do it?"

Neither is it beyond the sea, that thou shouldest say, Who shall go over the sea for us, and bring it unto us, that we may hear it, and do it? But the word is very nigh unto thee, in thy mouth, and in thy heart, that thou mayest do it. See, I have set before thee this day life and good, and death and evil. . . . Therefore choose life, that both thou and thy seed may live; that thou mayest love the Lord thy God, and that thou mayest obey his voice, and that thou mayest cleave unto him; for he is thy life, and the length of thy days." <RH, October 1, 1895 par. 10>

One of the most deplorable things upon the earth is the fact that there are passionate governors and unjust judges. They forget that they are under the authority of the great Governor, the all-wise God, and that he is above every ruler, prince, governor, or king. Rulers are God's servants, and they are to serve their time as his apprentices. It is for their good that they faithfully follow the plain "thus saith the Lord," keeping the way of the Lord to do justice and judgment. They are to exercise their powers without partiality and without hypocrisy, refusing to be bought or sold, scorning all bribes, and standing in moral independence and dignity before God. They are not to connive at one act of dishonesty or injustice. They are not to do a base, unjust action themselves, nor to sustain others in acts of oppression. Wise rulers will not permit the people to be oppressed because of the envy and jealousy of those who disregard the law of God. It was this spirit that ruled the scribes and the Pharisees in their condemnation and crucifixion of the world's Redeemer. All need to keep eternity in view, and not to act in such a way that God cannot ratify their judgment in the courts of heaven. <RH, October 1, 1895 par. 11>

Not long hence it will be found that it is no light matter to work against God in a single instance. Not long hence it will be found that the approval of God is worth more than any amount of silver and gold. It will be found that to every action there has been an invisible witness who has taken cognizance, and has written it in a book, so that every man will be judged according to what he has done, whether it be good or evil. In that day sentence will be pronounced against every one that has done evil, whether he be Jew or Gentile, small or great, rich or poor, free or bond. The wise man says, "Because sentence against an evil work is not executed speedily, therefore the heart of the sons of men is fully set in them to do evil. Though a sinner do evil an hundred times, and his days be prolonged, yet surely I know that it shall be well with them that fear God, which fear before him." <RH, October 1, 1895 par. 12>

October 8, 1895 Choose the Lowest Place.

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By Mrs. E. G. White.
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"And he spake a parable unto those which were bidden, when he marked how they chose out the chief seats." (R. V.) The chief rooms are not to be understood as the rooms of the house, but the most exalted positions at the table, the places nearest the one most honored at the feast. Jesus marked the deportment of those who chose out the best seats, looking upon themselves as most deserving, and having no reference to those who were yet to come, or to those who were more deserving. He said: "When thou art bidden of any man to a wedding, sit not down in the highest room; lest a more honorable man than thou be bidden of him; and he that bade thee and him come and say to thee, Give this man place; and thou begin with shame to take the lowest room. But when thou art bidden, go and sit down in the lowest room; that when he that bade thee cometh, he may say unto thee, Friend, go up higher; then shalt thou have worship in the presence of them that sit at meat with thee. For whosoever exalteth himself shall be abased; and he that humbleth himself shall be exalted." <RH, October 8, 1895 par. 1>

In this parable Christ gives a safe precept as to the proper manner of conducting ourselves when so greatly honored as to be invited as a guest to the house of one who is honorable. The word of God not only lays out the great principles that should underlie our actions, but also gives a definite rule with which to regulate our conduct. How perfectly adapted are the lessons of Christ to the regulation of society! The Lord desires that all who claim God as their Father should bring their actions into accordance with heavenly principles. He would have men recognize their obligation to their fellowmen. He would not have his children striving for the highest place. <RH, October 8, 1895 par. 2>

In this parable the Lord shows us that he disapproves of the efforts of men who seek to be thought the greatest. The spirit that urges men to seek the highest place, is accompanied with pride, selfishness, and self-esteem, and the result will be that he who struggles for the highest position will find himself in the lowest. Nothing will make a man really great except to be truly good. But he who is wholly consecrated to God does not have the exaltation of self in view, but the glory of God. Amid the scenes of daily life, character is developed and made manifest. As we seek to bring the truth into practical life, we shall see the importance of taking heed to ourselves. The Christian is to imitate Christ. He is not

to be careless of the proprieties of life; in so doing he places himself where he will reveal human attributes, and misrepresent the character of Christ. But wherever Christlike religion is manifested, it will work a blessing, and every detail of life will be made fragrant by the influence of the divine Spirit. <RH, October 8, 1895 par. 3>

The Pharisees thought themselves righteous above all men upon the earth; but the Lord gave them a lesson that revealed their true spirit. Some who were present took the lesson to heart, and avoided the course that he pointed out as being abhorrent in the sight of God. He had come to restore the moral image of God in man. On another occasion he said, "Woe unto the world because of offenses! for it must needs be that offenses come; but woe to that man by whom the offense cometh!" Self-exaltation leads to most inconsistent manifestations. Those who indulge this spirit may profess the name of Christ, but their acts of selfishness, their inconsistency, put stumbling-blocks in the way of sinners, and we shall never know in this world the mischief that is done by their inconsistent course. The absence of Christian humility and meekness is expressed in character. The more men neglect to cultivate these attributes, the less they will manifest the character of Christ, and the more strenuous will be their efforts to exalt self. But the exaltation of self is a marked witness against those who indulge in it, and in place of leading to exaltation, it leads to abasement, and he who would be highest will find himself in the lowest position. <RH, October 8, 1895 par. 4>

Christ 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." He who cherishes pride and selfish feelings will show that he is seeking self-exaltation in the little and larger things of life. Those who are really worthy of attention and preference will never be found putting themselves forward, but will leave the best and highest places for some one else, esteeming others better than themselves. Yet this very modesty and humility of character cannot be hid. The person who is willing to be little and unknown will be esteemed, for his life will be fragrant with unselfish actions. He will not be ostentatious, and seek to impress upon others in a lower position that he is vastly their superior. Grace works quietly and steadily, and educates the believing soul in such a way that he conforms to principles upon which a well directed education is founded. It is the Spirit of God that works to mold and fashion the human agent through acts oft repeated, to the model of Christ's character. Faithful in little things, the Christian pays strict attention to the smallest matters, and thus forms a character that will lead him to be faithful in great matters. He possesses the faith that works by love and purifies the soul. God has made us his own by creation and redemption, and if we are willing to occupy a lowly position in this life, are content to be little and unknown, we shall have full recognition in the future life. Our Redeemer will say, "Child, come up higher." God has caused the sun to bless with its light not only the mountain heights, but the lowly valleys and plains, and he will cause the beams of the Sun of Righteousness to fill the souls of those who are humble and contrite, whose spirit is meek and lowly. The love and grace of Christ will fill the soul of him who humbly walks with God as did Enoch. It is in proportion as the heart is sanctified by grace, and filled with active love for God and for our fellow-men, that we do nothing for show or by compulsion. Those who love God do that which is pleasant for them to do, and that is to reveal God in character, and submit the whole heart to the sanctification of the truth. <RH, October 8, 1895 par. 5>

God has promised to give wisdom to those who feel their need of it. 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." We must feel our need of wisdom daily, or else we shall not seek it, and will become filled with self-sufficiency, self-importance, and thus be unfitted to learn the lesson that Christ has given in regard to becoming meek and lowly of heart. All need wisdom to understand that it is true greatness to keep company with Jesus Christ, to walk in meekness and humility with God, cultivating single-hearted simplicity, and being ever ready to receive instruction from the great Teacher. God has promised his Holy Spirit, which is sufficient to teach us, illuminating to our minds the word of God, which, if practiced, will thoroughly furnish a man unto all good works. God's commandments are exceeding broad. <RH, October 8, 1895 par. 6>

The lesson Christ gave at the feast was to show that pretensions, ambitious display, and strife for supremacy, will have a tendency to create envy and jealousy, and will lead those who cherish these desires to pull down others in order to exalt self. God has endowed some of his servants with special talents and gifts, and no one is called upon to disparage their excellence. These qualifications are to be appreciated, to be cultivated by their possessors, and to be employed in the Master's service. But let none use their precious attributes in exalting themselves. Let them not regard themselves as favored above their fellow-men, and vaunt themselves above those who are sincere and earnest workers. The Lord looks upon the heart. He who is most devoted to the service of God is most highly esteemed by the heavenly universe. Those who occupy positions of influence are responsible to God and to their fellow-men. But their position does not constitute them more pious and holy than their fellow men. The greater their influence, the larger is their responsibility, and the greater the necessity to comfort themselves as God's stewards, that they may deal with Christlike tenderness and consideration, and reveal the fine feelings which should control men who occupy positions of trust. Those who are placed in responsible positions should be as fathers,--just, tender, and true. They should represent the

character of Christ. They should unite themselves with their brethren in the closest bonds of union and fellowship, appreciating the fact that the sympathies and prayers of their brethren will be great aids to them in assisting them to deal with justice and equity. <RH, October 8, 1895 par. 7>

The Lord tests character. He permits men to occupy positions of influence, and the universe of heaven watches to see how they will fulfill their stewardship. If one is seen exalting himself, and oppressing his fellow-laborers who are in a more lowly position, if he is harsh and unsympathetic toward those who are not as favorably situated as he is himself, then he is failing to represent the character of his professed Master. If he is exacting, demanding of others what he would not do himself, taking advantage of circumstances to favor his own interests, then his plans are not in harmony with God's plans, and he is revealing a principle that has a demoralizing tendency. He is seeking to lift up himself. After a time the Lord will manifestly abase the man who has taken a position in the highest seat. In his providence he will permit circumstances to come that will bring down the lofty thoughts of self, that will shake his confidence in self, and cause him to cast aside pride and self-esteem, and to take a lowly seat. But the Lord lifts up the humble, and raises up those who are bowed down, and makes manifest the fact that those who realize that they are poor and needy are his heritage and special care. <RH, October 8, 1895 par. 8>

October 15, 1895 Character Tested By Small Occurrences.

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By Mrs. E. G. White.
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When Christ was a guest at the house of one of the chief Pharisees, there was a man at the table who did not relish the plain, practical truths which he presented in reference to men's duty toward the poor. He did not wish to follow Christ's instruction, and call the poor, the maimed, the lame, and the blind, to a feast, when they could not recompense him again by a similar invitation. He did not desire to wait for recompense until the resurrection of the just. He thought that eating and drinking were the great blessings of life, and desired to turn the conversation in a different channel from that in which Christ had directed it. He fervently ejaculated, "Blessed is he that shall eat bread in the kingdom of God." It was not a pleasant consideration to him to have his present duties plainly set before him. His attitude was similar to that of those who rejoice that they are saved by Jesus Christ, when they do not comply with the conditions upon which salvation is promised. Christ died to make it possible for the human family to return to their allegiance to God, and to obey all his commandments. The law is a transcript of his character. Many deceive themselves in thinking that they can continue in sin, and transgress God's holy law, and yet claim Christ as their Saviour. It was disobedience to the law of God that caused Adam to suffer the loss of Eden. Jesus died to redeem the race, to save men, not in continued transgression, but to save them from their sins. No man who is enlightened by the law of God, and yet who refuses to obey that law, will ever enter the Eden of God; for he would create a second rebellion in heaven. <RH, October 15, 1895 par. 1>

The man at the feast who exclaimed, "Blessed is he that shall eat bread in the kingdom of God," occupied a position similar to the man who is represented as coming in to the marriage supper without having on the wedding garment. This man did not realize that he must be clothed with the garment of Christ's righteousness. He was not thinking of his fitness for heaven, but of the pleasures to be enjoyed in the kingdom of God. He made no remark concerning getting ready for eating bread with the saints in light, nor thought that he must live unselfishly, and day by day fulfill the duties that God requires that men shall do for their fellow-men. He did not realize the selfishness of his course in indulging himself at his neighbor's expense, or in feasting a few favorites who would recompense him again. He did not appreciate the love that had been manifested by the Lord toward him in bestowing upon his undeserving subject a profusion of rich gifts. <RH, October 15, 1895 par. 2>

Men and women are not fulfilling the design of God, when they simply express affection for their own family circle, for their rich relatives and friends, while they exclude those from their love whom they could comfort and bless by relieving their necessities. It is true that where large affection is manifested in the home circle, it not only brightens the home and brings cheerfulness and happiness to the entire family, but if love is unselfish, it will extend without the walls of the home. The manifestation of kindness, tenderness, Christian courtesy, is approved of God. The affection manifested in the home is a manifestation of Christ's love that flows through him from the heart of infinite love to bless the members of the family circle. It is love that will constitute the bliss of the heavenly family. Those who cultivate love in the homelife will form characters after Christ's likeness, and they will be constrained to exert a helpful influence

beyond the family circle, in order that they may bless others by kind, thoughtful ministrations, by pleasant words, by Christlike sympathy, by acts of benevolence. They will be quick to discern those who have hungry hearts, and will make a feast for those who are needy and afflicted. Those who have heavenly discernment, who exercise tender regard for every member of the family, will, in doing their whole duty, fit themselves to do a work that will brighten other homes, and will teach others by precept and example what it is that will make home happy. <RH, October 15, 1895 par. 3>

When the Lord bids us do good for others outside our home, he does not mean that our affection for home shall become diminished, and that we shall love our kindred or our country less because he desires us to extend our sympathies. But we are not to confine our affection and sympathy within four walls, and inclose the blessing that God has given us so that others will not be benefited with us in its enjoyment. However low, however fallen, however dishonored and debased others may be, we are not to despise them and pass them by with indifference; but we should consider the fact that Christ has died for them, and that if he had not given his life for us, had not caused his light to shine into our souls, we might have been even worse than those we are inclined to despise. We should remember that Jesus has purchased the fallen man or woman or youth that we are tempted to despise. They may be giving themselves over to the power of Satan, and may be uniting with Satan in obliterating the moral image of God from themselves and from others, yet the Lord Jesus looks with yearning tenderness upon the debased and profligate. He desires to redeem those who are corrupting soul, spirit, and body. He sends out his invitation to them, saying: "Come unto me, all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart; and ye shall find rest unto your souls. For my yoke is easy, and my burden is light." <RH, October 15, 1895 par. 4>

How great should be the interest of professed followers of Christ in those whom Satan has brought under his control in both mind and body, when they consider the fact 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." Christ longs to reshape the marred human character, to restore the moral image of God in men. Shall those who profess to be laborers together with God look upon those who are wretched, who are bruised, robbed, and left to perish by the adversary of God and man, and pass by on the other side as did the priest and the Levite? Though you do not say it in words, do you in sentiment entertain the thought, "Am I my brother's keeper?" <RH, October 15, 1895 par. 5>

God's character is expressed in his law, "Thou shalt love thy neighbor as thyself." He has expressed this love in giving his only begotten Son to a life of humiliation, of poverty, of shame, of denial, of rejection, mockery, and anguish. He expressed this love when he permitted Christ to be brought before the priests and the rulers and before the maddened multitudes, and placed beside Barabbas. Barabbas was a noted robber and murderer, and Christ was the only begotten of the Father, full of grace and truth; but when Pilate asked, "Whether of the twain will ye that I release unto you?" the hoarse voice of the mob shrieked out, "Barabbas!" They had been instructed to make this choice by the priests and the rulers, and all heaven witnessed the result of their moral taste in the choice which they had made. They had what they desired. Barabbas, with all the stamp of crime and debasement upon him, was released unto them. When Pilate asked, "What shall I do then with Jesus which is called Christ?" their voices were heard like the bellowing of wild beasts, "Let him be crucified!" When the governor asked, "Why, what evil hath he done?" they cried out the more, saying, "Let him be crucified!" When Pilate said to them, "Shall I crucify your King?" (now listen, O heaven, and be astonished, O earth, at the answer), they said, "We have no king but Caesar." They virtually said, "We will not have this man to reign over us." But the sacrifice that God made to redeem the fallen sons of Adam will one day appear in its true significance before those who have refused the Son of God, and rejected his invitation to come to the marriage supper. God proved that he loved his neighbor as himself by giving his only begotten Son to die for the world. We also are commanded to love our neighbor as ourselves. Some may ask, as did the lawyer, "Who is my neighbor?" The Lord Jesus has made it plain that every one who is in temporal or spiritual need is our neighbor. He has revealed the fact that it is our duty to make straight paths for our feet, lest by precept or example we lead others in the path of transgression. But the poor are never to cease out of the land. The poor are God's legacy to those who are more favorably situated. "He that oppresseth the poor reproacheth his Maker." The Lord has left the poor to the mercy of his church, not to be neglected, not to be despised and scorned, but to be treated as the Lord's inheritance. There will always be those who will need to be ministered unto. How inconsistent it is for the professed followers of Christ to furnish their own tables with everything that appetite shall dictate, while they neglect to consider the poor as the Lord has bidden them to do. <RH, October 15, 1895 par. 6>

The Lord saw that it was essential for us to be surrounded with the poor, who in their helplessness and need would lay claim to our ministration. They would be an aid to us in perfecting Christian character; for in providing food for their tables and clothing for their bodies, we would cultivate the attributes of the character of Christ. If we had not the poor among us, we would lose much; for in order to perfect Christian character, we must deny self, take up the cross, and follow where Christ, our Example, leads the way. Those who extravagantly expend means in pleasing themselves in the gratification of appetite or in any other way, make self an idol, and sacrifice at the altar of self that which would

give bread to the hungry, provide comfortable clothing for the naked, furnish homes for the homeless, and relieve the sorrows of the poor. The Lord says, "I will have mercy, and not sacrifice." Let us at once seek to realize what is our obligation to the Lord's human family, and do our duty to as many as possible. We may minister to few or many, but if we do our best, it is all the Lord requires. The King will say to such, "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me." "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?" Christ himself became poor for our sake, that we, through his poverty, might come into possession of eternal riches. He has adopted the poor and the suffering as his own peculiar treasure, and has left them to the care of his church. His disciples are to be stewards of his gifts, and to use his bounties in relieving suffering humanity. They are to feed and clothe and shelter those who have need. Parents are to present to their children the example of being God's almoners, in order that they in turn may become missionaries, may be tenderhearted, pitiful, kind, patient laborers together with God. They are to work as co-partners with Christ to restore, to heal, to save those who are perishing. <RH, October 15, 1895 par. 7>

It is by the occurrence of small things that character is developed, and that the manner of spirit that dwelleth in us is made known in our lives. There are many who undervalue the small events of life, the little deeds that are to be performed day by day; but these are not to be estimated as small, as every action tells either for the blessing or the injuring of some one. Every action tells its own story, it bears its own history to the throne of God. It is known whether it is on the side of right or on the side of wrong. It is only by acting in accordance with the principles of God's word in the small transactions of life, that we place ourselves on the right side. We are tried and tested by these small occurrences, and our character will be estimated according as our work shall be. By studying the word of God, by becoming doers of that word, we shall be strengthened of God when placed in a trying, perilous position. As we attain power to stand the small tests of every-day life, we shall thereby gain strength and knowledge that will enable us to bear the more important tests that we shall be called upon to endure. It is well for us individually to understand what a privilege is that of prayer. Nothing can so arm the soul for the conflicts of life as prayer to our Heavenly Father. Day by day as we learn of Jesus, we can display his attributes, and we shall not waver between right and wrong. As circumstances arise that require a right attitude, we shall be loyal to God, because we have trained ourselves in habits of faithfulness and truth. He who is faithful in that which is least, will acquire strength to become faithful in that which is much. The faithful soul will permit nothing to come in between itself and God; but those who are not loyal to God cannot be esteemed as wise, true, or good. Their opinion and wisdom cannot be relied upon, or trusted to control. Those who turn cowards before men's ridicule, prove that they have lost all realization of the value of Jesus. Shall we join the company of those who are acting as Satan's agents to compass the ruin of our souls? Shall we choose Barabbas before Christ? God forbid! <RH, October 15, 1895 par. 8>

October 22, 1895 Satan's Malignity Against Christ and His People.

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By Mrs. E. G. White.
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Speaking of Satan, our Lord says that "he abode not in the truth." He was once the covering cherub, glorious in beauty and holiness. He was next to Christ in exaltation and character. It was with Satan that self-exaltation had its origin. He became jealous of Christ, and falsely accused him, and then laid blame upon the Father. He was envious of the position that was held by Christ and the Father, and he turned from his allegiance to the Commander of heaven and lost his high and holy estate. Though the angels had a knowledge of God and of Jesus Christ, though they were happy in the glorious service which they did for the King of heaven, yet, through his crooked representations of Christ and the Father, the evil one deceived a great company of angels, drew them into sympathy with himself, and associated them with himself in rebellion. Satan and his sympathizers became the avowed antagonists of God, established their own infernal empire, and set up a standard of rebellion against the God of heaven. All the principalities and powers of evil rallied to the work of overthrowing the government of God. <RH, October 22, 1895 par. 1>

Satan accomplished the fall of man, and since that time it has been his work to efface in man the image of God, and to stamp upon human hearts his own image. Possessing supremacy in guilt, he claims supremacy for himself, and exercises over his subjects the power of royalty. He cannot expel God from his throne, but through the system of idolatry, he plants his own throne between the heaven and the earth, between God and the human worshiper. He

intercepts every ray of light that comes from God to man, and appropriates the worship that is due to God. <RH, October 22, 1895 par. 2>

Satan has wrought with deceiving power, bringing in a multiplicity of errors that obscure the truth. Error cannot stand alone, and would soon become extinct if it did not fasten itself like a parasite upon the tree of truth. Error draws its life from the truth of God. The traditions of men, like floating germs, attach themselves to the truth of God, and men regard them as a part of the truth. Through false doctrines, Satan gains a foothold, and captivates the minds of men, causing them to hold theories that have no foundation in truth. Men boldly teach for doctrines the commandments of men; and as traditions pass on from age to age, they acquire a power over the human mind. But age does not make error truth, neither does its burdensome weight cause the plant of truth to become a parasite. The tree of truth bears its own genuine fruit, showing its true origin and nature. The parasite of error also bears its own fruit, and makes manifest that its character is diverse from the plant of heavenly origin. <RH, October 22, 1895 par. 3>

It is through false theories and traditions that Satan gains his power over the human mind. We can see the extent to which he exercises his power by the disloyalty that is in the world. Even the churches that profess to be Christian have turned from the law of Jehovah, and have erected a false standard. Satan has had his hand in all this; for by directing men to false standards, he misshapes the human character, and causes humanity to acknowledge him as supreme. He works counter to the holy law of God, and denies God's jurisdiction. It is at his throne that every evil work finds its starting-point and obtains its support. <RH, October 22, 1895 par. 4>

Satan has charged injustice upon God, and at various times has set in motion all his supernatural agencies, in order to cut off from men the knowledge of God, to turn their attention from the temple of God, and to establish his own kingdom in the earth. At different times he has almost succeeded in spreading idolatry throughout the world. The history of the past shows that he has striven to obtain the mastery upon earth, and that his strife for supremacy has seemed to be almost wholly successful. He has worked in such a manner that the Prince of heaven has seemed to be lost sight of. It has seemed that the confederacy of idolatry has borne supreme sway, and that Satan had indeed become the god of this world. But the only begotten Son of God has looked upon the scene, has beheld human suffering and misery. With pity he has seen how his human agencies have been blinded by the deceptions of the enemy, and have become victims of Satanic cruelty. He has seen how Satan has exalted men simply for the purpose of casting them down, how he has flattered them, in order to draw them into his net and destroy them. He looked upon the schemes by which Satan works to blot from the human soul every trace of likeness to God; how he led them into intemperance so as to destroy the moral powers which God gave to man as a most precious, priceless endowment. He saw how, through indulgence in appetite, brain power was destroyed, and the temple of God was in ruins. He looked with compassion upon men who were becoming corrupted, ruined, murdered, and lost, through choosing a ruler who chained them to his car as captives, and yet these slaves were so bewildered, so beguiled and deceived, that they were actually pleased with their slavery as they moved on in gloomy procession toward eternal ruin,—to death in which is no hope of life, toward night to which comes no morning. He saw human beings possessed by devils, saw Satanic agencies incorporated with men, saw the bodies of men become the habitations for the degrading indwelling of demons. Man, made for the dwelling-place of God, became the habitation of dragons. The senses, the nerves, the passions, the organs of man, were worked by supernatural agencies in the indulgence of the grossest, vilest lust. The very stamp of demons was impressed upon the countenances of men, and human faces reflected the expression of the legions of evil with which they were possessed. Such was the prospect upon which the world's Redeemer looked. What a horrible spectacle for the eyes of infinite purity to behold! Wherein can he behold his image? And yet God, the infinite One, "so loved the world, that he gave his only begotten Son [for such a world!], that whosoever believeth in him should not perish, but have everlasting life." <RH, October 22, 1895 par. 5>

Christ came to our world, sent of God to take human nature upon him. The mysterious union was to be formed between human nature and the divine nature. Christ was to become a man, in order that he might unfold to men as fully as possible the mysteries of the science of redemption. But the scheme of redemption far exceeds the comprehension of the human mind. The great condescension on the part of God is a mystery that is beyond our fathoming. The greatness of the plan cannot be fully comprehended, nor could infinite Wisdom devise a plan that would surpass it. It could be successful only by the clothing of divinity with humanity, by Christ becoming man, and suffering the wrath which sin has made because of the transgression of God's law. Through this plan the great, the dreadful God can be just, and yet be the justifier of all who believe in Jesus, and who receive him as their personal Saviour. This is the heavenly science of redemption, of saving men from eternal ruin, and can be carried out through the incarnation of the Son of God, through his triumph over sin and death. In seeking to fathom this plan, all finite intelligences are baffled. <RH, October 22, 1895 par. 6>

Before the world was created, infinite Wisdom provided for the terrible possibility of man's disloyalty. Though man transgressed God's law, yet the law was not weakened in the slightest particular. It stands fast forever and ever as his

eternal throne. No hope could be found for man through the alteration of God's law, but God so loved the world the he gave himself in Christ to the world to bear the penalty of man's transgression. God suffered with his Son, as the divine Being alone could suffer, in order that the world might become reconciled to him.

(Concluded next week.) <RH, October 22, 1895 par. 7>

October 29, 1895 Satan's Malignity Against Christ and His People.

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By Mrs. E. G. White.

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(Concluded.)
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From the moment that Christ entered the world, the whole confederacy of Satanic agencies was set at work to deceive and overthrow him as Adam had been deceived and overthrown. Could he win the victory over Christ, the world that God had created would become his empire. <RH, October 29, 1895 par. 1>

When Christ was born in Bethlehem, the angels of God appeared to the shepherds, who were watching their flocks by night, and gave divine credentials of the authority of the new-born babe. Satan knew that One had come to the earth with a divine commission to dispute his authority. He heard the angel declare: "Behold, I bring you good tidings of great joy, which shall be to all people. For unto you is born this day in the city of David a Saviour, which is Christ the Lord. And this shall be a sign unto you: Ye shall find the babe wrapped in swaddling clothes, lying in a manger. And suddenly there was with the angel a multitude of the heavenly host praising God, and saying, Glory to God in the highest, and on earth peace, good-will toward men." <RH, October 29, 1895 par. 2>

The heavenly heralds aroused all the wrath of the synagogue of Satan. He followed the steps of those who had charge of the infant Jesus. He heard the prophecy of Simeon in the temple courts, who had long been waiting for the consolation of Israel. The Holy Ghost was upon him, and he came by the Spirit into the temple. Taking the infant Saviour in his arms, he blessed God, and said, "Lord, now lettest thou thy servant depart in peace, according to thy word; for mine eyes have seen thy salvation, which thou hast prepared before the face of all people; a light to lighten the Gentiles, and the glory of thy people Israel." Satan was filled with frenzy as he saw that the aged Simeon recognized the divinity of Christ. <RH, October 29, 1895 par. 3>

The Commander of heaven was assailed by the tempter. He had no clear, unobstructed passage through the world. He was not left free and without hindrance to win to his kingdom the souls of men by his gracious mercy and loving-kindness. From the time that he was a helpless babe in Bethlehem, when the agencies of hell sought to destroy him in his infancy through the jealousy of Herod, until he came to Calvary's cross, he was continually assailed by the evil one. In the councils of Satan it was determined that he must be overcome. No human being had come into the world and escaped the power of the deceiver. The whole forces of the confederacy of evil were set upon his track to engage in warfare against him, and if possible to prevail over him. The fiercest and most inveterate enmity was put between the seed of the woman and the serpent. The serpent himself made Christ the mark of every weapon of hell. Satan knew that he must either conquer or himself be conquered. Success or failure involved too much for him to leave the work with any one of his agents of evil. The prince of evil himself must personally conduct the warfare, since all other enterprises were inferior to this. He came in determined opposition against Christ from the very beginning of his work. "And the child grew, and waxed strong in spirit, filled with wisdom; and the grace of God was upon him. . . And Jesus increased in wisdom and stature, and in favor with God and man." <RH, October 29, 1895 par. 4>

Satan saw the image of God in the character and person of Jesus Christ. He knew that if Christ carried out his plan, his Satanic authority would be at an end. Therefore, the life of Christ was a perpetual warfare against Satanic agencies. Satan rallied the whole energies of apostasy against the Son of God. The conflict increased in fierceness and malignity, as again and again the prey was taken out of his hands. Satan assailed Christ through every conceivable form of temptation. Christ had come to die for the world, and Satan finally offered to him the kingdoms of the world, surrendering them to him without his striking a blow to obtain them. But the condition upon which this offer was made was one with which Christ could not comply. <RH, October 29, 1895 par. 5>

"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." He presented the world to Christ as a most dazzling, enchanting spectacle. But Christ saw that which Satan tried to veil from his eyes, and that which he flattered himself he had done. Christ had not exchanged his divinity for humanity; but he had clothed his

divinity in humanity, and he gave Satan the evidence for which he had asked,--showed him that he was the Son of God. Divinity flashed through humanity, and the evil one could not resist the authority of the divine voice, as Jesus said, "Get thee behind me, Satan; for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve."

<RH, October 29, 1895 par. 6>

Failing to lead Christ into sin, the prince of darkness gathered together his human agencies in the religious world, and instilled into men the enmity which he felt against the champion of truth. He led them to reject Christ, to expel the Prince of truth from his territory. For a time success seemed to attend his efforts. Christ "came unto his own, and his own received him not. But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name." <RH, October 29, 1895 par. 7>

Just previous to his crucifixion, the Saviour said, "The prince of this world cometh, and hath nothing in me," Though it was the hour of the power of darkness, yet in anticipation of his triumph, Christ could say, "The prince of this world is judged." "Now is the judgment of this world; now shall the prince of this world be cast out." Viewing the work of redemption as completed, he could, even in death, speak of the great final deliverance, and represent things that were future as if present. The only begotten Son of the infinite God could successfully carry through the great plan which made man's salvation sure. <RH, October 29, 1895 par. 8>

The condition of the world at the time of Christ is well described by the prophet Isaiah. He says that the people were found "transgressing and lying against the Lord, and departing away from our God, speaking oppression and revolt, conceiving and uttering from the heart words of falsehood. And judgment is turned away backward, and justice standeth afar off; for truth is fallen in the street, and equity cannot enter. Yea, truth faileth; and he that departeth from evil maketh himself a prey; and the Lord saw it, and it displeased him that there was no judgment. And he saw that there was no man, and wondered that there was no intercessor; therefore his arm brought salvation unto him; and his righteousness, it sustained him. For he put on righteousness as a breastplate, and a helmet of salvation upon his head."

<RH, October 29, 1895 par. 9>

The condition of the world previous to the first appearing of Christ is a picture of the condition of the world just previous to his second advent. The same iniquity will exist; Satan manifests the same delusive power upon the minds of men. He is setting his trained agents to work, and moving them to intense activity. He is securing his army of human agents to engage in the last conflict against the Prince of life, to overthrow the law of God, which is the foundation of his throne. Satan will work with miraculous presentations to confirm men in the belief that he is what he claims to be,--the prince of this world,--and that victory is his. He will turn his forces against those who are loyal to God; but though he may cause pain, distress, and human agony, he cannot defile the soul. He may cause affliction to the people of God as he did to Christ, but he cannot cause one of Christ's little ones to perish. The people of God in these last days must expect to enter into the thick of the conflict; for the prophetic word says: "The dragon was wroth with the woman, and went to make war with the remnant of her seed, which keep the commandments of God, and have the testimony of Jesus Christ." <RH, October 29, 1895 par. 10>

November 5, 1895 "Come; For All Things Are Now Ready."

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By Mrs. E. G. White.
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A man who had been invited to the feast with Christ in the house of one of the chief Pharisees, and who heard Christ declare what was the duty of those who had God's bounties, had exclaimed in self-satisfied complacency, "Blessed is he that shall eat bread in the kingdom of God." He had designed to draw away the minds of those at the feast from the subject of their practical duty; but instead of this he furnished an occasion for the utterance of a parable that had still deeper significance, and that more plainly opened before the company the character and value of their present privileges. <RH, November 5, 1895 par. 1>

Jesus said: "A certain man made a great supper, and bade many; and sent his servant at supper-time to say to them that were bidden, Come; for all things are now ready. And they all with one consent began to make excuse. The first said unto him, I have bought a piece of ground, and I must needs go and see it; I pray thee have me excused. And another said, I have bought five yoke of oxen, and I go to prove them; I pray thee have me excused. And another said, I have married a wife, and therefore I cannot come." Christ had sent out an invitation to a feast that he had provided at great cost. He had sent the Holy Spirit to move upon the minds of prophets and holy men of old to invite his chosen people to the rich feast of the gospel. The man who had sought to turn the attention from the practical duties that Christ

presented, thought to carry the minds past the present life to the remote time of the resurrection of the just; but the Lord Jesus unveiled the deceptive utterance, and by means of the parable of the supper he showed that they had a part to act in that very time if they should ever have a part in the blessedness which should come in the future. They were despising the present invitation to the gospel feast. Christ had been invited as a guest to the house of the Pharisee, and he did not excuse himself. He respectfully responded to the invitation, knowing it would furnish him an opportunity to enlighten the minds of the people. The man who had sought to divert the attention of the company, spoke with great assurance, as though he thought he would certainly eat bread in the kingdom of God. But Jesus warned him and all present against the danger of rejecting the present invitation to the gospel feast. Those who refuse the invitation will never taste of the marriage supper. <RH, November 5, 1895 par. 2>

He gave them the result of refusing the first invitation. He said, "So that servant came, and showed his Lord these things. Then the master of the house being angry said to his servant, Go out quickly into the streets and lanes of the city, and bring in hither the poor, and the maimed, and the halt, and the blind." The servant had shown him that those to whom he had sent his invitation had rejected his message. The manner of excuses they offered, showed the selfish nature of their refusals. The Lord's messengers in every age have given the gospel invitation. The Lord had brought Israel as a favored nation out of Egypt, he had manifested great love and compassion, and had freed them from a life of servitude to become a holy and happy people. Of them it could have been said, "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; which in time past were not a people, but are now the people of God; which had not obtained mercy, but now have obtained mercy." The Lord had first sent his invitation to his chosen people, but they had slighted and rejected his messenger. How vain, how needless, were the excuses they offered; but are the excuses that men give in this age any more sensible than those offered in the time of Christ? <RH, November 5, 1895 par. 3>

Some who are invited exclaim, "I beg thee have me excused. If I should come, my neighbors would jest at and ridicule me, and I cannot bear their scorn. I have lived among them a long time, and I do not want to displease my neighbors. If they would all come, I would be very thankful to accept this invitation; but because they refuse the message of God, I beg thee have me excused." Others are desirous of paying for their lands and of building up their temporal interests, and the powers of mind and soul and body are absorbed in their earthly affairs. They are deceived in the same manner as was Eve, who was allured to do the very thing that the Lord told her not to do. Satan suggested to her that the Lord was keeping her from great and high enjoyments by unnecessary prohibitions; but the higher good could only be received by a course of disobedience to God by which she would lose the blessedness of the favor of God, and forfeit her beautiful Eden home. When the Lord speaks, will men act as did Adam and Eve, and follow their example of disobedience? Which voice shall we heed, the voice of God, or the suggestions of the great destroyer? When God commands, it is for our present and eternal good to obey. When he presents our dangers, it is safe to reverence every injunction. Voices will sound in every direction, bidding us to turn from the plain commandments of God. The pleasure-loving, the unbelieving, the disobedient, the traitorous, will present pleasing, fictitious promises of permanent exaltation that they will claim as sure to us if we will follow the course that God has forbidden. With flattering lips they will present peace and safety when destruction is at hand. Deceived themselves, they will view things of eternal interest in a false light, and will cry peace to those who choose their own way and follow their own imaginations in daring to transgress God's holy requirements. The invitation to the gospel supper will have no charm for them, though the message is, "Come; for all things are now ready." <RH, November 5, 1895 par. 4>

Shall we venture to turn from God's word? Every excuse that is offered is a falsehood of Satan, a seduction by which he would draw the human mind from God. But the Lord, who holds our eternal destiny in hand, will not always be mocked. The loving and compassionate Jesus declares that there is a greater sin than that for which Sodom was overthrown. It is the sin of those who, after hearing the gospel invitation to come to the marriage supper of the Lamb, turn away, and refuse to respond to the heavenly invitation. The invitation to the gospel feast is often rejected with apologies; but those who do this show themselves to be the very actors whom the Lord saw, and presented in his message while at the house of the Pharisee. <RH, November 5, 1895 par. 5>

O what senseless excuses are made for refusing to accept the conditions upon which salvation is promised! The excuses are varied that men offer to God for refusing his invitation, but they have no weight with God. The Lord has provided the feast at infinite expense, at a cost beyond all human computation. Who can comprehend the fact that God humbled himself to bear the transgressions of a fallen world? We despise Esau for selling his birthright for a mess of pottage; what about your own case? Has not your reason been convinced that you should accept the gospel invitation? Has not the Holy Spirit done its office work upon your heart and convinced you of sin, and you have thought you would repent and be ready when the messengers came to bid you to the wedding? The invitation has come to you, but when the final message reached your ears, and you heard the voice saying, "Come; for all things are now ready," were

you ready to respond? When Esau sold his birthright, he thought he could easily win it back; but he found no place for repentance. Take heed lest you too long slight the heavenly invitation. <RH, November 5, 1895 par. 6>

The servant who first presented the invitation, represents those who proclaimed to the Jews the advent of the Son of God, and who pointed to Christ as the Lamb of God who had come to take away the sins of the world. The priests, rulers, and religious teachers, who should have been the first to receive Jesus, ignored the message and hated the messenger. They not only refused to go to the feast themselves, but as far as possible hindered all others by misrepresenting and misinterpreting the word of God, while teaching for doctrine the commandments of men. They had slain the prophets, and at last thought they were doing God service by taking the life of his Son. <RH, November 5, 1895 par. 7>

The rejection of light leaves men in darkness, so that they know not at what they stumble. The invitation which the Jews refused, was sent to the poor, the maimed, the halt, and the blind. The terrible denunciation was pronounced that none of those who had refused the invitation should taste of the marriage supper. They had listened to the suggestions of Satan, and had made excuses, and under his leadership they would be left in the darkness of unbelief. They intrenched themselves as did Pharaoh in stubborn resistance against the Lord Jesus and his disciples; they chose Barabbas instead of Christ. <RH, November 5, 1895 par. 8>

The precious message has come to us in these last days. Warnings and entreaties have sounded. The invitation has been given, "Come; for all things are now ready." While it is called today, harden not your hearts. Shall men and women whom God has blessed with great light, permit themselves to be led astray by the flattering lies of the enemy of their souls? Shall they seek for distinction, for worldly honor and prosperity, when it involves disobedience to the commands of God? Will they yield their eternal interests and sell their birthright for a mess of pottage? Shall we not arouse, and shake off the dangerous lethargy of the world, which is lulling us to sleep in the cradle of carnal security? Will you who are intimidated with the jeers of those who trample upon God's commandments yield to the temptation to be cowards, and to forfeit the favor of God rather than to endure the reproaches of your neighbors who laugh at your singular faith? God's Spirit will not always strive with man. Those that slight the invitation, scorn the last message of mercy that God sends for their salvation, and they cannot taste of the blessed supper. Jesus, the compassionate Saviour, has sent to our world the general invitation, "Come; for all things are now ready." Will you imitate the Jews, who refused the invitation? To us the invitation is given, and the Lord would have you fear and tremble at his word, that he may kindle in your heart hope and faith and holy trust. He commands you to seek first the kingdom of God and his righteousness, and promises that all necessary things shall be added unto you. He unfolds before you the glories of paradise, and the question is, Will you accept his invitation? <RH, November 5, 1895 par. 9>

The angels hastened Lot out of Sodom; but the same warnings that came to Lot are now sounding to a world that is heedless and impenitent. To each of us the message is given: "Haste! escape for thy life!" Better opportunities will never come. No earthly interest is worth a moment's consideration where eternal interests are involved. <RH, November 5, 1895 par. 10>

Christ sends his messages of love, and directs the attention of men to the nobler world which they have lost from their vision. He seeks to uplift the mind of him who is absorbed in worldly enterprises, and bids him to look within the gates ajar, from which the glory of God is streaming to earth. With eternity in view, he asks the soul, "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?" The Lord Jesus made the world and its inhabitants; but he would lift the mind from the slavery which the love of the world enforces. Christ has pledged his own life for the redemption of his people, and he would have them consider their higher, eternal claims. The duties of this life must be placed in harmonious relation to their eternal interests, or else the affections will be absorbed in earthly things, and the mind will be utterly incapacitated for the great things of the heavenly world. The perceptions will be obscured by the little worrying, perplexing things of this life; the thoughts will be engrossed by the things of earth; and the moral, mental, and physical capabilities which God claims for his service, will be dwarfed and weakened by serving self and the world. Christ assigns to the world its place, and subjects men to the will and mind of God. He would separate them from the vanities of life, and have them co-operate with God in blessing the needy, in lifting up those who are bowed down, and in inheriting the blessing which God has promised to those who are laborers together with him. <RH, November 5, 1895 par. 11>

November 12, 1895 Duty of Man to His Fellow-Men.

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By Mrs. E. G. White.

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We are not to look with indifference upon those who are dishonored through sin; "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." Having given Jesus, God will with him also freely give us all things that pertain unto life and godliness. However wretched may be the specimens of humanity that men spurn and turn aside from, they are not too wretched, too low, for the notice and love of God. He sends his Holy Spirit to yearn over them with tenderness, seeking to draw them to himself. God uses humanity to uplift humanity. The Lord Jesus condescended to clothe his divinity with humanity, and to stand as a representative of God upon earth, an example of what God would have humanity become through the grace of Christ. God has not left humanity out of the plan for saving humanity. Humanity must become the channel through which the grace of God is to flow to reach humanity. <RH, November 12, 1895 par. 1>

What a different state of things would we see in the earth if all who profess to believe in Jesus Christ should conscientiously live by every word that proceedeth out of the mouth of God! How many hearts would be gladdened if the instruction of Christ was carried out, when he says, "When thou makest a feast, call the poor, the maimed, the lame, the blind; and thou shalt be blessed." "When thou makest a dinner or a supper, call not thy friends, nor thy brethren, neither thy kinsmen, nor thy rich neighbors; lest they also bid thee again, and a recompense be made thee." We are to realize that the poor and the suffering have claims upon us; for they are God's children. Christ said, "All ye are brethren." <RH, November 12, 1895 par. 2>

The very same principles which were given to the children of Israel for their guidance, by Christ, their invisible Leader, are the principles that he gave upon the mount for the benefit not only of those who were there assembled, but for our admonition to the very close of time. The poor are left within our gates as our legacy. The poor are our brethren, and God has said they shall never cease out of the land. God "hath made of one blood all nations of men for to dwell on all the face of the earth, and hath determined the times before appointed, and the bounds of their habitation; that they should seek the Lord, if haply they might feel after him, and find him, though he be not far from every one of us; for in him we live, and move, and have our being." God has made all nations of one blood, and this tells the great truth of the kinship of men. Every man is related to his fellow-men both by creation and redemption. This was the truth that Christ constantly sought to keep before his disciples and before men. The feast at the house of the Pharisee was made an occasion for presenting lessons of our individual responsibility to the human race, and for pointing out the duties that are enjoined upon man to his fellow-men. Christ gave this lesson at the feast, and it will not lose its force through all time. Its results will be as far-reaching as eternity. Christ himself has told us what constitutes true Christianity. He has shown what are the duties of brothers to brothers, of humanity to humanity, as subjects of his kingdom. His instruction to men is stamped with the seal of Heaven. The question is, Shall we walk in the light? shall we practice his words? When you make a dinner or a supper, will you pass by your friends, your brethren, your kinsmen, your wealthy neighbors, lest they bid you again, and recompense you, and call the poor, the maimed, the lame, the blind, that you may be blessed? for they cannot recompense you, but you will be recompensed at the resurrection of the just. <RH, November 12, 1895 par. 3>

In the words of Christ we see a light shining amid the moral darkness of the world. Those who follow his instruction will form such characters as will fit them for a home among the ransomed. Those who have tender regard for the poor, who exercise sympathy to the bereaved, who heal the broken in heart, who brighten desolate homes, are following the example that is given in the life of Christ. The Lord Jesus has laid bare the great principles of genuine godliness. "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." Those who profess to be Christians should not make of none effect the words of Christ by contrary practices. Many by their practices say, "It is my business to center my affections upon my home, my relatives, my kindred, and my country. I have abundant home missionary work to do among my own." It is true that the first work that should be done is the work in the home. We should teach the lessons that Christ has so plainly specified, and carry out the instruction he has given in regard to the suffering of the world. The poor are God's property, and that which is done for them will be recompensed at the resurrection of the just. <RH, November 12, 1895 par. 4>

What is pure religion? Christ has told us that pure religion is the exercise of pity, sympathy, and love, in the home, in the church, and in the world. This is the kind of religion to teach to the children, and is the genuine article. Teach them that they are not to center their thoughts upon themselves, but that wherever there is human need and suffering, there is a field for missionary work. There are many unpromising subjects about us, who are sacrificing the powers of their God-given manhood to pernicious habits. Shall we despise them?--No; the Lord Jesus has purchased their souls at an infinite price, even by the shedding of his heart's blood. Are you who profess to be the children of God, Christians in the full acceptation of the term, or in your life-practice are you only counterfeits, pretenders? Do you ask, as did Cain, "Am I my brother's keeper?" Will the Lord say to any of us as he said to Cain, "What hast thou done? the voice of thy brother's blood crieth unto me from the ground"? Shall we fail to do our God-given work, and not to seek to save that

which was lost? There are many who ask, as did the lawyer, "Who is my neighbor?" The answer comes down to us in the circumstances that happened near Jericho, when the priest and the Levite passed by on the other side, and left the poor bruised and wounded stranger to be taken care of by the good Samaritan. Every one who is in suffering need is our neighbor. Every straying son and daughter of Adam, who has been ensnared by the enemy of souls, and bound in the slavery of wrong habits that blight the God-given manhood or womanhood, is my neighbor. <RH, November 12, 1895 par. 5>

Would that the lessons given by Christ might be brought home to every soul! Would that children might be educated from their babyhood, through their childhood and youth, to understand what is the missionary work to be done right around them. Let the home be made a place for religious instruction. Let parents become mouthpieces of the Lord God of Israel, to teach the precepts of true Christianity, and let them be examples of what the principles of love can make men and women. We are to think and care for others who need our love, our tenderness, and care. We should ever remember that we are representatives of Christ, and that we are to share the blessings that he gives, not with those who can recompense us again, but with those who will appreciate the gifts that will supply their temporal and spiritual necessities. Those who give feasts for the purpose of helping those who have but little pleasure, for the purpose of bringing brightness into their dreary lives, for the purpose of relieving their poverty and distress, are acting unselfishly and in harmony with the instruction of Christ. Those who go forth to help souls that are bound in the slavery of sinful habits, go upon the mission that Jesus has sent them. There are poor souls that cannot of themselves break the chain that binds them. They have wandered far from God. They need help which the Lord has given to his stewards in talents of means and influence. Shall not those who are blessed seek to glorify God by reshaping the broken character of those who have fallen through sin? Shall not human agents become co-workers with God? With many the powers of the soul have become palsied, they are blinded with sin, their spiritual powers are incapable of appropriating and assimilating the elements of divine life. Satan exercises his ingenuity in perverting every God-given capacity. He works in such a way as to cause the recipient of God's blessing to use his powers against the Lord who created him for his own glory, and against him who paid an infinite price for his redemption. But the Lord will work through human agencies, if they will give themselves to him to be worked by the Holy Spirit. Christ will use every consecrated ability. <RH, November 12, 1895 par. 6>

"God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." Through the only begotten Son of God, life and immortality are brought to light. Through him are poured the streams of salvation. Through him comes the power by which the character may be reshaped, and the soul renewed to bear the moral image of God. When souls are converted to God, they become mediums through which a vital current may be communicated for the transformation of the character of many others. Recovered themselves from Satan's power, they know how to work. Human nature becomes united with the divine nature, Christ lives in the human soul, and acts through all the powers of body, soul, and spirit. From the converted soul, light shines forth to those who are perishing. Those who have been in sin, and have experienced the love of Christ, know how to sympathize, how to adapt themselves to those who are in sin and sorrow, and can exercise the love of Christ through the channel of human affection. Thus a current of blessedness and joy flows through the human channel that is consecrated to the service of God. What a stream of thanksgiving and joy flows back to God through human channels. What vast numbers might unite in becoming active members of the army of the Lord in place of living a life of selfishness and self-pleasing, that at last proves itself to be not life but the veriest mockery. But when life is enriched with the life of Christ, when its impulses are quickened by the faith that works by love and purifies the soul, then the loftiest purposes are carried out, the noblest work is done, in the name of Christ. Through his own transforming grace, Christ is multiplied in the lives of those who are restored to his image. They co-operate with Christ in offering the divine gift of the whole human family. <RH, November 12, 1895 par. 7>

Selfishness would make a monopoly of eternal life. The Jewish nation thought to confine the benefits of salvation to their own nation; but the world's Redeemer showed them that salvation is like the air we breathe, like the atmosphere that belongs to the whole world. Every soul can be enriched by the love of God. The selfishness that would number Israel is an offense to God; for God's gift belongs not to a select few but to the whole world. What strange work Elijah would have done in numbering Israel in the time when God's judgments were falling upon his backsliding people. He could only count one on the Lord's side. He said in mournful accents, "I have been very jealous for the Lord God of hosts; for the children of Israel have forsaken thy covenant, thrown down thine altars, and slain thy prophets with the sword; and I, even I only, am left; and they seek my life, to take it away." The word of the Lord surprised the disconsolate man; for Christ said, "Yet I have left me seven thousand in Israel, all the knees which have not bowed unto Baal." No man is to number Israel, but let every man see that he has a heart of flesh, a heart of tender sympathy, that, like the heart of Christ, reaches out for the salvation of the world. <RH, November 12, 1895 par. 8>

November 19, 1895 "Ask, and Ye Shall Receive."

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By Mrs. E. G. White.
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Luke seems to have been much impressed with the prayers of the Saviour, and with his custom of communing with his Heavenly Father. He records a number of instances where the Saviour engaged in public and private prayer. He says: "Now when all the people were baptized, it came to pass, that Jesus also being baptized, and praying, the heaven was opened, and the Holy Ghost descended in a bodily shape like a dove upon him, and a voice came from heaven, which said, Thou art my beloved Son; in thee I am well pleased." Again he writes: "And it came to pass, that, as he was praying in a certain place, when he ceased, one of his disciples said unto him, Lord, teach us to pray, as John also taught his disciples. And he said unto them, When ye pray, say, Our Father which art in heaven, Hallowed be thy name. Thy kingdom come. Thy will be done, as in heaven, so in earth. Give us day by day our daily bread. And forgive us our sins; for we also forgive every one that is indebted to us. And lead us not into temptation; but deliver us from evil." Jesus repeated this prayer with great solemnity, and then gave his disciples an illustration of the privilege and success of prayer. He gave this lesson to encourage his disciples to be persevering in offering their petitions, and to encourage all in continual striving in prayer. [<RH, November 19, 1895 par. 1>](#)

"And he said unto them, Which of you shall have a friend, and shall go unto him at midnight, and say unto him, Friend, lend me three loaves; for a friend of mine in his journey is come to me, and I have nothing to set before him? And he from within shall answer and say, Trouble me not; the door is now shut, and my children are with me in bed; I cannot rise and give thee. I say unto you, Though he will not rise and give him, because he is his friend, yet because of his importunity, he will rise and give him as many as he needeth." In this lesson is an illustration of the fact that even a selfish man will reluctantly yield to an urgent request, not because his friend calls upon him, but in order to get rid of the importunate prayer that sounds in his ear and disturbs his hour of rest. He asks to be let alone, but the suppliant does not cease his importuning, and he rises and gives him all he asks, in order to get rid of the disturber of his rest. What a lesson is conveyed in this parable to those who are spiritually slothful! [<RH, November 19, 1895 par. 2>](#)

Jesus continues: "And I say unto you, 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." If a selfish person is prevailed upon to grant the request of his friend, in order to get rid of the disturber of his rest, how much more will our Heavenly Father, who loves us, grant the requests of those to come to him in faith, and who will not yield to discouragement because of apparent delay? The petition that the suppliant offers to Heaven, God is as willing to grant as the petitioner is earnest to request. The Lord in his wisdom does not always grant the request at once. He sees that it is necessary that the petitioner should search his heart, and should exercise repentance for sin and wrong. He sees that it is necessary that the heart should be emptied of vanity so that God may pour his richest treasures into the soul. The Lord encourages us to ask. No one is to become discouraged because he does not immediately realize the relief he desires. Let the petitioner cherish trusting faith, and refuse to be disheartened. Let him appropriate the promise, believing that his petition has found favor with God, and rest in the promise, "It shall be given you." Although we cannot always be upon our knees, yet the desires of our heart should be constantly ascending to God. We should present to him those things that we feel are necessary for our advancement. We may have to pass through a painful season of suspense, and our case may seem exceedingly urgent, but in this way the soul becomes educated to look unto God as unto a faithful Creator. He would have us ponder on the promises and delight in the positive assurances that he has brought to view in his precious word. [<RH, November 19, 1895 par. 3>](#)

The promises of God are like precious flowers scattered through a garden. The Lord would have us linger over them, looking closely into them, taking in their loveliness, and appreciating the favor that God has bestowed upon us by making such rich provisions for our needs. Were it not for contemplation of the promises of God, we could not understand the gracious love and compassion of God toward us, or realize how rich were the treasures prepared for those who love him. He would have the soul encouraged to repose in faith upon him, the only sufficiency of the human agent. We are to send our petitions through the darkest clouds that Satan may cast over us, and let our faith pierce to the throne of God encircled by the rainbow of promise, the assurance that God is true, that in him is no variableness neither shadow of turning. The answer may appear to be delayed, but it is not so. The petition is accepted, and the answer given when it is essential for the best good of the petitioner, and when the fulfillment of the request will work most for our eternal interest. God scatters his blessings all along our path to brighten our heavenward journey. [<RH, November 19,](#)

The man who was solicited at midnight, and who at first refused to be disturbed, does not represent God. The parable teaches us to press our petitions again and again, and exercise unfailling faith in Him whose promises are yea and amen. Again, the Saviour illustrates the way in which our Heavenly Father will deal with us, by presenting the case of a father dealing with his children. He 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 good gifts unto your children; how much more shall your Heavenly Father give the Holy Spirit to them that ask him?" <RH, November 19, 1895 par. 5>

Our God is not uncourteous, disobliging, and selfish. He is not like the man who refused to help one whom he called his friend. The course of God toward his solicitors is in marked contrast to this. He gives a positive assurance, saying, "Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you." Paternal love is manifested toward the child that asks for bread, and the Father does all in his power to satisfy his request. Jesus says, "How much more shall your Heavenly Father give the Holy Spirit to them that ask him?" <RH, November 19, 1895 par. 6>

We are to come before the mercy-seat with reverence, calling up to our mind the promises that God has given, contemplating the goodness of God, and offering up thankful praises for his unchangeable love. We are not to trust in our finite prayers, but in the word of our Heavenly Father, in his assurance of his love for us. Believing the promise of his unchanging love, we press our petitions to the throne of grace. Our faith may be tested by delay; but the prophet has given instruction as to what we should do. He says, "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." Wait upon the Lord; he has made the promise, and is back of the assurance. <RH, November 19, 1895 par. 7>

In the parable the uncourteous, disobliging man yielded at last to the persevering entreaty of his friend, but God is not like this surly, selfish person. He delights to bless his heritage. In contrast with the man in the parable, Jesus asks, "How much more shall your Heavenly Father give the Holy Spirit to them that ask him?" He who hungers and thirsts after righteousness will be filled. Wait upon the Lord, comfort your heart with expectation, rejoice in hope that maketh not ashamed. Wait upon him in humility as a humble suppliant. Wait on the Lord, and he will bring it to pass. When doubts fold their dark pinions about your soul, present to the Lord his promise, "Ask, and it shall be given you." Believe you receive the things you ask for, and you shall have them. What is faith? The apostle says, "Now faith is the substance of things hoped for, the evidence of things not seen." <RH, November 19, 1895 par. 8>

Pray often to your Heavenly Father. The oftener you engage in prayer, the closer your soul will be drawn into a sacred nearness to God. The Holy Spirit will make intercession for the sincere petitioner with groanings which cannot be uttered, and the heart will be softened and subdued by the love of God. The clouds and shadows which Satan casts about the soul will be dispelled by the bright beams of the Sun of Righteousness, and the chambers of mind and heart will be illuminated by the light of Heaven. But be not discouraged if your prayers do not seem to obtain an immediate answer. The Lord sees that prayer is often mixed with earthliness. Men pray for that which will gratify their selfish desires, and the Lord does not fulfill their requests in the way which they expect. He takes them through tests and trials, he brings them through humiliations, until they see more clearly what their necessities are. He does not give to men those things which will gratify a debased appetite, and which will prove an injury to the human agent, and make him a dishonor to God. He does not give men that which will gratify their ambition, and work simply for self-exaltation. When we come to God, we must be submissive and contrite of heart, subordinating everything to his sacred will. <RH, November 19, 1895 par. 9>

In the garden of Gethsemane, Christ prayed to his Father, saying, "O my Father, if it be possible, let this cup pass from me." The cup which he prayed should be removed from him, that looked so bitter to his soul, was the cup of separation from God in consequence of the sin of the world. He who was perfectly innocent and unblamable, became as one guilty before God, in order that the guilty might be pardoned and stand as innocent before God. When he was assured that the world could be saved in no other way than through the sacrifice of himself, he said, "Nevertheless, not what I will, but what thou wilt." The spirit of submission that Christ manifested in offering up his prayer before God, is the spirit that is acceptable to God. Let the soul feel its need, its helplessness, its nothingness, let all its energies be called forth in an earnest desire for help, and help will come. Let the language of the petitioner be, "As the hart panteth after the water brooks, so panteth my soul after thee, O God." We can never commit our interests to God for time and for eternity until we accept him as the one who is worthy of our highest confidence. Let faith pierce the darkness. Walk with God in the dark as well as in the light, repeating the words, "He is faithful that promised." Through the trial of our faith we shall be trained to trust in God. The Lord will imbue us with his Holy Spirit, in order that we may feel our need and seek his help. Those who seek him with the whole heart will find him. <RH, November 19, 1895 par. 10>

November 26, 1895 An Appeal for the Southern Field.

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By Mrs. E. G. White.
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Dear Brethren and Sisters in America: I would appeal to you in behalf of the Southern field. If we consulted our own ease and pleasure, we would not desire to enter this field; but we are not to consult our own ease. "Even Christ pleased not himself;" but we are to consider the fact that that field is no more discouraging to those who would be laborers together with God, than was the field of the world as it presented itself before the only begotten Son of God. When he came to earth to seek and to save that which was lost, he did not consult his own ease or pleasure. He left his high command, he laid aside his heavenly honor and glory, he laid off his glorious diadem and royal robe, and left the royal courts, in order that he might come to earth to save fallen man. Though he possessed eternal riches, yet for our sakes he became poor, that he might enrich the human race. By accepting the Son of God as their Redeemer, by exercising faith in him, the sons and the daughters of Adam may become heirs of God and joint-heirs with Jesus Christ. The apostle says: "Ye know the grace of our Lord Jesus Christ, that, though he was rich, yet for your sakes he became poor, that ye through his poverty might be rich." Christ was willing to come to a world that was all marred and seared with the curse,--the result of Adam's transgression of the law of God. He was willing to undertake the case of fallen beings who had lost their original holiness, and who were in ignorance of the perfection of God's character. He was willing to come to bring back to loyalty those who were not subject to God's moral government. In the grand counsels of Heaven it was found that it was positively necessary that there should be a revelation of God to man in the person of his only begotten Son. He came to earth to be "the true Light, which lighteth every man that cometh into the world." <RH, November 26, 1895 par. 1>

The Southern field is beset with difficulties, and should I present the field to you as it has been presented to me, many of you would draw back, and say, "No, I cannot enter such a field." But the condition of the colored race is no more disheartening than was the condition of the world when Christ left heaven to work for fallen man. He clothed his divinity with humanity, and came into the world, in order that his humanity might touch humanity, and his divinity lay hold upon the throne of God in man's behalf. He came to seek the one lost sheep, to bring back the wandering one from the wilderness of sin to the heavenly fold. He was treated with every indignity by those whom he came to save from eternal ruin, and the missionary to the Southern field will need to arm himself with the mind that was in Christ Jesus. The record says: "He came unto his own, and his own received him not. But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name." <RH, November 26, 1895 par. 2>

The Southern race has been neglected. Men have passed by on the other side, as the priest and the Levite passed by the wounded, robbed, bruised, and beaten one. But a certain Samaritan, as he journeyed that way, not only saw him, but he had compassion on him, and went to him, and bound up his wounds, set him on his own beast, brought him to an inn, and took care of him. How many have left the colored race to perish by the wayside? Since the slaves gained their freedom at terrible loss of life both to the North and to the South, they have been greatly neglected by those who professed to know God, and as a result thousands of them have failed to gain spiritual freedom. But shall this indifference continue? Shall not decided efforts be made to save them? Sin has degraded and corrupted the human family, but Christ did not leave men to perish in their degradation. He who was one with the Father, came to our world to bridge the gulf that sin had made, which separated man from God because of transgression. Christ, the brightness of his Father's glory, beheld humanity in its wretchedness and sinfulness, beheld souls tainted with corruption, depraved and deformed. He knew that the fallen race tended more to evil than to good, and practiced the most hateful vices. The heavenly hosts looked upon the world as undeserving of the sympathy and love of God. Angels marveled that Christ should undertake to save man in his lost, and as it seemed to them, hopeless condition. They marveled that God could tolerate a race so foul with sin as to be a blot upon his creation. They could see no room for love, but Christ saw that souls must perish unless an arm strong to deliver was reached forth to save. <RH, November 26, 1895 par. 3>

Satan is the destroyer, but Christ is the restorer. From the first it was Satan's purpose to cause men to transgress the law of God. He misrepresented the character of the Father, trampled upon his law, and cast contempt upon his precepts. He inspired men with his own spirit, and made them partakers of his own attributes, and caused them to transgress the law of God. When he had accomplished his work of ruin, he pointed to the degraded, sin-polluted souls whom he had made subject to a thousand vices, and declared that they were too degraded, too wretched, to be redeemed by Heaven. He sought to present mankind in the most discouraging aspect, so that reformation might seem hopeless. Though he could not prevail with his temptations in assailing Christ, or cause him to fail or be discouraged, yet he often succeeds

too well with those who should be laborers together with God. But his plans to cause the work to cease are not wholly successful. Through the grace of God those whom the enemy has oppressed for generations, rise up to the dignity of God-given manhood and womanhood, and present themselves as sons and daughters of the Most High. This result is generally brought about through well-directed, persevering missionary labor. <RH, November 26, 1895 par. 4>

Why should not Seventh-day Adventists become true laborers together with God in seeking to save the souls of the colored race? Instead of a few, why should not many go forth to labor in this long-neglected field? Where are the families who will become missionaries, and who will engage in labor in this field? Where are the men who have means and experience so that they can go forth to these people, and work for them just where they are? There are men who can educate them in agricultural lines, who can teach the colored people to sow seed and plant orchards. There are others who can teach them to read, and can give them an object-lesson from their own life and example. Show them what you yourself can do to gain a livelihood, and it will be an education to them. Are we not called upon to do this very work? Are there not many who need to learn to love God supremely and their fellow men as themselves? In the Southern field are many thousands of people who have souls to save or to lose. Are there not many among those who claim to believe the truth who will go forth into this field to do the work for which Christ gave up his ease, his riches, and his life? <RH, November 26, 1895 par. 5>

Christ gave up all in order that he might bring salvation to every people, nation, and tongue. He bridged the gulf that sin had made, in order that through his merits man might be reconciled to God. Why is there not an army of workers enlisted under the blood-stained banner of Prince Immanuel, ready to go forth to enlighten those who are ignorant and depraved? Why do we not go forth to bring souls out of darkness into light? Why do we not teach the perishing to believe in Christ as their personal Saviour, and aid them to see Christ by faith, and wash in the fountain that has been opened to cleanse away the sins of the world? We should teach those who are filthy how to cast away their old, sin stained garments of character, and how to put on Christ's righteousness. We should plant in their darkened minds the elevating, ennobling thoughts of heavenly things. By faith, by Christlike sympathy and example, we should lead the polluted into pure and holy lives. We should live such a life before them that they will discern the difference between error and vice, and purity, righteousness, and holiness. We should make straight paths for our feet, lest the lame be turned out of the way. <RH, November 26, 1895 par. 6>

Many who claim to be Christians have accomplished little in the world because they have not kept their eyes upon Jesus, and have permitted iniquity to overcome them. Many who have gone forth as missionaries have fallen into sin, and Satan has exulted because men who claimed to be workers together with God were not daily converted, and were not, by looking unto Jesus, transformed in character. They did not make God their strength, and so made crooked paths for their feet. They could not bring the poor, ignorant souls who were debased by sin into a new life, even into the life of God, because their own life was not hid with Christ in God. As workers together with God, we must yoke up with Jesus Christ, and put on Christ. When we are planted in him, we shall grow in likeness to Christ's character. We are to be living epistles, and men are to read in our lives what it means to be a Christian. We are to represent Christ in character, and self is to be hidden with Christ in God. When this is our experience, we shall find that the angels of God will cooperate with us. Feeling our dependence upon God, we shall realize the force of Christ's words when he said, "Without me ye can do nothing." We shall then know how to have sympathy for the neglected, the oppressed, the despised, and yet at the same time have no sympathy with degradation, but in the midst of sin press closer and closer to the side of Jesus. We shall be grieved and shocked at the sins which are committed, while we wear the yoke with Christ, and are preparing to be temples for the indwelling of the Holy Ghost. <RH, November 26, 1895 par. 7>

Men who have faith, and hope, and love are partakers of the divine nature, and have overcome the corruption that is in the world through lust. Such men are successful workers; for they build upon the sure foundation, gold, silver, and precious stones. They build with goodly material which is most valuable. They do not build with that which is perishable, with that which is compared to wood, hay, and stubble, which will be burned up in the fires of the last days. Their work results in redeeming souls that shall stand before the throne of God. <RH, November 26, 1895 par. 8>

Christ said to his disciples: "They that be whole need not a physician, but they that are sick. . . . I am not come to call the righteous, but sinners to repentance." Those who realize their guilt, feel their need of the Saviour. Why, O why, has not more been done to diffuse light into the darkened minds of the colored race? Christ died for the colored people as verily as he died for the white people. Through faith in Christ the colored people may attain unto eternal life as verily as may the white people. Those whom the Lord sees neglected by us have been intrusted with reasoning powers, and yet they have been treated as though they had no souls. They have been wounded by a so called Christian nation. They have been left by the wayside, and decided efforts will have to be made to counteract the wrong that has been done them. But though they have been despised and neglected of men, God has given special help and enlightenment to many who were in slavery. He has illuminated their darkness when they were in the most unfavorable circumstances,

and they have revealed to the world the elements of the greatness in Christian character. Many of the black race have been rich in faith and trust in God. They have manifested divine compassion for those whom they could help. They have known what it was to hunger for sympathy and help; for they were but neglected by those who saw their wretchedness and could have helped them, but who passed by on the other side, as the priest and the Levite passed by the bruised and wounded one. There are souls among the colored race that can be reached, and the very kind of labor which their circumstances require should be put forth, that they may be saved. When these souls are converted to the truth, they will become partakers of the divine nature, and will go forth to rescue their fellow-men, to lead those who are in darkness into light. They can be helped in their low estate, and in their turn can contribute to the good of others.

<RH, November 26, 1895 par. 9>

But there are many among the colored people whose intellect has been too long darkened to be speedily fitted for fruitfulness in good works. Many are held in bondage to depraved appetite. Many are slaves to debasing passions, and their character is of such an order as will not enable them to be a blessing. Sin and depravity have locked up their senses. They need help as much as the veriest heathen, and unless they have the right kind of help, they will be lost. But they may be taught to know God and Jesus Christ whom he has sent. The bright beams of the Sun of Righteousness may shine into the darkened chambers of their mind. They need to catch a glimpse of God. It is their privilege to have eternal life, to be in union with God, and it is the privilege of those who know the truth to repeat the story again and again of God's wonderful love to man as manifested on Calvary's cross. The chain that is let down from the throne of God is long enough to reach into the lowest depths of sin. Hold up a sin-pardoning Saviour before the lost and lowly, for Jesus has made a divine interposition in their behalf. He is able to reach to the lowest depths and lift them up from the pit of sin, that they may be acknowledged as children of God, heirs with Christ to an immortal inheritance. They may have the life that measure with the life of God. <RH, November 26, 1895 par. 10>

December 3, 1895 An Appeal for the South. - 2.

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By Mrs. E. G. White.
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God estimates man, not by the circumstances of his birth, not by his position or wealth, not by his advantages in educational lines, but by the price paid for his redemption. Man is of value with God in proportion as he permits the divine image to be retraced upon his soul. However misshapen has been his character, although he may have been counted as an outcast among men, the man who permits the grace of Christ to enter his soul will be reformed in character, and will be raised up from his condition of guilt, degradation, and wretchedness. God has made every provision, in order that the lost one may become his child. The frailest human being may be elevated, ennobled, refined, and sanctified by the grace of God. This is the reason God values men; and those who are workers together with God, who are filled with divine compassion, will see and estimate men in the same way that God sees and estimates them. Whatever may be the nationality or color, whatever may be the social condition, the missionary for God will look upon all men as the purchase of the blood of Christ, and will understand that there is no caste with God. No one is to be looked upon with indifference, or to be regarded as unimportant; for every soul has been purchased with an infinite price. Therefore, in the name of Jesus Christ of Nazareth, let not the colored race be longer neglected by those who claim to believe in Christ as the Saviour of men. Let not one who claims to have heard the gracious words, "Thy sins be forgiven thee," hold himself aloof from those whose lives have been dark and shadowed. <RH, December 3, 1895 par. 1>

Was it God's purpose that the colored people should have so much guilt and woe in their lives?--No. Men who have had greater advantages than they have had, have taught them immorality, both by precept and example. Debasing practices have been forced upon them, and they have received low conceptions of life, and even their conceptions of the Christian life are of a depraved order. But the people who have been more favorably situated, who have had light and liberty, who have had an opportunity to know God, and Jesus Christ whom he has sent, are responsible for the moral darkness that enshrouds their colored brethren. Can they who have been so highly privileged afford to stand in their pride and importance, and feel that they are altogether too good to associate with this depraved race? Let those who profess to be Christians look to the example of Christ. He stooped to take human nature, in order that he might be able to reach man where he was. The Majesty of heaven came to seek and to save that which was lost; and shall those for whom Christ has done so much, stand aloof from their fellow-men who are now perishing in their sins? <RH, December 3, 1895 par. 2>

The Lord invites his people to become workers together with him in rebuilding and reshaping character according to the true standard of moral rectitude. Through faith in Christ we are to be recreated in his image. Jesus says, Behold, I create a new thing in the earth. Apostate man is to be recovered; fallen humanity is to be elevated; sin is to be pardoned; and sinners are to be saved, that God may be eternally glorified. The treasures of wisdom which have been hidden for ages are to be brought forth for the enriching of the lost. O what treasures of wisdom are to be opened up for the view of the world! Every divine resource is placed at the disposal of man, in order that he may become a co-laborer with God. Nothing has been withheld. When God gave his only begotten Son to our world, he gave all the treasures of heaven. What power, what glory, has been revealed in Christ Jesus! The greatest display of majesty and power is given to the world through the only begotten Son of God. With this power at our command, I would ask in the name of Jesus Christ of Nazareth why it is that God's people do not awake to their duty? Why is it that every individual does not become an example in doing the work that the time demands in first giving himself and then his talents of means and ability for the enlightenment and salvation of a people who are in the dense darkness of pitiful and most deplorable ignorance? Are there not men, women, and youth who will go forth to establish schools, and thus become teachers to instruct the colored people so that they may be enabled to read the word of God? We must teach them to read God's word, or they will become the ready dupes of false shepherds that misinterpret the Scriptures, and that manufacture doctrines and teach traditions which will lead them into the paths of perdition. There are preachers and teachers among the colored people who are addicted to licentious habits; and how can they understand the binding claims of the law of God, when the standard of righteousness is not revealed and exalted before their eyes by the precept and example of their teachers? We must go among them, and show them how to honor and obey God's law, in order that they may be prepared to have a part in the new earth. <RH, December 3, 1895 par. 3>

Are there not those who can go from house to house, from family to family, and who can repeat the A B C of true Christian experience? Let Christ be your text. In all your labor let it be apparent that you know Jesus. Present his purity and saving grace, that by beholding, these people may become changed into the divine image. Among most of the colored people we find unseemly practices in their worship of God. They become much excited, and put forth physical exertions that are uncalled for in the solemn worship of God. Their superstitious ideas and uncomely practices cannot at once be dispelled. We must not combat their ideas and treat them with contempt. But let the worker give them an example of what constitutes true heart-service in religious worship. Let not the colored people be excluded from the religious assemblies of the white people. They have no chance to exchange their superstitious exercises for a worship that is more sacred and elevating if they are shut out from association with intelligent white people who should give them an example of what they should be and do. Let the white people practice the self-denial necessary, and let them remember that nothing is to be regarded as unimportant which affects the religious life of so vast a number of people as that which composes the colored race. They conduct their worship according to the instruction they have received, and they think that a religion which has no excitement, no noise, no bodily exercises, is not worth the name of religion. These ignorant worshipers need instruction and guidance. They can be won by kindness, and can be confirmed in well-doing. Both old and young will need to be instructed as one would instruct a family of children. <RH, December 3, 1895 par. 4>

Let the worker give them an example by associating with them, and by revealing the virtues of Christ Jesus. They need to be brought in contact with cultivated minds, to come into association with those whose hearts are softened and subdued by the Holy Spirit. They are imitative, and will catch up pure sentiments, and be influenced by elevated aspirations. A new taste will thus be created, and elevated desires will spring up for things that are of good report, pure, honest, and lovely. But if the colored people are left in their present condition, and do not have presented before them a higher standard of Christianity than they now have, their ideas will become more and more confused, and their religious worship more and more demoralized. They have been strangely neglected. Poverty and want are common among them, and very little has been done to relieve their distress. We cannot be surprised that such neglect should result in hardness of heart and in the practice of vice, but God cares for this neglected class. The colored people have souls to save, and we must enter into the work, and become co-laborers with Jesus Christ. We cannot leave them as we have left them in the past. We cannot be justified in expending money so lavishly in providing conveniences for ourselves, and in furnishing facilities for those who have been more fortunate, and are already abundantly supplied with every facility, and do nothing for those who know not God and Jesus Christ whom he hath sent. We must not abandon millions of the colored race to their degradation, and because they are degraded, pass them by on the other side. <RH, December 3, 1895 par. 5>

Let us bear in mind the words that Christ spoke to the people who were honored above others in being privileged to have the Lord Jesus Christ to labor among them, and yet who did not appreciate this privilege, and did not diffuse the light of Heaven to others. He said: "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 repeated long ago in sackcloth and ashes. But I

say unto you, It shall be more tolerable for Tyre and Sidon at the day of judgment, than for you. And thou, Capernaum, which art exalted unto heaven, shalt be brought down to hell; for if the mighty works, which have been done in thee, had been done in Sodom, it would have remained until this day. But I say unto you, That it shall be more tolerable for the land of Sodom in the day of judgment, than for thee." <RH, December 3, 1895 par. 6>

But while Christ pronounced a woe upon those who did not repent at his preaching, he had a word of encouragement for the lowly: "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, and hast revealed them unto babes. Even so, Father; for so it seemed good in thy sight." Many of the colored people are among the lowly who will receive the word of God, and shall not this long-neglected work of enlightening the colored people be entered into perseveringly, and be carried forward all the more diligently because it has been so long neglected? We must do a work for the colored race that has not yet been done. "God so loved the world, that he gave his only begotten Son, that whosoever believeth in him might not perish, but have everlasting life." The Son of God, the Creator of the world, sacrificed his own life, in order that he might become the Redeemer of fallen humanity. He made an infinite sacrifice, that he might become man's surety and substitute, and shall we remain indifferent to a downtrodden, abused race? <RH, December 3, 1895 par. 7>

God cares for the colored people, and if we would co-operate with him for the salvation of their souls, we must care for them, too, and become laborers together with him. We need to repent before God, because we have neglected missionary work in the most abandoned part of God's moral vineyard. There needs to be a stirring up among the members of our churches. There needs to be concern created for our colored brethren at the great heart of the work. We should rouse up to the interest that true Christians ought to feel for those who are depressed and morally degraded. The fact that their skin is dark does not prove that they are sinners above the white race. Much of their depravity is the fruit of the neglect of the white people. They have not felt the sympathy that they ought to have felt for the abandoned and wretched. Those who profess to love Christ should have worked for their colored brethren until hope would have sprung up in their hearts. Many are completely discouraged, and they have become stolid because they have been neglected, despised, and forsaken. The poor and unfortunate are numbered by thousands, and yet we have looked on indifferently, and seen their sorrow, and have passed by on the other side. Their degraded condition is our condemnation. The Christian world are guilty because they have failed to help the very ones who most need help. Christ says, "I am not come to call the righteous, but sinners to repentance." <RH, December 3, 1895 par. 8>

Should we not work the Southern field? We have had every advantage in temporal and spiritual things, and shall we do nothing for our colored brethren? We cannot abandon the colored race and be accounted as guiltless. Christ speaks of his own mission in these words: "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." Are we not to follow the example of Christ? Are we not, as his human agents, to carry forward the work he came to do? Christ said, "They that be whole need not a physician, but they that are sick." We cannot leave souls for whom Christ died to be the prey of Satan's temptations. We cannot abandon this great flock to their ignorance, want, suffering, and corruption. This would not be doing the will of God. We cannot heap advantages upon ourselves and upon those who are not in need, and pass by those who are in utter want, and be approved of God. This neglect is charged against those who have had great light, who have had marvelous opportunities, and who yet leave so large a portion of God's moral vineyard unworked. For years Satan has been sowing his tares among the colored people, and the field cannot be worked as easily now as it could have been worked years ago. But there should be no delay now. Reproach is brought upon Jesus Christ when those who profess to be carrying the last message of mercy to the world pass this field by. Christ did not pass by the needy and suffering. He united works of mercy with the message of salvation he came to bear to men. He engaged in a constant, untiring ministry, and worked for the perishing and sorrowful. He prefaced his message of love by deeds of ministry and beneficence, leaving us an example that we should follow in his steps. <RH, December 3, 1895 par. 9>

December 10, 1895 An Appeal for the South. - 3.

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By Mrs. E. G. White.
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The world's Redeemer clearly defines what our duty is. To the lawyer who asked him how he should obtain eternal

life, he said: "What is written in the law? how readest thou? And he answering said, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind, and thy neighbor as thyself. And he said unto him, Thou hast answered right; this do, and thou shalt live. But he, willing to justify himself, said unto Jesus, And who is my neighbor?" Then Jesus related the parable of the good Samaritan, and clearly showed that he is our neighbor who most needs our charity and help. We are to practice the commandments of God, and stand true to the relation which God has designed shall exist between man and his fellow-man. It was never God's purpose that society should be separated into classes, that there should be an alienation between the rich and the poor, the high and the low, the learned and the unlearned. But the practice of separating society into distinct circles is becoming more and more decided. God designed that those to whom he intrusted talents of means, ability, and gifts of grace, should be good stewards of his beneficence, and not seek to reap all the advantages for themselves. God does not estimate man by the amount of wealth, talent, or education that he may have. He values man in proportion as he becomes a good steward of his mercy and love. <RH, December 10, 1895 par. 1>

Those who center everything upon themselves misinterpret the character of God. The Lord designed that the gifts he bestows upon men should be used to minister to the unfortunate and the suffering ones among humanity. <RH, December 10, 1895 par. 2>

We are in God's world, and are handling his goods, and we shall be called upon to render a strict account of the use that we have made of his intrusted riches. If we have hoarded God's gifts for our own advantage, if we have indulged in luxury, if we have heaped up treasure for ourselves, and have been indifferent to the wants of those who are suffering around us, we shall be charged as guilty of embezzling God's goods. The cries of suffering humanity go up to God, and he hears their complaints of hunger, of ignorance, and of darkness. He will surely judge those who neglect his purchased possession, who leave the suffering to perish when it is in their power to relieve them. He will hold us accountable for the guilt of those who are left to be the sport of Satan's temptations, and who in their ignorance and blindness charge God with dealing partially with the human race. It is because the rich neglect to do the work for the poor that God designed they should do, that they grow more proud, more self-sufficient, more self-indulgent and hard-hearted. They separate the poor from them simply because they are poor, and thus give them occasion to become envious and jealous. Many become bitter, and are imbued with hatred toward those who have everything when they have nothing. <RH, December 10, 1895 par. 3>

God weighs actions, and every one who has been unfaithful in his stewardship, who has failed to remedy evils which it was in his power to remedy, will be of no esteem in the courts of heaven. Those who are indifferent to the wants of the needy will be counted unfaithful stewards, and will be registered as enemies of God and man. Those who misappropriate the means that God has intrusted to them to help the very ones who need their help, prove that they have no connection with Christ, because they fail to manifest the tenderness of Christ toward those who are less fortunate than themselves. As Christians, we are to manifest to the world the character of Christ in all the affairs of life. To be a Christian means to act in Christ's stead, to represent Christ. We are not to seek to get rid of the responsibilities that connect us with our fellow-men. God has not placed us in the world simply to please and honor and glorify ourselves. The character of our Christianity is tested by the dependent ones who are around us, who are ignorant and helpless. It is not proper to pile building upon building in localities where there are abundant facilities, and neglect fields that are nigh and afar off, where there is need of starting missionary enterprises. Instead of closing our eyes and senses to the wants of those who have nothing, instead of adding more and more facilities to those that are already abundant, let us seek to see what we can do to relieve the distresses of the poor, bruised souls of the colored people. Those who are heaping advantages upon advantages where there are already more than ample facilities, are not doing a work that will strengthen men in spirituality, and for neglecting destitute fields they are weighed in the balances of the sanctuary, and are found wanting. The Lord has given abundant light upon the subject of diffusing the knowledge of the truth, and no one is justified in following a selfish course. Those to whom God has intrusted much, who command the largest resources in doing a good work in behalf of the needy, and who yet have failed to do it, have withdrawn themselves from their own flesh, and have neglected their ministry to God's purchased possession, in order to gratify their own inclination. How does God look upon those who have left the poor to their poverty, the ignorant to their darkness and ignorance? How does he regard those who are willing to let the lost remain the slaves of circumstances which could have been changed in such a way as to bring relief to the distressed? God calls upon men to become Bible Christians, to represent the example given them by Christ. Who can tell what will be the result of a self-denying, cross-bearing life? Eternity will reveal the result of following Jesus, and all will be amazed at the fruit that will be made manifest. <RH, December 10, 1895 par. 4>

We need men who will become leaders in home and foreign missionary enterprises. We need men whose sympathies are not congealed, but whose hearts go out to the perishing that are nigh and afar off. The ice that binds about souls that are frozen up with selfishness, needs to be melted away, so that every brother shall realize that he is his brother's

keeper. Then every one will go forth to help his neighbor to see the truth, and to serve God in an acceptable service. Then those who profess the name of Christ will aid others in the formation of a Christlike character. If every one would work in Christ's lines, much would be done to change the condition that now exists among the poor and distressed. Pure religion and undefiled would gleam forth as a bright and shining light. God's love in the heart would melt away the barriers of race and caste, and would remove the obstacles with which men have barred others away from the truth as it is in Jesus. True religion will induce its advocates to go forth into the highways and byways of life. It will lead them to help the suffering, and enable them to be faithful shepherds going forth into the wilderness to seek and to save the lost, to lead back the perishing sheep and lambs. <RH, December 10, 1895 par. 5>

The most unfortunate may bear the image of God, and they are of value to God. Those who have true religion will realize that it is their supreme duty to reveal Christ to men, to make manifest the fact that they have learned in the school of Christ. O that we might individually realize that we are simply stewards in trust of God's means, and that we are to use the gifts God has given us, as Christ used his eternal riches, in seeking and saving that which is lost. We are only trustees, only stewards, and by and by we must give a reckoning to the Master. He will inquire how we have used his goods, and whether or not we have ministered to his family in the world. If we have enjoyed the comforts and blessings of life, and have had no care for those who were less fortunate, and have failed to relieve those who were needy and suffering, for whom Christ has given his life, we shall not hear the words of approval, "Well done, thou good and faithful servant." <RH, December 10, 1895 par. 6>

If God has intrusted to us the precious light of truth, and has given us a knowledge of Jesus Christ whom he has sent, and we have failed to diffuse that light, we shall be confronted with the souls whom we have held in darkness in the great day of God. We shall be dealt with as we have dealt with others. The King will say to those on his right hand: "Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world; for I was an hungered, and ye gave me meat; I was thirsty, and ye gave me drink; I was a stranger, and ye took me in; naked, and ye clothed me; I was sick, and ye visited me; I was in prison, and ye came unto me. Then shall the righteous answer him, saying, Lord, when saw we thee an hungered, and fed thee? or thirsty, and gave thee drink? When saw we thee a stranger, and took thee in? or naked, and clothed thee? or when saw we thee sick, or in prison, and came unto thee? And the King shall answer and say unto them, Verily I say unto you, Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me." <RH, December 10, 1895 par. 7>

December 17, 1895 An Example in History.

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By Mrs. E. G. White.
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The Hebrew nation were in servitude for a great number of years. They were slaves in Egypt, and the Egyptians treated them as though they had a right to control them in soul, body, and spirit. But the Lord was not indifferent to their condition, he had not forgotten his oppressed people. The record says: "God heard their groaning, and God remembered his covenant with Abraham, with Isaac, and with Jacob. And God looked upon the children of Israel, and God had respect unto them." "The Lord said, I have surely seen the affliction of my people which are in Egypt, and have heard their cry by reason of their taskmasters; for I know their sorrows; and I am come down to deliver them out of the hand of the Egyptians, and to bring them up out of that land unto a good land, and a large, unto a land flowing with milk and honey." <RH, December 17, 1895 par. 1>

When God called Moses to be his instrument in delivering the Hebrew nation out of cruel bondage, Moses considered the difficulties of the situation, and thought of the obstacles that he would have to encounter in doing this great work. He knew that the people were in blindness and ignorance, that their minds had become beclouded in faith, and that they were almost destitute of a knowledge of God. They had become degraded by associating with a nation of idolaters, and had corrupted their ways by practicing idolatry. Yet there were many who were righteous and steadfast among this downtrodden people. The Lord directed Moses to give them a message from himself. He said: "Wherefore say unto the children of Israel, I am the Lord, and I will bring you out from under the burdens of the Egyptians, and I will rid you out of their bondage, and I will redeem you with a stretched-out arm, and with great judgments; and I will take you to me for a people, and I will be to you a God; and ye shall know that I am the Lord your God, which bringeth you out from under the burdens of the Egyptians." <RH, December 17, 1895 par. 2>

This nation of slaves was to be taught of God. Jesus Christ, enshrouded in the pillar of cloud and fire, was to be their

invisible leader, the ruler over all their tribes. Moses was to be the mouthpiece of God. For forty years God ruled over them as they journeyed through the wilderness. But the Hebrew nation is not the only nation that has been in cruel bondage, and whose groanings have come to the ears of the Lord of hosts. The Lord God of Israel has looked upon the vast number of human beings who were held in slavery in the United States of America. The United States has been a refuge for the oppressed. It has been spoken of as the bulwark of religious liberty. God has done more for this country than for any other country upon which the sun shines. It has been marvelously preserved from war and bloodshed. God saw the foul blot of slavery upon this land, he marked the sufferings that were endured by the colored people. He moved upon the hearts of men to work in behalf of those who were so cruelly oppressed. The Southern States became one terrible battle-field. The graves of American sons who had enlisted to deliver the oppressed race are thick in its soil. Many fell in death, giving their lives to proclaim liberty to the captives, and the opening of the prison to them that were bound. God spoke concerning the captivity of the colored people as verily as he did concerning the Hebrew captives, and said: "I have surely seen the affliction of my people, . . . and have heard their cry by reason of their taskmasters; for I know their sorrows; and I am come down to deliver them." The Lord wrought in freeing the Southern slaves; but he designed to work still further for them as he did for the children of Israel, whom he took forth to educate, to refine, and ennoble. Christ himself wrought with his appointed leaders, and directed them as to what they should do for his people that had become so terribly degraded. They were to be kept separate from all nations, to be directed and counseled until, through a correct representation of the divine character, they should come to know God, to reverence and obey his commandments. <RH, December 17, 1895 par. 3>

Those who study the history of the Israelites should also consider the history of the slaves in America, who have suffered, who have been educated in crime, degraded, and oppressed, and left in ignorance to perish. Their physical freedom was obtained at a great loss of life, and Christians generally should have looked with compassion upon the colored race, for which God had a care. They should have done a work for them that would have uplifted them. They should have worked through the wisdom of God to educate and train them. We have been very neglectful of our colored brethren, and are not yet prepared for the coming of our Lord. The cries of these neglected people have come up before God. Who has entered into the work since their deliverance from bondage, to teach them the knowledge of God? The condition of the colored people is no more helpless than was the condition of the Hebrew slaves. The children of Israel were addicted to licentiousness, idolatry, gluttony, and gross vices. This is ever the result of slavery. But the Lord looked upon his people, and after their deliverance, he educated them. They were not left uncared for. Though they had lost in years of bondage the knowledge of the true God and of his holy law, yet God again revealed himself to them. In terrible grandeur and awful majesty he proclaimed to them his holy precepts, and commanded them to obey his law. The ten commandments are a transcript of the divine character, and are as unchangeable as the eternal throne. But since the slaves of the South attained to freedom, what have we as Christians done to bear any comparison to what was done for them by those who poured out their lives on the battle-field? Have we not looked upon the difficulties that presented themselves, and drawn back from the work? Perhaps some of us have felt sad over their wretchedness, but what have we done to save them from the slavery of sin? Who have taken hold of this work intelligently? Who have taken upon them the burden of presenting to them spiritual freedom that has been purchased for them at an infinite price? Have we not left them beaten, bruised, despised, and forsaken by the way? Is this the example that God has given us in the history of the deliverance of the children of Israel?--By no means. <RH, December 17, 1895 par. 4>

Walls of separation have been built up between the whites and the blacks. These walls of prejudice will tumble down of themselves as did the walls of Jericho, when Christians obey the word of God, which enjoins on them supreme love to their maker and impartial love to their neighbors. For Christ's sake, let us do something now. Let every church whose members claim to believe the truth for this time, look at this neglected, downtrodden race, that, as a result of slavery, have been deprived of the privilege of thinking and acting for themselves. They have been kept at work in the cotton fields, have been driven before the lash like brute beasts, and their children have received no enviable heritage. Many of the slaves had noble minds; but the fact that their skin was dark, was sufficient reason for the whites to treat them as though they were beasts. When freedom was proclaimed to the captives, a favorable time was given in which to establish schools, and to teach the people to take care of themselves. Much of this kind of work was done by various denominations, and God honored their work. Those who attempted to work for the black race had to suffer persecution, and many were martyrs to the cause. It was difficult to educate these people in correct ideas, because they had been compelled to do according to the word of their human masters. They had been subject to human passions, their minds and bodies had been abused, and it was very hard to efface the education of these people, and to lead them to change their practices. But these missionaries persevered in their work. They knew that the black man had not chosen his color or his condition, and that Christ had died for him as verily as he had died for his white brother. To show sympathy for the released slaves, was to expose one's self to ridicule, hatred, and persecution. Old-time prejudice still exists, and

those who labor in behalf of the colored race will have to encounter difficulties. <RH, December 17, 1895 par. 5>

The neglect of the colored race by the American nation is charged against them. Those who claim to be Christians have a work to do in teaching them to read, and to follow various trades and engage in different business enterprises. Many among this race have noble traits of character and keen perception of mind. If they had an opportunity to develop, they would stand upon an equality with the whites. The Hebrew nation were educated during their journeying through the wilderness. They engaged in physical and mental labor. They used their muscles in various lines of work. The history of the wilderness life of God's chosen people was chronicled for the benefit of the Israel of God till the close of time. 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." The Lord did not forsake his people in their wanderings through the wilderness, but many of them forsook the Lord. The education they had had in Egypt made them subject to temptation, to idolatry, and to licentiousness, and because they disregarded the commandments of the Lord, nearly all the adults who left Egypt were overthrown in the wilderness; but their children were permitted to enter Canaan. <RH, December 17, 1895 par. 6>

The land of Egypt was nearly desolated to bring freedom to the children of Israel; the Southern States were nearly ruined to bring freedom to the colored race. For three years war was carried on, and many lives were sacrificed, and there is mourning today because of broken family circles. Unspeakable outrages have been committed against the colored race. They had lived on through years of bondage with no hope of deliverance, and there stretched out before them a dark and dismal future. They thought that it was their lot to live on under cruel oppression, to yield their bodies and souls to the dominance of man. After their deliverance from captivity, how earnestly should every Christian have co-operated with heavenly intelligences who were working for the deliverance of the downtrodden race. We should have sent missionaries into this field to teach the ignorant. We should have issued books in so simple a style that a child might have understood them, for many of them are only children in understanding. Pictures and object lessons should have been used to present to the mind valuable ideas. Children and youth should have been educated in such a way that they could have been instructors and missionaries to their parents. <RH, December 17, 1895 par. 7>

Let us prayerfully consider the colored race, and realize that these people are a portion of the purchased possession of Jesus Christ. One of infinite dignity, who was equal with God, humbled himself so that he might meet man in his fallen, helpless condition, and become an advocate before the Father in behalf of humanity. Jesus did not simply declare his goodwill toward perishing man, but humbled himself, taking upon himself the nature of man. For our sakes he became poor, that we might come into possession of an immortal inheritance, be heirs of God and joint-heirs with Jesus Christ. <RH, December 17, 1895 par. 8>

December 24, 1895 The Bible the Colored People's Hope.

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By Mrs. E. G. White.
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The Bible is the most precious book in the world. It is the only guide to direct the soul to the paradise of God. 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 a precious treasure. It should be in every home, not to be laid away or put upon a shelf, but to be diligently studied. The Bible is the hope of both the white and the colored race. The idea is disseminated that common people should not study the Bible for themselves, but that the minister or teacher should decide all matters of doctrine for them. This is the doctrine that is taught to the colored people; but the Bible is the poor man's book, and all classes of people are to search the Scriptures for themselves. God has given reasoning powers to men, and by bringing our mental faculties into connection with the word of God, the spiritual powers are awakened, and common people, as well as teachers and clergymen, may understand the will of God. <RH, December 24, 1895 par. 1>

Christ said to the people, "Search the Scriptures; for in them ye think ye have eternal life, and they are they which testify of me." Many of the colored people are unable to read, and as it is necessary to understand the word of God, it is necessary to teach these people to read. During the days of slavery, the colored people were not generally taught to read, because through this accomplishment they became more fully awake to the degradation of their condition. In attaining knowledge, their desire was increased to have liberty, that they might still further pursue their search for knowledge. They saw that it was their right to be subject to no man, but to obey God only. The proclamation that freed

the slaves in the Southern States, opened a field into which Christlike workers should have entered to teach those who were hungering and thirsting for knowledge, that they might know God and Jesus Christ whom he has sent. There were precious jewels of truth that should have been searched for as a man would search for hidden treasure. <RH, December 24, 1895 par. 2>

The Lord has given the Bible to us, and it is our privilege to read it for ourselves. It is our duty to search it diligently, that we may receive more and more light from its sacred pages. As we search the Bible to comprehend the truths of salvation, angels of God are present to strengthen the mind, and to aid us in understanding that which will be a benefit to us and to others. We are to explore the sacred volume as a miner explores the veins of ore in the earth, and finds the precious seams of gold. While time shall last, we shall desire to know what the Bible has to say in regard to our relation to Jesus Christ, our responsibility to God as free moral agents. We must search the Scriptures, so that we may know how to accept our responsibilities and how to impart the knowledge we have gained to others who are in need of comfort and hope. We must know by experience what it is to have Christ for our sin-bearer, in order that we may intelligently say to others, "Behold the Lamb of God, which taketh away the sin of the world!" <RH, December 24, 1895 par. 3>

The opinions we have received through listening to the traditions of men must not be permitted to bar the way so that we shall not receive the light that requires reformation and transformation. Enter your closets with the Bible in your hand, and there commune with God, having an ear to hear what the Spirit saith unto you. Let your heart be humbled and teachable, softened and subdued by the Holy Spirit. If you find that your former views are not sustained by the Bible, it is for your eternal interest to learn this as soon as possible; for when God speaks in his word, our preconceived opinions must be yielded up, and our ideas brought into harmony with a "thus saith the Lord." Christ said, "Sanctify them through thy truth; thy word is truth." With submissive spirit you are to obey the truth at any cost, knowing that the precepts of the Bible are the word of the eternal God. <RH, December 24, 1895 par. 4>

An experience that brings us into harmony with the word of God will cost the sacrifice of self. It will require humility of mind and a realization of utter dependence upon God. But those who gain this experience will realize the need of working for others, that they also may believe and rejoice in the truth. Very much depends upon the manner in which the truth is presented. The human heart is a hard field to work. Let the missionary ever keep the word of God upon his lips. Those who talk the truth will have light upon the word of God. Contemplating the word of Christ is beholding Christ by the eye of faith. The word of God is quick and powerful, and coming in contact with the faculties of men, the human mind becomes strong and vigorous, and able to exercise its powers in learning the lesson of sinking self into Christ. <RH, December 24, 1895 par. 5>

The Bible contains the living bread for the soul. Shall this book, with its treasures of wisdom, be opened to those who are unlearned, and especially to the vast numbers of the colored people who are scattered through the United States? Shall we be justified in withholding this precious word from the ignorant and depraved, when by partaking of it by faith is eternal life? Shall we expend labor most largely for those who know the truth? Shall weeks be occupied in seeking to work up a greater interest among those who have heard the truth of salvation over and over again, and leave those who have never heard it with no effort for their enlightenment? How much more appropriate would it be for those who have been thus privileged, to expend their time, talent, and money in imparting that which they understand to those who do not know God, and have never had the Scriptures opened up before them,--in presenting the special message that is to be given to the world in these last days! Gather up the precious fragments of truth, and go to work to present them to those who are starving for the word of life. <RH, December 24, 1895 par. 6>

Through the study of the word of God, a great work may be done for the Southern people. The colored people, though emancipated from physical slavery, are still in the slavery of ignorance. They are led to believe that they should do just what their ministers tell them to do. Unless their minds are enlightened so that they may understand the Scripture for themselves, and know that God has spoken to their souls, they will not be benefited by the preaching of the truth; for they are in a condition to be deceived easily by false teachers. In reaching the colored people, it is best to seek to educate them before presenting the pointed truths of the third angel's message. Let missionaries work quietly for both white and colored people in the South. Let them work in a way to help those who most need help, who are surrounded with influences that are misleading. Many of them are under the control of those who will stir up the worst passions of the human heart. The priests and rulers in Christ's day worked most successfully in stirring up the passions of the mob, because they were ignorant, and had placed their trust in man. Thus they were led to denounce and reject Christ, and to choose a robber and murderer in his place. The work in the South should be done without noise or parade. Let missionaries who are truly converted, and who feel the burden of the work, seek wisdom from God, and with all the tact they can command, let them go into this field. Medical missionaries can find a field in which to relieve the distress of those who are failing under bodily ailments. They should have means so that they may clothe the naked and feed the hungry. Christian Help work will do more than the preaching of sermons. There is a great need that a class

of workers should go to this field who will do this kind of work. Let them meet together and relate their experiences, pray together, and hold their services, not in a way to attract attention to themselves, but in quietness, in meekness, and lowliness. But while they pursue this humble course, let them not sink down into cheapness in conversation, cheapness in manners and ways. Let the workers be Christlike, that they may by precept and example exert an elevating influence. Let them furnish themselves with the most appropriate, simple lessons from the life of Christ to present to the people. Let them not dwell too much upon doctrinal points, or upon features of our faith that will seem strange and new; but let them present the sufferings and the sacrifice of Christ; let them hold up his righteousness and reveal his grace; let them manifest his purity and holiness of character. Workers in the Southern field will need to teach the people line upon line, precept upon precept, here a little and there a little. <RH, December 24, 1895 par. 7>

As men and women embrace the truth in this field, there will be abundant opportunity for relieving their pressing necessities. Unless this can be done, the work will largely prove a failure. To say, Be ye warmed, and be ye clothed, and be ye fed, and take no steps to bring these things to pass, will have a bad influence upon our work. Object-lessons will be of far more value than mere precepts. Deeds of sympathy will be needed as well as words that will touch the heart, and leave an uneffaceable impression upon the mind. Small schools should be established in many localities, and teachers who are tender and sympathetic, who can, like the Master, be touched by suffering, should be engaged to educate old and young. Let the word of God be taught in the simplest manner. Let the pupils be led to study the lessons of Christ; for the study of the Bible will do more to enlarge the mind and strengthen the intellect, than will any other study. Nothing will so awaken the dormant energies, and give vigor to the faculties, as coming in contact with the word of God. <RH, December 24, 1895 par. 8>

There is much talent among the colored people. Their minds must be aroused, their intellects quickened into activity, that they may grasp the precious truths of the plan of salvation. Their minds have become dwarfed and enfeebled, because they have been called out and exercised upon commonplace matters, and have been occupied with low, cheap ideas. But as elevating truths are repeated, their minds will expand, and their ability increase to take in and comprehend the subjects with which they become more familiar. A field left uncultivated will soon be filled with unsightly weeds and thistles. The mind left uncultivated will be filled with that which is unsightly, and where seeds of truth are not sown, there will be no fruit of a heavenly order. The colored people have been left in ignorance, and the minds of many have lost the ability to expand. But many are not satisfied. They hunger for something they have not. Were they educated so that they could read the Bible, they would draw comfort from the plan of salvation as it is revealed in Jesus Christ. The influence of truth would work for the enlargement of their minds and the strengthening of their faculties. Thus they would be enabled to grasp other branches of knowledge, and prepared to receive information of a general character. <RH, December 24, 1895 par. 9>

January 7, 1896 The Australian Camp-Meeting.

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By Mrs. E. G. White.
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Our third Australian camp-meeting was held in Armadale, a populous suburb of Melbourne, about three miles southeast from the center of the city. During the early part of the year our brethren had planned for the meeting to be held in Ballarat, a city of thirty thousand people, about ninety miles north from Melbourne. There is a faithful little church there that needed strengthening, and as the Australian Conference is in debt, it seemed desirable to hold the meeting where it would be less expensive than in Melbourne. <RH, January 7, 1896 par. 1>

But the Lord has been giving me light about the work to be done in our large cities. The people in the cities are to be warned, and the message should go to them now. The time will come when we cannot work so freely in the large cities; but now, the people will listen to the message, and this is our time to work most earnestly for the people in the centers of population. Many will hear and obey, and carry the message to others. <RH, January 7, 1896 par. 2>

The interest which began to be awakened by the camp-meeting held two years ago in Brighton, should be carried forward by a camp-meeting in some part of Melbourne each year. When our brethren took these things into consideration, they decided that the meeting should be held in Melbourne, and in their search for a ground were led to locate in Armadale. The first plan was to locate the meeting at Northcote, where it would be convenient for our brethren and sisters. But the Lord hedged up the way at Northcote, and led them to a locality convenient to densely populated suburbs where the message had never been given. <RH, January 7, 1896 par. 3>

During the meeting we have had abundant evidence that the Lord has been guiding both in the location and in the

work of the meeting. A new field has been opened, and an encouraging field it appears to be. The people did not swarm upon the ground from curiosity, as at our first meeting in Brighton, and as at Ashfield last year. The majority came straight to the large meeting tent, where they listened intently to the word; and when meeting was over, they quietly returned to their homes, or gathered in groups to ask questions or discuss what they had heard. <RH, January 7, 1896 par. 4>

The interest steadily increased from the beginning of the meeting. The evening discourses, given by Elders Prescott, Corliss, and Daniells, all presented the truth as it is in Jesus Christ. Hardly a discourse was given during the whole meeting that could be called a doctrinal sermon. In every sermon Christ was preached, and as the great and mysterious truths regarding his presence and work in the hearts of men were made clear and plain, the truths regarding his second coming, his relation to the Sabbath, his work as Creator, and his relation to man as the source of life, appeared in a glorious and convincing light that sent conviction to many hearts. With solemnity the people said, "We have listened to truth to night." <RH, January 7, 1896 par. 5>

A Bible study was usually given at three o'clock each afternoon. These studies followed the same lines as the evening discourses, and they were regularly attended by scores besides those living on the camp-ground. The forenoons were mostly occupied by meetings of the Australian and Union Conferences, the tract society, the Sabbath-school association, and the publishing and school interests. <RH, January 7, 1896 par. 6>

The early morning hour, before breakfast, was set apart and generally observed as a silent hour for individual study and prayer. Occasionally, a general meeting was held at this hour. We have found blessing in setting apart a season when every soul could feel that there was time to pray and to study the word of God without interruption. The half-past eight morning hour was devoted alternately to district prayer-meetings and general social meetings. Although quite feeble during most of the meeting, the Lord has strengthened me to bear my testimony here. During the three weeks of the meeting I have usually spoken Sabbath, Sunday, and Wednesday afternoons, besides short talks in the morning meetings. <RH, January 7, 1896 par. 7>

Sabbath morning, Oct. 19, Elder Corliss gave valuable instruction to our people. In the afternoon, I spoke from the fourth chapter of John, dwelling upon the conversation of Christ with the woman of Samaria, in which he said, "If thou knewest the gift of God, and who it is that saith to thee, Give me to drink; thou wouldest have asked of him, and he would have given thee living water." A testimony meeting followed, in which praise and glory were given to God for his unspeakable goodness and matchless love to fallen man in giving Jesus, his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life. All seemed to have a desire to lift up Jesus higher and still higher. Some outsiders took part, one minister testifying that the blessing of God was in the meeting, and that it was good to be there. We felt much pleased to see so large an attendance, and were impressed with the fact that more than half were persons we had never met in general meeting before. <RH, January 7, 1896 par. 8>

Sunday morning, Elder Wilson, from New Zealand, gave a most profitable, although plain and simple, discourse. It was beautiful in its simplicity. The simpler the teaching, the more the under shepherd represents the Chief Shepherd. In the afternoon the tent was full to overflowing. Quite a number stood on the outside, and all listened with deep interest, and the Lord strengthened me as I bore a plain testimony to the people, dwelling especially upon our obligation to acknowledge God in all our ways, and to seek more and more to obtain a knowledge of God, as presented in Christ's prayer in the seventeenth chapter of John. <RH, January 7, 1896 par. 9>

In the evening Professor Prescott gave a most valuable lesson, precious as gold. The tent was full, and many stood outside. All seemed to be fascinated with the word, as he presented the truth in lines so new to those not of our faith. Truth was separated from error, and made, by the divine Spirit, to shine like precious jewels. It was shown that perfect obedience to all the commandments of God is essential for the salvation of souls. Obedience to the laws of God's kingdom reveals the divine in the human, sanctifying the character. <RH, January 7, 1896 par. 10>

In visiting the people with the *Echoes*, and inviting them to the meetings, one of the workers met a woman who had been keeping the Sabbath for about twelve months. She had never heard the living preacher, but in studying the Bible she was convicted that she was keeping the wrong day, that the seventh day was the true Bible Sabbath. She is now attending the meetings, and feasting upon the truth. There are many interesting cases developing, that are just on the point of taking their stand. <RH, January 7, 1896 par. 11>

The Lord is working in power through his servants who are proclaiming the truth, and he has given brother Prescott a special message for the people. The truth comes from human lips in demonstration of the Spirit and power of God. <RH, January 7, 1896 par. 12>

The meetings have been well attended by the people of Armadale and Malvern, both afternoons and evenings, and on Sundays and Wednesdays large numbers have come from the distant suburbs. The people say: "You cannot appreciate the change of feeling about your meeting and work. It has been commonly reported that you do not believe in Christ. But we have never heard Christ preached as at these meetings." "There is no life in our churches. Everything is cold and dry. We are starving for the Bread of Life. We come to this camp-meeting because there is food here." As they see

our stenographers reporting the discourses, they plead that they be printed soon, and placed within their reach. One who is a Sunday-school teacher, took copious notes of Elder Prescott's discourse on "God and Caesar," and then made copies for two ministers who were interested in the subject. <RH, January 7, 1896 par. 13>

On every side we hear discussion of the subjects presented at the camp-meeting. One day as Elder Corliss stepped out of a train, the guard [conductor] stopped him with the request that he explain Col. 2:16. They stopped, and as the crowd rushed by, the explanation was given, and from Lev. 23:37, 38 it was shown that there were sabbaths besides the Sabbath of the Lord. Earnest requests have been sent in that some of the addresses be given in the Melbourne town hall. <RH, January 7, 1896 par. 14>

As two gentlemen were coming to a Sabbath afternoon service, one remarked to the other, "These are a strange people. All we shall hear will be Moses and Sinai. After the meeting, he came to Elder Daniells, and expressed very great surprise at what he had heard. He told him what they had said, and added that he could hardly believe his ears. He had heard nothing but the plain gospel. Another man who had been considerably opposed to the work was prevailed upon to attend one of the meetings, and has since told a friend that it will be a distinct loss to the spiritual interests of the community when the Adventists go away; for Christ has been indeed exalted in these meetings. <RH, January 7, 1896 par. 15>

A former Wesleyan local preacher's family are all interested, and thoroughly convinced of the truth. Even the children ask why they should "keep the pope's Sunday when they know it is not the true Sabbath." A lady who lives some distance away has been reading the *Echo*, and came here expressly to attend some of the meetings. In the very first one she attended, Professor Prescott made a call for those who would follow the Lord to stand. She arose, and has since been baptized. A widow who has been attending most of the meetings has now kept three Sabbaths. One lady who was much prejudiced finally came to the meeting to satisfy her children, but just as soon as the service was over, she rushed out of the tent, not wishing to speak to any one. However, she came again, and it happened that the subject was "Sunday in the New Testament;" the choir followed with, "I Will Follow Thee, My Saviour," and she says she could not get that song out of her mind; it rang in her ears continually. She is now earnestly seeking for truth. <RH, January 7, 1896 par. 16>

Camp-meetings are a success in arresting the attention of the people. Many who attended the Brighton meeting two years ago have been present at the Armadale meeting. They went through that meeting without deciding to obey the truth, but are manifesting a greater interest here, and some have taken their position now in obedience to the truth. Twenty were baptized, Sunday, Nov. 10.

Melbourne, Nov. 21. <RH, January 7, 1896 par. 17>

January 14, 1896 Spirit and Life for the Colored People.

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By Mrs. E. G. White.
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The psalmist says, "The entrance of thy words giveth light; it giveth understanding unto the simple." Heavenly intelligences are close by the side of every one who is seeking to open the word of God to the understanding of the simple, or to those who are really desirous of becoming acquainted with the will of God. Those who open the Scripture to others should teach them the word of life, realizing the solemn, sacred work that they are doing; for they are bringing souls in contact with God, and with Jesus Christ whom he has sent. Any trifling, jesting, or joking over the word of God is dishonoring to him, and leaves an influence that is anything but good upon the mind. But if we desire to enlarge a man's mind, let us turn his attention to the Scriptures. In the Bible, we behold Him who is the way, the truth, and the life. Through understanding the word of God, efficiency is obtained for both the practical and the religious life. <RH, January 14, 1896 par. 1>

Jesus said: "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? Jesus answered and said unto them, This is the work of God, that ye believe on him whom he hath sent. They said therefore unto him, 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. . . . I am that bread of life. Your fathers did eat manna in the wilderness, and are dead. This is the bread which cometh down from heaven, that a man may eat thereof, and not die. I am the living bread which came down from heaven; if 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. . . . 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." Jesus explained what he meant by eating his flesh and drinking his blood. He meant that his disciples were to partake of his word. 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." <RH, January 14, 1896 par. 2>

The word of Christ is the bread of life that is furnished for every soul that liveth. To refuse to eat this bread is death. He that neglects to partake of the word of God shall not see life. Receiving the word is believing the word, and this is eating Christ's flesh, drinking his blood. To dwell and abide in Christ, is to dwell and abide in his word; it is to bring heart and character into conformity to his commands. In the parable of the vine and the branches, Jesus shows the vital connection that must exist between himself and his followers. He 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. 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. I am the vine, ye are the branches. He that abideth in me, and I in him, the same bringeth forth much fruit; for without me ye can do nothing." <RH, January 14, 1896 par. 3>

The branches represent the believers in Jesus Christ. Those who truly believe, will do the same works that he did. They are united to Christ by the faith that works by love and purifies the soul. As the branch is nourished by the sap which flows from the parent stock, so the believer in Christ is sustained by the life of Christ. The branches represent the very youngest of the followers of Christ, as the branch includes all the tiny tendrils that belong to it. Jesus is our center. He is the parent stock that bears the branches. In him our eternal life is centered. The words that he has spoken unto us are spirit and life, and those who feed upon his word, and are doers of his word, represent him in character. His patience, meekness, humility, and love pervade their hearts. Jesus said, "Herein is my Father glorified, that ye bear much fruit; so shall ye be my disciples." If we are indeed grafted into the True Vine, we shall bear fruit similar to that of the parent stock. <RH, January 14, 1896 par. 4>

Those who love Christ will do the works of Christ. They will go forth to seek and to save that which was lost. They will not shun those who are despised, and turn aside from the colored race. They will teach them how to read and how to perform manual labor, educating them to till the soil and to follow trades of various kinds. They will put forth painstaking efforts to develop the capabilities of the people. The cotton field will not be the only resource for a livelihood to the colored people. There will be awakened in them the thought that they are of value with God, and that they are esteemed as his property. The work pointed out is a most needful missionary enterprise. It is the best restitution that can be made to those who have been robbed of their time and deprived of their education. The fact that this is the case leaves a heavy debt upon the American nation. As a nation, we have been made the depository of sacred truth, and we are to impart the precious knowledge of the word of God to others. Every earthly blessing has come to us because of the infinite price that has been paid in our behalf. If it has cost so great a price to redeem man, so that he should not perish, but have everlasting life, how we should rejoice that we are privileged to become co-workers with Christ in saving those for whom he has given his precious life! The Lord Jesus loves those for whom he has made the greatest sacrifice. He gave his own most precious life to bring life and immortality to light to all those who should believe. "This is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent." Those who receive Christ are in co-partnership with him, and will not mistake their life work. They will heed the words spoken by Christ. They will be guided by the Holy Spirit, and become more and more intelligent in regard to the requirements of God, and will reveal the love and grace that were revealed in the life of Christ toward those with whom he came in contact. <RH, January 14, 1896 par. 5>

January 21, 1896 "Am I My Brother's Keeper?"

By Mrs. E. G. White.

The law of God contained in the ten commandments reveals to man his duty to love God supremely and his neighbor as himself. The American nation owes a debt of love to the colored race, and God has ordained that they should make restitution for the wrong they have done them in the past. Those who have taken no active part in enforcing slavery upon the colored people are not relieved from the responsibility of making special efforts to remove, as far as possible, the sure result of their enslavement. <RH, January 21, 1896 par. 1>

When the duty of bringing the gospel to the colored race is presented, many make the plea that association with the colored people will contaminate society. But this very plea is evidence that means should be instituted to remove from this race the degradation that has been brought upon them. As a people, we should no longer say by our attitude, "Am I my brother's keeper?" We should arouse ourselves to do justly, to love mercy. We should make manifest by our actions that we have the faith for which the saints are to contend. We should go forth to seek the oppressed, to lift up the fallen, and to bring help to those who need our assistance. We should remember that many among the colored people who have been entrusted with God-given ability, who had intellectual capabilities far superior to those of the masters who claimed them as their property, were forced to endure every indignity, and their souls groaned under the most cruel and unjust oppression. They were ambitious to obtain their freedom, and sought in every possible way to obtain it. At times their deferred hope caused them to flash out with indignation, and they were forced to suffer such fearful punishments that their courage was broken, and to all outward appearances their spirits were subdued. But others planned for years, and finally were successful in gaining their freedom. Many of these have filled positions of trust, and have demonstrated the fact that the colored race is capable of cultivation and improvement. As a people claiming to be proclaiming the last message of mercy to the world, we cannot consistently neglect the Southern field; for it is a portion of God's moral vineyard. It is not our place to study consequences; but we are to go to the field and labor for the colored people as earnestly as for the white people, and leave results with God. It is our part to work with all our God-given capabilities to redeem the time that we have wasted in planning how to avoid unhappy results in working the Southern fields. <RH, January 21, 1896 par. 2>

We are God's messengers, and he has sent us forth to work for both the white and the black race without partiality and without hypocrisy. We are to set forth the truth in warnings and entreaties. We are to point out the path of light in plain and simple language, easy to be understood by both white and black. We have no time to build up walls of distinction between the white and the black race. The white people who embrace the truth in the Southern field, if converted to God, will discern the fact that the plan of redemption embraces every soul that God has created. The walls of sectarianism and caste and race will fall down when the true missionary spirit enters the hearts of men. Prejudice is melted away by the love of God. All will realize that they are to become laborers together with God. Both the Ethiopian and the white race are God's purchased possession, and our work is to improve every talent that has been lent to us of God, to save the souls of both white and black. If men and women of either race refuse the truth of God, they must answer to God for their rejection of Jesus Christ, who died for their salvation. With all our might we must do our work now. <RH, January 21, 1896 par. 3>

God's object in bringing us to himself is to conform us to the image of Christ Jesus. All who believe in Christ will understand the personal relation that exists between them and their brethren. They are to be as branches grafted into the same parent stock, to draw sustenance from the root. Believers, whether white or black, are branches of the True Vine. There is to be no special heaven for the white man, and another heaven for the black man. We are all to be saved through the same grace, all to enter the same heaven at last. Then why not act like rational beings, and overcome our unlikeness to Christ? The same God that blesses us as his sons and daughters, blesses the colored race. Those who have the faith that works by love and purifies the soul, will look with compassion and love upon the colored people. Many of those who have had every advantage, who have regarded themselves as superior to the colored people because their skin was white, will find that many of the colored race will go into heaven before them. <RH, January 21, 1896 par. 4>

Let every one who values the precious sacrifice made by Jesus Christ, lift up his voice in prayer to God, and exclaim: "Behold, O Lord, this poor, oppressed people that have been despised and maltreated by the white nation. Breathe into their souls the breath of spiritual life. If no effort is made on their behalf, they will perish in their sins, and their blood will be found upon our garments. Father of mercies, pity thine offspring. Breathe upon these beaten, bruised, ignorant souls, that they may live. Give thy Holy Spirit to those who shall go forth as messengers to this people. Take not thy Holy Spirit from us in our councils, and enable us to make plans and devise means for the spread of the truth among them." <RH, January 21, 1896 par. 5>

We need to awaken, and to understand the truth as it is in Jesus. We need to consult the word of God, in order that we shall not seek to evade disagreeable work. When we realize that we are workers together with God, the promises will

not be spoken with half indifference, but will burn in our hearts, and kindle on our lips. We shall present them to the throne of God with earnestness, and the Lord will pour out his Spirit upon the devoted, consecrated worker. Those who plead with God, as did Moses, will receive the same assurances that Moses received. When Moses pleaded: "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." Again the Lord said to Moses, "Certainly I will be with thee." The same assurances given to Moses will be given to those who go forth to be co-laborers with Jesus Christ in the Southern field. We are not to wait for great men to undertake the work. We are to encourage those who have a burden to go to this field, who are willing to undertake the work. Let those in responsible positions give their sympathy to such workers, and furnish them with facilities whereby they may do the work required. Let not men in our institutions feel that it is their prerogative to tie the hands of workers at every step. Let those who have a mind to work do with their might whatsoever their hands find to do. Let those who take no part in the trying experience of teaching the colored people, unite their petitions with those of the workers, and plead that the Holy Spirit may move upon the hearts of the workers, and aid them in doing successful work for the Master. The Lord God of Sabaoth will hear earnest prayer. He will lead those who feel their dependence upon him, and will so guide the workers that many souls shall come to a knowledge of the truth. <RH, January 21, 1896 par. 6>

Truth as it is in Jesus exercises a transforming influence upon the minds of its receivers. Let no one forget that God is always a majority, and that with him success is bound to crown all missionary effort. Those who have a living connection with God know that divinity works through humanity. Every soul that cooperates with God will do justly, love mercy, and walk humbly with God. The Lord is a God of mercy, and cares even for the dumb beasts he has created. When he healed on the Sabbath day, and was accused of breaking the law of God, he said to his accusers: "Doth not each one of you on the Sabbath loose his ox or his ass from the stall, and lead him away to watering? And ought not this woman, being a daughter of Abraham, whom Satan hath bound, lo, these eighteen years, be loosed from this bond on the Sabbath day? And when he had said these things, all his adversaries were ashamed; and all the people rejoiced for all the glorious things that were done by him." The Lord looks upon the creatures he has made with compassion, no matter to what race they may belong. God "hath made of one blood all nations of men for to dwell on all the face of the earth, and hath determined the times before appointed, and the bounds of their habitation; that they should seek the Lord, if haply they might feel after him, and find him, though he be not far from every one of us; for in him we live, and move, and have our being; as certain also of your own poets have said, For we are also his offspring." Speaking to his disciples the Saviour said, "All ye are brethren." God is our common Father, and each one of us is our brother's keeper. <RH, January 21, 1896 par. 7>

January 28, 1896 Lift Up Your Eyes and Look on the Field.

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By Mrs. E. G. White.
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Those who work in the Southern field will need to have a sanctified judgment, in order to discriminate in applying help where it will do the greatest amount of good. They should help those who will be a help to others, as well as those who may not be able to carry on very decided missionary operations. I know that it will be impossible for workers to remain in this field in a bare-handed condition, and do the work that is required to be done in the Southern States. It will be necessary that a fund shall be created, so that the workers may have means with which to help those who are in poverty and distress; and this practical ministry will open their hearts to respond to the truth. <RH, January 28, 1896 par. 1>

It will be necessary for the worker in the Southern field not only to have an appreciation of the physical wants of the colored people, but his heart must also be aglow with the love of God. He must present the love of God with faith and assurance, and not follow any bleak, cold, methodical style. The Southern field is a field where the religious instruction will have to be repeated again and again. The language must be most simple in style, for many of the colored people are only children in understanding; but though this field has been long neglected, the words of Christ are applicable to it. Our Lord said to his disciples, "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." <RH, January 28, 1896 par. 2>

When the Lord spoke these words to the disciples, they did not see anything that denoted that they were in an encouraging field. The seed of truth had been sown, and the harvest was about to follow. While they had been away

purchasing food, Christ had preached a sermon to the woman at the well, and had sown the seed, and the harvest was to come forth speedily. She had gone back into the city of Samaria, and had spread abroad the words of Christ. She gave the invitation to those she met, saying with assurance, "Come, see a man, which told me all things that ever I did; is not this the Christ?" Jesus knew that at the report of the woman many, out of curiosity, would come to see and to hear him, and that many would believe on him, and drink of the water of life that he should give them. "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. So when the Samaritans were come unto him, they besought him that he would tarry with them; and he abode there two days. 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, the Saviour of the world." Thus the harvest came speedily after the sowing; for the Holy Spirit had impressed the truth upon the hearts of the Samaritans.

<RH, January 28, 1896 par. 3>

The words that Jesus spoke to his disciples, saying that the fields were white for the harvest, are addressed to every genuine Christian. We also are to look upon the fields, and see the necessities of men. The disciples were encouraged, as they saw the readiness of the Samaritans to receive the truth. They had regarded this field as a very hard field, and yet they saw men acknowledging the words of the Master, and believing on him for themselves. This lesson is for our encouragement as well, and while there are many who will not yield to the convicting power of God's Spirit, there are also many who are hungering for the words of light and salvation. Many will receive the truth, and testify, as did the Samaritans, that Christ is the Saviour of the world. In their turn, they will become sowers of the seed of truth. We are to lift up our eyes, and look upon the fields that are white already for the harvest. For years we have passed by the Southern field, and have looked upon the colored race, feebly deploring their condition; but our eyes have been fastened upon more promising fields. But now God's people should lift up their eyes, and look upon this destitute field that has not been worked. The missionary spirit must prevail, if we form characters after the pattern, Christ Jesus. We are to love our neighbors as ourselves, and the colored people, in the sight of God, are our neighbors. It is not enough for us merely to look on and deplore the discouraging appearance of the field, and then pass by on the other side, and do nothing. Unitedly and interestedly we must take hold of the work. We are not only to look upon the fields, but we are to reap, and gather fruit unto life eternal. <RH, January 28, 1896 par. 4>

God calls us to consider and to help those who are in most need of help. As workers together with God, we are not simply to deplore the destitute condition of the Southern people, but we are to seek to alleviate their condition. Here is a field in America that is nigh at hand. One is to sow the seed, another to reap the harvest, another to bind it up. There is a variety of work, which must be done now while the angels continue to hold the four winds. Many who desire to do missionary work may labor in this field. There is no time to be lost. As men, women, and children among the colored people receive the truth, they should be instructed by those who are imbued with the Spirit of God, and educated and directed in such a way that they may help others. <RH, January 28, 1896 par. 5>

The Southern field is right in the shadow of your own doors. It is as land that has had a touch of the plow here and there, and then has been left by the plowman, who has been attracted to some easier or more promising field; but those who work the Southern field must make up their minds to practise self-denial. Those who would aid in this work must also practise self-denial, in order that facilities may be provided whereby the field may be worked. God calls for missionaries, and asks us to take up our neglected duties. Let farmers, financiers, builders, and those who are skilled in various arts and crafts, go to this field to improve lands, and to build humble cottages for themselves and their neighbors. Christ says to you, Lift up your eyes, and look upon this Southern field; for it needs the sowers of seed and the reapers of grain. The grace of Christ is unlimited; it is God's free gift. Why should not this neglected people have the benefit of divine hope and courage and faith? All those who will accept Christ will have sunlight in the heart, and the whole-hearted, unselfish worker will receive a reward. Those who are laborers together with God will enter into the joy of their Lord. What is this joy?--It is the joy that is felt in the presence of the angels over one sinner that repenteth more than over ninety and nine just persons who need no repentance. <RH, January 28, 1896 par. 6>

Those who labor in the Southern field will meet with deplorable ignorance. The colored people are suffering the results of the bondage in which they were held. When they were slaves, they were taught to do the will of those who called them their property. They were kept in ignorance, and today there are thousands among them that cannot read. Many who profess to be teachers among them are corrupt in character, and they interpret the Scriptures in such a way as to fulfil their own purposes, and degrade those who are in their power. The colored people are taught that they must not think or judge for themselves, but that their ministers must be permitted to judge for them. Because of this, the divine plan of salvation has been covered up with a mass of human rubbish and falsehood. The Scripture has been perverted, and the people have been so instructed as to be easily seduced by evil spirits. Mind, as well as body, has been long abused. The whole system of slavery was originated by Satan, who delights in tyrannizing over human beings. Though he has been successful in degrading and corrupting the black race, many are possessed of decided

ability, and if they were blessed with opportunities, they would show more intelligence than do many of their more favored brethren among the white people. Thousands may now be uplifted, and may become agents by which to help those of their own race. There are many who feel the necessity of becoming elevated, and when faithful teachers open the Scriptures, presenting the truth in its native purity to the colored people, the darkness will be dispelled under the bright beams of the Sun of righteousness. Directed in their search for truth by those who have had advantages enabling them to know the truth, they will become intelligent in the Scriptures. <RH, January 28, 1896 par. 7>

When laws are enacted that bind the consciences of those whom God has made free, and men are cast into prison for exercising their religious liberty, many poor, timid, ignorant souls will be hindered from doing the will of God; but many will learn aright from Jesus Christ, and will maintain their God given freedom at any cost. The colored people have been slow to learn what is their right in religious liberty, because of the attitude that men have assumed toward them. In many minds there is great confusion in regard to what is individual right. Men have exercised compelling power over the mind and judgment of the colored race. Satan is the originator of all oppression, and history shows a record of the terrible results of oppressive tortures that have been endured by men who are God's property, both by creation and by redemption. Through human agencies, Satan has manifested his own attributes and passions; but every act of injustice, every fraudulent purpose, every pang of anguish, is written down in the books of heaven as done against Christ Jesus, who has purchased man at an infinite price. The manner in which men treat their fellow men is registered as done unto Christ; but those who have been faithful winners of souls will receive commendation, and will join in the song of those who rejoice, and shout the harvest home. How great will be the joy when the redeemed of the Lord will all meet together in the mansions prepared for them! What rejoicing will come to those who have been impartial, unselfish laborers together with God in winning souls to Christ! What satisfaction will fill the breast of every reaper when he hears the musical voice of Jesus saying, "Well done, thou good and faithful servant; . . . enter thou into the joy of thy Lord!" <RH, January 28, 1896 par. 8>

Those who win souls to Christ glorify their Redeemer. He has not died in vain for them; for they are in harmony with Christ. They look upon those who have turned to God through their efforts, with glad rejoicing; for they also see of the travail of their souls, and are satisfied. They see that the anxious hours they have spent, the perplexing circumstances they have had to meet, the sorrows they have had to endure, have worked for them a far more exceeding and eternal weight of glory. As they look upon the souls they have won to Christ, and know that they are eternally saved, are monuments of God's mercy and of a Redeemer's love, they touch the golden harp, and fill the arches of heaven with praise and thanksgiving. They sing, "Thou wast slain, and hast redeemed us to God by thy blood out of every kindred, and tongue, and people, and nation; and hast made us unto our God kings and priests, and we shall reign on the earth. . . . Worthy is the Lamb that was slain, to receive power, and riches, and wisdom, and strength, and honor, and glory, and blessing." <RH, January 28, 1896 par. 9>

"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." How great is the reward that will come to those who devote their God-given abilities to doing the words of Christ. Those who are partakers of his sufferings in this world, will be partakers of his glory in the world hereafter, and will sit down with Christ upon his throne. <RH, January 28, 1896 par. 10>

February 4, 1896 Volunteers Wanted for the Southern Field.

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By Mrs. E. G. White.
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Instruction is to be given to our colored neighbors concerning the physical, mental, and moral nature. We must give them line upon line, precept upon precept, here a little, and there a little. The youth will catch the lessons that are given, and retain them much more readily than those who are aged. How important it is that this large class of human beings, who are now in ignorance, should be taught to read for themselves, that they may know what saith the Lord unto them! How anxious every Christian family should be to have a part in helping on the education of the colored race! Many of them are poor, neglected, homeless creatures. We should teach them how to build cheap houses, how to erect school buildings in cities and villages, and how to carry on their education. <RH, February 4, 1896 par. 1>

God holds us accountable for our long neglect of doing our duty to our neighbors. He sees precious jewels that will shine out from among the colored race. Let the work be taken up determinedly, and let both the young, and those of mature age, be educated in essential branches. Take hold of this nation that has been in bondage, as the Lord Jesus

Christ took hold of the Hebrew nation after they came forth from Egypt. God will put his Holy Spirit upon those who put heart and soul into the work, realizing the truth of the words of inspiration: "We are laborers together with God; ye are God's husbandry, ye are God's building." The Lord has long been waiting for human instrumentalities through whom he could work. How much longer shall heavenly agencies be obliged to wait for human agents who will respond to the words of Christ, "Go work today in my vineyard"? When the hearts of God's professed people are animated by the principle of the living faith that works by love and purifies the soul, there will be a response to these appeals. Christ linked himself in brotherhood to all nationalities. He made no distinction between the white race and the black race in his plan of salvation. He bought the meanest of humanity with an infinite price, and he notes when we leave the naked unclad, the poor unfed, the destitute unrelieved, the despised forsaken. <RH, February 4, 1896 par. 2>

Those who labor in the Southern field will have many prejudices to overcome, many difficulties to encounter. At the present time there is great want among many of the colored people. Self-denial must be practised by us. We must strip ourselves of all extravagance; we must deny ourselves luxuries and the undue gratification of appetite. Let those who have not laid aside unnecessary articles of diet, do so. Let them refrain from adornment and costly furnishings. Let us set ourselves to do a work for the Southern people. Let us not be content with simply looking on, with simply making resolutions that are never acted upon; but let us do something heartily unto the Lord, to alleviate the distress of our colored brethren. The burden of poverty is sufficiently weighty to arouse our heartfelt sympathy. We are not simply to say, "Be ye warmed and filled," but we are actually to relieve the needs of the poor. Filthiness is prevalent among the colored people, and it is a breeder of disease. Discouragement is deep and widespread, and shall we refuse to stretch forth our hands to help in this time of peril? <RH, February 4, 1896 par. 3>

But it is of no use to send missionaries to work in the Southern field unless they are furnished with means from your abundance to help the distressed and those who are in poverty that cannot be described. We may do the work that Christ would do if he were upon earth. We may relieve those whose lives have been one long scene of sorrow. Who will go on in indifference, and pay no attention to the woes of those who are in hunger, in nakedness, in ignorance and degradation? Who will rouse up and go without the camp, and bear reproach for Christ's sake? Who will put on Christ, and seek to rescue their colored brethren from ignominy, crime, and degradation? Who will seek to restore them to the ranks of common humanity? We must not consider them irreclaimable and utterly degenerate. With the spirit of Christ, who did not fail or become discouraged, we may do a work that will cause the heavenly hosts to fill the courts of God with songs of rejoicing. There are many who are looked upon as stoical; who are thought to be unfit to be taught the gospel of Jesus Christ; and yet through the ministration of the Holy Spirit, they may be changed by the miracle of divine grace. The stupidity that makes their cases look so hopeless will pass away; for it is the result of great ignorance. The influence of grace will prevail on the human subject, and the dull and clouded mind will awake and break its fetters. Through divine power the slave to sin may be set free. The sunshine of Christ's righteousness may beam into the chambers of mind and heart. Spiritual life will be seen, and the brutishness will disappear. Inclination to vice will disappear, and ignorance will be overcome. The heart will be purified by the faith that works by love. <RH, February 4, 1896 par. 4>

There are thousands who are capable of instruction, cultivation, and elevation. With proper, persevering labor, many who have been considered hopeless cases will become educators of their race. The colored people deserve much more from the hands of the white people than they have received. The colored people may be compared to a mine that is to be worked, in which is valuable ore of most precious material. Christ has given these people souls capable of winning and enjoying immortal life in the kingdom of God. One tenth of the advantages that their more favored brethren have received and failed to improve, would cause them to become mediums of light through which the brightness of the righteousness of Christ might shine forth. Who will enlist in this work, and willingly teach the ignorant what saith the word of God? Who will engage in the work of quickening the mental faculties into sensibility, of uplifting those who are downtrodden? Can we not show that we are willing to try to repair, as far as possible, the injury that has been done to them in the past? Shall not missionaries be multiplied? Shall we hear of volunteers, who are willing to go into the field to bring souls out of darkness and ignorance into the marvelous light in which we rejoiced, that they also may see the glory of God in the face of Jesus Christ? "And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent." <RH, February 4, 1896 par. 5>

February 11, 1896 The Tasmanian Camp-Meeting.

Our first camp meeting in Tasmania was held in Hobart, Nov. 28 to Dec. 9, 1895. It was located just opposite the Newtown post-office, two miles from the center of Hobart. We were much pleased with the camp-ground. It was elevated considerably above the surrounding streets, and was reached by a flight of steps. A hawthorn hedge formed the enclosure, so that the encampment was hidden until we reached the entrance. Then the white tents, in their orderly arrangement in that grassy retreat, were an attractive sight. Hobart is surrounded by hills, rising one above another, and stretching away in the distance. Often they brought to our minds those precious words. "As the mountains are round about Jerusalem, so the Lord is round about his people from henceforth even forever." <RH, February 11, 1896 par. 1>

Besides the large meeting tent, the children's tent, and the reception, book, and dining tents, there were on the ground thirty-two family tents, occupied by our people. At the beginning of the meeting there were about sixty in the encampment, and toward the close, one hundred and seven. This was a larger number than we had expected, being fully half of all the Sabbath-keepers in Tasmania. Some who had thought it impossible to attend the meeting, gratefully acknowledged the providence of God in opening the way for them to come. <RH, February 11, 1896 par. 2>

As there was no conference business to divide the time of the meetings, the ten days were spent in the study of the word. The early morning hour was devoted to private study and prayer. At 8:30 a. m. there was a general social meeting, at ten o'clock a lesson on some line of Christian work, at two o'clock a Bible study, and at 7:45 p. m. a sermon. The evening meetings were mostly conducted by Elders Prescott and Corliss. Much interest was manifested by the public, and the large tent was well filled, except in rainy and threatening weather. <RH, February 11, 1896 par. 3>

A very profitable series of Bible studies with the youth was held each morning. There were about twenty in attendance. Children's meetings were held twice a day. After the morning lesson, on pleasant days, teachers and children took a long walk; and during the walk, by the banks of the river or in the grassy fields, a halt was called, and a short lesson from nature given. It was noticeable that on those days when the children had a ramble in the fields, they were very quiet and orderly in the camp. The attendance at the morning meetings when only the children of the camp were present, was thirty. In the afternoon, when the school children from the neighborhood came in, there were from fifty to sixty. <RH, February 11, 1896 par. 4>

On the afternoon of the first Sabbath, I spoke from Luke 21:36: "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." My soul was hungering and thirsting for the bread and water of life for myself and for every other soul. I realized that very much depends upon the presence and blessing of God at the first of the meeting. This is the best time to humble the soul before God, and to seek him earnestly. I knew that many present were longing for the realization that Christ was their personal Saviour. Christ was knocking, knocking at the door of their hearts. Would they let him come in as an honored guest? or would they, by dwelling upon commonplace matters, allow their God given faculties to become dwarfed and narrowed? Would they allow themselves to become overcharged with surfeiting and drunkenness and the cares of this life? <RH, February 11, 1896 par. 5>

There is a world lying in wickedness, in deception and delusion, in the very shadow of death,--asleep, asleep. Who are feeling travail of soul to awaken them? What voice can reach them? My mind was carried to the future, when the signal will be given. "Behold, the Bridegroom cometh; go ye out to meet him." But some will have delayed to obtain the oil for replenishing their lamps, and too late they will find that character, which is represented by the oil, is not transferable. <RH, February 11, 1896 par. 6>

"God resisteth the proud, but giveth grace unto the humble. Submit yourselves therefore to God. Resist the devil, and he will flee from you. Draw nigh to God, and he will draw nigh to you. Cleanse your hands, ye sinners; and purify your hearts, ye doubleminded. 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." This was the work we needed to have done. I felt that this was a precious opportunity to invite souls to seek the Lord with us. All who were afflicted and troubled in mind, all who were in sorrow and despondency, all who had lost their first love, were invited to come forward, that we might unite with them in sending up the prayer of faith for the manifestation of the Holy Spirit. <RH, February 11, 1896 par. 7>

A large share of the congregation came forward. I went down among the people, and going to the last seat in the tent, addressed several youth, inviting them to give their hearts fully to Jesus. All five of them went forward. Young girls whose hearts had been made tender, were weeping. I invited them also to come, and they responded. I knew that the angels of God were in that assembly, and my heart, that for the past five weeks had been sadly burdened and oppressed, seemed at rest, full of peace and trust in God. O, the riches of his goodness and love can never be expressed. <RH, February 11, 1896 par. 8>

There were those who had been living in unbelief, doubting their acceptance with God. This distrust had made them

miserable, but the Lord revealed himself to their souls, and they knew that he had blessed them. One sister had desired an interview with me, but I had been forced to ask her to wait until I was stronger. That day she took her trouble to Jesus, and found rest in his love. Many others testified that they had realized more of the presence of the Lord than ever before, and their hearts were filled with thankfulness. <RH, February 11, 1896 par. 9>

On Sunday I spoke again, and several times through the week. The next Sabbath we had another revival effort, and most of the congregation came forward for prayers. I knew that the members of our churches needed a work done for them, in order that they might let their light shine to the world. A formal religion is powerless. Only the religion of the heart, intense and earnest, will move upon the hearts of the careless and world loving. <RH, February 11, 1896 par. 10>

There is great need of heeding the words of Christ, "I Jesus have sent mine angel to testify unto you these things in the churches. I am the root and the offspring of David, and the bright and morning star. And 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." Here is presented the free receiving and the free giving. We are to communicate the light that God has richly bestowed upon us. The blessing of the Lord, received, must be passed on to others. Some will say, "I am not fit to serve God. How can I do this work of communicating truth? The opposition to the commandments of God is so strong, what can I, a poor weak creature, do? It is well for you to realize your weakness, but you are to lean wholly upon God for strength. Is anything too hard for the Lord to do? <RH, February 11, 1896 par. 11>

The arm of the Lord is not shortened that it cannot save. His ear is not heavy that it cannot hear. God can and will work through human agencies. He can sanctify the heart, and make the human agent a vessel unto honor. Take the word; read it, consider, pray over it; let it enter into your understanding; let the light flood the soul temple, that you may testify of these things in the churches. The word of God is infallible; accept it as it reads; look with confidence to God; trust him to qualify you for his service. We are not authorized to trust in ourselves; Christ is our helper, our sufficiency. It is his to *give* us the victory. Christ has brought life and immortality to light, and we are to look unto him, and take this great salvation which he has won for us through his own death. Only believe; walk by faith, not by sight. <RH, February 11, 1896 par. 12>

There are many souls yearning unutterably for light, for assurance and strength beyond what they have been able to grasp. They need to be sought out and labored for patiently, perseveringly. Present Jesus because you know him as your personal Saviour. Let his melting love, his rich grace, flow forth from human lips. You need not present doctrinal points unless questioned; but take the word, and with tender, yearning love for souls, show them the precious righteousness of Christ, to whom you and they must come to be saved. <RH, February 11, 1896 par. 13>

Satan is working with his masterly power to hold you back, to keep you in his army. Ever bear in mind that the powers of good and evil are striving for the mastery over every soul that is seeking Jesus. Satan works to drag the enquiring souls away from the cross; but Christ is drawing them, and all who are co-operating with Christ will exert a compelling influence in bringing others to him. <RH, February 11, 1896 par. 14>

As laborers for the salvation of souls, ask wisdom from God, believing that he will bestow the gift you ask. Receive the precious endowment by faith, nothing doubting. As we seek God in sincerity, believing his word, acknowledging his goodness, his mercy, and his love toward ourselves, there flows forth from us the living water to refresh and revive the spirit of the humble and the contrite. The souls that are seeking for truth need to have words spoken to them in season, for Satan is speaking to them by his temptations. If you meet with repulse when trying to help souls, heed it not. Speak to those who will listen. Impart the knowledge of the truth you have obtained; but let it be the truth as it is in Jesus. Work while it is day; for "the night cometh, when no man can work." Sow the seed in faith, and with an unsparing hand. Work as if you could behold the universe of heaven looking upon you. One soul saved is worth more than the whole world. All who are willing to examine and understand the truth, will find the precious, priceless hidden treasure. <RH, February 11, 1896 par. 15>

Never forget that we cannot assimilate to the world, and be God's people. There is divinity in the word. In presenting the word to others, never make it a "suppose so," a "guess," or a "may be." Speak as one who has authority from God through his word. Declare with Peter, "We have not followed cunningly devised fables, when we made known unto you the power and coming of our Lord Jesus Christ, but were eye-witnesses of his majesty. . . . We have also a more sure word of prophecy; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn, and the day-star arise in your hearts." <RH, February 11, 1896 par. 16>

Throughout the meeting the Lord sustained me by his grace, so that I was able to speak to the people from time to time till the very close. Altogether, the meeting was a pleasant surprise to our own people and to the people of Hobart. Many said, "I thought this meeting would be a failure because of the hard times, and the difficulties that attend families leaving home for ten days; but it is a complete success. I rejoice to see so many here, and most of all that I am here, and that I hear the stirring truths from the word, and that God has let light into my heart and soul, and has given me courage for the conflict with temptation and sin." Some said, "My feet were slipping; I was losing faith in the message, and did

not realize the shortness of time, nor see our present danger. Now I rejoice that I came to this meeting. The presence of the Lord has been here. His Spirit has touched many hearts. He has greatly blessed me. I shall go to my home with a determination to work for the Master." Some who for years have been praying that members of their families might give their hearts to God, were filled with joy at the fulfilment of their prayers. <RH, February 11, 1896 par. 17>

The theme of the addresses and Bible studies was, Jesus Christ: his love, his sacrifice, his obedience to the will of God, his life as an example, his exaltation, his ministry, and his messages to the church. Much of the Spirit and power of God was felt as these things were dwelt upon, and all were impressed that our religion must be more a matter of the life, and less a matter of theory. <RH, February 11, 1896 par. 18>

Sabbath afternoon, December 7, there were several who expressed a desire for baptism. On Sunday, fourteen were immersed in the water of the bay, as witness of their death to sin and resurrection to the new life. <RH, February 11, 1896 par. 19>

At the close of the camp-meeting it was decided to continue evening meetings in the large tent for a week or two on the same grounds. Much interest is manifested to know more of the message, and there are many who need only the courage of their convictions to take their stand with us. The members of the Hobart church are greatly encouraged and strengthened, and they are now proposing to build a meeting-house of their own. <RH, February 11, 1896 par. 20>

Our prayer is that the year 1896 may be a year of prosperity and growth for the cause in Tasmania; and it surely will be if those who have received light and blessing will labor in faith to present the same to others. <RH, February 11, 1896 par. 21>

February 18, 1896 Sanctified Humility.

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By Mrs. E. G. White.
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Let us look at and study the sixth chapter of Isaiah: "In the year that king Uzziah died I saw also the Lord sitting upon a throne, 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, 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." <RH, February 18, 1896 par. 1>

This was a revelation of the glory of Christ's divinity. Note the humility of the seraphim before him. With their wings they veiled their faces and their feet. They were in the presence of Jesus. They saw the glory of God,--the King in his beauty,--and they covered themselves. And what effect did this view of the Lord's glory have upon the mind of the prophet? "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. Then flew one of the seraphim unto me, having a live coal in his hand, which he had taken with the tongs from off the altar; and he laid it upon my mouth, and said, Lo, this hath touched thy lips; and thine iniquity is taken away, and thy sin purged. Also I heard the voice of the Lord, saying, Whom shall I send, and who will go for us? Then said I, Here am I; send me." <RH, February 18, 1896 par. 2>

Beholding the glory of the Son of God caused the prophet himself to appear very insignificant. He felt nothing but contempt for himself. "I abhor myself! Woe is me, for I am undone." The more closely we view the Lord Jesus in his purity and loveliness, the less will we esteem self, the less will we strive for the mastery, or even for recognition. When the light of Jesus reveals the deformity of our souls, there will be no desire to lift up ourselves unto vanity. The appearance of self is most displeasing. The more continuously the sinful man looks upon Jesus, the less he sees in himself to admire, and his soul is prostrated before God in contrition. <RH, February 18, 1896 par. 3>

So many have this self satisfied feeling, and manifest this inclination to uplift self unto vanity, thus giving evidence that they are clothed with the filthy rags of their own self righteousness. If they do not seek most diligently for the heavenly anointing, they will not, cannot, see Jesus. Neither can they see their own poverty. Their spiritual defects are hidden from their eyes. They have a name to live, but give not the slightest evidence that their life proceeds from God. The true spiritual life is a reflection of the life of Christ. The meekness and lowliness of our Saviour are apparent in the daily lives of his true disciples. The gentleness of Christ is revealed. Such a life is constantly speaking of his love, and telling of the power of his grace. In beholding Christ, there is a continual change wrought in the human agent; his conversation is made fragrant with divine grace. <RH, February 18, 1896 par. 4>

What a Saviour we have! It was he that revealed himself to John on the Isle of Patmos, and proclaimed, "I am Alpha and Omega, the beginning and the ending, saith the Lord, which is, and which was, and which is to come, the

Almighty." None but just such an ever-living, mighty God, could pay the ransom to save sinners from going down into the pit of death. <RH, February 18, 1896 par. 5>

Bear in mind that the highest qualification of the mind will not, cannot, supply the place of true simplicity, of genuine piety. The Bible may be studied as a branch of human science would be; but its beauty, the evidence of its power to save souls that believe, is a lesson that is never thus learned. If the practise of the word is not brought into the life, then the sword of the Spirit has not wounded the natural heart. It has been shielded in the poetic fancy. Sentimentalism has so wrapped it about that the heart has not sufficiently felt the keenness of its edge, piercing and cutting away the sinful shrines where self is worshiped. "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." <RH, February 18, 1896 par. 6>

Many believe Jesus to be the world's Redeemer; but is he *your* Redeemer? Is he your personal Saviour? Until the truth is brought into the soul-sanctuary, exploring, searching out the defiling things which spoil the life and character, that soul will never see the kingdom of God. 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, February 18, 1896 par. 7>

The law was given to man by his Creator to be the rule of his life. Adam transgressed that law, and fell from his high and holy state. Afterward, the law was proclaimed from Sinai, and God wrote it upon tables of stone with his own finger; for it was highly essential that his holy law should be placed in such form that it would never be lost to man, but ever kept prominently before the world. The life of Christ must be revealed in our life. Isaiah saw the glory of the lowly, self-denying life of Christ. His far-reaching, prophetic eye, like a living light, radiated the entire experience of Christ; and history is in perfect accord with the revelations of prophetic vision. Every act, every step of the way, was portrayed in living characters. Christ was revealed in and through humanity. <RH, February 18, 1896 par. 8>

Jesus invites. "Come unto me, all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart; and ye shall find rest unto your souls. For my yoke is easy, and my burden is light." Jesus Christ has here presented this matter in a most beautiful light. He veiled his own divine personage in the garb of humanity, and humbled himself as a man. O never was humility like thy humility, thou Lamb of God, which taketh away the sin of the world! Looking unto Jesus will subdue hated self, which is ever striving for the supremacy. Let this prayer ascend to God: "Impress thine own image upon my soul." And the spiritual eye can behold the glory of the character of Christ. <RH, February 18, 1896 par. 9>

"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. . . . And of his fulness have all we received, and grace for grace." This is the vital current that is to flow from the heart of Christ as living water into the human vessel, from whence it again flows in rich currents, revealing Jesus, the fountainhead. This is experimental Christianity. <RH, February 18, 1896 par. 10>

The apostle Paul makes supplication to God: "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 us-ward who believe, according to the working of his mighty power." But the mind must first be made adaptable to the nature of the truth to be investigated. The eyes of the understanding must be enlightened, and heart and mind brought into harmony with God, who is truth. He who beholds Jesus with the eye of faith sees no glory in himself; for the glory of the Redeemer is reflected into the mind and heart. The atonement of his blood is realized, and the taking away of sin stirs his heart with gratitude. Being justified by Christ, the receiver of truth is constrained to make an entire surrender to God, and is admitted into the school of Christ, that he may learn of him who is meek and lowly of heart. A knowledge of the love of God is shed abroad in his heart. He exclaims, O, what love! What condescension! Grasping the rich promises of faith, he becomes a partaker of the divine nature. His heart being emptied of self, the waters of life flow in, and the glory of the Lord shines forth. Perpetually looking unto Jesus, the human is assimilated by the divine. The believer is changed into his likeness. <RH, February 18, 1896 par. 11>

"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 [from character to character], even as by the Spirit of the Lord." The human character is changed into the divine. It is the spiritual eye that discerns this glory. It is veiled, shrouded in mystery, until the Holy Spirit imparts this discernment to the soul. The reason of the natural man may seek to discern it, his intellect may think to comprehend it, but neither can behold it. Those who possess the greatest amount of knowledge are still ignorant of it, until God communicates light to the soul. <RH, February 18, 1896 par. 12>

The Lord expects more of his children than we render to him. He says, "Arise, shine; for thy light is come, and the glory of the Lord is risen upon thee." <RH, February 18, 1896 par. 13>

February 25, 1896 Higher Education.

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By Mrs. E. G. White.
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The term "higher education" is to be considered in a different light from what it has been viewed by the students of the sciences. The prayer of Christ to his Father is full of eternal truth. "These words spake Jesus, and lifted up his eyes to heaven, and said, Father, the hour is come; glorify thy Son, that thy Son may also glorify thee; as thou hast given him power over all flesh, that he should give eternal life to as many as thou hast given him. And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent." "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." The power and soul of true education is a knowledge of God, and of Jesus Christ whom he hath sent. "The fear of the Lord is the beginning of wisdom." <RH, February 25, 1896 par. 1>

Of Jesus it is written: "And the child grew, and waxed strong in spirit, filled with wisdom; and the grace of God was upon him. . . . And Jesus increased in wisdom and stature, and in favor with God and man." A knowledge of God will constitute a kind of knowledge that will be as enduring as eternity. To learn and do the works of Christ, is to obtain a true education. Although the Holy Spirit worked the mind of Christ, so that he could say to his parents, "How is it that ye sought me? wist ye not that I must be about my Father's business?" yet he worked at the carpenter's trade as an obedient son. He revealed that he had a knowledge of his work as the Son of God, and yet he did not exalt his divine character. He did not offer as a reason why he should not bear the burden of temporal care, that he was of divine origin; but he was subject to his parents. He was the Lord of the commandments, yet he was obedient to all their requirements, thus leaving an example of obedience to childhood, youth, and manhood. <RH, February 25, 1896 par. 2>

If the mind is set to the task of studying the Bible for information, the reasoning faculties will be improved. Under study of the Scriptures the mind expands, and becomes more evenly balanced than if occupied in obtaining general information from the books that are used which have no connection with the Bible. No knowledge is so firm, so consistent and far-reaching, as that obtained from a study of the word of God. It is the foundation of all true knowledge. The Bible is like a fountain. The more you look into it, the deeper the fountain appears. The grand truths of sacred history possess amazing strength and beauty, and are as far-reaching as eternity. No science is equal to the science that reveals the character of God. Moses was educated in all the wisdom of the Egyptians, yet he said: "Behold, I have taught you statutes and judgments, even as the Lord my God commanded me, that ye should do so in the land whither ye go to possess it. Keep therefore and do them; for this is your wisdom and your understanding in the sight of the nations, which shall hear all these statutes, and say, Surely this great nation is a wise and understanding people. For what nation is there so great, who hath God so nigh unto them, as the Lord our God is in all things that we call upon him for? And what nation is there so great, that hath statutes and judgments so righteous as all this law, which I set before you this day? Only take heed to thyself, and keep thy soul diligently, lest thou forget the things which thine eyes have seen, and lest they depart from thy heart all the days of thy life; but teach them thy sons, and thy sons' sons." <RH, February 25, 1896 par. 3>

Where shall we find laws more noble, pure, and just, than are exhibited on the statute-books wherein is recorded instruction given to Moses for the children of Israel? Through all time these laws are to be perpetuated, that the character of God's people may be formed after the divine similitude. The law is a wall of protection to those who are obedient to God's precepts. From what other source can we gather such strength, or learn such noble science? What other book will teach men to love, fear, and obey God as does the Bible? What other book presents to students more ennobling science, more wonderful history? It clearly portrays righteousness, and foretells the consequence of disloyalty to the law of Jehovah. No one is left in darkness as to that which God approves or disapproves. In studying the Scriptures we become acquainted with God, and are led to understand our relation to Christ, who is the sin-bearer, the surety, the substitute, for our fallen race. These truths concern our present and eternal interests. The Bible stands the highest among books, and its study is valuable above the study of other literature in giving strength and expansion to the mind. Paul says: "Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth." "But continue thou in the things which thou hast learned and hast been assured of, knowing of whom thou hast learned them; and that from a child thou hast known the holy Scriptures, which are able to make thee wise unto salvation through faith which is in Christ Jesus. 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." "For whatsoever things were written aforetime were written for our learning, that we through patience and comfort of the Scriptures might have hope." <RH, February 25, 1896 par. 4>

The word of God is the most perfect educational book in our world. Yet in our colleges and schools, books produced by human intellect have been presented for the study of our students, and the Book of books, which God has given to men to be an infallible guide, has been made a secondary matter. Human productions have been used as most essential, and the word of God has been studied simply to give flavor to other studies. Isaiah describes the scenes of heaven's glory that were presented to him, in most vivid language. All through this book he pictures glorious things that are to be revealed to others. Ezekiel writes: "The word of the Lord came expressly unto Ezekiel the priest, the son of Buzi, in the land of the Chaldeans by the river Chebar; and the hand of the Lord was there upon him. And I looked, and, behold, a whirlwind came out of the north, a great cloud, and a fire infolding itself, and a brightness was about it, and out of the midst thereof as the color of amber, out of the midst of the fire. Also out of the midst thereof came the likeness of four living creatures. And this was their appearance; they had the likeness of a man. And every one had four faces, and every one had four wings. And their feet were straight feet; and the sole of their feet was like the sole of a calf's foot; and they sparkled like the color of burnished brass. And they had the hands of a man under their wings on their four sides, and they four had their faces and their wings. Their wings were joined one to another; they turned not when they went; they went every one straight forward. As for the likeness of their faces, they four had the face of a man, and the face of a lion, on the right side; and they four had the face of an ox on the left side; they four also had the face of an eagle." The book of Ezekiel is deeply instructive. <RH, February 25, 1896 par. 5>

The Bible is designed of God to be the book by which the understanding may be disciplined, the soul guided and directed. To live in the world and yet to be not of the world, is a problem that many professed Christians have never worked out in their practical life. Enlargement of mind will come to a nation only as men return to their allegiance to God. The world is flooded with books on general information, and men apply their minds in searching uninspired histories; but they neglect the most wonderful book that can give them the most correct ideas and ample understanding. <RH, February 25, 1896 par. 6>

How hard men work to obtain knowledge! They expend time and money in seeking to find out things that are not essential to a life of purity, that will not aid them in building up a character that will fit them to become members of the royal family, children of the Heavenly King. Some make long journeys to Jerusalem to see the place where Christ lived and taught. They listen to traditions and tales that men have invented. They spend money for that which is not bread. Christ says: "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." To expend time and labor in finding the places where Jesus worked in Jerusalem, cannot bring any real benefit to soul or body. The money would better be expended in helping those who are perishing out of Christ. In doing this work, we may be assured that we are working in Christ's lines. Human guides may point to this spot or that one as a place where Jesus made his abode, and travelers may cultivate feelings of awe and reverence in looking upon various localities, and yet they have no certain knowledge that Christ ever taught there, or that his feet ever trod the soil. The only advantage that we can gain is an advantage that comes by faith in knowing and understanding the work of Christ for our soul's salvation, in knowing the will of God in our individual cases. <RH, February 25, 1896 par. 7>

Men and women may study the will of God with profit. Let young men and young women, while the dew of youth is upon them, begin to study the word of God, which expresses his will. The steps of Christ are certainly marked out in the word. Go where they can be found today. Do not seek to go back to the land where Christ's feet trod ages ago. Christ says: "He that followeth me shall not walk in darkness, but shall have the light of life." We can know far more of Christ by following him step by step in the work of redemption, seeking the lost and the perishing, than by journeying to old Jerusalem. Christ has taken his people into his church. He has swept away every ceremony of the ancient type. He has given no liberty to restore these rites, or to substitute anything that will recall the old literal sacrifices. The Lord requires of his people spiritual sacrifices alone. Everything pertaining to his worship is placed under the superintendence of his Holy Spirit. Jesus said that the Father would send the Holy Spirit in his name to teach his disciples all things, and to bring all things unto their remembrance that he had said unto them. The curse rests upon Jerusalem. The Lord has obliterated those things which men would worship in and about Jerusalem, yet many hold in reverence literal objects in Palestine, while they neglect to behold Jesus as their advocate in the heaven of heavens. <RH, February 25, 1896 par. 8>

Where is Christ? We would see Jesus, not the places where he used to make his abode. Christ is the bread of life, and we must feed upon his word, and be a doer of his commands. What is Christ to me? How am I related to Christ? He is in the heavens above, and as our high priest, is offering up the incense of his own merit. His holiness mingles with our prayers of repentance and faith. Through conversion we are brought into close relationship with God, and the Father loves those for whom Christ has died as he loves his own Son. Through the almighty ransom he has made, we become

sons and daughters of God. We should earnestly inquire, not in regard to old Jerusalem and concerning the fables that are repeated for truth, but we should turn our eyes to the loving Saviour, who ever liveth to make intercession for us. We should prostrate the soul before the incarnate God. We are not to trust in fables, and worship places that God has cursed, and foster idolatry in so doing. Jesus said to the Samaritan woman: "Ye worship ye know not what; we know what we worship; for salvation is of the Jews. But the hour cometh, and now is, when the true worshipers shall worship the Father in spirit and in truth; for the Father seeketh such to worship him. God is a Spirit; and they that worship him must worship him in spirit and in truth." Many visit Jerusalem, and go away cherishing ideas which they suppose represent the truth, while in fact they have only come in contact with fables. They publish these falsehoods as truth.

<RH, February 25, 1896 par. 9>

Peter declares: "We have not followed cunningly devised fables, when we made known unto you the power and coming of our Lord Jesus Christ, but were eye-witnesses of his majesty. For he received from God the Father honor and glory, when there came such a voice to him from the excellent glory, This is my beloved Son, in whom I am well pleased. And this voice which came from heaven we heard, when we were with him in the holy mount. We have also a more sure word of prophecy; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn, and the day-star arise in your hearts; knowing this first, that no prophecy of the Scripture is of any private interpretation. For the prophecy came not in old time by the will of man; but holy men of God spake as they were moved by the Holy Ghost." <RH, February 25, 1896 par. 10>

Let the mind be educated to look to Jesus. Let an effort be made to become doers of his word. The curse of God is upon Jerusalem and its surroundings, and the land is defiled under the inhabitants thereof. There is no real foundation for feelings of awe in looking upon the land of Palestine. In revering these earthly things, men clothe them with a false glory. He who came to save the world could not be endured by those he came to rescue, and they killed the Lord of life and glory, thinking to extinguish his divine light from the world. But it was impossible for the grave to hold him. He burst the fetters of the tomb, and proclaimed in triumph over the rent sepulcher, "I am the resurrection and the life." Thus Christ became a present Saviour, a divine presence, in every place. All who believe may obtain clear views of Christ's true glory. When they behold him, all these minor things sink into insignificance, just as the lesser lights vanish when the sun appears. He who catches a glimpse of the matchless love of Christ, counts all other things as loss, and looks upon him as the chiefest among ten thousand, and as the one altogether lovely. As seraphim and cherubim look upon Christ, they cover their faces with their wings. Their own perfection and beauty are not displayed in the presence and glory of their Lord. Then how improper it is for men to exalt themselves! Let them rather be clothed with humility, cease all strife for supremacy, and learn what it means to be meek and lowly of heart. He who contemplates God's glory and infinite love, will have humble views of himself; but by beholding the character of God, he will be changed into his divine image. <RH, February 25, 1896 par. 11>

March 3, 1896 Christ's Words at the House of the Pharisee.

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By Mrs. E. G. White.
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Christ was invited to be a guest at the house of one of the chief Pharisees to eat bread on the Sabbath day. Some of the chief men of the Jewish nation were present on this occasion, and Jesus had accepted the invitation, in order that he might improve the opportunity of speaking words of truth, that like precious seed would drop into the hearts of those who were prepared to receive it. But the "Pharisees watched him," for there was a certain man before him who had the dropsy, and they were looking for some occasion that would afford them an excuse for accusing him. Jesus knew their thoughts, and "answering spake unto the lawyers and Pharisees, saying, Is it lawful to heal on the Sabbath day? And they held their peace." They had counseled among themselves concerning this occasion, and had said that no doubt Jesus would do as he had done in times past,--would have compassion on this afflicted man, and heal him on the Sabbath day. If he did this, they would condemn him for violating the Sabbath law. Jesus knew their reasoning, but "he took him, and healed him, and let him go" He could read the intents of their hearts, and he answered their unspoken thoughts, saying: "Which of you shall have an ass or an ox fallen into a pit, and will not straightway pull him out on the Sabbath day? And they could not answer him again to these things." <RH, March 3, 1896 par. 1>

The manner in which Christ anticipated their question was inexplainable, and they were so perplexed by his manner of dealing with them that they could not carry out their plans of accusing him, taking him before the council, and pronouncing him worthy of death. With these words he passed by their accusations, and put forth a parable to those that

were bidden, when he marked how they chose out the chief rooms. He said to them: "When thou art bidden of any man to a wedding, sit not down in the highest room; lest a more honorable man than thou be bidden of him; and he that bade thee and him come and say to thee, Give this man place; and thou begin with shame to take the lowest room. But when thou art bidden, go and sit down in the lowest room; that when he that bade thee cometh, he may say unto thee, Friend, go up higher; then shalt thou have worship in the presence of them that sit at meat with thee. For whosoever exalteth himself shall be abased; and he that humbleth himself shall be exalted." <RH, March 3, 1896 par. 2>

Some who heard this important lesson felt the force of Christ's words, and put into practise the principles which he announced. The wise man had spoken these same words hundreds of years before: "A man's pride shall bring him low; but honor shall uphold the humble in spirit." Jesus had said to his disciples: "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." <RH, March 3, 1896 par. 3>

In inviting Christ to this feast on the Sabbath day, the lawyers and Pharisees had thought to awe him with their greatness and dignity. They represented the religious instructors of the day, and were among the chief men of Jerusalem. But Christ had just pronounced a woe upon Jerusalem, pointing out the manner in which they had used the servants of God, and would treat the Lord they professed to serve. He had said: "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; and verily I say unto you, Ye shall not see me, until the time come when ye shall say, Blessed is he that cometh in the name of the Lord." He had also spoken in reproof to those who had made the feast, saying: "When thou makest a dinner or a supper, call not thy friends, nor thy brethren, neither thy kinsmen, nor thy rich neighbors; lest they also bid thee again, and a recompense be made thee. But when thou makest a feast, call the poor, the maimed, the lame, the blind; and thou shalt be blessed; for they cannot recompense thee; for thou shalt be recompensed at the resurrection of the just." <RH, March 3, 1896 par. 4>

These words came altogether too close to suit the self-righteous, ostentatious dignitaries who were at the feast; and one of the self-conceited Pharisees, endeavoring to close the channel of such remarks, exclaimed, "Blessed is he that shall eat bread in the kingdom of God." These words seemed to be in line with the remarks of Christ, but they were spoken with the purpose of breaking up his conversation. Under the guise of piety, this man thought to turn the conversation away from the close personal application which the Saviour gave it, to vague generalities which would affect no one for good. But the Lord read the heart of this pretender as an open book, and fastening his eyes upon him, he continued his remarks as though he had not recognized the design of this man to stop his conversation: "Then said he unto him, A certain man made a great supper, and bade many; and sent his servant at supper time to say to them that were bidden, Come; for all things are now ready. And they all with one consent began to make excuse. The first said unto him, I have bought a piece of ground, and I must needs go and see it; I pray thee have me excused. And another said, I have bought five yoke of oxen, and I go to prove them; I pray thee have me excused. And another said, I have married a wife, and therefore I cannot come. So that servant came, and showed his Lord these things. Then the master of the house being angry said to his servant, Go out quickly into the streets and lanes of the city, and bring in hither the poor, and the maimed, and the halt, and the blind. And the servant said, Lord, it is done as thou hast commanded, and yet there is room. And the Lord said unto the servant, Go out into the highways and hedges, and compel them to come in, that my house may be filled. For I say unto you, That none of those men which were bidden shall taste of my supper." <RH, March 3, 1896 par. 5>

Our Lord presented this parable to search the man's feigned sanctity, and to make manifest the fact that he had no true appreciation of the kingdom of heaven. The religious teachers of the Jewish nation were zealous in their professions of godliness, while they refused to be doers of the word of God. They knew that this parable was spoken against them. One of their number had declared that those who ate bread in the kingdom of God should be blessed, but at the same time they were refusing the invitation to the feast that had been prepared for them. How difficult a matter it was to find guests for the table which the Lord had provided! In the parable he showed them that the first and second invitations had been given them by the prophets and by John the Baptist, but that they had made worldly enterprises and interests an excuse for refusing to accept the invitation. They were professing to look for the Messiah, and yet were misinterpreting the Scriptures in regard to his advent and work. They did not recognize him when he appeared among them, and proclaimed the blessing that would come upon those who accepted his invitation to the spiritual feast of truth. Around the family board, when breaking their daily bread, many uttered the words, "Blessed is he that shall eat bread in the kingdom of God;" and yet how few respected the gracious invitation to partake of the heavenly feast provided for them at infinite cost. Jesus represented the matter in its true light, and showed that in order to furnish his table with guests, he would have to send out his invitations into the highways and byways, to the lame, the poor, and the outcast. He would have to press his invitation upon men, and by the manifestation of redeeming love, compel them

to come in. <RH, March 3, 1896 par. 6>

Those who were sitting at the table understood the parable, and knew that their cases were represented by the different classes who began to make excuse; but they closed their eyes to the convincing facts, and would not believe that the threatened retribution would come upon them. They continued to despise the message of warning. <RH, March 3, 1896 par. 7>

Jesus had spoken these words in answer to a self-righteous Pharisee who counted himself among those who should eat bread in the kingdom of God, but the lesson of warning given to him had a general application. The invitation of mercy had been refused by the Jewish nation, and the message was to be sent to the highways and hedges,--to the whole Gentile world. The way in which the message was treated in that age is an illustration of the way in which it is treated in every age of the world. The very same means are used in presenting the truth in every generation, and the same excuses are offered in refusing the invitation. Some declare that they cannot follow Christ, because to do so would interfere with their business interests. Others urge the difficulties that would arise in their social relations should they obey the commandments of God. They say they cannot afford to be out of harmony with their neighbors, acquaintances, and relatives. They make light of the message, but the Master of the feast regards their flimsy excuses as contempt of his invitation of mercy. These apologies which men offer for refusing the invitation to the heavenly supper will appear again in their true character in the day of God. The rich feast of God's grace has been provided at infinite cost, and an invitation to that feast confers special honor upon the human race. Those who accept the invitation are authorized and commissioned of God to extend it to every creature. Though the invitation was at first given to the Jewish nation, it was to be extended to all the world. Christ presents the character of the feast to which we are invited. He says: "I am the living bread which came down from heaven; if any man eat of this bread, he shall live for ever; and the bread that I will give is my flesh, which I will give for the life of the world. . . . 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. . . . It is the Spirit that quickeneth; the flesh profiteth nothing; the words that I speak unto you, they are spirit, and they are life." Shall we not accept the invitation to the gospel feast, feed upon Christ, and thus have everlasting life? <RH, March 3, 1896 par. 8>

March 10, 1896 Words of Christ in the House of the Pharisee.

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By Mrs. E. G. White.
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The history of the great blessings that were offered to the Jews is presented in the parable of the supper. When the feast was prepared, the servants of the king were sent out to herald the invitation, "Come; for all things are now ready." But when those to whom the invitation was extended with one consent began to make excuse, and refused to come to the supper, the master of the feast was angry, and said, "None of those men which were bidden shall taste of my supper." <RH, March 10, 1896 par. 1>

Jesus was sitting in the midst of priests, rulers, lawyers, and Pharisees,--in the midst of men who had long been favored with the heavenly invitation, and who claimed to be guests for the feast of the Lord. But when the time came when they should have entered into the spiritual kingdom of heaven, when by believing on Christ they should have been partakers of his flesh and blood, when they should have received him whom their sacrificial offerings typified, they all with one consent began to make excuse. Mercy was extended to them, and their probation was lengthened, until three years and a half after the death of Christ, when the apostles declared: "It was necessary that the word of God should first have been spoken to you; but seeing you put it from you, and judge yourselves unworthy of everlasting life, lo, we turn to the Gentiles." The Lord gave the commission to go out into the highways and the hedges of the cities and villages, to go to the poor, the halt, the lame, and the blind, to minister to those who felt that they had need of a physician. Jesus had declared, "I am not come to call the righteous, but sinners to repentance." The wandering sheep must be hunted up. The Jews refused to accept the flesh and blood of the Son of God; they would not listen to his word, which he declared is spirit and life, and rejected the invitation to the gospel feast. Through their impenitence and stubbornness of heart in refusing the heavenly invitation, they themselves were rejected. The solemn words were spoken by lips that cannot lie, saying, "None of those men that were bidden [and who have refused my invitation] shall taste of my supper." <RH, March 10, 1896 par. 2>

Jesus passed from the house of the Pharisee, "and there went great multitudes with him." "Then drew near unto him

all the publicans and sinners for to hear him." Jesus received them with joy, and gave them the instruction that they so much needed; but the Pharisees were greatly offended because he received those whom they regarded with contempt, and because he complied with their request to speak unto them the words of life. The Pharisees would not receive the heavenly invitation themselves, they would not listen to his teachings, and yet they were greatly displeased because he did not respect their teachings, and would not refuse to have anything to do with the Gentiles, with publicans and sinners. They murmured, saying: "This man receiveth sinners, and eateth with them. And he spake this parable unto them, saying, What man of you, having an hundred sheep, if he lose one of them, doth not leave the ninety and nine in the wilderness, and go after that which is lost, until he find it? And when he hath found it, he layeth it on his shoulders, rejoicing. And when he cometh home, he called together his friends and neighbors, saying unto them, Rejoice with me; for I have found my sheep which was lost. I say unto you, that likewise joy shall be in heaven over one sinner that repenteth, more than over ninety and nine just persons, which need no repentance." <RH, March 10, 1896 par. 3>

The scribes and the Pharisees felt that they were in favor with God, and that they had no need of reformation; but Jesus presented parables to show them the deformity of self-righteousness, and revealed himself as the Great Physician to those who felt their need of healing. He looked with pity upon the common people, the publicans, and sinners, who solicited him to teach them what they must do to be saved. He drew aside the veil, and pointed out the nobler world, the society of heaven, which they had lost from their view. He brought celestial things within the range of their vision. In the parable of the lost sheep, the lost piece of silver, and the lost son, he showed them the love of God, and how he is working in view of the universe of heaven, co-operating with God and angels for the salvation of the lost. He revealed the fact that the censure and reproach that are cast upon him are cast also upon God and the holy angels, and that in laboring for the salvation of publicans and sinners he was carrying out the work that Heaven gave him to do in seeking those who are ready to perish. He longed to present before the scribes and the Pharisees, before the Jews and the Gentiles, the great things of eternal interest, in order that he might break the spell of infatuation that was upon them, and rescue them from the deception that imperiled their souls. He revealed to them how vain were the pursuits in which they were engaging, the importance of every moment of life, and urged upon them as upon us the necessity of giving their all to God and of devoting their faculties to his service, that they might bear precious fruit to the glory of God.

<RH, March 10, 1896 par. 4>

March 17, 1896 Who are the Nobility of the Earth?

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By Mrs. E. G. White.
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We read in the word of God 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." The rich idolize their riches, and do the very things which Jesus has told them not to do. They lay up their treasure upon the earth, and they worship and serve their treasures. By their example they educate those who dwell with them or who are connected with them to think that money is the thing to live for, and thus they testify against Christ. What saith the world's Redeemer?--"Seek ye first the kingdom of God, and his righteousness, and all these things shall be added unto you." Every needed blessing will be given to those who serve God. <RH, March 17, 1896 par. 1>

The day is not far distant when the books will be opened, when every man shall be judged out of those things which are written in the books according to his works, whether they may be good, or whether they be evil. In the judgment those who have loved God, and Jesus Christ whom he hath sent, will be registered in the book of life as the nobility of the earth. The worldly, who have been called the noble, who have had large possessions, should now consider what is true nobility, and if they rightly understand this, they will esteem themselves richer than the richest if they are in possession of Jesus Christ. They will realize that the payment of a mere tithe of their earthly possessions will not give them power and eternal riches; but that every dollar they possess is the Lord's own capital. That which has secured the title of noble in this world, is the possession of riches which have been entrusted of the Lord for the benefit of his suffering children, and which have been appropriated to glorify him who should have been a wise steward of God. Many such men have used all their tact and wisdom in accumulating property, but have not employed their powers in healing the woes of suffering humanity about them. <RH, March 17, 1896 par. 2>

There are many youths who possess talents, and if they were trained, they would be capable of doing a good work for

the Master; but those who could aid them in obtaining an education, hoard up their treasures or use them simply for the gratification of themselves, and thus fail to build up the kingdom of our Lord Jesus Christ. How do the angels of heaven look upon the daughters of wealth and fashion who decorate themselves with costly jewels, and spend thousands of dollars in glorifying themselves? How will Christ judge those who make gifts to the rich, when the poor are starving around them, when men's actions are weighed in the golden balances of the heavenly sanctuary? Has Jesus not said, "Know ye not that . . . ye are not your own? Ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God's"? [<RH, March 17, 1896 par. 3>](#)

Jesus came from heaven to earth to redeem the sinner. "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." God does not desire to consume the sinner because of his perversity and his rejection of the great salvation provided for him. Jesus became poor that we, through his poverty, might come into possession of eternal riches. Yet Jesus, who did all this for fallen man, sees the souls he died to save idolizing themselves, trusting to their earthly riches, and despising the riches of his grace. He endured the agonies of the cross, despising the shame, in order that sinners might be elevated to eternal joys. He died to give them life and peace, and make them benefactors of their race. [<RH, March 17, 1896 par. 4>](#)

How many of the poor and sorrowful, the naked, the hungry, and the destitute, might have been placed in comfortable circumstances, with the money needlessly expended for the adornment of the body! How many youth might have been assisted to procure an education; how many orphans and widows might have been made to rejoice, to send up to God a tribute of praise for the supply of necessary comforts, if money expended for gold and jewels had been devoted to philanthropy! Many young men and women might have been trained for missionary fields, to go forth to bring light to those who sit in darkness and have no light. [<RH, March 17, 1896 par. 5>](#)

The fulfilling of the plan of salvation was a mighty achievement; but the rich man who has lost eternity out of his reckoning, has no appreciation of its value. The rich do only those things that suit their convenience. One rich person tries to outdo others in display. They are actuated by the same spirit that possessed Satan in the courts above. He has worked on the same line through all the ages, and rejoices at the transformation he can work in the character by implanting in the heart the love of riches. By pride of display and position he has caused the ruin of thousands and ten thousands. He has even led those who have placed their names on the church books to follow the fashion of the world, and seek to outdo their friends and neighbors in display. This has led to the committing of forgeries and robberies. In many cases wives have been tempters to their husbands, and have forced them to steal money in order to keep up the extravagant habits in which they have indulged. When frauds have been discovered, the perpetrators have often either fled from justice or put an end to their own lives. But the extravagance of the rich, and of those who would make a great display, reacts on the poor, and compels many to be ignorant, depraved, and destitute of the necessities of life. Thousands of talented men who have moral worth, and who, if they had a chance, could take a high position in society, are compelled to serve the rich and powerful, and to receive from their hands whatever they are pleased to bestow. If those they serve are selfish and avaricious, it will be made manifest in the way in which they deal with their servants. [<RH, March 17, 1896 par. 6>](#)

There are multitudes of poor children who need care and protection. There are multitudes of aged people who are dependent upon others for the necessities of life. The Lord has not designed that these sufferers should be neglected. He has given to the rich an abundance by which the needs of the poor may be supplied. As good and faithful stewards, they are to distribute God's bounties to others. [<RH, March 17, 1896 par. 7>](#)

God has made provision that ignorance need not exist. Those who have means are to take up their God-given responsibility. The poor are the purchase of the blood of the Son of God, and with God there is no respect of persons. The Lord says, "Sell that ye have, and give alms." Instead of hanging a necklace of gold and jewels about your neck, instead of adorning and decorating your mortal bodies, you are to deny yourself, take up your cross daily, and follow Jesus. You are to impart to others, and care for the destitute and the ignorant. [<RH, March 17, 1896 par. 8>](#)

Jesus left his high command, laid aside his royal robe and crown, and clothed his divinity with humanity, that he might seek and save the one lost sheep. He did not go to the worlds that had not fallen; he did not fix his eyes on the largest world; but he came to a world cursed by sin. The ninety and nine were his, but he left them to seek the one who had wandered away. He sees a world of sinners, full of guilt and wretchedness. He pities the sinner, sick and in need of a physician. Every one he succeeds in rescuing from the slavery of sin, awakens the greatest joy in the heart of the Redeemer. When the shepherd findeth the sheep, he layeth it on his shoulders rejoicing. That soul, however humble, is of great value in his sight. It was for the joy set before him of saving the lost, that Jesus endured the cross, despising the shame. [<RH, March 17, 1896 par. 9>](#)

The heart of Christ is full of unutterable love toward every soul that comes to him. "Likewise joy shall be in heaven over one sinner that repenteth, more than over ninety and nine just persons, which need no repentance." Jesus said, "It is not the will of your Father which is in heaven, that one of these little ones should perish." The love manifested in

Christ reveals the parental character of the Father; for God suffered with Christ. The Sin-bearer for a fallen world made the crown of thorns as a diadem upon his bleeding temples. O stubborn sinner, who will not come unto Christ that you might have life, Jesus will miss you. He is represented as the Divine Shepherd making search for the one lost sheep, that he might take it back and give it a place of refuge with the ninety and nine. Jesus desires the salvation of every lost soul. He says: "Even so it is not the will of your Father which is in heaven, that one of these little ones should perish."

<RH, March 17, 1896 par. 10>

Dear soul, Jesus wants you in heaven, or he would never have left his glory, and come to our world to endure poverty, sorrow, abuse, rejection, and crucifixion. "God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." You that refuse to come will not find your name on the Lamb's book of life, but among the lists of Satan, and in your case he will be triumphant. The Lord Jesus came to break the chains of slavery off you, to put into your mouth a new song, even praise unto God. He came that he might present you with joy to the Father, and say, "Father, this soul is mine. I died to redeem it. I have graven this soul on the palms of my hands." <RH, March 17, 1896 par. 11>

Not only is there joy among the angels when a soul is rescued from sin, but the Redeemer and the Father rejoice. The sorrow of Jesus over an unsaved world pressed his divine soul, and was a sorrow to end only with his death. Now he presents every soul who repents and believes before the Father with exceeding joy. He sees of the travail of his soul, and is satisfied. In the mansions above finally will be the Shepherd and his sheep. The work will be complete, and victory will crown the ransomed ones. When the redeemed of the Lord return unto Zion, the ransomed throng will sing: "Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honor, and glory, and blessing." <RH, March 17, 1896 par. 12>

March 24, 1896 Christ the Minister's Theme.

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By Mrs. E. G. White.
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The ministry is a sacred office; for the minister is to preach a crucified and risen Saviour,--the power of God unto salvation to all who believe. He is to lift up Christ as a complete Saviour to all who accept him. He is to present the science of salvation, and this subject can never be exhausted. Christ is our living intercessor today, before the Father in the heavenly court. Jesus, the propitiation for our sins, and not for ours only but for the sins of the whole world, is the theme instinct with divinity, which the servant of God is to present before his hearers. He is to make it plain that through the merits of Christ, through his example of suffering, the disciples of Christ are fitted for every work, for every trial and discouragement. He is to direct the people to look unto Jesus, to contemplate his self-denial, his self-sacrifice, his humiliation in our behalf, and to be ready and willing to follow in the footsteps of Jesus,--to endure the cross, despise the shame, and go without the camp bearing reproach for his sake. <RH, March 24, 1896 par. 1>

The minister is to show the people how the Holy Spirit makes them one with Christ, their divine Leader. The truth is to be enthroned in the heart, that it may sanctify the soul. The power and grace of God in the heart will manifest itself as the power and wisdom of God in the outward life. Jesus said, "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." With the divine endowment of the Holy Spirit, the human agent is qualified to work in Christ's lines. "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." The minister, living the life of Christ, knows from experience that the believer becomes a living agent through whom God can work. Those who believe in Christ possess the character of Christ, have the love of Christ, are one with him. They lean on Christ as their only staff and sufficiency. They are Christ's living witnesses. By their spirit, by their words, by their deportment, by their courtesy, by all their actions, they testify to the power of Christ. A power goes out from those who believe in Christ, and their testimony carries with it the conviction that they are laboring together with God; that they have communion with the Saviour. <RH, March 24, 1896 par. 2>

The preaching of the word is not to be undervalued. To preach the grand and solemn truths of the gospel which is to save men's souls, is a sacred, holy work. "How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace; that bringeth good tidings of good, that publisheth salvation; that saith unto Zion, thy God reigneth." What an honor is conferred upon men who are called to be laborers together with God. As John, they

are to be messengers to proclaim the coming of Christ! Like him they are to cry, "Behold the Lamb of God, which taketh away the sin of the world." "Lift him up, the risen Saviour," and say to all who hear, Come unto him who "hath loved us, and hath given himself for us." Lead men to contemplate the self-denial, the compassion, the great love wherewith he has loved them, which led him to pay the purchase money of his own life for our sakes. Let the science of salvation be the burden of every sermon. Let it be the theme of every song of praise. Let it be poured forth in every supplication. Let nothing be brought into the preaching to supplement Jesus Christ, the wisdom and power of God. Let his name, the only name given under heaven whereby we may be saved, be exalted in every discourse. From Sabbath to Sabbath let the trumpet of the watchmen give a certain sound. Let them hold forth the word of life, presenting hope to the penitent, and Christ as the stronghold to the believer. Let them reveal the way of peace to the troubled and despondent; let them show forth the grace and completeness of Christ as their living Saviour. <RH, March 24, 1896 par. 3>

Let the minister not forget to encourage the precious lambs of the flock. Christ, the majesty of heaven, said, "Suffer the little children to come unto me, and forbid them not: for of such is the kingdom of God." Jesus does not send the children to the rabbis; he does not send them to the Pharisees; for he knows that these men would teach them to reject their best Friend. The mothers that brought their children to Jesus, did well. Remember the text, "Suffer the little children to come unto me, and forbid them not: for of such is the kingdom of God." Let mothers now lead their children to Christ. Let ministers of the gospel take the little children in their arms, and bless them in the name of Jesus. Let words of tenderest love be spoken to the little ones; for Jesus took the lambs of the flock in his arms, and blessed them. <RH, March 24, 1896 par. 4>

Our expectation is from God, who has given us rich and powerful proof and weighty arguments to move the hearts of men through preaching Jesus Christ and him crucified. Simple prayer, indited by the Holy Spirit, will find its way through the open door which Christ has declared he has opened, and no man can shut. The prayers of the saints, mingled with the merit and perfection of Christ, will ascend up as fragrant incense before the Father. Such prayers will be answered; the Holy Spirit will descend; souls will come to the knowledge of the truth; sinners will be converted; and the faces of many will be turned from the world toward heaven and the Sun of righteousness. Men will have new motives for action, and will become witnesses for Christ. <RH, March 24, 1896 par. 5>

Watchmen are not to slumber or sleep in their important mission. They must not only preach, but minister, educating souls by personal labor, and teaching those who have turned from error to truth by precept and example what it means to deny ungodliness and worldly lusts, and 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, March 24, 1896 par. 6>

Ministers of Christ, great is your responsibility. Go forward in Christian experience from light to a greater light, reaching a more exalted standard continually. As the power of darkness works from beneath with intense activity, so let God's human agents work more vigilantly, co-operating with the divine, giving the trumpet a certain sound. Present the living oracles of God, showing the relation of the law and righteousness, and let no watchman fail to sound an alarm, and take up the warning coming from heaven, that all may be aroused to watch for souls, as they who must give an account. Light from heaven is waiting to be imparted to those who will walk in the light, as the light is given them. Let the workers for God manifest tact and talent, and originate devices by which to communicate light to those who are near and to those who are afar off. It is no time now to tolerate sleepy watchmen, and they never should have been tolerated. The experience of those who are working under the leadership of the principalities and powers of darkness, will be gained rapidly, and be abundant in suggestion. But because it has been so difficult to arouse from their lethargy the many who have long professed to know the truth, wicked spirits in high places have rapidly advanced their enterprises, and made their plans to hedge up the way of the Lord's army of workers. May the Lord show those who have long been hindrances to the cause of God, who have placed stumbling-blocks in the way of those who would have advanced, what they have been doing, and may they make diligent work of repentance; for they have weakened the hands of others, and have given the enemy every advantage. Time has been lost, golden opportunities have been unimproved, because men have lacked clear, spiritual eyesight, and have not been wise to plan and devise means and ways whereby they might preoccupy the field before the enemy had taken possession. These men may think that they have done a very wise work; but the judgment will show that their warfare has been against Christ and his work. <RH, March 24, 1896 par. 7>

Let us now wake up to earnest work. Watchmen who do not know the time of night, watchmen who feel no burden to lift up the danger signal, and give the warnings for this time, will not be intrusted with the light which God has to give. "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." <RH, March 24, 1896 par. 8>

There must be sleepless vigilance upon the part of every follower of Christ. Every one should look upon himself as a laborer together with God, working in his line to impart light and knowledge to others. God is working, and heavenly intelligences are waiting for the co-operation of human agencies, to work out in life and character a living demonstration of truth before the eyes of men. God has qualified men with the elements of faith, and it rests with them to exercise his intrusted gift and believe the evidences which he presents. They are to accept Christ, submit their will to the will of God, and love God and obey his commandments, that Christ may be formed within, the hope of glory. They must confess Christ, and reveal to the world that they have chosen him as their portion, or they will not be saved, but will be regarded as enemies of truth. Ministers are to present before the people the attractive loveliness of heaven, the glorious prize that Christ holds out before them. Only those will enter the gates of heaven who make Christ their refuge. Let men watch for souls as those who must give an account. <RH, March 24, 1896 par. 9>

The way has been made clear for all those who choose to hear, repent, and believe. All heaven is waiting the sinner's co-operation, and the only barrier that stands in his way is one which he alone can remove,--his own will. He must submit to the will of God, and through repentance and faith, come unto God for salvation. No one will be forced against his will; Christ draws, but never compels, service from any man. The Roman power never had any authority for forcing the conscience, and the Protestant world has no license to follow in its track. In not a single instance have they the example of Christ in forcing men to become his followers. He says, "Come unto me [he gives an invitation to draw the soul] all ye that labor and are heavy laden, and I will give you rest." Man is required to surrender self, to submit to be a child of God, to submit to be saved by his grace, and when this is done, divine agencies co-operate with the human agent, and the character is transformed. It is in the surrender of the will that the line of demarcation between a child of God, an heir of heaven, and the rebellious, who refuse the great salvation, is distinctly drawn. The apostle asks the question, "Who hath bewitched you, that ye should not obey the truth?" It is the truth that sanctifies the soul. It is Satan that beclouds the mind, so that eternity is lost out of the reckoning. <RH, March 24, 1896 par. 10>

Let us follow the example of Christ, and daily consecrate ourselves to his service, that we may be one with Christ, as Christ is one with the Father; then we can bring glory to our Master. Abide in Christ, as the branch abides in the living vine, and you will bear rich clusters of fruit to the glory of God. Jesus rendered perfect obedience to the divine requirements, and offered to the Father an unblemished offering. Those who believe in Christ as their personal Saviour, are "made the righteousness of God in him." As you value your own salvation, hold fast to your faith in Jesus Christ; for he is all and in all to those who believe. The time is come when Christ is to be preached as never before. Do we rejoice in this? We are constrained to set forth Christ as a complete Saviour, the necessity of every soul. <RH, March 24, 1896 par. 11>

"And I, brethren, when I came to you, came not with excellency of speech or of wisdom, declaring unto you the testimony of God. For I determined not to know anything among you, save Jesus Christ, and him crucified. And I was with you in weakness, and in fear, and in much trembling. And my speech and my preaching was not with enticing words of man's wisdom, but in demonstration of the spirit and of power: that your faith should not stand in the wisdom of men, but in the power of God." <RH, March 24, 1896 par. 12>

God calls upon the ministers of the gospel not to seek to stretch themselves beyond their measure by bringing forward artificial embellishments, striving for the praise and applause of men, being ambitious for a vain show of intellect and eloquence. Let the ministers' ambition be carefully to search the Bible, that they may know as much as possible of God and of Jesus Christ, whom he has sent. The more clearly ministers discern Christ, and catch his spirit, the more forcibly will they preach the simple truth of which Christ is the center. They will then preach the truth as it is in Jesus, and there will be no betraying of the sacred trust that has been committed to them in the work of the gospel. How painfully is the Lord Jesus Christ kept in the background! How his glory is veiled by the character and life of his representatives! Let the watchmen on the walls of Zion not join with those who are making of none effect the truth as it is in Christ. Let them not join the confederacy of infidelity, popery, and Protestantism in exalting tradition above Scripture, reason above revelation, and human talent above the divine influence and the vital power of godliness. <RH, March 24, 1896 par. 13>

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By Mrs. E. G. White.
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"Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal: but lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal: for where your treasure is, there will your heart be also." <RH, March 31, 1896 par. 1>

The followers of Christ are not to despise wealth; they are to look upon wealth as the Lord's entrusted talent. By a wise use of his gifts, they may be eternally benefited, but we are to bear the fact in mind that God has not given us riches to use just as we shall fancy, to indulge impulse, to bestow or withhold as we shall please. We are not to use riches in a selfish way, devoting them simply to our own enjoyment. This course would not be doing right toward God or toward our fellow men, and would bring at last only perplexity and trouble. <RH, March 31, 1896 par. 2>

We are probationers, placed upon trial. God has furnished us with opportunities by which we may copy the highest pattern of character. Christ is to be our pattern. He was rich in heavenly treasure; but although he was rich, for our sake he became poor, that we through his poverty might be made rich. The Lord has made human agents his stewards, and the whole universe of heaven is interested to see what use men make of that which has been given them. God has entrusted his blessing to men for the purpose of helping their fellow men who are in actual necessity. No one is to feel that his fellow man is of less value in the sight of God because he is poor. Those who are hungry, naked, and suffering, are committed by God himself to the mercy, the love, and the tender care of those whom he has made his stewards. Men misapply their blessings when they use their riches in an extravagant outlay for selfish indulgence, for the gratification of themselves, for lifting up their hearts in pride and vanity. They misapply their blessings when they hoard up their riches, and leave their fellow men destitute of even the necessities of life. The world favors the rich, and looks upon them as of greater value than the honest poor man; but the rich are developing their characters after the manner in which they use their entrusted gifts. They are making manifest whether or not it will be safe to trust them with eternal riches. Both the poor and the rich are deciding their own eternal destiny and proving whether they are fit subjects for the inheritance of the saints in light. Those who put their riches to a selfish use in this world are revealing attributes of character that show what they would do if they had greater advantages, and possessed the imperishable treasures of the kingdom of God. The selfish principles exercised on the earth are not the principles which will prevail in heaven. All men stand on an equality in heaven; for there is no caste with God. Christ said, "All ye are brethren." <RH, March 31, 1896 par. 3>

Everything we have received in this world has come to us through the gracious mercy of Christ. His example shows every man what he should do with God's entrusted goods. Men will not live an inactive life in the earth after it has been cleansed and purified. It is to become the abode of the saints, the dwelling-place of those who have been doers of the words of Christ, who have been faithful stewards, to whom it will be safe to entrust greater treasure. "If therefore ye have not been faithful in the unrighteous mammon, who will commit to your trust the true riches? And if ye have not been faithful in that which is another man's, who shall give you that which is your own?" "If you reveal the fact that selfish principles control your life and character, and lead you to hoard your means to glorify yourself, and you pay no attention to the temporal and spiritual necessities of your fellow men, your destiny will be decided, and you will be left outside the kingdom of God. You have used God's means in your own way, and after a manner of your own choosing. Those who thus employ their God-entrusted talents, will not develop the character which dwelt in our Lord Jesus Christ, and will not be partakers of the higher riches which are as enduring as eternity." <RH, March 31, 1896 par. 4>

Why is it that riches are called unrighteous mammon?--It is because Satan uses worldly treasure to ensnare, deceive, and delude souls, to accomplish their ruin. God has given directions as to how they are to appropriate his goods in relieving the wants of suffering humanity, in advancing his cause, in building up his kingdom in the world, in sending missionaries into regions beyond, in disseminating the knowledge of Christ in all parts of the world. If the God-entrusted means are not thus applied, will not God surely judge for these things? Souls are left to perish in their sins while church-members who claim to be Christians are using God's sacred trust of means in gratifying unholy appetites, in indulging self. What a vast amount of God's entrusted capital is expended in purchasing tobacco, beer, and liquor! God has forbidden all these indulgences because they tear down the human structure. Through their indulgence health is sacrificed, and life itself is offered on Satan's shrine. Perverted appetite causes the brain to become enfeebled, so that men cannot think sharply and clearly, and devise plans that will succeed in temporal matters; and much less can they bring a cultivated intellect into their religious transactions. They are unable to discern sacred and eternal things above those which are common and temporal. Satan has invented many ways in which to squander the means which God has given. Card-playing, betting, gambling, horse-racing, and theatrical performances are all of his own inventing, and he has led men to carry forward these amusements as zealously as though they were winning for themselves the precious

boon of eternal life. Men lay out immense sums in following these forbidden pleasures; and the result is, their God-given power, which has been purchased by the blood of the Son of God, is degraded and corrupted. The physical, moral, and mental powers which are given to men of God, and which belong to Christ, are zealously used in serving Satan, and in turning men from righteousness and holiness. Everything is devised that can possibly turn the mind from that which is noble and pure, and the boundary line is almost reached when the inhabitants of the earth will be as corrupt as were the inhabitants of the world before the flood. Of the condition of society at that day it is written, "God saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually. And it repented the Lord that he had made man on the earth, and it grieved him at his heart." "And God said unto Noah, The end of all flesh is come before me; for the earth is filled with violence." Jesus said concerning our own day, "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." <RH, March 31, 1896 par. 5>

If we look at the picture of the days that were before the flood, and then turn our attention to the habits and practises of society today, we shall see that our earth is fast ripening for the plagues of the last days. Men have corrupted the earth by their sinful course of action. Satan is playing the game of life for the souls of men. Those who are doers of the words of Christ will find that they will have to watch and pray continually in order that they may not be led into temptation. Many do not seem to appreciate the fact that the money they needlessly expend on amusements which only vex the soul and lay the foundation for the corruption of their morals, is money that belongs to the Lord. Those who use money for selfish gratification are pleasing and glorifying the enemy of all righteousness. If they turned their hearts to God, they would use their money to bless and uplift their fellow men, to relieve poverty and suffering. Starvation is in our world, nakedness, disease, and death; yet how few abate their sinful extravagance! Satan is inventing everything that he can possibly devise in order to keep men thoroughly occupied, so that they shall have no time to consider the question, "How is it with my soul?" <RH, March 31, 1896 par. 6>

The owner of all our earthly treasures came to our world in human form. The Word was made flesh, and dwelt among us. We cannot appreciate how deeply interested he must be in the human family. He knows the value of every soul. What grief oppressed him as he saw his purchased inheritance charmed with Satan's inventions! The only satisfaction Satan takes in playing the game of life for the souls of men is the satisfaction he takes in hurting the heart of Christ. Though he was rich, for our sake Christ became poor, that we through his poverty might be made rich. Yet in view of this great fact, the majority of the world permit earthly possessions to eclipse heavenly attractions. They set their affections upon earthly things, and turn away from God. What a grievous sin it is that men will not come to their senses, and understand how foolish it is to permit inordinate affections for earthly things to expel the love of God from the heart. When the love of God is expelled, the love of the world quickly flows in to supply the vacuum. The Lord alone can cleanse the soul-temple from the moral defilement. <RH, March 31, 1896 par. 7>

Jesus gave his life for the life of the world, and he places an infinite value upon man. He desires that man shall appreciate himself, and consider his future well-being. If the eye is kept single, the whole body will be full of light. If the spiritual vision is clear, unseen realities will be looked upon in their true value, and beholding the eternal world will give added enjoyment to this world. The Christian will be filled with joy in proportion as he is a faithful steward of his Lord's goods. Christ yearns to save every son and daughter of Adam. He lifts his voice in warning, in order to break the spell which has bound the soul in captivity to the slavery of sin. He beseeches men to turn from their infatuation. He brings the nobler world before their vision, and says, "Lay not up for yourselves treasure upon the earth." Christ sees the danger; he knows the subtle temptations and power of the enemy; for he has experienced Satan's temptations. He gave his life to procure a period of probation for the sons and daughters of Adam. With the result of Adam's disobedience and transgressions before them, with greater light shining upon them, they are invited to come unto him and find rest unto their souls. But the greater the light and the plainer the danger signal, the greater the condemnation of those will be who turn from light to darkness. The words of Christ are too serious in their import to be disregarded. <RH, March 31, 1896 par. 8>

Men seem moved with an insane desire to procure earthly possessions. Every species of dishonesty is practised in order to accumulate wealth. Men pursue their business affairs with intense zeal, as though success in this line would be a surety for obtaining heaven. They bind up the Lord's entrusted capital in worldly goods, and there is no means with which to advance the kingdom of God in the world by relieving the mental and physical distress of the world's inhabitants. Many who profess to be Christians fail to heed the command of Christ when he says, "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, March 31, 1896 par. 9>

The Lord will not compel men to deal justly, to love mercy, and to walk humbly with their God; he sets before the

human agent good and evil, and makes plain what will be the sure result of following one course or the other. Christ invites us, saying, "Follow me." But we are never forced to walk in his footsteps. If we do walk in his footsteps, it is the result of deliberate choice. As we see the life and character of Christ, strong desire is awakened to be like him in character; and we follow on to know the Lord, and to know his goings forth are prepared as the morning. We then begin to realize that "the path of the just is as the shining light, that shineth more and more unto the perfect day." <RH, March 31, 1896 par. 10>

April 7, 1896 Treasure Laid Up in Heaven.

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By Mrs. E. G. White.
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"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." "If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God. Set your affection on things above, not on things on the earth. For ye are dead [to earthly pleasures and worldly attractions], and your life is hid with Christ in God." What follows this experience?--"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: for which things' sake the wrath of God cometh on the children of disobedience." <RH, April 7, 1896 par. 1>

Truth languishes in our earth, and he that departeth from evil, maketh himself a prey. What shall I eat? and what shall I drink? and wherewithal shall I be clothed? are the questions which are occupying the minds of men, while eternity is dropped out of their reckoning. Men do not look upon the Lord Jesus Christ as the only hope of the world. He sees his purchased possession the sport of every kind of deception, and knows that the end thereof is eternal ruin. Those for whom he died are absorbed in providing themselves with temporal things that are not required. At the same time they are neglecting the preparation of character which would fit them for an abode in the mansions which he has purchased for them at an infinite price. Christ calls upon them to change this order of things, and to act as rational beings. He would have them use their God-given faculties in contemplating eternal realities. He lifts his voice in warning, saying, "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. . . . No man can serve two masters: for either he will hate the one, and love the other; or else he will hold to the one, and despise the other. Ye cannot serve God and mammon." <RH, April 7, 1896 par. 2>

When temporal matters absorb the mind and engage the attention, the whole strength of the being is engaged in the service of man, and men look upon the worship due to God as a trifling matter. Religious interests are made subservient to the world. But Jesus, who has paid the ransom for the souls of the human family, requires that men shall subordinate temporal interests to the heavenly interests. He would have them cease to indulge in hoarding up earthly treasures, in spending money upon luxuries, and in surrounding themselves with those things which they do not need. He would not have them destroy spiritual power, but directs their attention to heavenly things. He urges that men should seek more earnestly and continually for the bread of life than for the bread which perishes. He says, "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." "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 word of God that is essential for our spiritual growth. "It is the Spirit that quickeneth; the flesh profiteth nothing; the words that I speak unto you, they are spirit, and they are life." Those who are doers of the words of Christ will bring heaven into their life. <RH, April 7, 1896 par. 3>

Christ is our Redeemer, our owner, and he is intensely interested that we shall have peace in this world. He seeks to present before us the attractions of heaven; for where the treasure is, there will the heart be also. To lay up treasure in heaven is to use our God-given capabilities in acquiring means and influence that may be used for the glory of God. Every dollar we earn is the Lord's property, and should be used in reference to the time when we shall be called to give an account of our stewardship. No one of us will be able to evade the future reckoning. By choosing to lay up treasure in heaven, our characters will be molded after the likeness of Christ. The world will see that our hopes and plans are made in reference to the advancement of the truth and the salvation of perishing souls. They will see that Christ is all in all to those who love him. <RH, April 7, 1896 par. 4>

The world is stirred to intense activity in seeking for earthly treasure. Men prostitute their God-given powers in

devising and executing earthly projects; but Christ lifts his voice, like the trump of God, and calls the attention of men, saying, "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, April 7, 1896 par. 5>

In securing treasure in heaven, we place ourselves in living connection with God, who owns all the treasures of the earth, and supplies all temporal mercies that are essential for life. Every soul may secure the eternal inheritance. The Lord opens the fact before his people that there is full room for the exercise of their faculties, for the fulfilment of their loftiest aims, for the acquirement of the choicest and most enduring treasure. They may lay up treasures where neither fire nor flood nor any manner of adversity can touch. It is the highest wisdom to live in such a way as to secure eternal life. This may be done by not living in the world for ourselves, but by living for God; by passing our property on to a world where it will never perish. By using our property to advance the cause of God, our uncertain riches are placed in an unfailing bank. But it is not riches alone that is accounted as treasure. We are to dispense our wealth of thought, to use our God-given wisdom in devising and executing plans to honor and glorify God. We are to make to ourselves friends by relieving the distress of the poor and by building up every interest we possibly can in the earth, to keep heaven and God continually in view, and to lift up the standard of righteousness among men. In so doing we are using the means and the influence that the Householder has lent us in trust to make for ourselves friends of the mammon of unrighteousness. The world may condemn us for using our means in building meeting-houses, in feeding the hungry, in helping the oppressed and suffering out of their difficulties; but the Lord says that this is the very work that should be done with his intrusted capital. Those who make friends with the mammon of unrighteousness will be received into everlasting habitations. Every sacrifice made for the purpose of blessing others, every appropriation of means for the service of God, will be treasure laid up in heaven. <RH, April 7, 1896 par. 6>

April 14, 1896 Character of the Last Conflict.

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By Mrs. E. G. White.
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The great controversy between the Prince of light and the prince of darkness has not abated one jot or tittle of its influence as time has gone on. The stern conflict between light and darkness, between truth and error, is deepening in its intensity. The synagogue of Satan is intensely active, and in this age the deceiving power of the enemy is working in the most subtle way. Every human mind that is not surrendered to God and is not under the control of the Spirit of God, will be perverted through satanic agencies. The enemy is working continually to supplant Jesus Christ in the human heart, and to place his attributes in the human character, in the place of the attributes of God. He brings his strong delusions to bear upon the human mind, that he may have a controlling power. He seeks to obliterate the truth and abolish the true pattern of goodness and righteousness, in order that the professed Christian world may be swept to perdition through separation from God. He is working in order that selfishness may become world-wide, and thus make of no effect the mission and work of Christ. <RH, April 14, 1896 par. 1>

Christ came to the world to bring back the character of God to man, and to retrace on the human soul the divine image. Through his entire life, Christ sought by continuous, laborious efforts to call the world's attention to God and to his holy requirements, so that men might be imbued with the Spirit of God, might be actuated by love, and might reveal in life and character the divine attributes. Christ came to be the light and life of the world, and his life was one of continual self-denial and self-sacrifice. The Lord Jesus valued every human being, and could not endure the thought that one soul should perish. His great heart of love embraced the whole world, and led him to provide complete salvation for all who would believe in him. In the character of Christ, majesty and humility were blended. Temperance and self-denial were seen in every act of his life, but there was no taint of bigotry, no cold austerity, manifested in his manner to lessen his influence over those with whom he came in contact. The world's Redeemer had a greater than angelic nature; yet united with his divine majesty were meekness and humility that attracted all to himself. He speaks to all, saying, "Come unto me, all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls." <RH, April 14, 1896 par. 2>

Christ is man's example. "In him was life; and the life was the light of men. . . . That was the true Light, which lighteth every man that cometh into the world. . . . And the Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth." Christ, our Redeemer, comprehended all the necessities of man. He formulated the mighty plans by which fallen man is to be uplifted from the degradation of

sin. In every circumstance, however trivial, he represented the Father. Though upholding the world by the word of his power, he would stoop to relieve a wounded bird. O that we all had an intelligent knowledge of Jesus Christ! Weary and worn as he often was, he pleased not himself. "And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent." "See that ye refuse not him that speaketh." Who are those that refuse to hear the voice of Christ!--They are those who do not hear and practise his word. They are those whose hearts were crowded and overcharged with surfeiting and drunkenness and the cares of this life; who are eating and drinking, planting and building, marrying and giving in marriage. They are those who will not receive the message of warning for these last days. <RH, April 14, 1896 par. 3>

The agencies of Satan are at work to keep the minds of men engrossed with the things of this life, in order that he may work counter to the mission and work of Christ. Of Satan, Christ declares he "abode not in the truth." Once Satan was in co-partnership with God, Jesus Christ, and the holy angels. He was highly exalted in heaven, and was radiant in light and glory that came to him from the Father and the Son; but he became disloyal, and lost his high and holy position as covering cherub. He became the antagonist of God, an apostate, and was excluded from heaven. He established his empire, and planted the standard of rebellion against the law of Jehovah. He invited all the powers of evil to rally about his standard, in order to form a desperate companionship of evil to league against the God of heaven. He worked perseveringly and determinedly to perpetuate his rebellion, and to cause men to turn from Bible truth, and to stand under his banner. As soon as the Lord through Jesus Christ created our world, and placed Adam and Eve in the garden of Eden, Satan announced his purpose to conform to his own nature the father and mother of all humanity, and to unite them with his own ranks of rebellion. He was determined to efface the image of God from the human posterity, and to trace his own image upon the soul in place of the divine image. He adopted methods of deception by which to accomplish his purpose. He is called the father of lies, an accuser of God and of those who maintain their allegiance to God, a murderer from the beginning. He put forth every power at his command to win man to co-operate with him in apostasy, and succeeded in bringing rebellion into our world. <RH, April 14, 1896 par. 4>

All the vast, complicated machinery of evil agencies is put into action in these last days. Through generation after generation, from age to age, Satan has gathered human agencies through whom to work out his diabolical purposes, and to bring about the enforcement of his plans and devices in the earth. The great putrid fountain of evil has been continually flowing through human society. Though unable to expel God from his throne, Satan has charged God with satanic attributes, and has claimed the attributes of God as his own. He is a deceiver, and through his serpentine sharpness, through his crooked practises, he has drawn to himself the homage which man should have given to God, and has planted his satanic throne between human worshiper and the divine Father. <RH, April 14, 1896 par. 5>

But in man's behalf, Christ met the specious temptations of Satan, and left to man an example as to how to overcome Satan in the conflict. He exhorts his followers, saying, "Be of good cheer; I have overcome the world." Satan has made masterly efforts to perpetuate sin. He arrayed all his civil agencies to war against Jesus Christ in an active, desperate conflict, in order that he might bruise the heart of infinite Love. He seduced the people to bow to idols, and thus gain supremacy over earthly kingdoms. He considered that to be the god of this world was the next best thing to gaining possession of the throne of God in heaven. In a large measure he has been successful in his plans. When Jesus was on earth, Satan led the people to reject the Son of God, and to choose Barabbas, who in character represented Satan, the god of this world. The Lord Jesus Christ came to dispute the usurpation of Satan in the kingdoms of the world. The conflict is not yet ended; and as we draw near the close of time, the battle waxes more intense. As the second appearing of our Lord Jesus Christ draws near, satanic agencies are moved from beneath. Satan will not only appear as a human being, but he will personate Jesus Christ; and the world who has rejected the truth will receive him as the Lord of lords and King of kings. He will exercise his power, and work upon the human imagination. He will corrupt both the minds and the bodies of men, and will work through the children of disobedience, fascinating and charming, as does a serpent. What a spectacle will the world be for heavenly intelligences! What a spectacle for God, the Creator of the world, to behold! The form Satan assumed in Eden when leading our first parents to transgress, was of a character to bewilder and confuse the mind. He will work in as subtle a manner as we near the end of earth's history. All his deceiving power will be brought to bear upon human subjects, to complete the work of deluding the human family. So deceptive will be his working, that men will do as they did in the days of Christ; and when asked, Whom shall I release unto you, Christ or Barabbas? the almost universal cry will be, Barabbas, Barabbas! And when the question is asked, "What will ye then that I shall do unto him whom ye call the King of the Jews?" the cry again will be, "Crucify him!" Christ will be represented in the person of those who accept the truth, and who identify their interest with that of their Lord. The world will be enraged at them in the same way that they were enraged at Christ, and the disciples of Christ will know that they are to be treated no better than was their Lord. But Christ will surely identify his interest with that of those who accept him as their personal Saviour. Every insult, every reproach, every false accusation made against them by

those who have turned their ears away from the truth and are turned unto fables, will be charged upon the guilty ones as done to Christ in the person of his saints. <RH, April 14, 1896 par. 6>

Those who love and keep the commandments of God are most obnoxious to the synagogue of Satan, and the powers of evil will manifest their hatred toward them to the fullest extent possible. John foresaw the conflict between the remnant church and the power of evil, and said, "The dragon was wroth with the woman, and went to make war with the remnant of her seed, which keep the commandments of God, and have the testimony of Jesus Christ." The forces of darkness will unite with human agents who have given themselves into the control of Satan, and the same scenes that were exhibited at the trial, rejection, and crucifixion of Christ will be revived. Through yielding to satanic influences, men will be transformed into fiends; and those who were created in the image of God, who were formed to honor and glorify their Creator, will become the habitation of dragons, and Satan will see in an apostate race his masterpiece of evil,--men who reflect his own image. <RH, April 14, 1896 par. 7>

Men were imbued with a satanic spirit at the time when they decided that they would have Barabbas, a thief and murderer, in preference to the Son of God. The demoniac power triumphed over humanity; legions of evil angels took entire control of men, and in answer to Pilate's question as to whom he should release unto them, they shrieked out, "Away with this man, and release unto us Barabbas." When Pilate spoke again to them concerning Jesus, the hoarse cry was raised, "Crucify him, crucify him." Through yielding to demoniac agencies, men were led to take their stand on the side of the great apostate. Unfallen worlds looked upon the scene with amazement, unable to comprehend the degradation that sin had wrought. Legions of evil angels controlled the priests and rulers, and gave voice to the suggestions of Satan in persuading and tempting the people by falsehoods and bribes to reject the Son of God, and to choose a robber and murderer in his stead. They appealed to the very worst passions of the unregenerate heart, and stirred up the worst elements of human nature by the most unjust accusations and representations. What a scene was this for God to look upon, for seraphim and cherubim to behold! The only begotten Son of God, the Majesty of heaven, the King of glory, was mocked, insulted, taunted, rejected, and crucified by those whom he came to save, who had given themselves to the control of Satan. <RH, April 14, 1896 par. 8>

Christ said, "If they do these things in a green tree, what shall be done in the dry?" "They shall deliver you up to councils; and in the synagogue ye shall be beaten: and ye shall be brought before rulers and kings for my sake, for a testimony against them. . . . Now the brother shall betray the brother to death, and the father the son; and children shall rise up against their parents, and shall cause them to be put to death. And ye shall be hated of all men for my name's sake: but he that shall endure unto the end, the same shall be saved." "And this gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come." The agencies of Satan are having their last chance to develop before the world, before angels and men, the true principles of their attributes. The people of God are now to stand as representatives of the attributes of the Father and the Son. "Watch therefore: for ye know not what hour your Lord doth come. But know this, that if the goodman of the house had known what watch the thief would come, he would have watched, and would not have suffered his house to be broken up. Therefore be ye also ready: for in such an hour as ye think not the Son of man cometh. Who then is a faithful and wise servant, whom his lord hath made ruler over his household, to give them meat in due season? Blessed is that servant, whom his lord when he cometh shall find so doing. Verily I say unto you, That he shall make him ruler over all his goods." <RH, April 14, 1896 par. 9>

April 21, 1896 Redeem the Time, Because the Days Are Evil.

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By Mrs. E. G. White.
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"And 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, April 21, 1896 par. 1>

Society today is fast approaching the condition of the world before the flood. As children grow up to youth, and youth to manhood and womanhood, they are becoming full of self-sufficiency, maturing rapidly in the knowledge of evil. Many, through constantly associating with thieves, with the depraved, dissolute, disobedient characters of society, learn to be cunning in avoiding detection, and become experts in deception and fraud. The youth of today are educated in crime by reading the stories which fill the popular publications. Having no regard for the right because it is right, as

they read stories of theft, murder, and every other species of crime, they are led to devise means by which they could improve upon the criminals' methods, and escape detection. Foul publications assist in perfecting the education of the youth in the way that leads to perdition. The youth of our cities breathe in the tainted, polluted atmosphere of crime; the evil influence is then communicated to the country, and the whole community becomes contaminated. <RH, April 21, 1896 par. 2>

Some of the rulers of the earth are not men of moral worth. They have no desire to check the publication of this foul literature which is increasing year by year, and which feeds the passion for crime and evil. Stories of criminal life such as are found in the papers of the day, and so-called revelations of the future, are treated as realities. Revolutions are predicted, and many catch the evil spirit lurking in these representations of future horrors; and they feed upon these things until they are filled with the same spirit, and are led to do even worse, were it possible, than these sensational writers depict. Christ saw the conflict that is approaching, and has sent us word to watch and pray, lest we enter into temptation. He has warned us that "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. . . . Even thus shall it be in the day when the Son of man is revealed." <RH, April 21, 1896 par. 3>

We are not warned against properly participating in business transactions, but against carrying to excess that which is lawful in itself, against allowing our minds to be so absorbed in earthly things that we shall not discern the important things that concern our eternal interest. We are warned against indulging perverted appetite, against surfeiting and drunkenness. Through the inspiration of the Holy Spirit, Jude describes the condition of our world as we approach the close of earth's history, and lifts the danger-signal, that we may understand the perils of our time. <RH, April 21, 1896 par. 4>

But even in the corrupt condition in which the society of today is, there are souls capable of better things,--souls represented by Christ under the symbol of "the lost pearl." Christ gave up everything, that he might seek and save that which was lost, that he might recover the pearl that he valued at infinite cost. What are we ready to do to co-operate with him in this work? What sacrifice are we ready to make, that we may find the lost pearl, and place it in the hands of our Saviour? The cities are teeming with iniquity, and Satan suggests that it is impossible to do any good within their borders; and so they are sadly neglected. But there are lost pearls there, whose value you cannot realize until you earnestly seek to find them. There might be one hundred workers where there is but one, who might be seeking diligently, prayerfully, and with intense interest, to find the pearls that are buried in the rubbish of these cities. <RH, April 21, 1896 par. 5>

How can we find language to express our deep interest, to describe our desire that every soul should awake and go to work in the Master's vineyard? Christ says, "Occupy till I come." It may be but a few years until our life's history shall close; but we must occupy till then. The fiat will go forth, "He that is unjust, let him be unjust still: and he which is filthy, let him be filthy still: and he that is righteous, let him be righteous still: and he that is holy, let him be holy still," and then there will be no more occasion to labor for souls. Every case will be decided. Are you carrying no burden for lost souls? Are you not afraid some trust has been committed unto you for which you will be held accountable? Are you sensible of the responsibility imposed by the talents entrusted to you? Have you misused your time, your strength, your influence? The despised privileges, the wasted hours, the neglected duties, are all registered in the books of heaven; and every individual must meet this record in the judgment, just as it stands. Now what are you going to do? Will you heed the admonition, "Be watchful, and strengthen the things which remain, that are ready to die"? You may fold your hands saying, "I am only a lay member of the church; it is a hopeless task for me to undertake." But have you yoked up with Christ? are you laboring in his way? O, let it no longer be a source of grief to the heavenly intelligences and to Him who has paid such an infinite price for souls, that you refuse to be channels of light, that you refuse to co-operate with the heavenly agencies for the salvation of souls! But let us "awake out of sleep," and put all our God-given abilities into the work, that it may be written in the books that we are "redeeming the time, because the days are evil." If we keep our talents inactive, we lose all ability to make use of them. The mind is a gift of God, designed to be improved and developed, that we may be able to enlighten others; but it may be perverted and misused in doing Satan's work. <RH, April 21, 1896 par. 6>

The second chapter of 2 Peter presents the true condition of the world at this time, and the third chapter is full of warnings and counsel for the followers of Christ. 1 Peter 1:1-11 also contains the very instruction that we need. Shall we heed these admonitions of the Lord? <RH, April 21, 1896 par. 7>

The Lord Jesus has a special work for his believing, commandment-keeping people to do. He desires that we should be faithful laborers together with God in the salvation of sinners. The servants of Jesus Christ, who know the truth and the power of the grace of God, have an extensive and important mission to fulfil; and every soul is held responsible for the proper exercise of the talents entrusted to him. We are justified by faith, but judged by the character of our works. In the parable, before the nobleman went away, he "called his own servants, and delivered unto them his goods. And

unto one he gave five talents, and to another two, and to another one; to every man according to his several ability." There is not one human being to whom is not committed some talent, not one but has a work to do for the Lord. Not one is to be excused. Not one is to remain in idleness; but every man is required to do his best; the talents entrusted to him are to be used in consecrated service for the Master. Each member of the family of God is a responsible agent, and all should donate gifts to carry forward his work. From the humblest to the most exalted in privilege and position, both in the church and in the world, a strict account of the entrusted talents will be required, with the improvement which they are sure to make if put to use in the Lord's service. It is practise that enables us to use our abilities to the best advantage. Investments are to be made in such a way as to accomplish the greatest good for the cause, and to increase the revenue of the Lord's treasury. This need not apply solely to money investments, but to the improvement of our capabilities and opportunities as well. The Lord has given to every man *his* work, and expects returns proportionate to the ability of each. All are expected to perform their duty intelligently, so that the amount entrusted to them shall be doubled by the use they make of it. The fidelity of every human agent is to be tested and tried, and the destiny of the worker is determined by the faithful improvement, or by the lack of improvement, of his talents, according to the amount returned. Christ has paid the penalty, the wages of sin; he has shed his own precious blood to redeem the world from eternal ruin. If we always bear this in mind, we shall understand that there is no excuse for our remaining in ignorance. <RH, April 21, 1896 par. 8>

The invitation of Christ is, "Come unto me, all ye that labor and are heavy-laden, and I will give you rest. Take my yoke upon you," engage with me to save all who will believe on him whom the Father hath sent. Shall we bear the yoke with Christ? shall we be co-laborers with him? Listen to what he says, "My yoke is easy, and my burden is light." Those who barricade the soul, refuse the invitation to the gospel feast; those who hoard up their talents to rust, unemployed, unimproved, must not think that such action in any way relieves them from responsibility; for God holds us responsible for the good we might do if we took up the yoke with Christ, lifting his burdens, learning more of his meekness and lowliness of heart day by day. The interest continues to accumulate on buried talents; and instead of decreasing our responsibility, the burying of our talent only increases and intensifies it. Let the human agent consider the solemn fact that the day of reckoning is just before us, and that we are daily deciding what our eternal destiny shall be. The Master examines every individual case, dealing personally with the talents entrusted by him. O solemn day of reckoning!--that day which will bring paleness to many faces,-- that day in which the words shall be spoken to many, "Thou art weighed in the balances, and art found wanting." It will be an awful thing to be found "wanting" when the book of accounts is opened in that great day. "And 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 [the graves of those who persisted in transgression and sin until death overtook them] delivered up the dead which were in them: and they were judged every man according to their works. And death and hell were cast into the lake of fire. This is the second death. And whosoever was not found written in the book of life was cast into the lake of fire." Upon the decisions reached in that day depends the future, eternal interest of every soul. We shall have unspeakable joy, or unutterable woe and misery, the horrors of despair. O how Jesus will love to recompense every true worker! Every faithfully performed duty will receive his blessing. It is then that he pronounces the benediction, "Well done, thou good and faithful servant: thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy Lord." What is the joy of our Lord? "For the joy that was set before him" he "endured the cross, despising the shame, and is set down at the right hand of the throne of God." "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." Truth, precious truth, is not to be hidden in our hearts. "A city set on a hill *cannot* be hid." <RH, April 21, 1896 par. 9>

When we consider that Christ died for the ungodly while they were yet sinners, we are led to realize how willing and even anxious he is to bless us, that we may be a blessing to others. This is the word which he sends unto us: "Grace be unto you, and peace, from God our Father, and from the Lord Jesus Christ. I thank my God always on your behalf, for the grace of God which is given you by Jesus Christ; that in everything ye are enriched by him, in all utterance, and in all knowledge; even as the testimony of Christ was confirmed in you; so that ye come behind in no gift; waiting for the coming of our Lord Jesus Christ." <RH, April 21, 1896 par. 10>

April 28, 1896 Our Youth and Children Demand Our Care.

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By Mrs. E. G. White.
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"But ye, beloved, building up yourselves on your most holy faith, praying in the Holy Ghost, keep yourselves in the love of God, looking for the mercy of our Lord Jesus Christ unto eternal life. And of some have compassion, making a difference: and others save with fear." <RH, April 28, 1896 par. 1>

Those who have newly come to the faith should be patiently and tenderly dealt with, and it is the duty of the older members of the church to devise ways and means to provide help and sympathy and instruction for those who have conscientiously withdrawn from other churches for the truth's sake, and thus cut themselves off from the pastoral labor to which they have been accustomed. The church has a special responsibility laid upon her to attend to these souls who have followed the first rays of light they have received; and if the members of the church neglect this duty, they will be unfaithful to the trust that God has given them. <RH, April 28, 1896 par. 2>

There has been altogether too little attention paid to our children and youth, and they have failed to develop as they should in the Christian life because the church-members have not looked upon them with tenderness and sympathy, desiring that they might be advanced in the divine life. In our large churches very much might be done for the youth; and shall they have less special labor? Shall less inducements be held out to them to become full-grown Christians--men and women in Christ Jesus--than was afforded them in the denominations which they have left for the truth's sake? Shall they be left to drift hither and thither, to become discouraged, and to fall into temptations that are lurking everywhere to catch their unwary feet? If they err and fall from the steadfastness of their integrity, do the members of the church who have neglected to care for the lambs, censure and blame them, and magnify their failures? Are their shortcomings talked of and exposed to others, and are they left in discouragement and despair? <RH, April 28, 1896 par. 3>

The work that lies next to our church-members is to become interested in our youth; for they need kindness, patience, tenderness, line upon line, precept upon precept. O, where are the fathers and mothers in Israel? We ought to have a large number of them who would be stewards of the grace of Christ, who would feel not merely a casual interest, but a special interest in the young. We ought to have those whose hearts are touched by the pitiable situation in which our youth are placed, who realize that Satan is working by every conceivable device to draw them into his net. God requires that the church rouse from its lethargy, and see what is the manner of service demanded of them at this time of peril. The lambs of the flock must be fed. The eyes of our brethren and sisters should be anointed with heavenly eye-salve, that they may discern the necessities of the time. We must be aroused to see what needs to be done in Christ's spiritual vineyard, and go to work. The Lord of heaven is looking on to see who is doing the work he would have done for the youth and the children. <RH, April 28, 1896 par. 4>

As a people who claim to have advanced light, we are to devise ways and means by which to bring forth a corps of educated workmen for the various departments of the work of God. We need a well-disciplined, cultivated class of young men and women in the Sanitarium, in the medical missionary work, in the office of publication, in the conferences of different States, and in the field at large. We need young men and women who have a high intellectual culture, in order that they may do the best work for the Lord. We have done something toward reaching this standard, but still we are far behind that which the Lord has designed. As a church, as individuals if we would stand clear in the judgment, we must make more liberal efforts for the training of our young people, that they may be better fitted for the various branches of the great work committed to our hands. As a people who have great light, we should lay wise plans, in order that the ingenious minds of those who have talent may be strengthened and disciplined and polished after the highest order, that the work of Christ may not be hindered by the lack of skilful laborers, who will do their work with earnestness and fidelity. <RH, April 28, 1896 par. 5>

The church is asleep, and does not realize the magnitude of this matter of educating the children and youth. "Why," one says, "what is the need of being so particular thoroughly to educate our youth? It seems to me that if you take a few who have decided to follow some literary calling, or some other calling that requires a certain discipline, and give due attention to them, that is all that is necessary. It is not required that the whole mass of our youth should be so well trained. Will not this answer every essential requirement?"--No, I answer, most decidedly not. What selection would we be able to make out of the numbers of our youth? How could we tell who would be the most promising, who would render the best service to God? In our human judgment we might do as did Samuel when he was sent to find the anointed of the Lord, and look upon the outward appearance. When the noble sons of Jesse passed before him, and his eye rested upon the handsome countenance and fine stature of the elder son, to him it seemed that the anointed of the Lord was before him; but the Lord said to Samuel, "Look not on his countenance, or on the height of his stature;

because I have refused him: for the Lord seeth not as man seeth; for man looketh on the outward appearance, but the Lord looketh on the heart." Not one of the noble appearing sons of Jesse would the Lord accept. But when David, the youngest son, a mere youth, and the shepherd of the sheep, was called from the field, and passed before Samuel, the Lord said, "Arise, anoint him: for this is he." <RH, April 28, 1896 par. 6>

Who can determine which one of a family will prove to be efficient in the work of God? There should be general education of all its members, and all our youth should be permitted to have the blessings and privileges of an education at our schools, that they may be inspired to become laborers together with God. They all need an education that they may be fitted for usefulness in this life, qualified for places of responsibility both in private and public life. There is a great necessity of making plans that there may be a large number of competent workers, and many should fit themselves up as teachers that others may be trained and disciplined for the great work of the future. The church should take in the situation, and by their influence and means, seek to bring about this much-desired end. Let a fund be created by generous contributions for the establishment of schools for the advancement of educational work. We need men well trained, well educated, to work in the interests of the churches. They should present the fact that we cannot trust our youth to go to other seminaries and colleges established by other denominations, but must gather them in where their religious training shall not be neglected. God would not have us in any sense behind in educational work, and our colleges should be far in advance in the highest kind of education. <RH, April 28, 1896 par. 7>

"The fear of the Lord is the beginning of wisdom." "The entrance of thy words giveth light; it giveth understanding unto the simple." If we do not have schools for our youth, they will attend other seminaries and colleges, and will be exposed to infidel sentiments, to cavilings and questionings concerning the inspiration of the Bible. There is a great deal of talk concerning higher education, and many suppose that this higher education consists wholly in an education in science and literature; but this is not all. The highest education includes the knowledge of the word of God, and is comprehended in the words of Christ, "That they might know thee, the only true God, and Jesus Christ, whom thou hast sent." <RH, April 28, 1896 par. 8>

The highest class of education is that which will give such knowledge and discipline as will lead to the best development of character, and will fit the soul for that life which measures with the life of God. Eternity is not to be lost out of our reckoning. The highest education will be that which will teach our children and youth, our teachers and educators, the science of Christianity, that will give them an experimental knowledge of God's ways, impart to them the lessons which Christ gave to his disciples of the paternal character of God. <RH, April 28, 1896 par. 9>

"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." "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?" "Who is a God like unto thee, that pardoneth iniquity, and passeth by the transgression of the remnant of his heritage? He retaineth not his anger forever, because he delighteth in mercy." "Wash you, 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." Let us seek to follow the counsel of God in all things; for he is infinite in wisdom. Though we have come short of doing what we might have done for our youth and children in the past, let us now repent and redeem the time. The Lord says, "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." <RH, April 28, 1896 par. 10>

May 5, 1896 Operation of the Holy Spirit Made Manifest in the Life.

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By Mrs. E. G. White.
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At infinite cost, provision has been made that men shall reach the perfection of Christian character. Those who have been privileged to hear the truth, and have been impressed by the Holy Spirit to receive the Holy Scriptures as the voice of God, have no excuse for becoming dwarfs in the religious life. By exercising the ability which God has given, they are to be daily learning, and daily receiving spiritual fervor and power, which have been provided for every true believer. If we would be growing plants in the Lord's garden, we must have a constant supply of spiritual life and earnestness. Growth will then be seen in the faith and knowledge of our Lord Jesus Christ. There is no half-way house

where we may throw off responsibility, and rest by the way. We are to keep advancing heavenward, developing a solid religious character. The measure of the Holy Spirit we receive, will be proportioned to the measure of our desire and the faith exercised for it, and the use we shall make of the light and knowledge that shall be given to us. We shall be entrusted with the Holy Spirit according to our capacity to receive and our ability to impart it to others. Christ says, "Every one that asketh receiveth, and he that seeketh findeth." He who truly seeks for the precious grace of Christ, will be sure not to be disappointed. This promise has been given to us by Him who will not deceive us. It is not stated as a maxim or a theory, but as a fact, as a law of the divine government. We can be assured that we shall receive the Holy Spirit if we individually try the experiment of testing God's word. God is true; his order is perfect. "He that seeketh findeth; and to him that knocketh it shall be opened." Light and truth will shine forth according to the desire of the soul. O that all would hunger and thirst after righteousness, that they might be filled! <RH, May 5, 1896 par. 1>

Those men who calculate just how religious exercises should be conducted, and are very precise and methodical in diffusing the light and grace that they seem to have, simply do not have much of the Holy Spirit. If they had more of the Spirit of God, they would meddle less with the experiences of men who have received this divine gift in large abundance. There is much need of the testimony that was given to Nicodemus. Jesus said unto Nicodemus, "Verily, verily, I say unto thee, Except a man be born again, he cannot see the kingdom of God." Nicodemus was astonished as well as indignant at these words. He regarded himself as not only an intellectual, but a pious and religious man. But Christ said again to him, "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 [are a few who profess to believe the truth?--No.] is every one that is born of the Spirit. Nicodemus answered and said unto him, How can these things be? Jesus answered and said unto him, Art thou a master of Israel, and knowest not these things?" Nicodemus was unbelieving. He could not harmonize this doctrine of conversion with his understanding of what constituted religion. He could not explain to his own satisfaction the science of conversion; but Jesus showed him, by a figure, that it could not be explained by any of his precise methods. Jesus pointed out to him the fact that he could not see the wind, yet he could discern its action. He might never be able to explain the process of conversion, but he would be able to discern its effect. He heard the sound of the wind which bloweth where it listeth, and he could see the results of its action. The operating agency was not revealed to view; men could not tell whence it came, or whither it went. They could not define by what law it was governed; but they could see what it produced by its action. No human reasoning of the most learned man can define the operations of the Holy Spirit upon human minds and characters; yet they can see the effects upon the life and actions. The Holy Spirit is a free, working, independent agency. The God of heaven uses his Spirit as it pleases him, and human minds and human judgment and human methods can no more set boundaries to its working, or prescribe as to the channel through which it shall operate, than they can say to the wind, "I bid you to blow in a certain direction, and to conduct yourself in such and such a manner." <RH, May 5, 1896 par. 2>

Though we cannot see the Spirit of God, we know that men who have been dead in trespasses and sins, become convicted and converted under its operations. The thoughtless and wayward become serious. The hardened repent of their sins, and the faithless believe. The gambler, the drunkard, the licentious, become steady, sober, and pure. The rebellious and obstinate become meek and Christlike. When we see these changes in the character, we may be assured that the converting power of God has transformed the entire man. We saw not the Holy Spirit, but we saw the evidence of its work on the changed character of those who were hardened and obdurate sinners. As the wind moves in its force upon the lofty trees and brings them down, so the Holy Spirit can work upon human hearts, and no finite man can circumscribe the work of God. The Spirit of God is manifested in different ways upon different men. One under the movings of this power will tremble before the word of God. His convictions will be so deep that a hurricane and tumult of feeling seem to rage in his heart, and his whole being is prostrate under the convicting power of the truth. When the Lord speaks forgiveness to the repenting soul, he is full of ardor, full of love to God, full of earnestness and energy, and the life-giving Spirit which he has received cannot be repressed. Christ is in him, a well of water springing up into everlasting life. His feelings of love are as deep and ardent as was his distress and agony. His soul is like the fountain of the great deep broken up, and he pours forth his thanksgiving and praise, his gratitude and joy, until the heavenly harps are tuned to notes of rejoicing. He has a story to tell, but not in any precise, common, methodical way. He is a soul ransomed through the merits of Jesus Christ, and his whole being is thrilled with the realization of the salvation of God. <RH, May 5, 1896 par. 3>

Others are brought to Christ in a more gentle way. "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." You cannot see the operating agency, but you can see its effects. When Nicodemus said unto Jesus, "How can these things be?" Jesus said to him, "Art thou a master of Israel, and knowest not these things?" A teacher in Israel, a man among wise men, a man who supposed that he was able to comprehend the science of religion, and yet stumbling at the doctrine of

conversion! He was not willing to admit truth, because he could not understand all that was connected with the operation of the power of God; and yet he accepted the facts of nature, although he could not explain or even comprehend them. Like other men of all ages, he was looking to forms and precise ceremonies as more essential to religion than the deep movings of the Spirit of God. <RH, May 5, 1896 par. 4>

The very work that Christ declared necessary in the case of Nicodemus is the very work that needs to be done for those men who think that everything pertaining to religion must be done in a precise, methodical way. They need to be born again; and how the new birth is accomplished matters not, so long as the heart is renewed. When the prayer is sincerely offered, "Create in me a clean heart, O God; and renew a right spirit within me," the voice of the Lord answers, "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 an 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." The renewed heart will have no plants of selfishness to cultivate. Pride will be seen in its sinfulness, and will be expelled. It is not for the human clay to find fault with the molding process of the potter, but to submit to be molded in any way. Every soul must submit to the Lord before he can be made a vessel unto honor, to be filled with the renewing, sanctifying grace of Christ. <RH, May 5, 1896 par. 5>

There are many men in the ministry who need to take home to themselves the words that Christ spoke to Nicodemus. They may regard themselves as expositors of the Scriptures, and yet may make the most simple doctrines of that Bible, the most essential truth, the most practical experience in godliness, a mystery to their hearers. No man, no matter how high his calling or responsibility, can fully understand the word of God, unless he practices the word in his daily life. If the truth is made practical, then he gives expression in his character to the comfort and peace of God that passeth understanding. A child in years may be able to comprehend the meaning of the practical lessons of Christ, when the most learned masters and teachers are ignorant of their significance. Jesus answered and said, "I thank thee, O Father, Lord of heaven and earth, that thou hast hid these things from the wise and prudent, and hast revealed them unto babes: even so, Father; for so it seemeth good in thy sight." <RH, May 5, 1896 par. 6>

It is a dangerous thing for men to resist the Spirit of truth and grace and righteousness, because its manifestations are not according to their ideas, and have not come in the line of their methodical plans. The Lord works in his own way, and according to his own devising. Let men pray that they may be divested of self, and may be in harmony with heaven. Let them pray, "Not my will, but thine, O God, be done." Let men bear in mind that God's ways are not their ways, nor his thoughts their thoughts; for he says, "As the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts." In the instruction that the Lord gave Gideon when he was about to fight with the Midianites,--that he should go out against his foes with an army of three hundred blowing trumpets, and carrying empty pitchers in their hands, and shouting, "The sword of the Lord, and of Gideon,--these precise, methodical, formal men would see nothing but inconsistency and confusion. They would start back with determined protest and resistance. They would have held long controversies to show the inconsistency and the dangers that would accompany the carrying on of the warfare in such an extreme way, and in their finite judgment they would pronounce all such movements as utterly ridiculous and unreasonable. How unscientific, how inconsistent, would they have thought the movements of Joshua and his army at the taking of Jericho! "Now Jericho was straitly shut up because of the children of Israel: none went out, and none came in. And the Lord said unto Joshua, See, I have given into thine hand Jericho, and the king thereof, and the mighty men of valor. And ye shall compass the city, all ye men of war, and go round about the city once. Thus shalt thou do six days. And seven priests shall bear before the ark seven trumpets of rams' horns: and the seventh day ye shall compass the city seven times, and the priests shall blow with the trumpets. And it shall come to pass, that when they make a long blast with the ram's horn, and when ye hear the sound of the trumpet, all the people shall shout with a great shout; and the wall of the city shall fall down flat, and the people shall ascend up every man straight before him." Where were the scientific methods in this manner of warfare?

(Concluded next week.) <RH, May 5, 1896 par. 7>

May 12, 1896 Operation of the Holy Spirit Made Manifest in the Life.

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By Mrs. E. G. White.

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(Concluded.)

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The Lord works in his own way, in order that men shall not lift themselves up in pride of intellect, and take the credit and the glory to themselves. The Lord would have every human being understand that his capabilities and endowments

are from the Lord. God works by whom he will. He takes those whom he pleases to do his work, and he does not consult those to whom he will send his messenger as to what are their preferences concerning whom or what manner of person they would like to bring the message of God to them. God will use men who are willing to be used. The Lord would use men of intelligence if they would permit him to mold and fashion them, and to shape their testimony after his own order. Men high or low, learned or ignorant, would better let the Lord manage and take care of the safety of his own ark. The work of men is to obey the voice of God. Whoever has a connection with the work and cause of God, is to be continually under the discipline of God. "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." <RH, May 12, 1896 par. 1>

There is a great need of taking self in hand when we find ourselves watching to make capital out of the missteps of a brother, a sister, or a friend. Although we do not acknowledge that the object of defaming another is to exalt self, self-exaltation is behind the practise of noting the shortcomings of others. Let every soul remember it is best to be on guard, and to make straight paths for his own feet, lest the lame (spying ones) be turned out of the way. None of us are in danger of being too devotional, or of possessing too much Christ-likeness of character. The remedy for unlikeness to Christ, for giving occasion for your good to be evil spoken of, is to live humbly, to keep looking unto Jesus in prayerful watchfulness, until changed into the likeness of his beautiful character. <RH, May 12, 1896 par. 2>

The soul cannot be satisfied with forms, maxims, and traditions. The cry of the soul must be, give me the bread of life; lift up a full cup to my parched, spiritual nature, that I may be revived and refreshed; but do not intrude and interpose yourself between me and my Redeemer. Let me see him as my helper, as the man of sorrows, acquainted with grief. Thou, O Lord, must be my helper. Thou wast wounded for my transgressions, bruised for my iniquities, the chastisement of thy peace was upon me, and with thy stripes I am healed. <RH, May 12, 1896 par. 3>

Christ was crucified for our sins, and was raised from the rent sepulcher for our justification; and he proclaims in triumph, "I am the resurrection and the life." Jesus lives as our intercessor to plead before the Father. He has carried the sins of the whole world, and has not made one mortal man a sin-bearer for others. No man can bear the weight of his own sins. The crucified One bore them all, and every soul who believes in him shall not perish, but have everlasting life. The disciple of Christ will be fitted by his grace for every trial and test as he strives for perfection of character. By looking away from Jesus to some other one, or to something else, he may sometimes make mistakes; but as soon as he is warned of his danger, he again fastens his eyes upon Jesus, in whom his hope of eternal life is centered, and he plants his feet in the footprints of his Lord, and travels on securely. He rejoices, saying, "He is my living intercessor before God. He prays in my behalf. He is my advocate, and clothes me with the perfection of his own righteousness. This is all I require to enable me to bear shame and reproach for his dear name's sake. If he permits me to endure persecution, he will give me grace and the comfort of his presence, so that his name shall be thereby glorified." <RH, May 12, 1896 par. 4>

There are souls famishing for the bread of life, thirsting for the waters of salvation; and woe unto that man who by pen or voice shall turn them aside into false paths! The Spirit of God is appealing to men, presenting to them their moral obligation to love and serve him with heart, might, mind, and strength, and to love their neighbors as themselves. The Holy Spirit moves upon the inner self until it becomes conscious of the divine power of God, and every spiritual faculty is quickened to decided action. Jesus said, "I will send you another Comforter, that he may abide with you forever." A deep, thorough work is to be wrought in the soul, which the world cannot see. Those who know not what it is to have an experience in the things of God, who know not what it is to be justified by faith, who have not the witness of the Spirit that they are accepted of Jesus Christ, are in need of being 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." What can the world know of Christian experience?--Verily, nothing. "Except ye eat the flesh of the Son of man, and drink his blood, ye have no life in you." The great Teacher explained this instruction, saying, "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, May 12, 1896 par. 5>

In this age, the word of God is not considered reliable. The word of Christ, that cuts directly across human desires and indulgences, and condemns popular habits and practises,--the Word which was made flesh and dwelt among us,--is ignored and despised. The teachings and example of Christ are not made the criterion for the life of the professed follower of Christ. Many who name the name of Christ are walking in the light of the sparks of their own kindling, rather than following in the footsteps of their professed Master. They do not represent the same character that Christ represented in his pure, sincere love to God, and in his love for fallen man. They do not take God at his word, and identify their interests with Jesus Christ. They do not form the habit of communing with Jesus, of taking him as a guide and counselor, and thus learn the trade of living a well-defined Christian life. Those who not only hear but do the words of Christ, make manifest in character the operation of the Holy Spirit. The result of the internal operation of the Holy

Spirit is demonstrated in the outward conduct. The life of the Christian is hid with Christ in God, and God acknowledges those who are his, declaring, "Ye are my witnesses." They testify that divine power is influencing their hearts and shaping their conduct. Their works give evidence that the Spirit is moving upon the inward man; those who are associated with them are convinced that they are making Jesus Christ their pattern. <RH, May 12, 1896 par. 6>

Those who are in connection with God are channels for the power of the Holy Spirit. If one who daily communes with God errs from the path, if he turns a moment from looking steadfastly unto Jesus, it is not because he sins wilfully; for when he sees his mistake, he turns again, and fastens his eyes upon Jesus, and the fact that he has erred, does not make him less dear to the heart of God. He knows that he has communion with the Saviour; and when reproved for his mistake in some matter of judgment, he does not walk sullenly, and complain of God, but turns the mistake into a victory. He learns a lesson from the words of the Master, and takes heed that he be not again deceived. Those who truly love God have internal evidence that they are beloved of God, that they have communion with Christ, that their hearts are warmed with fervent love toward him. The truth for this time is believed with sound confidence. They can say with all assurance, "We have not followed cunningly devised fables, when we made known unto you the power and coming of our Lord Jesus Christ, but were eyewitnesses of his majesty. . . . We have also a more sure word of prophecy; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn, and the day-star arise in your hearts." <RH, May 12, 1896 par. 7>

The inner life of the soul will reveal itself in the outward conduct. Let the word of God bear its testimony in behalf of the messenger whom God hath sent with a message in these last days to prepare a people to stand in the day of the Lord. "How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace; that bringeth good tidings of good, that publisheth salvation; that saith unto Zion, Thy God reigneth!" The wisdom of so-called intellectual men cannot be relied upon, unless they have learned and are daily learning lessons in the school of Christ. Men, in their supposed wisdom, may plan and devise theories and systems of philosophy, but the Lord calls them vain and foolish. The Lord says, "The foolishness of God is wiser than men; and the weakness of God is stronger than men." "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, May 12, 1896 par. 8>

No one has been created in Christ Jesus for mere self-enjoyment. He who lives unto himself is not a Christian; for self-denial and cross-bearing are the portion of every true follower of Christ. We have been bought with a price, in order that we may render willing service to our Master. Every hour that we have failed to acknowledge Christ as our personal Saviour, we have robbed God; for Christ purchased us by the ransom of his own blood. The Christian cannot serve the world, or yield to the claims of any power, relation, or society, that will make him deny Christ, dishonor God, and prove disloyal to his holy law. The Christian is to surrender himself unreservedly to God as his purchased possession. God claims him for himself, and will impart to the believer special favors, enabling him to be complete in Christ, more than conqueror through him that hath loved him. <RH, May 12, 1896 par. 9>

May 19, 1896 Take the Cup of Salvation.

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By Mrs. E. G. White.
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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." The peace spoken of by the great Teacher is larger and fuller than we have imagined. Christ is ready to do large things for us, to restore our natures by making us partakers of his divine nature. He waits to link our hearts with his heart of infinite love, in order that we may be fully reconciled to God; but it is our privilege to understand that God loves us as he loves his Son. When we believe in Christ as our personal Saviour, the peace of Christ is ours. The reconciliation provided for us in the atonement of Christ is the foundation of our peace; but gloomy feelings are no evidence that the promises of God are of no effect. You look at your feelings, and because your outlook is not all brightness, you begin to draw more closely the garment of heaviness about your soul. You look within yourself, and think that God is forsaking you. You are to look to Christ. In me, Christ says, ye shall have peace. Entering into communion with our Saviour, we enter the region of peace. <RH, May 19, 1896 par. 1>

Satan is our destroyer, but Christ is our restorer. We must put faith into constant exercise, and trust in God, whatever our feelings may be. Isaiah says: "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." You can say with

the psalmist, "Yea, though I walk through the valley of the shadow of death, I will fear no evil: for thou art with me; thy rod and thy staff they comfort me. Thou preparest a table before me in the presence of mine enemies: thou anointest my head with oil; my cup runneth over. Surely goodness and mercy shall follow me all the days of my life: and I will dwell in the house of the Lord forever." "Believe in the Lord your God, so shall ye be established; believe his prophets, so shall ye prosper. And when he had consulted with the people, he appointed singers unto the Lord, and that should praise the beauty of holiness, as they went out before the army, and to say, Praise the Lord; for his mercy endureth forever. And when they began to sing and to praise, the Lord sent ambushments against the children of Ammon, Moab, and Mount Seir, which were come against Judah; and they were smitten." "Unto you therefore which believe he is precious." Consider the fact that the Lord has given his only begotten Son, "that whosoever believeth in him should not perish, but have everlasting life." <RH, May 19, 1896 par. 2>

God has given Jesus as our sin-bearer, in order that we may be presented perfect in the merits of Christ before the throne of God. Those who receive Jesus as the way the truth, and the life, are beloved of God, even as his only begotten Son is beloved. Jesus died to rescue souls from the bondage of sin, and every one who returns to his loyalty, is precious in the sight of God. Our glorious Redeemer, who died to secure our eternal happiness, is a risen Saviour, who has ascended to the Father. He led captivity captive, and gave gifts unto men. The administration of his grace is in his hands, and he ever liveth to dispense blessings in abundant measures of grace. He will give power to his children, according as their circumstances demand. He says, "Incline your ear, and come unto me: hear, and your soul shall live; and I will make an everlasting covenant with you, even the sure mercies of David." "As thy days, so shall thy strength be." Little annoyances and trials borne with patience, will fit the soul for the endurance of greater trials and more severe tests, but proportionate grace will be given for every trial that shall come upon us. The Saviour says, "These things I have spoken unto you, that in me ye might have peace. In the world ye shall have tribulation: but be of good cheer; I have overcome the world." <RH, May 19, 1896 par. 3>

Satan knows that Christ has purchased redemption for the whole world, and he is determined to wrest from the hand of Christ every soul that he can possibly influence. But believing in Christ, we shall have grace to meet his temptations. Jesus would have us comforted with faith in his goodness. Whatever may be the tribulation that shall come upon us in the world, we are to be of good cheer, knowing that Christ has overcome the world. We will have tribulation in the world, but peace in Jesus Christ. Turn your eyes from within, and look to Jesus, who is your only helper. <RH, May 19, 1896 par. 4>

How thankful we should be that Christ took human nature upon himself, and became subject to temptation, even as we are! Though he took humanity upon himself, he was divine. All that is attributed to the Father himself is attributed to Christ. His divinity was clothed with humanity; he was the Creator of heaven and earth; and yet while upon earth, he became weary, as men do, and sought rest from the continual pressure of labor. He who made the ocean, who controls the waters of the great deep, who opened the springs and channels of the earth, felt it necessary to rest at Jacob's well, and to ask a drink of water from a strange Samaritan woman. When she questioned the propriety of his request,--how it was that he, being a Jew, should ask water of one who was a Samaritan,--he spoke words to her that revealed his divine character. He said: "If thou knewest the gift of God, and who it is that saith to thee, Give me to drink; thou wouldest have asked of him, and he would have given thee living water." When the woman expressed surprise at this statement, he continued, "Whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall be in him a well of water springing up into everlasting life." <RH, May 19, 1896 par. 5>

Christ was one with us in suffering the temptations common to human nature. He was tempted in all points like as we are, and yet he sinned not, neither was guile found in his mouth. When tempted, he sought strength from his Heavenly Father, just as every individual may do who is tempted. He prayed often, pouring out his petitions with strong crying and tears. He besought his Father for help, in order that he might be braced for trial and strengthened for duty. My dear brother, you place yourself in the society of those who bring temptations upon you, and you do not always resist temptation; yet the first decided resistance would bring angels to your side, to strengthen you. When you present your petitions to God for help, an angel lifts up a standard for you against the enemy, in order that you may not be overcome. You should look by faith to Jesus, saying, "Lord, save, or I perish." When this petition is sincerely offered, the heavenly standard is raised, and one stronger than your enemy shields you from his assaults. Our precious Saviour condescended to take humanity upon himself, and for our sakes became poor, that we through his poverty might be made rich,--not rich in worldly treasure, but rich in the gold of love and faith,--rich in imperishable treasure. The Lord has given us precious blessings in the simple flowers of the field, in the fragrance so grateful to our senses. He has tinted every flower with beauty; for he is the great master artist. He who has created the beautiful things in nature will do far greater things for the soul. God is a lover of the beautiful, and he would adorn our characters with his own rich graces. He would have our words as fragrant as the flowers of the field. He has given us blessings in daily provision for our physical needs. The very bread we eat has upon it the image and superscription of the cross. If Christ had not died

upon the cross of Calvary, we should all have miserably perished. "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, May 19, 1896 par. 6>

But though the Lord has freely given us all things richly to enjoy, it is essential that we pray to him, in order that he may bestow upon us his gifts. There is no uncertainty as to what will be the result. The promise is, "Ask, and ye shall receive." Watch unto prayer, and be assured that the representatives of Christ are close beside you. When you are placed in circumstances where you are tempted to indulge appetite, or to forget that you are not your own to do with yourself as you please, ask God for help. You are in the service of God, and Jesus is waiting to restore to you his moral image. He loves you. He knows that your temptations are strong; but he is by your side, in order to make a way of escape, that you may be set free from the snares of the enemy. Do not fix your eyes upon the discouraging features of your religious experience. Look to Jesus. Seek for a new heart, and never rest until you can say, "I know that my Redeemer liveth." Acknowledge every ray of light that Jesus in his matchless love and mercy gives to you. <RH, May 19, 1896 par. 7>

Do not think that because you have made mistakes, you must always be under condemnation; for this is not necessary. Do not permit the truth to be depreciated before your mind because those who profess it do not live consistent lives. Cherish faith in the truth of the third angel's message. If you do not cultivate faith, its importance will gradually lose its place in your mind and heart. You will have an experience like that of the foolish virgins, who did not supply oil for their lamps, and their light went out. Faith should be cultivated. If it has become weak, it is like a sickly plant that should be placed in the sunshine, and carefully watered and tended. The Lord would have every one who has had light and evidence, cherish that light, and walk in its brightness. God has blessed us with reasoning powers, so that we may trace from cause to effect. If we would have light, we must come to the light. We must individually lay hold on the hope set before us in the gospel, making the most of the blessings that are placed within our reach. Instead of looking to see if we have not made some mistakes in believing, we should look for evidence by which to strengthen and confirm faith. The things that have been revealed, belong unto us and to our children. God's promises have been given for our encouragement. <RH, May 19, 1896 par. 8>

Shall we look at our sins, and begin to mourn, and say, I have done wrong, and I cannot come to God with any degree of confidence? Does not the Bible say, "If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness"? It is a proper thing for us to have a realization of the terrible character of sin. It was sin that caused Christ to suffer an ignominious death on Calvary. But while we should understand that sin is a terrible thing, we should not listen to the voice of our adversary, who says, "You have sinned, and you have no right to claim the promises of God." You should say to the adversary, It is written, "If any man sin, we have an advocate with the Father, Jesus Christ the righteous." I am so glad that God has made a provision whereby we may know that he does pardon our transgressions! We do not believe in God as we should, and I have thought that this unbelief is our greatest sin. The psalmist says, "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." "Come, ye children, hearken unto me: I will teach you the fear of the Lord. What man is he that desireth life, and loveth many days, that he may see good? Keep thy tongue from evil, and thy lips from speaking guile. 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 Lord is nigh unto them that are of a broken heart; and saveth such as be of a contrite spirit." This is the kind of experience that we should have. <RH, May 19, 1896 par. 9>

We must not think, when we are afflicted, that the anger of the Lord is upon us. God brings us into trials, in order that we may be drawn near to him. The psalmist says, "Many are the afflictions of the righteous: but the Lord delivereth him out of them all." He does not desire us to be under a cloud. We should pray as did David, "Open thou my lips; and my mouth shall show forth thy praise." The Lord would have us lay hold of these promises for ourselves. He does not desire us to go in anguish of spirit. We are not to look at the thorns and the thistles in our experience. We are to go into the garden of God's word, and pluck the lilies, the roses, and the fragrant pinks of his promises. Those who look upon the difficulties in their experience, will talk doubt and discouragement; for they do not behold Jesus, the Lamb of God, who taketh away the sins of the world. We should keep our minds upon the love, the mercy, the graciousness of our God, in order that we may become changed into his image, by beholding the divine character. Thus joy will be brought into our experience; for by studying the word of God we shall see that we are not left to our weakness, to our doubts, and that there is no occasion for sinking under discouragement. Talk faith; act faith. Cultivate the faith that works by love, and purifies the soul. <RH, May 19, 1896 par. 10>

I have not always dwelt on the good things of God as I should have done; but I do not make it a practice to look on the dark side. This morning my heart was drawn away from the things that are seen and temporal, to the things that are unseen and eternal. I said, O God, I will pluck the roses and the lilies and the pinks! I will call upon the name of the Lord! I will take the cup of salvation! <RH, May 19, 1896 par. 11>

May 26, 1896 What Doth the Lord Require?

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By Mrs. E. G. White.
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"Because iniquity shall abound, the love of many shall wax cold. But he that shall endure unto the end, the same shall be saved." "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?" <RH, May 26, 1896 par. 1>

My brother, my sister, do you in your words, in your spirit, in your actions, resemble Christ? If in word and spirit you represent the character of Christ, then you are Christians; for to be a Christian is to be Christ-like. The tongue will testify of the principles that characterize the life; it is the sure test of what power controls the heart. We may judge our own spirit and principles by the words that proceed from our lips. The tongue is always to be under the control of the Holy Spirit. <RH, May 26, 1896 par. 2>

When poor, wounded, bruised souls come to you for words of hope, you are to speak to them the words of Christ. Do you refuse to give them pleasant, courteous, kind words? Those who speak as Christ spoke will never plant bitter words like barbed arrows in the wounded soul. "The Lord hearkened and heard." Will you bear in mind that the Lord hears the words we speak, and is acquainted with the spirit that prompts our action? Christ is the defense of all that are hidden in him. <RH, May 26, 1896 par. 3>

Bear in mind that every unkind word, every ruthless thrust, is recorded in the books of heaven as given to Christ in the person of his suffering ones. Is it not Christ-like to speak kind words, comforting words, even though you feel inclined to do otherwise? Is it not Christ-like to help lift the burdens when they press heavily upon souls whom God has valued so highly as to give his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life? <RH, May 26, 1896 par. 4>

It is of great importance what attitude we assume toward those who are laborers together with God. I am so sorry to write that the Lord withholds many blessings which he longs to bestow upon those who have a knowledge of the truth; he cannot pour out his blessing upon the human agents, because of their attitude toward their fellow laborers and their fellow men. Those who claim to be members of Christ's body will allow their own fancies, their likes and dislikes, to shape their conduct toward even God's own delegated servants. After Christ has made the infinite sacrifice to redeem us from the oppressive power of Satan, shall we fail to pity and help those who are fallen and sinful like ourselves? Shall one man usurp an authority over his brethren, and hurt their souls because he imagines that he has authority, and can do this work? The Lord "suffered no man to do them wrong: yea, he reproved kings for their sakes, saying, Touch not mine anointed, and do my prophets no harms." <RH, May 26, 1896 par. 5>

"Dost thou believe on the Son of God?" You are just as dependent upon Christ for all that you receive as is the weakest, poorest, and humblest soul. "Dost thou believe on the Son of God?" A mere speculative belief amounts to nothing. Do you believe on the Son of God as your personal Saviour? Then if you believe with all your heart, God dwells in the soul, and the soul in God. You represent Jesus. Those who are in positions of trust are on test and trial, to see if they will be wise men in positions of trust, to reveal whether Christ is working in and through them, so that he can represent his character and express himself in their words and actions toward his heritage, for whom he has given his own precious life. He will not suffer those who are entrusted with responsibilities to harm his children. He will punish all who are acting in his stead, if they suffer one to be hurt, bruised, or discouraged, and become crippled in spirit or influence through the course they pursue, or if they look with indifference on the wrong course of another who claims to believe the truth. He will surely punish the one who misrepresents Christ in character, in words, in attitude. Every arbitrary exaction of man toward his fellow man will react upon himself in double measure. Just in proportion as the human agent is a partaker of the divine nature, he will be in sympathy with Christ. Jesus says, "A new commandment I give unto you [that ye tolerate one another?--No], 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." "This is my commandment, That ye love one another, as I have loved you." <RH, May 26, 1896 par. 6>

Through false philosophy, Satan has a widespread influence over many minds that are loyal to God's commandments in sentiment but not in practise. What is the character of 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." Here we have the character of the Lord Jesus plainly set forth, and the principles upon which he acts as law-giver. <RH, May 26, 1896 par. 7>

The fifty-first psalm is of great importance; its lessons should be studied and practised. We should say with the psalmist, "O Lord, open thou my lips; and my mouth shall show forth thy praise." If the heart is in harmony with the truth, the lips will speak words to help, to bless, to strengthen, and not take all the life, courage, and confidence out of a man, and exasperate him by the manifestation of a spirit which reveals that Satan is working through the human agent who claims to be a Christian. <RH, May 26, 1896 par. 8>

The following words were written not to meet the case of a few who are great sinners, but to meet the case of men who have been entrusted with special responsibilities,--men who are not to be lords over God's heritage, but to be ensamples to the flock: "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." "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." "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 the , 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?" <RH, May 26, 1896 par. 9>

All these are lessons from God, to be carefully studied and diligently practised. Many of those who profess to believe important, sacred truths are by their words and actions exerting an influence that counteracts the truth. There are many whose unlawful propensities are so strong, because of their high notions of the own capabilities, that the Lord cannot work through them; for it would prove their ruin. Therefore the power that should be revealed in these men as representatives of Christ is not revealed; for God cannot work with men's sins. He may bear long with them, and send them messages of warning; but unless they shall take heed and mend their ways, he will leave them to themselves, to be filled with their own doings. In these perilous times there are few who are qualified to do a work for the Master; and men know not what they are doing when they will in any way grieve the Spirit and wound and bruise the souls of men engaged in opening the Scriptures to others. <RH, May 26, 1896 par. 10>

June 2, 1896 Danger of Rejecting the Truth Through Clinging to Tradition.

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By Mrs. E. G. White.
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The people of all ages will be judged according to the light they have received. The church that has been favored with great light and with precious opportunities, as were Chorazin, Bethsaida, and Capernaum, will be held accountable for the use they have made of the light. As Jesus preached throughout these cities, how he longed to see fruits of his labor! How he longed to see the church struggling to be delivered from the bondage of sin! Every effort put forth through faith in him, would make them stronger in him. Charged with his exalted mission, he stood before the world as the representative of the Father. He said, "He that hath seen me hath seen the Father;" and again, "I and my Father are one." O that the inhabitants of these cities had followed his example and imitated his character! O that by partaking of his grace, by joining with him in his labors, they had cheered the heart of Christ! O that they had manifested faith in him, by taxing their powers to the utmost in diffusing the light shining upon them! O that they had come into companionship with him who is the Fountain of healing waters, that through them streams of salvation might have reached a lost world! <RH, June 2, 1896 par. 1>

Those who receive Christ are changed in nature, and instead of selfishness and self-love, they love God and their fellow men, presenting to the world a spectacle of what the grace of Christ can do. In order to present the grace of Christ to the world, it is necessary that those who profess his name should consecrate their all to God, that their hearts should be filled with love, that they may give the world an idea of the love wherewith the Father hath loved us. There is no way whereby the love of God can be measured save by the gift of his Son to 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." Jesus could best express the love of God in deeds of mercy; and so ample, so abundant were his deeds of love, that man could not imitate them, save by becoming partaker of the divine nature. <RH, June 2, 1896 par. 2>

The deeds of love and compassion performed by Jesus in the cities of Judea, were regarded with wonder by the angels of heaven; and yet multitudes in Chorazin, Bethsaida, and Capernaum looked on with indifference, and in their hardness of heart they acted as though time or eternity was scarcely worth their attention. The majority of the inhabitants of these cities spent their time in caviling over themes of little importance, and but a few took the position that the Saviour of mankind was the Christ. <RH, June 2, 1896 par. 3>

The prophecies of the Scriptures were plain, and gave clear predictions of his life, character, and work; and from the testimony of men who had spoken as they were moved by the Holy Ghost, evidence was sufficient to prove that Jesus was all he claimed to be,—the Son of God, the Messiah of whom Moses and the prophets did write, the Light to lighten the Gentiles, and the glory of Israel. But it was in vain that he sought to convince the priests and rulers, and to draw the hearts of common people to his light. Priests and rulers, scribes and Pharisees, clung to their traditions, their ceremonies, customs, and theories, and suffered not their hearts to be touched and cleansed and sanctified by divine grace. The few who did follow Christ came from among the lowly and unlearned. "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, and hast revealed them unto babes. Even so, Father: for so it seemed good in thy sight." Jesus was accused of eating with publicans and sinners, as though it were a crime to associate with the fallen, and he replied, "I came not to call the righteous, but sinners to repentance." Had his accusers been truly righteous by faith in God, they would gladly have received the Son of God, and would have profited by his instructions; but those who were self-righteous, rich in their supposed knowledge, and far advanced in their own eyes in spiritual things, felt no need of receiving more truth and light. Christ said of these who supposed themselves wise, "Ye do err, not knowing the Scriptures, nor the power of God." Jesus recognized their difficulty and said, "They that be whole need not a physician, but they that are sick." The Pharisees believed themselves very prudent in withholding their faith and sympathy from Christ; for though they had the Scriptures, they misinterpreted them. [<RH, June 2, 1896 par. 4>](#)

Jesus unfolded to men the real import of the Scriptures, and revealed to them the significance of the words that holy men of God had written as they were moved upon by the Holy Spirit. The prophets had desired to see the day of Christ, and searched what the Spirit of Christ which was in them did signify. And yet Jesus stood among the people who claimed to believe the prophets, who were looked up to as wise and righteous, and "they knew him not." Had they opened their hearts to Jesus, he would have opened to them veins of the precious ore of truth, and made them rich in knowledge to give to those who were sadly impoverished and ready to perish. Jesus would have endowed them with power to communicate the knowledge of true holiness. The Holy Ghost would have been given unto them, and they would have perceived that there were advanced steps to be taken; and becoming like the holy men of old, they would have desired to look into those things which they now saw but dimly. But filled with their own self-importance, they accepted the traditions, theories, and customs of men, and rejected the commandments of God. They had made of no effect the significance of symbols, types, and shadows, and through their meaningless exactions covered up the import of the commands of God. [<RH, June 2, 1896 par. 5>](#)

The work of Jesus was to reveal the character of the Father, and to unfold the truth which he himself had spoken through prophets and apostles; but there was found no place for the truth in those wise and prudent men. Christ, the way, the truth, and the life, had to pass by the self-righteous Pharisees, and take his disciples from unlearned fishers and men of humble rank. These who had never been to the rabbis, who had never sat in the schools of the prophets, who had not been members of the Sanhedrin, whose hearts were not bound about with their own ideas,—these he took and educated for his own use. He could make them as new bottles for the new wine of his kingdom. These were the babes to whom the Father could reveal spiritual things; but the priests and rulers, the scribes and Pharisees, who claimed to be the depositaries of knowledge, could give no room for the principles of Christianity, afterward taught by the apostles of Christ. The chain of truth, link after link, was given to those who realized their own ignorance, and were willing to learn of the great Teacher. [<RH, June 2, 1896 par. 6>](#)

Jesus knew that he could do the scribes and Pharisees no good, unless they would empty themselves of self-importance. He chose new bottles for his new wine of doctrine, and made fishermen and unlearned believers the heralds of his truth to the world. And yet, though his doctrine seemed new to the people, it was in fact not a new doctrine, but the revelation of the significance of that which had been taught from the beginning. It was his design that his disciples should take the plain, unadulterated truth for the guide of their life. They were not to add to his words, or give a forced meaning to his utterances. They were not to put a mystical interpretation upon the plain teaching of the Scriptures, and draw from theological stores to build up some man-made theory. It was through putting a mystical meaning upon the plain words of God, that sacred and vital truths were made of little significance, while the theories of men were made prominent. It was in this way that men were led to teach for doctrines the commandments of men, and that they rejected the commandment of God, that they might keep their own tradition. [<RH, June 2, 1896 par. 7>](#)

If the self-righteous priests and Pharisees had been willing to look into God's great moral mirror, and had caught but one glimpse of their own imperfection of character, they would have said with Daniel, "My comeliness was turned in me into corruption." They would then have regarded it as the greatest possible blessing to learn the lesson of the great Teacher, which would have made them wise unto salvation. If they had learned from him who was meek and lowly of heart, the scribes and Pharisees would have shared with the disciples on the day of Pentecost, and would have been

filled with the Holy Spirit. They would have had Christ's mold upon them. The cold, stubborn heart would have been kindled into love by his grace, and they would have been conformed to the image of Christ. "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, June 2, 1896 par. 8>

The Holy Spirit will enter the heart that can boast of nothing. The love of Jesus will fill the vacuum that is made by the emptying out of self. "All things," Jesus says, "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." O let us heed the words of earnest entreaty that are spoken to every soul burdened with a weight of woe, "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, June 2, 1896 par. 9>

June 9, 1896 Lay Hold of the Hope.

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By Mrs. E. G. White.
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"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." When you begin to feel despondent, look unto Jesus, and commune with him. When you think your brethren misunderstand you, remember that Jesus, your Elder Brother, never makes a mistake. He will judge righteously. The words of Christ uttered in the great day of the feast have a wonderful meaning and power. He lifted up his voice and said, "If any man thirst, let him *come* unto me, and drink." We are not to be driven to Christ. It is our part to come,--to make our own choice, and come to the fountain of life. Why should we not come to Christ? for in him our hope of eternal life is centered. The lessons that have come to us through Christ are not oft-repeated maxims; they are full of vital thought. But it is our part to appropriate divine truth. The apostle Paul exhorts us to lay hold on the hope set before us in the gospel. By faith we are to appropriate the promises of God, and to provide ourselves with the abundant blessings which have been secured for us through Christ Jesus. Hope has been set before us, even the hope of eternal life. Nothing short of this blessing for us will satisfy our Redeemer; but it is our part to lay hold upon this hope by faith in him who has promised. We may expect to suffer; for it is those who are partakers with him in his sufferings, who shall be partakers with him in his glory. He has purchased forgiveness and immortality for the sinful, perishing souls of men; but it is our part to receive these gifts by faith. Believing in him, we have this hope as an anchor of the soul, sure and steadfast. We are to understand that we may confidently expect God's favor not only in this world, but in the heavenly world, since he paid such a price for our salvation. Faith in the atonement and intercession of Christ will keep us steadfast and immovable amid the temptations that press upon us in the church militant. Let us contemplate the glorious hope that is set before us, and by faith lay hold upon it. <RH, June 9, 1896 par. 1>

We must not permit Satan to cast his hellish shadow athwart our pathway, and accomplish his purpose of eclipsing the bright views of our future reward. Let us not look upon his shadow of darkness. We gain heaven not through our own merits, but through the merits of Jesus Christ. We cannot find salvation in our own individual selves; we are to look unto Jesus, who is the author and finisher of our faith, and as we look, we live. Satan would point us to ourselves, and seek to make us feel that we must bear our own sins. How hard poor mortals strive to be sin-bearers for themselves and for others! but the only sin-bearer is Jesus Christ. He alone can be my substitute and sin-bearer. The forerunner of Christ exclaimed, "Behold the Lamb of God, which taketh away the sin of the world." Shall we not give up our sins, and let them go? Shall we not turn from them and hate them, and still remember that Christ regards his human agents as of great value? We cannot calculate the estimate placed upon the soul. Then take your eyes off yourself, and encourage hope and confidence in Christ. Let your hope not be centered in yourself, but in him who has entered within the veil. Talk of the blessed hope, and the glorious appearing of our Lord Jesus Christ. <RH, June 9, 1896 par. 2>

It is true that we are exposed to great moral peril; it is true that we are in danger of being corrupted. But this danger threatens us only as we trust in self, and look no higher than our own human efforts. In doing this we shall make shipwreck of faith. Our hope of salvation is an anchor to the soul, both sure and steadfast, when it entereth into that which is within the veil. Anchored in Christ, the soul, like a ship amid the raging elements, tempest-tossed and driven, is immovable. It is not driven on the rocks or drawn into the whirlpool. "Wherefore didst thou doubt?" said Christ to

the sinking Peter. The same question may be addressed to us. Why do we dishonor God with our shameful unbelief? The Lord has pledged himself to give us strength to enable us to stand. As we search the Scriptures, we find ground for confidence, provision for sufficiency. It is our privilege to say boldly, yet humbly, The Lord is my helper, therefore I shall not be moved from my steadfastness. My life is hid with Christ in God. Because he lives, I shall live also. Let us pledge ourselves before God and the angels of heaven that we will not dishonor God by speaking words of discouragement or unbelief. If we talk faith, we shall have faith; we shall be confirmed in faith. Close the door to distrust, and open the door wide to faith. Invite into the soul temple the heavenly Guest. Let every word we utter, every line we trace with the pen, give evidence of unwavering faith. Let us not think that Jesus is the Saviour of some one else, but that he is our personal friend. Entertain the precious thought that Jesus loves me. In this way the cloud of despondency and gloom will be rolled back from the soul, and we shall be enabled to make melody in our hearts unto God. We may triumph in the Lord, every day acknowledging the fact that our heavenly treasure, our everlasting portion, is sure to us through the atonement and righteousness of Jesus Christ. Believing this ourselves, we shall be able to aid others to see that their only help is in God, and encourage them to flee for refuge to Christ, laying hold on the hope set before us in the gospel. <RH, June 9, 1896 par. 3>

You need never feel that you are alone. Angels are your companions. The Comforter that Jesus Christ promised to send in his name, abides with you. Christ said of his followers, "Ye are the light of the world." It is your part to let the light shine forth in clear, steady rays. Let your good works represent Christ. How many there are who feel that it would be a good thing to tread the soil of old Jerusalem, and that their faith would be greatly strengthened by visiting the scenes of the Saviour's life and death! But old Jerusalem will never be a sacred place until it is cleansed by the refining fire from heaven. The darkest blot of guilt rests upon the city that refused the light of Christ. Do we want to walk in the footsteps of Jesus? We need not seek out the paths in Nazareth, Bethany, and Jerusalem. We shall find the footprints of Jesus by the sick-bed, by the side of suffering humanity, in the hovels of the poverty-stricken and distressed. We may walk in these footsteps, comforting the suffering, speaking words of hope and comfort to the despondent. Doing as Jesus did when he was upon earth, we shall walk in his blessed steps. Jesus said, "If any man will come after me, let him deny himself, and take up his cross daily, and follow me." When the sin-cursed earth is purified from every stain of sin; when the Mount of Olives is rent asunder, and becomes an immense plain; when the holy city of God descends upon it,--the land that is now called the Holy Land will indeed become holy. But God's cause and work will not be advanced by making pilgrimages to Jerusalem. The curse of God is upon Jerusalem for the rejection and crucifixion of his only begotten Son. But God will cleanse away the vile blot. The prophet says, "I saw a new heaven and a new earth: for the first heaven and the first earth are passed away; and the sea is no more. And I saw the holy city, new Jerusalem, coming down out of heaven from God, made ready as a bride adorned for her husband. And I heard a great voice out of the throne saying, Behold, the tabernacle of God is with men, and he shall dwell with them, and they shall be his peoples, and God himself shall be with them, and be their God: and he shall wipe away every tear from their eyes; and death shall be no more; neither shall there be mourning, nor crying, nor pain, any more: the first things are passed away. And he that sitteth on the throne said, Behold, I make all things new." Rev. 21:1-5, R. V. <RH, June 9, 1896 par. 4>

June 16, 1896 The Work of the Soldiers of Christ.

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By Mrs. E. G. White.
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"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. No man that warreth entangleth himself with the affairs of this life; that he may please him who hath chosen him to be a soldier." <RH, June 16, 1896 par. 1>

The lessons contained in the words of Paul to Timothy are of the greatest importance to us today. He charges him to "be strong"--in his own wisdom?--No, but "in the grace that is in Christ Jesus." He who would be a follower of Christ is not to rely upon his own capabilities, or to feel confident in himself. Neither is he to be dwarfed in his religious efforts, to shun responsibilities, and remain inefficient in the cause of God. He is to draw strength from a sure and safe source, that never fails those who would have divine power. The exhortation to us is, "Be strong in the grace that is in Christ Jesus." If the Christian feels his weakness, his inability, by putting his trust in God, he will find the grace of Christ sufficient for every emergency. <RH, June 16, 1896 par. 2>

The soldier of Christ must meet many forms of temptation, and resist and overcome them. The fiercer the conflict, the greater the supply of grace to meet the need of the soul; and the very nature of the grace received will enlarge the capacity of the servant of Christ to know God, and Jesus Christ whom he hath sent. The soul of the believer will go out in intense longing to know and understand more of the truth and righteousness of Christ. All who advance in the divine life will have increased ability to search for truth as for hid treasure, and will appropriate the truth to their own souls. The true Christian will understand what it means to pass through severe conflicts and trying experiences; but he will steadily increase in the grace of Christ to meet successfully the enemy of his soul, who works through human agency to cause the ruin of the servants of Christ. By passing through severe ordeals of trial, the follower of Christ will better understand the ways of God and the plan of redemption, and will not be ignorant of the devices of the enemy. The darkness will press upon his soul at times; but the true light will shine, the bright beams of the Sun of righteousness will dispel the gloom; and although Satan seeks in every way to discourage him by presenting obstacles before him, through the grace of Christ he will be enabled to be a faithful witness of the things which he has heard from the inspired messenger of God. He does not despise or neglect the message received, but commits his knowledge to faithful men, who in their turn are to be able to teach others also. In communicating the light to others, the Christian proves the truth of the word that "the path of the just is as the shining light, which shineth more and more unto the perfect day."

<RH, June 16, 1896 par. 3>

He who receives and diffuses light puts out his talents to exchangers for the benefit of his fellow men, in order that they may see and understand the things by which he has been blessed. By thus communicating truth to others, the worker for Christ obtains a clearer view of the abundant provisions made for all, of the sufficiency of the grace of Christ for every time of conflict, sorrow, and trial. Through the mysterious plan of redemption, grace has been provided, so that the imperfect work of the human agent may be accepted in the name of Jesus our Advocate. Man has little power, and can accomplish but a small work at his very best. When the ability of humanity is considered in its true light, when the soul is under the shadow of the cross of Calvary, he who would be a worker for God will consecrate himself, spirit, soul, and body, without reservation, to the cause of Christ, knowing that, at his best and fullest, his own power is small. But to him who has entirely surrendered his life to God, the assurance is given that the Holy Spirit will be his helper. Jesus said, "Ye shall receive power, after that the Holy Ghost is come upon you." "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; whom the world cannot receive." "The Comforter . . . 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." <RH, June 16, 1896 par. 4>

God is omnipotent, and at every point where we need divine help and seek for it in sincerity, it will be given. God has pledged his word that his grace will be sufficient for you in your greatest necessity, in your sorest distress. Christ will be to you a present help if you appropriate his grace. The Lord expects his servants to excel others in life and character. He has placed every facility at the command of those who serve him. The Christian is looked upon by the whole universe as one who strives for the mastery, running the race set before him, that he may obtain the prize, even an immortal crown; but if he who professes to follow Christ does not make it manifest that his motives are above those of the world in this great contest where there is everything to win and everything to lose, he will never be a victor. He is to make use of every entrusted power, that he may overcome the world, the flesh, and the devil through the power of the Holy Spirit, by grace abundantly provided that he shall not fail nor be discouraged, but be complete in Christ, accepted in the Beloved. Those who would be victors should contemplate and count the cost of salvation. Strong human passions must be subdued; the independent will must be brought into captivity to Christ. The Christian is to realize that he is not his own. He will have temptations to resist, and battles to fight against his own inclinations; for the Lord will accept no half-way service. Hypocrisy is an abomination to him. The follower of Christ must walk by faith, as seeing him who is invisible. Christ will be his dearest treasure, his all and in all. <RH, June 16, 1896 par. 5>

This experience is essential to those who profess the name of Christ, for its influence pervades the conduct, and sanctifies the influence of the Christian's life in its effect upon others. The business connections and intercourse of Christians with the men of the world will be sanctified by the grace of Christ; and wherever they are, a moral atmosphere will be created, that will have power for good; for it will breathe the spirit of the Master. <RH, June 16, 1896 par. 6>

He who has the mind of Christ knows that his only safe course is to keep close to Jesus, following the light of life. He will not accept work, or engage himself in business, that will hinder him from reaching the perfection of Christian character. Probation has been given to the human family,--not that they may receive worldly honor, not that they may lay up for themselves treasures upon earth, but that they may be complete in him who has given his own life for this end. They are to shine as lights in the world; they are to bring eternal realities before the indifferent, the careless, and the disloyal. The golden beams of the light of truth are to be reflected in their words and actions, for in this way they are to represent Christ to the world. They are to be earnest, thorough missionaries. <RH, June 16, 1896 par. 7>

"Thou therefore endure hardness, as a good soldier of Jesus Christ." Earnest work for the Master will bring trials; but will the true disciple be moved from his purpose? Will he faint at any tribulation? Will he snatch himself away from Christ, refusing to wear his yoke because outward troubles come upon him? Will he become disheartened? When Satan stirs up his human agents to oppose and discourage him, will he withdraw himself from the assembly of the saints, when he has the assurance that at the house of prayer he will meet with Him whom he loves? Will he go back to the world, and by his actions declare to men that the business of the world is of higher character and more worthy of his strength of body and mind than the service of God? Will he give to the worship of God a poor, sickly, tired-out service, and expect God to receive it at his hand? Hear the words that the inspired apostle has received from heaven for our instruction. He says, "No man that warreth entangleth himself with the affairs of this life; that he may please him who hath chosen him to be a soldier." [<RH, June 16, 1896 par. 8>](#)

Those who would be soldiers for Christ should closely estimate what will be the influence of accepting positions of trust in advancing worldly enterprises. They should consult the Lord Jesus, and at every step ask him, Will this work serve to advance, to save, my spiritual interest, or will it hinder me from attaining perfection of character? If large gain is presented as an inducement to entangle you and imperil your soul, you have but one answer to give; "What shall it profit a man, if he shall gain the whole world, and lose his own soul?" Satan presented this inducement to the world's Redeemer, knowing that if he accepted it, the world would never be ransomed. Under different guises, Satan presents this temptation, knowing that those who are beguiled by it, will never stand among those who are redeemed by the blood of the Lamb. We would suppose that those who yield to one temptation and are disappointed in their expectations, would see that they have chosen a work which would continually draw them into evil, and bind them away from Christ. But instead of seeing their delusion, many go on in their blindness, and Satan has his bait all ready, and entangles them more deeply in the world, binding them up with an interest that will lead them away from the service of the Master. They cannot see afar off, but are blinded by the glamour of the flattering prospect that the world presents before them. They do not follow the light of the world, but another leader, and they walk in darkness, and they know not at what they stumble. [<RH, June 16, 1896 par. 9>](#)

The Christian is enlisted to fight in the cause of God, to be a soldier of Jesus Christ; and he is bound by his vows to God to do good service in the army of Christ. To be loyal to his Master, he must refuse to engage in any business which will imperil his soul and dishonor God. He stands under the blood-stained banner of Prince Immanuel, and his best powers are to be devoted to God, his first duty is to be faithful to his Master. He is not to place himself in any position that will shut him away from the channel of light; for he must have light from heaven if he would walk in the path cast up for the ransomed of the Lord to walk in. Through business relations, Satan has laid his snare for thousands of the professed followers of Christ. Through his temptations he leads them to place themselves where they think they cannot attend the social meetings, and they breathe in the atmosphere of satanic agency. The light becomes darkness, so that they forget that they were purged from their old sins, and their moral power degenerates until they have a name to live, and are dead. They have no spiritual life. The light that was in them has become darkness, and how great is that darkness. [<RH, June 16, 1896 par. 10>](#)

God calls upon his people to become luminous, and to reflect the light of his love upon the world. He calls upon them to be found in the assembly of the saints, bringing with them every soul that they can influence to go. The soldiers of Jesus Christ must arise to do the work of the Master, for in the army of the Lord there is much to be done that they have entirely neglected. Were they alive to the interest of the work, they would see souls close by their side to whom they could speak a word in season, of warning, encouragement, or comfort. There are tempted, tried souls all about us for whose ruin Satan is much more interested than are the professed brethren of Christ for their salvation. But it is the work of the servant of Christ to sow beside all waters, and the promise is, that "he that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him." [<RH, June 16, 1896 par. 11>](#)

June 23, 1896 Believe on the Lord Jesus Christ.

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By Mrs. E. G. White.
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I love to speak of Jesus and his matchless love. I have not one doubt of the love of God. I know that he is able to save to the uttermost all that come unto him. His precious love is a reality to me, and the doubts expressed by those who know not the Lord Jesus Christ, have no effect upon me. "God so loved the world, that he gave his only begotten Son,

that whosoever believeth in him should not perish, but have everlasting life." Do you believe that Jesus is your Saviour, and that he has manifested his love for you in giving his precious life for your salvation? Take Jesus as your personal Saviour. Come to him just as you are; give yourself to him; grasp his promise by living faith, and he will be to you all that you desire. To every one inquiring, "What must I do to be saved?" I answer, "Believe on the Lord Jesus Christ, and thou shalt be saved." Do not for one moment doubt that he will save you just as you are, if you will only come to him. He said to the Jews, "Ye will not come unto me that ye might have life." Let not this be said of you. Jesus longs to save you, to give you peace and rest and assurance while you live, and to bestow upon you eternal life in his kingdom; but no one will be compelled to be saved. Jesus says, "Choose ye this day whom ye will serve." <RH, June 23, 1896 par. 1>

Those who give their hearts to Christ will find rest in his love. We have a token of the magnitude of his love in his sufferings and death. Behold him dying upon the cross amid the deepest gloom; for the heavens are darkened and the earth convulsed. The rent rocks are but a feeble emblem of the state of his mind when he exclaimed, "My God, my God, why hast thou forsaken me?" But did the Father forsake his Son, whom he called his only begotten and his well-beloved? The reason that Jesus endured such agony was because he became the sinner's substitute and surety. He himself bore the penalty of the law which the sinner deserved, in order that the sinner might have another trial, another chance to prove his loyalty to God and his commandments. There are only two classes in the whole universe,--those who believe in Christ and whose faith leads them to keep God's commandments, and those who do not believe in him, and are disobedient. The sins of the world were laid upon Christ, and for this reason he was numbered with transgressors. He bore the curse and was treated as a transgressor, in order that the repentant sinner might be clothed with his righteousness. He was condemned for sin in which he had no share, in order that we might be justified by righteousness in which we had no part. Christ has manifested his love for us, and has become our representative, in order that our sin need not drown us in perdition. <RH, June 23, 1896 par. 2>

Standing as man's representative at Pilate's bar, he suffered the cruel sentence of death to be passed upon him by unreasonable and wicked men, and answered not a word to their accusations. The Majesty of heaven was brought as a lamb to the slaughter; and as a sheep before her shearers is dumb, so he opened not his mouth. When the poor sinner inquired the way of life, Jesus did not remain silent; but when condemned to the most ignominious and cruel of deaths, he had not a word to say. He was not silent because he was guilty; for he was the embodiment of purity and holiness. He could have delivered himself from those who came to take him in the garden of Gethsemane. A few words from his lips sent the murderous throng reeling to the earth, as if smitten by a bolt of the wrath of God. But he suffered humiliation, agony, and death in silence, because he had given his life for the life of the world. He was not compelled to do it, but he volunteered to be man's substitute and surety, and "the Lord laid on him the iniquity of us all." The wages of sin is death, and he freely offered himself as a propitiation for the sins of men. We have every reason to hope in his mercy, to believe in his love. You have every reason to believe that he can and will save you. Why? Because you are guiltless?--No; because you are a sinner, and Jesus says, "I am not come to call the righteous, but sinners to repentance." The call is addressed to you, and when Satan says to you that there is no hope, tell him you know there is; "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, June 23, 1896 par. 3>

Believe that Jesus means just what he says; take him at his word, and hang your helpless soul upon him. He says, "Come unto me, all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls. For my yoke is easy, and my burden is light." Do not cast away such rich promises as these. The hand that was nailed to the cross for you is stretched out to save you. Believe that Jesus will hear your confession, receive your requests, forgive your sins, and make you a member of the royal family. You need the hope which Jesus will give to cheer you under every circumstance. <RH, June 23, 1896 par. 4>

When we are tempted to place our affections on any earthly object that has a tendency to absorb our love, we must seek grace to turn from it, and not allow it to come between us and our God. We want to keep before the mind's eye the mansions which Jesus has gone to prepare for us. We must not allow our houses and lands, our business transactions and worldly enterprises, to come between us and our God. We should keep before us the rich promises that he has left on record. We should study the great waymarks that point out the times in which we are living. We know that we are very near the close of this earth's history, and everything of a worldly nature should be secondary to the service of God. We should now pray most earnestly that we may be prepared for the struggles of the great day of God's preparation. We should rejoice in the prospect of soon being with Jesus in the mansions he has gone to prepare for us. Jesus can supply your every need, if you will look to him and trust in him. As you behold him, you will be charmed with the riches of the glory of his divine love. The idolatrous love of things that are seen will be superseded by a higher and better love for things that are imperishable and precious. You may contemplate eternal riches until your affections are bound to things above, and you may be an instrument in directing others to set their affections on heavenly treasures. You can

help them to see that money spent needlessly is wasted, and worse than wasted; for it might have been used in presenting the truth to souls who are ready to perish. If the spend-thrift is redeemed, it will be by having an object placed before him that will show him the sin of wasting his Lord's goods. The Lord requires his servants to trade upon the goods that he has put in their charge. The talents which he has given to them are to be improved by exercise. The money placed in their hands is to be put out to the exchangers. Souls for whom Christ died need light and truth, and it must be sent to them. We may be the means through which worthy objects may be presented before them in such a way as to win their affection for Christ and heavenly things; and we are responsible for the souls that we might help. Those who rightly value money are those who see its availability in bringing the truth before those who have never heard it, and by this means rescuing them from the power of the enemy. The soul who accepts the truth will find his love for earthly things dislodged. He sees the surpassing glory of heavenly things, and appreciates the excellency of that which relates to everlasting life. He is charmed with the unseen and eternal. His grasp loosens from earthly things; he fastens his eye with admiration upon the invisible glories of the heavenly world. He realizes that his trials are working out for him a far more exceeding and eternal weight of glory, and in comparison to the riches that are his to enjoy, he counts them light afflictions which are but for a moment. <RH, June 23, 1896 par. 5>

June 30, 1896 Christians to Be Colaborers With God.

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By Mrs. E. G. White.
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There is no respect of persons with God. Those who have the largest responsibilities are under the most sacred obligations to be the most Christlike in spirit, word, and action, and to manifest tenderness toward all, especially toward those who do not feel that they are important personages. Let there be no putting forth of the finger and speaking vanity, no word spoken that will depreciate or condemn another. It is important work to deal with human minds. Man is God's property, and angels are looking with intense interest to see how man will deal with his fellow man. When heavenly intelligences see those who claim to be the sons and daughters of God putting forth Christlike efforts to help the erring, manifesting a tender, sympathetic spirit for the repentant and the fallen, angels press close to them, and bring to their remembrance the very words that will soothe and uplift the soul. Holy angels are on the track of every one of us. We are not to despise the least of God's little ones, not to exact homage from any one toward ourselves. The angels are all ministering spirits sent forth to minister to those who shall be heirs of salvation. Shall we be privileged to cooperate with heavenly intelligences? Will God accept us as light bearers to the world? <RH, June 30, 1896 par. 1>

Jesus Christ has taken the position of one who came to seek and to save that which is lost, and he has exalted the world inasmuch as he died to redeem it, to bring back the one lost sheep to the fold. Jesus has given his precious life, his personal attention, to the least of God's little ones; and angels that excel in strength encamp round about them that fear God. Then let us be upon our guard, and never permit one contemptuous thought to occupy the mind in regard to one of the little ones of God. We should look after the erring with solicitude, and speak encouraging words to the fallen, and fear lest by some unwise action we shall turn them away from the pitying Saviour. <RH, June 30, 1896 par. 2>

Those who love Jesus will love those for whom Christ died. If many of the sinners that are around us had received the light which has blessed us, they would have rejoiced in the truth, and have been in advance of many that have had a long experience and great advantages. Take these lost sheep as your special burden, and watch for souls as they that must give an account. Draw not a glance to yourself, but cry with earnest, heartfelt interest, "Behold the Lamb of God, which taketh away the sin of the world." This is the Christian's message to the world. This is the effective argument. Encourage your heart to put forth earnest endeavors to induce perishing souls to fix their eyes upon Him who was uplifted upon the cross; and remember that as you do this, unseen angels are flashing the light of truth into the mind, and impressing it upon the heart, and leading the soul to believe in Jesus. The sinner is enabled to see Jesus as he is,--full of compassion, pity, and love,--and he exclaims, "Thy gentleness hath made me great." <RH, June 30, 1896 par. 3>

Jesus would impress upon the hearts and minds of his disciples the value of the human soul. He demands cooperation on the part of his followers in rescuing lost sinners. There is one lost sheep, the very least that could be numbered; and yet he represents the shepherd as leaving the ninety and nine, and going into the mountains to seek that one lost wanderer. Then why is it that the sons and daughters of God are so cold of heart, so indifferent to the souls that are perishing around them? Why is it that the members of the church are so willing to let the whole burden rest upon the shoulders of the ministers? How great a mistake is this, since every subject of grace is to have a part to act in saving

those that are lost. To every man Christ has given his work, and personal efforts must be put forth to save the perishing. The worker must be much in secret prayer; for this work requires great wisdom in the science of saving souls. 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." He said also to his disciples, "Ye are the light of the world." He made the church the depository of sacred truth. He left his church a stewardship of sacred truth, and it is the work of the church to carry forward his mission of saving the world. He is the Sun of Righteousness, who is to impart bright rays to his followers; and they, in turn, are to shed his light upon others. They are to be his representatives to the world. Believing in Christ as their personal Saviour, they take up the work where he left it. "Without me ye can do nothing," said Christ; but with him we can do all things. There is a large, a very large number of straying and lost sheep that have perished in the wild deserts of sin, simply because no one went after them, to search for them and to bring them back to the fold. Jesus uses the illustration of a lost sheep to show the need of seeking after those who have wandered from him; for a sheep once lost will never find its way back to the fold without help. It must be sought for, it must be carried back to the fold. <RH, June 30, 1896 par. 4>

All heaven is interested in the work of saving the lost. Angels watch with intense interest to see who will leave the ninety and nine, and go out in tempest and storm and rain into the wild desert to seek the lost sheep. The lost are all around us, perishing and sadly neglected. But they are of value to God, the purchase of the blood of Christ. "And if so be that he find it, verily I say unto you, he rejoiceth more of that sheep, than of the ninety and nine which went not astray. Even so it is not the will of your Father which is in heaven, that one of these little ones should perish." <RH, June 30, 1896 par. 5>

The world's Redeemer said, "My Father worketh hitherto, and I work. . . . 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." In the same way the disciples of Christ work the works of Christ, copying the example of their Master. Jesus commissioned his disciples, saying, "Go ye into all the world, and preach the gospel to every creature." This commission rests upon every one who claims to believe in Jesus Christ. We are to seek to save those that are lost. We are to search for the one lost sheep, and bring him back to the fold; and this represents personal effort. <RH, June 30, 1896 par. 6>

A church may be composed of those who are intelligent, well educated, and wealthy, and to the world it may appear to be a strong church; but if its members are not men and women who walk humbly with God, they are stumbling-blocks to sinners; for they direct the feet into false paths, and do not shine by reflecting the bright beams of the Sun of Righteousness. They may have an appearance of shining, like an iceberg in the sun; but they do not shine with the rays of Heaven. Then there may be another church composed of men and women who have not been educated in the colleges, and who have no wealth or worldly honor, yet they feel the sacred responsibility that rests upon them, and they shine as burning lights for the Master. Wherever they go, they shed light, and diffuse a heavenly atmosphere. They go forth to seek the lost sheep. They feel that it is a great privilege to deny self, to lift up the cross, and to be partakers of the divine energy. The influence of these workers goes up to God as a sweet aroma. The true worker for God wrestles with God in prayer, and puts intense earnestness into the work of saving lost souls. He does not seek to exalt self by word or deed, but simply seeks to win souls. God pronounces the purest, the meekest, the most childlike Christian, the best worker for him, the mightiest in labor for souls. Heavenly intelligences can work with the man or woman who will not absorb the glory to himself, but who will be willing that all the glory shall redound to the honor of God. It is the man who most feels his need of divine wisdom, the man who pleads for heavenly power, that will go forth from communion with Christ, to hold converse with souls perishing in their sins; and because he is anointed with the Spirit of the Lord, he will be successful where the learned minister may have failed. God has given lessons that are all-important in regard to the duty of every disciple. Not one need be in darkness; for it is evident that every Christian is to be a living epistle, known and read of all men. <RH, June 30, 1896 par. 7>

Every one who believes in Christ as a personal Saviour is under bonds to God to be pure and holy, to be a spiritual worker, seeking to save the lost, whether they are great or small, rich or poor, bond or free. The greatest work on earth is to seek and to save those who are lost, for whom Christ has paid the infinite price of his own blood. Every one is to do active service, and if those who have been blessed with light do not diffuse light to others, they will lose the rich grace which has been bestowed upon them, because they neglect a sacred duty plainly marked out in the word of God. As the light of the unfaithful one diminishes, his own soul is brought into peril; and the ones to whom he should have been a shining light, miss the labor that God intended that they should have through the human instrument. Thus the sheep unsought is not brought back to the fold. <RH, June 30, 1896 par. 8>

God depends upon you, the human agent, to fulfil your duty to the best of your ability, and he himself will give the increase. If human agents would but co-operate with the divine intelligences, thousands of souls would be rescued. The Holy Spirit would give devoted workers glimpses of Jesus that would brace them for every conflict, that would elevate and strengthen them, and make them more than conquerors. When two or three are met together to unite their counsel, and to send up their petitions, the promise is for them: "Ask, and it shall be given you: seek, and ye shall find: knock,

and it shall be opened unto you." "If ye then, being evil, know how to give good gifts unto your children: how much more shall your heavenly Father give the Holy Spirit to them that ask him?" The Lord has promised that where two or three are met together in his name, there will he be in the midst. Those who meet together for prayer will receive an unction from the Holy One. There is great need of secret prayer, but there is also need that several Christians meet together, and unite with earnestness their petitions to God. In these small companies Jesus is present, the love of souls is deepened in the heart, and the Spirit puts forth its mighty energies, that human agents may be exercised in regard to saving those who are lost. Jesus ever sought to show how worthless are formal ceremonies, and strove to impress upon his disciples that the Holy Spirit must enlighten, renew, and sanctify the soul. <RH, June 30, 1896 par. 9>

July 7, 1896 Christ's Life a Testimony to His Divine Claims.

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By Mrs. E. G. White.
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All the world are invited to come to the gospel feast. Jesus has called all sinners to himself. "Many are called, but few are chosen." The voice of entreaty comes to the careless and the impenitent, saying, "Turn ye, turn ye from your evil ways; for why will ye die?" The Lord has sent forth his entreating invitation. It is the same invitation that he gave to the Samaritan woman while seated upon Jacob's well. Jesus said to her: "If thou knewest the gift of God, and who it is that saith to thee, Give me to drink; thou wouldest have asked of him, and he would have given thee living water. . . . Whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall be in him a well of water springing up into everlasting life." <RH, July 7, 1896 par. 1>

When Jesus spoke to the woman of Samaria, he was not presenting the gospel invitation to her alone, but to the thousands upon thousands who should read his words. Jesus traveled up and down the breadth of the land, giving his invitation to the feast. When the sun illuminated the landscape, Jesus said to the vast throng: "I am the light of the world: he that followeth me shall not walk in darkness, but shall have the light of life." He took the opportunity of presenting himself to the people during the feast-days, when they gathered at Jerusalem. The people met together to carry out the instructions given to Moses, to "observe the feast of tabernacles seven days, after that thou hast gathered in thy corn and thy wine;" and Jesus himself stood in the midst of them. The feast of tabernacles was the great holiday of the nation. This feast was preceded by a day of atonement, which occurred on the tenth day of the seventh month, when every one was to afflict his soul by confessing his sins, both to the Lord and to his brethren. This humiliation was to prepare the way for the celebration of the feast of tabernacles, which lasted seven days, and was a memorial of the protecting care of God when he led Israel through the wilderness. In the instruction to Moses, he said: "Also in the fifteenth day of the seventh month, when ye have gathered in the fruit of the land, ye shall keep a feast unto the Lord seven days: on the first day shall be a sabbath, and on the eighth day shall be a sabbath. And ye shall take you on the first day the boughs of goodly trees, branches of palm-trees, and the boughs of thick trees, and willows of the brook; and ye shall rejoice before the Lord your God seven days. And ye shall keep it a feast unto the Lord seven days in the year. It shall be a statute forever in your generations: ye shall celebrate it in the seventh month. Ye shall dwell in booths seven days; all that are Israelites born shall dwell in booths: that your generations may know that I made the children of Israel to dwell in booths, when I brought them out of the land of Egypt: I am the Lord your God." It was to the celebration of this feast that Jesus came. The Scripture says: "But when his brethren were gone up, then went he also up unto the feast, not openly, but as it were in secret. Then the Jews sought him at the feast, and said, Where is he? And there was much murmuring among the people concerning him: for some said, He is a good man: others said, Nay; but he deceiveth the people. Howbeit no man spake openly of him for fear of the Jews." "Nevertheless among the chief rulers also many believed of him; but because of the Pharisees they did not confess him, lest they should be put out of the Synagogue: for they loved the praise of men more than the praise of God." <RH, July 7, 1896 par. 2>

They concealed their true convictions for fear of persecution. They dared not express their true feelings and faith. Many were convinced that he was the Messiah, long looked for and greatly desired, yet they dared not express their convictions. There was dissension among the people concerning him. Some denounced him as a deceiver, while some ventured to express their favor toward him, saying that he was a good man. But this was as far as they ventured to go. They had not moral courage in the face of the denunciations uttered against him to say, I believe him to be the world's Redeemer. They dared not give utterance to the conviction that he was the divine Son of God, and that they were dependent on him alone for salvation. Many were silent, and uttered no opinion concerning him; and even some of the chief rulers who believed in him did not confess him. It was about the midst of the feast when Jesus went up to the

temple and taught. "And the Jews marveled, saying, How knoweth this man letters, having never learned?" He spoke with assurance, and revealed a depth of knowledge far exceeding that of the most learned of the Scribes and rabbis. It was evident that he had a thorough knowledge of the Old Testament Scriptures, and that he presented truth that was unmingled with the sayings and maxims of men. The old truths fell upon their ears like a new revelation. The people had never before heard the gospel of the Old Testament presented with such simplicity and fervor, spoken with a voice so full of melody and tenderness. They were thrilled to the very depths of their souls, and they marveled at his wisdom. Jesus read the question in their hearts, and answered the suggestions of their thoughts. He said: "My doctrine is not mine, but his that sent me. If any man will do his will, he shall know of the doctrine, whether it be of God, or whether I speak of myself." <RH, July 7, 1896 par. 3>

Jesus presented his lessons to the people; but he did not make a practise of asserting his high and authoritative claim. He had come to save the lost world, and his words and works, his whole life in humanity, was to speak of his divinity. He left it to his own dignity, to his life, to his course of action, to witness to the people that he worked the works of God. He left it to them to draw their own conclusion concerning his claims, while he expounded to them the prophecies concerning himself. He directed them to search the Scriptures; for it was essential that they should interpret correctly the mission and work of the Son of God. He pointed out the fact to them that he was fulfilling the prophecies that had hitherto been given by holy men who were moved upon by the Holy Spirit. He declared plainly that they wrote of him, and brought the clear rays of the light of prophecy to illuminate his words and works. Conviction fastened upon the minds of his hearers, and in their minds and affections they wove a crown of glory for his head. He stood forth in his ministry as one distinguished from every other teacher. He himself had inspired the prophets to write of him. His life work had been planned in the eternal counsels of heaven before the foundation of the world. He was the light of the world, yet he was meek and lowly in heart and character. His life was the light of men, and he presented his life before the people, that their faith might lay hold upon it, and that they might become one with him. <RH, July 7, 1896 par. 4>

Though he presented infinite truth, he left many things unsaid that he might have said, because even his disciples were not able to comprehend them. He said, "I have yet many things to say unto you, but ye cannot bear them now." The burden of his teaching was obedience to the commandments of God, that would work transformation of character and inculcate moral excellence, shaping the soul after the divine similitude. Christ had been sent to earth to represent God in character. Jesus was the Life giver, the Teacher sent of God to provide salvation for a lost world, and to save men in spite of all Satan's temptations and lying deceptions. He himself was the gospel. In his teachings he clearly presented the great plan devised for the redemption of the race. Divinity had united with humanity for the purpose of uniting humanity with divinity, that through Christ man might become a partaker of the divine nature. "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, July 7, 1896 par. 5>

The sayings of the Lord Jesus Christ are of value beyond all computation. Those who casually read them do not comprehend their depths of meaning. They are life and light, and upon their reception depends the soul's salvation. They are truth and righteousness, and are to be carefully studied and practiced. But the sayings of Christ are not a new revelation. The principles which he expounded were announced to Moses from the pillar of cloud, and to the prophets, who spoke and wrote as they were moved upon by the Holy Spirit. But the Jews had departed from the light and the grace that had been given them, and had not practised the sacred teachings that were essential for their present, spiritual help and for their eternal interests. Because of this, the words of Christ fell upon the ears of the Jewish nation as a new revelation. They were like blind men whose eyes were opened to behold wonderful things; their hearts burned within them as he opened the Scriptures to them. Although he had not been known as a student in any of their schools, Christ told them that he had not been untaught and uneducated. He taught that which he had learned of God. He said, "My doctrine is not mine, but his that sent me. If any man will do his will [he will not remain in ignorance], he shall know of the doctrine, whether it be of God, or whether I speak of myself." <RH, July 7, 1896 par. 6>

He who fully purposes is his heart to do the will of God, at whatever self-denial or self-sacrifice, will certainly know the truth through his own experience. Those who will obey God's commandments, and not deviate from the precepts of Heaven, will enter into life. To will to do the will of God, is to yield the whole mind and affections to the control of God. Such a one will know of the doctrine, not be in questioning and doubt, not be halting between two opinions; for he will be willing to submit all to God, realizing that he has purchased all. It is when we give ourselves to Christ, to do his will, that we realize the truth of the saying of David, "The entrance of thy words giveth light; it giveth understanding unto the simple." It is then that reason and conscience are fully in harmony with the will of God, and there is no collision between the truth of God and the soul. <RH, July 7, 1896 par. 7>

The doctrines that Christ taught are essential for the salvation of the soul; for perfection of character is the result of willing obedience to the truth as it is in Jesus. This is the faith that works by love and purifies the soul. It is self-

exaltation that results in the rejection of Christ, and this proved the ruin of the Jews. They felt no need of a Saviour, they realized no weakness, they desired no plan of atonement. For many years they had been going through a round of service which had been instituted by Christ, and which typified Christ, yet when the Messiah walked among them in the habiliments of humanity, offering them his grace and pardoning mercy if they would forsake their sins and turn unto God, they did not discern him. Many were loaded with deception and hypocrisy. When the Pharisees and the Sadducees came to the baptism of John, he exclaimed: "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 to say 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." He presented to the Jewish leaders the fact that they must be transformed in character. He said to Nicodemus: "Verily, verily, I say unto thee, 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." <RH, July 7, 1896 par. 8>

If the Jewish nation had accepted the light that Christ brought to them, it would have revealed to them their need of a Saviour, their need of atonement, their need of the purifying, pardoning love of God. It would have revealed to them the significance of the atonement which they had been celebrating, and fitted them to enjoy the feast of tabernacles and to rejoice before the Lord. They would have realized that God does not require simply a portion of the heart; but that acceptable service to himself means the consecration of heart, mind, soul, and strength. In explaining his teaching to them, Jesus said, "He that speaketh of himself seeketh his own glory: but he that seeketh his glory that sent him, the same is true, and no unrighteousness is in him." He who speaks by his own authority, who presents a message that does not come from God, is only a human teacher, liable to be seduced by the deceptions of the enemy; he seeks but the praise of men, the exaltation of himself; but he who is sent of God, as was Christ, is true, and no unrighteousness is in him. The common people heard him gladly, and many testified, "Never man spake like this man." <RH, July 7, 1896 par. 9>

July 14, 1896 The Cheerful Giver Accepted.

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By Mrs. E. G. White.
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"But 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: for God loveth a cheerful giver." If we act in the spirit of this counsel, we may invite the divine One to audit the accounts of our temporal matters. We may feel that we are only giving offerings from that which is our Lord's entrusted gift. All our offerings should be presented with cheerfulness; for they come from the fund which the Lord has seen fit to place in our hands for the purpose of carrying forward his work in the world, in order that the banner of truth may be unfurled in the highways and byways of the earth. If all who profess the truth would give to the Lord his own in tithes and gifts and offerings, there would be meat in the house of the Lord. The cause of benevolence would no longer be dependent on the uncertain gifts of impulse, and vary according to the changing feelings of men. God's claims would be welcomed, and his cause would be considered as justly entitled to a portion of the funds entrusted to our hands. The Lord is our divine Creditor, and he has made us promises through the prophet Malachi that are very plain, positive, and important. It means very much to us whether or not we are rendering to God his own. He allows his stewards a certain portion for their own use, and if they will trade upon that which he claims, he will divinely bless the means in their hands. "Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it. And I will rebuke the devourer for your sakes, and he shall not destroy the fruits of your ground; neither shall your vine cast her fruit before the time in the field, saith the Lord of hosts. And all nations shall call you blessed: for ye shall be a delightsome land, saith the Lord of hosts." <RH, July 14, 1896 par. 1>

The only plan which the gospel has marked out for sustaining the work of God is one that leaves the support of his cause to the honor of men. With an eye single to the glory of God, men are to give to God the proportion which he has required. Viewing the cross of Calvary, looking upon the world's Redeemer, who for our sake became poor, that we through his poverty might be made rich, we shall feel that we are not to lay up for ourselves treasures on the earth, but to lay up treasures in the bank of heaven, which will never suspend payment nor fail. The Lord has given Jesus to our world, and the question is, What can we give back to God in gifts and offerings to show our appreciation of his love? "Freely ye have received, freely give." <RH, July 14, 1896 par. 2>

How much more eager will every faithful steward be to enlarge the proportion of gifts to be placed in the Lord's treasure-house, than to decrease his offering one jot or tittle. Whom is he serving? For whom is he preparing an offering?--For the One upon whom he is dependent for every good thing which he enjoys. Then let not one of us who is receiving the grace of Christ, give occasion for the angels to be ashamed of us, and for Jesus to be ashamed to call us brethren. Shall ingratitude be cultivated, and made manifest by our niggardly practises in giving to the cause of God?--No, no! Let us surrender ourselves a living sacrifice, and give our all to Jesus. It is his; we are his purchased possession. Those who are recipients of his grace, who contemplate the cross of Calvary, will not question concerning the proportion to be given, but will feel that the richest offering is all too meager, all disproportionate to the great gift of the only begotten Son of the infinite God. Through self-denial, the poorest will find ways of obtaining something to give back to God. <RH, July 14, 1896 par. 3>

Time is money, and many are wasting precious time which might be used in useful labor, working with their hands the thing that is good. The Lord will never say, "Well done, thou good and faithful servant," to the man who has not taxed the physical powers which have been lent him of God as precious talents by which to gather means, wherewith the needy may be supplied, and offerings may be made to God. The rich are not to feel that they can be content in giving of their money merely. They have talents of ability, and they are to study to show themselves approved unto God, to be earnest spiritual agents in educating and training their children for fields of usefulness. Parents and children are not to regard themselves as their own, and feel that they can dispose of their time and property as shall please themselves. They are God's purchased possession, and the Lord calls for the profit of their physical powers, which are to be employed in bringing a revenue to the treasury of the Lord. <RH, July 14, 1896 par. 4>

Were the thousand channels of selfishness cut off that now exist, and the means directed in the right channel, there would be a large revenue flowing into the treasury. Many purchase idols with money that should go to the house of God. No one can practice real benevolence without practicing genuine self-denial. Self-denial and the cross lie directly in the path of every Christian who is truly following Christ. Jesus says: "If any man will come after me, let him deny himself, and take up his cross daily, and follow me." Will every soul consider the fact that Christian discipleship includes self-denial, self-sacrifice, even to the laying down of life itself if need be, for the sake of Him who has given his life for the life of the world? <RH, July 14, 1896 par. 5>

Christians who view Christ upon the cross, are bound by their obligation to God because of the infinite gift of his Son, to withhold nothing which they possess, however dear it may be to them. If they possess anything that can be employed to draw any soul, no matter how rich, or no matter how poor, to the Lamb of God who taketh away the sins of the world, they are to use it freely for this purpose. The Lord employs human agents to be coworkers with him in the salvation of sinners. <RH, July 14, 1896 par. 6>

All heaven is actively engaged in furnishing facilities by which to extend the knowledge of the truth to all peoples, nations, and tongues. If those who profess to have been truly converted, do not let their light shine forth to others, they are neglecting the doing of the words of Christ. We need not tax ourselves with rehearsing how much has been given to the cause of God, but rather let us consider how much has been kept back from his treasury to be devoted to the indulgence of self in pleasure-seeking and self-gratification. We need not reckon up how many agents have been sent forth, but rather recount how many have closed the eyes of their understanding, so that they might not see their duty and minister to others according to their several ability. <RH, July 14, 1896 par. 7>

How many might now be employed were there means in the treasury to sustain them in the work! How many facilities might be used in extending the work of God as his providence opens the way! Hundreds could be employed in the field in doing good in various branches, but they are not there. Why?--Selfishness keeps them at home; they love ease, and so remain away from the vineyard of the Lord. Some would go into regions beyond, but they have not the means to take them; for others have left undone that which they ought to have done. These are some of the reasons why a few workers have to go loaded down as a cart beneath sheaves, while others take no burden. Those who ought to be laborers in the vineyard will not undertake the work in faith and hope. The stay-at-home, professed Christians are misrepresenting Jesus Christ. They refuse to be partakers with him of his trials, of his humiliation, and of his burden bearing. They do not wear his yoke. If they would engage all their powers for God, they would not work alone. But many feel no genuine burden for souls. Step by step they might work their way until, by study and prayer, they might become skilful in the Scriptures, and be able to lay hold with intense earnestness of the God of all grace, beseeching him for his Holy Spirit to mold and fashion them and make them wise to win souls to Christ. <RH, July 14, 1896 par. 8>

Actual efforts must be put forth to save souls from sin and Satan. Why is it that men and women who know the truth do not work with all their God-given powers while mercy's sweet voice is heard? Jesus is entreating, "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." Many of those who are stay-at-home believers, are not taking

upon them the yoke of Christ. They refuse to lift his burdens, although he says, "My yoke is easy, and my burden is light" Christ carries the pressing weight, and bears the heaviest end of the yoke. A large number will not go without the camp, bearing the reproach, as did Jesus their Master, and yet by their attitude, by their inconsistent conduct, they actually weaken the efforts of those who are bearing the heavy burdens. They know nothing of what it means to be meek and lowly of heart. They know nothing of what it means to be self-denying, of what it means to be a partaker with those who do go forth to labor in the cause of God. They misjudge the workers and depreciate their efforts. They are not prepared to sympathize with them in their trials, in their heartaches and disappointments. They cannot be partakers with their brethren in their sufferings, nor can they be partakers with Christ in his sufferings. Failing of this, they will not be partakers with Christ in his glory, nor enter into the joy of their Lord in seeing souls saved in his eternal kingdom as a result of their self-sacrificing efforts in being laborers together with God. <RH, July 14, 1896 par. 9>

July 21, 1896 Why the Lord Waits.

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By Mrs. E. G. White.
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The blessing of God cannot come upon those who are idlers in his vineyard. Professed Christians who do nothing, neutralize the efforts of real workers by their influence and example. They make the grand and important truths they profess to believe, appear inconsistent, and cause them to have no effect. They misrepresent the character of Christ. How can God let the showers of his grace come upon the churches that are largely composed of this kind of members? They are of no manner of use in the work of God. How can the Master say to such, "Well done, thou good and faithful servant: . . . enter thou into the joy of thy Lord," when they have been neither good nor faithful? God cannot speak a falsehood. The power of the grace of God cannot be given in large measure to the churches. It would dishonor his own glorious character to let streams of grace come upon the people who will not wear the yoke of Christ, who will not bear his burdens, who will not deny self, who will not lift the cross of Christ. Because of their slothfulness they are a hindrance to those who would move out in the work if they did not block up the way. God calls not for an empty charity that is but a name, but for liberal, open-handed charity. The liberality of God demands that his people render to him his own in tithes and gifts and offerings. There are many who possess an empty benevolence, who make no retrenchments, practise no self-denial or self sacrifice. They leave that for some one else to do; but God calls for men who, through faith and prayer, will give themselves to the work; who will study, who will plan, and unite with their plans, self-denial and self-sacrifice. This is the only kind of liberality that is after the order of Christ, and which will redound to the honor and glory of God. Until this benevolence is brought into active exercise, God's blessing cannot come upon his people in its fulness and power. <RH, July 21, 1896 par. 1>

Every truly converted soul will be intensely desirous to bring others from the darkness of error into the marvelous light of the righteousness of Jesus Christ. The great outpouring of the Spirit of God, which lightens the whole earth with his glory, will not come until we have an enlightened people, that know by experience what it means to be laborers together with God. When we have entire, whole-hearted consecration to the service of Christ, God will recognize the fact by an outpouring of his Spirit without measure; but this will not be while the largest portion of the church are not laborers together with God. God cannot pour out his Spirit when selfishness and self-indulgence are so manifest; when a spirit prevails that, if put into words, would express that answer of Cain,--"Am I my brother's keeper?" If the truth for this time, if the signs that are thickening on every hand, that testify that the end of all things is at hand, are not-sufficient to arouse the sleeping energy of those who profess to know the truth, then darkness proportionate to the light which has been shining will overtake these souls. There is not the semblance of an excuse for their indifference that they will be able to present to God in the great day of final reckoning. There will be no reason to offer as to why they did not live and walk and work in the light of the sacred truth of the word of God, and thus reveal to a sin-darkened world, through their conduct, their sympathy, and their zeal, that the power and reality of the gospel could not be controverted. <RH, July 21, 1896 par. 2>

It is not the ministers alone, but the laymen, who are not contributing all that they can to persuade men, by precept and example, to accept the saving grace of Christ. With skill and tact, with wisdom received from above, they should persuade men to behold the Lamb of God, who taketh away the sin of the world. When the hearts of the believers are warm with the love for God, they will do a continual work for Jesus. They will manifest the meekness of Christ, and display a steadfast purpose that will not fail nor be discouraged. God will use humble men to do his work; for there is a

large vineyard calling for laborers. "Why stand ye here all the day idle?" <RH, July 21, 1896 par. 3>

Christ pronounced a woe upon the cities and the people who had been favored with his labors, who had witnessed his gracious works, and listened to his gracious words, and had failed to repent. To those who made a great profession of godliness while failing to bring forth corresponding works, he gave his most scathing rebukes. To the Pharisees he said, "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." The mercy and love of God will flow forth from the lips of those in whose hearts abide the mercy and love of God. "Then began he to upbraid the cities wherein most of his mighty works were done, because they repented not: Woe unto thee, Chorazin! woe unto thee, Bethsaida! for if the mighty works, which were done in you, had been done in Tyre and Sidon, they would have repented long ago in sackcloth and ashes. But I say unto you, It shall be more tolerable for Tyre and Sidon at the day of judgment, than for you. And thou, Capernaum, which art exalted unto heaven, shalt be brought down to hell: for if the mighty works, which have been done in thee, had been done in Sodom, it would have remained until this day. But I say unto you, That it shall be more tolerable for the land of Sodom in the day of judgment, than for thee." <RH, July 21, 1896 par. 4>

If those who have had great light will not respond to the invitation to become laborers with God, then God will take and use those who have had far less light and much fewer opportunities. Those who will work out their own salvation with fear and trembling, will realize that it is God that worketh in them, to will and to do of his own pleasure. There should be thousands fully awake and in earnest in the work of God, who should be bright and shining lights. There should be thousands who know the time in which we are living, and who wait not to be urged, but who are constrained by the power of God to diffuse light, to open to others the truth that is so distinctly revealed in the word of God. There is no time to lose. Men and women should be ministering in unenlightened communities in regions beyond. After they have awakened an interest, they should find the living preacher who is skilful in the presentation of the truth, and qualified to instruct families in the word of God. Women who have the cause of God at heart can do a good work in the districts in which they reside. Christ speaks of women who helped him in presenting the truth before others, and Paul also speaks of women who labored with him in the gospel. But how very limited is the work done by those who could do a large work if they would! There are families that have means which they could use for God's glory in going to distant lands to let their light shine forth in good works to those who need help. Why do not men and women engage in the missionary work, following the example of Christ? <RH, July 21, 1896 par. 5>

But we can say nothing more than to repeat what has been said. Instruction has been given, but how few have acted upon it! How few have been sufficiently interested to go without the camp bearing the reproach of Christ! God calls for personal effort from those that know the truth. He calls for Christian families to go into communities that are in darkness and error, to go into foreign fields, to become acquainted with a new class of society, and to work wisely and perseveringly for the cause of the Master. To answer this call, self sacrifice must be experienced. While many are waiting to have every obstacle removed, souls are dying without hope and without God in the world. Many, very many, for the sake of worldly advantage, for the sake of acquiring knowledge of the sciences, will venture into pestilential regions, and will go into countries where they think they can obtain commercial advantage; but where are the men and women who will change their location, and move their families into regions that are in need of the light of the truth, in order that their example may tell upon those who shall see in them the representatives of Christ? <RH, July 21, 1896 par. 6>

The Macedonian cry is coming from every quarter of the world, and men are saying, "Come over, . . . and help us," and why is there not a decided response? Thousands ought to be constrained by the Spirit of Christ to follow the example of him who has given his life for the life of the world. Why decline to make decided, self-denying efforts, in order to instruct those who know not the truth for this time? The chief Missionary came to our world, and he has gone before us to show us the way in which we should work. No one can mark out a precise line for those who would be witnesses for Christ. Those who have means are doubly responsible; for this means has been entrusted to them of God, and they are to feel their accountability to forward the work of God in its various branches. The fact that the truth binds souls by its golden links to the throne of God, should inspire men to work with all their God-given energy, to trade upon their Lord's goods in regions beyond, disseminating the knowledge of Christ far hence among the Gentiles. <RH, July 21, 1896 par. 7>

Many to whom God has entrusted means with which to bless humanity, have let it prove a snare to them, instead of letting it prove a blessing to themselves and others. Can it be that the property that God has given you shall be permitted to become a stumbling-block? Will you let his entrusted means, which has been given you to trade upon, bind you away from the work of God? Will you allow the trust which God has reposed in you as his faithful steward, serve to lessen your influence and usefulness, by keeping you from being laborers together with God? Will you permit yourself to be detained at home, in order to hold together the means which God has entrusted to you to put into the bank of heaven? You cannot plead that there is nothing to do; for there is everything to do. Will you be content to enjoy

the comforts of your home, and not try to tell perishing souls how they may obtain the mansions Christ has gone to prepare for those who love him? Will you not sacrifice your possessions, in order that others may obtain an immortal inheritance? <RH, July 21, 1896 par. 8>

What are the principles of the law of God? "Thou shalt love the Lord thy God with all thy heart, and . . . thy neighbor as thyself." Every soul that obeys the first four commandments, will obey the last six commandments, and make manifest what is the duty of man to his fellow men. He will manifest tender, pitying love toward every one for whom Christ has died. He will consecrate himself to be a missionary, to be a laborer together with God. All who have the Spirit of Christ are missionaries; for they derive zeal and energy from the chief Missionary. They will have the wisdom that comes from God, which is neither a blind impetuosity nor a cold, calculating Phariseism, but springs from trust in God. "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 21, 1896 par. 9>

What can the universe of heaven think of those who profess to believe that Jesus Christ is the world's only hope of salvation, when they do so little to make him known to those who are in the darkness of error? In the great day when every case is decided for eternity, how enormous will seem the guilt of those who have failed to warn their associates in probationary time of the doom that awaits those who neglect so great salvation. What a revelation will then be made of what professed Christians might have done, and did not do! How many souls will they see that might have been saved through their instrumentality had they been laborers together with God! Many who profess to love God seem to be enclosed in an icy atmosphere, and the love of Christ has never melted their souls. The Lord Jesus says, "Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it. And I will rebuke the devourer for your sakes, and he shall not destroy the fruits of your ground; neither shall your vine cast her fruit before the time in the field, saith the Lord of hosts. And all nations shall call you blessed: for ye shall be a delightsome land, saith the Lord of hosts." <RH, July 21, 1896 par. 10>

July 28, 1896 Conformity to the World.

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By Mrs. E. G. White.
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"Be ye not unequally yoked together with unbelievers: for what fellowship hath righteousness with unrighteousness? and what communication hath light with darkness? and what concord hath Christ with Belial? or what part hath he that believeth with an infidel? 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. Wherefore 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." In the grand truths given in the Old and New Testament Scriptures, we hear the voice of God speaking in unmistakable language to the children of men: "Come out from among them, and 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 daughters, saith the Lord Almighty." <RH, July 28, 1896 par. 1>

Christians, whatever may be their field of labor, whatever part of the Lord's vineyard is assigned them, cannot be in conformity to the world. The world's ways are not God's ways. There must be no obliteration of the line of demarcation given us by Jesus Christ, to separate between Christians and the world, thus bringing down the truth to a common level, and dishonoring the God who has at an infinite sacrifice, sent his Son into the world. There must be no betrayal of holy trust on the part of any who profess to be children of God. <RH, July 28, 1896 par. 2>

There is no safety for the child of God unless he daily receives a new and fresh experience in looking unto Jesus. By beholding him day by day, he will reflect his image, and thus represent his divine attributes. His only safety lies in daily placing himself under the guidance of God's word, in daily bringing his course of action to the test inquiry, "Is this the way of the Lord?" A divine life will represent Jesus Christ, and will be antagonistic to the customs, practises, and standards of the world. <RH, July 28, 1896 par. 3>

We need, as Christians, to keep Jesus ever before us, looking unto him, the "author and finisher of our faith." Every soul who is seeking to become a joint heir with Jesus Christ must consider that his special work during this testing

period is to study the character of Christ, and conform to that character. He cannot do this in his own strength; but through the abundant grace given of God, daily improvement will be made. Satan, on the one side, is striving to press you into his service; Christ, on the other, is seeking to win and draw you to himself. You cannot become victor over Satan's devices without fierce conflicts with inclination. Satan, striving for the mastery, is determined to conquer. Every faculty is to be strictly guarded and held loyal to God. This is the way of the Lord, to bring self under severe discipline, constantly keeping the eye fixed on Jesus. Through his grace, the striving one comes out of the conflict with temptation with clearer views, rejoicing in a new and elevated strength and power, because he makes the Lord "first, and last, and best in everything." The religious life is simply abiding in Christ. <RH, July 28, 1896 par. 4>

While many profess to be sons and daughters of God, in practice they ignore the example of the works and words of Christ. "It is my privilege," they plainly say by their actions, "to act myself. I should be perfectly miserable if I could not act myself." This is the religious current with the world; but it does not bear the heavenly indorsement. It is a deception, a delusion. Persons may, under certain influences of the moment, be full of ecstasies; for chords are touched whose vibrations are pleasing to the natural taste. But these persons will have to learn that this is not the religion of Jesus Christ. When the circumstances change which so elated them, the depression and want of stimulus is felt, as the drunkard feels the want of the stimulus of the intoxicating cup. To flash out brightly now and then under the praise of the world is not the religion of Jesus Christ. Science, so-called, human reason and poetry, cannot pass as revelation, although it is Satan's plan that these things shall become first in human minds. Those souls that have not realized that the follower of Christ must subordinate every power that has been bestowed upon him to the will of God, will be drawn into the net which Satan has so carefully woven for their inexperienced feet. They cannot see that it is required of them to bring every thought into captivity to Christ. This restraint is to them a galling yoke. The voice of God, speaking to them through his word, revealing what it means to be a child of God, an heir of heaven, to walk in the path cast up for the righteous, is first neglected, then despised, then assailed. Other voices than God's arrest their attention and engage their thoughts. They are found, in the place of conformity to the revealed will of God, opposed in heart and practice to his requirements. Unless these souls are willing to become as clay in the hands of the potter, to be molded into such vessels as God can use, they will always show a deformity of character, will always bear the marks of a vessel unto dishonor, because they refuse to be made vessels unto honor. They will never receive the finishing touch of immortality. Such characters would, in their deficiency, mar heaven. <RH, July 28, 1896 par. 5>

As the professed people of God have been growing more and more into conformity with the world through various agencies which Satan has set in operation, it behooves Christ's faithful ministers to sound the alarm throughout all our churches. Their duty in this respect is expressed in this same epistle to the Corinthians, where the Lord places before us the true standard of the minister of Christ. He is to be a worker together with God. "Now then," says Paul, "we are ambassadors for Christ, as though God did beseech you by us: we pray you in Christ's stead, be ye reconciled to God." Having called the people to Christ, he is to be a shepherd of the flock, an example of good behavior. The work of the minister is not to be brought down to a low, earthly standard, shaped according to man's natural, unconverted heart. He is not to carry with him into the work his own spirit and deficiencies of character, but in all things he is to fulfill the word, representing before the people Jesus Christ as their pattern, unfolding before them the truth in its purify, and conforming his life to its holy principles. <RH, July 28, 1896 par. 6>

God requires the training of the mental faculties. They need to be so cultivated that we can, if necessary, set the truth before the highest earthly powers to the glory of God. The converting power of God upon heart and character is also needed every day. Self-discipline must be carried on by every one who claims to be a child of God; for it is in this way that the mind and will are brought into subjection to the mind and will of God. Decided discipline in the cause of the Lord will accomplish more than eloquence and the most brilliant talents. An ordinary mind, well trained, will accomplish more and higher work than the most educated mind and the greatest talents, without self-control. <RH, July 28, 1896 par. 7>

A mere profession of the truth is of no value. The soul that would become a partaker of the divine nature must grasp firmly the principles of truth, and personally appropriate and absorb the rich nourishment to be derived therefrom. In purpose and will, the human agent must co-operate with God. Self is to be corrected of all its defects. The vine that is trailing upon the ground, and clinging to the stumps and rubbish within its reach, must have its tendrils cut away from these earthly supports, and find its true support in entwining about God. <RH, July 28, 1896 par. 8>

Much is said in the epistles of being sound in the faith. This should teach us the necessity of caution. We must not weave into our experience our own inclinations and strong traits of character. This will misrepresent the precious, elevating, ennobling principles of truth, and lead others astray. Soundness in the faith means more than many discern. It means to correct every error that exists in our thoughts and actions, lest we corrupt the word of God. <RH, July 28, 1896 par. 9>

There are needed for this time well-balanced minds, healthy, wholesome Christians. Many of those who profess

Christ have a sickly experience. They cannot bear anything unfavorable. They lose heart if they think they are in any way slighted or hurt, if their brethren have not been as tender with them as they think they should be. The Great Physician would, by his infinite skill, restore them to sound moral health; but the patient refuses to take the prescription he offers. These persons may apply the word of God to their case for a short time, but they do not become doers of that word. They soon come under influences which suit their natural tastes and counteract all they have gained. <RH, July 28, 1896 par. 10>

Separated and consecrated to Jesus Christ, the soul finds joy and peace. Christ does not leave us in our weakness and inefficiency, but, gathering us in the arms of his mercy, binds us to his great heart of infinite love. "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." "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." Here is Christ's work; will you, the human agent, co-operate with him? "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." <RH, July 28, 1896 par. 11>

August 4, 1896 Letter to Believers on Pitcairn Island.

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By Mrs. E. G. White.
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"Sunnyside," Cooranbong, N. S. W., May 12, 1896

Dear Brethren and Sisters on Pitcairn Island: I send you greeting. I have received from you letters and tokens of remembrance, which I value highly because they speak to me of your love to one whom you have never seen. I have much love for you, and my heart goes out in prayer that you may grow in spiritual knowledge and understanding. Nothing would please me better than to spend some time with you on your island home, but we each have our corner in the Master's vineyard in which to work for him. God has given to each man his work. Our part is to do this work faithfully and well. <RH, August 4, 1896 par. 1>

How glad I am that you may have with you the presence of One who is all-sufficient and all-powerful. Although you are cut off from the world by the broad ocean, you are not alone. The apostle John, banished to the Isle of Patmos by men inspired of Satan to persecute those who bore faithfully witness to God, was visited by the heavenly messenger. Writing of his experience, John says: "I John, who also am your brother, and companion in tribulation, and in the kingdom and patience of Jesus Christ, was in the isle that is called Patmos, for the word of God, and for the testimony of Jesus Christ. I was in the spirit on the Lord's day, and heard behind me a great voice, as of a trumpet, saying, I am Alpha and Omega, the first and the last: and, What thou seest, write in a book, and send it unto the seven churches which are in Asia. . . . 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 girt 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 forevermore, Amen; and have the keys of hell and of death. Write the things which thou hast seen, and the things which are, and the things which shall be hereafter." <RH, August 4, 1896 par. 2>

On this lonely island John received "the Revelation of Jesus Christ, which God gave unto him, to show unto his servants things which must shortly come to pass; and he sent and signified it by his angel unto his servant John: who bear record of the word of God, and of the testimony of Jesus Christ, and of all things that he saw. Blessed is he that readeth, and they that hear the words of this prophecy, and keep those things which are written therein: for the time is at hand." <RH, August 4, 1896 par. 3>

That same Jesus who appeared to John on the Isle of Patmos will visit each one of you on your island home. He will be found of all who call upon him, and will manifest unto them his love and the love of his Father. Light from the Son of God shone on the barren Isle of Patmos, making it a heaven to the lonely exile; and if you keep close to Jesus, your

Elder Brother, your home will be honored by the divine Presence. Keep your eyes uplifted to Jesus; feel that it is your privilege to come to him with all your griefs and troubles, be they large or small. Trust him as implicitly as a child trusts its parents. <RH, August 4, 1896 par. 4>

But though you are largely shut away from the temptations which assail those living in cities and villages, you are not out of the reach of the enemy. Satan is constantly plotting the ruin of men and women; he watches untiringly to see where he can introduce himself; and he will seek to turn you from your allegiance to God. But in God there is strength to overcome all temptations. When you are tempted, let your heart go out to God in prayer for strength to resist the enemy. Learn to believe in Jesus, and to take him at his word. Fasten the mind on his precious promises, that you may give help to those with whom you associate. The young as well as the old are to be workers together with God in the battle against evil. By faith in the blood of Christ they can keep their own souls in the love of God. Each morning let them say, I must live for Jesus today; I must love him, and think of him, and refuse to be led by the tempter to do a wrong action. Then they will be victors in the battle, and a victory gained today fortifies the soul against tomorrow's temptations. Ask God to show you what you should avoid, and what you should encourage. Parents and children, "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." <RH, August 4, 1896 par. 5>

God has given man a guide-book, which shows him the way to heaven. The Bible is the voice of God to man, telling him what he must do to gain eternal life. "Search the Scriptures," said Christ, "for in them ye think ye have eternal life: and they are they which testify of me." If you would be successful students of this word, ask God for the aid of his Holy Spirit, who will teach us all things. Carefully study the Bible, verse by verse, praying that God will give you wisdom to understand his word. Take one verse, and concentrate your mind on it, praying to ascertain the thought God has put in that verse for you. Dwell upon the thought until it becomes your own, and you know "what saith the Lord." <RH, August 4, 1896 par. 6>

It will not do merely to read God's word; for the truth it contains is like treasure hid in a field; it does not lie upon the surface, and only the earnest, persevering searcher is rewarded by finding the jewels of priceless worth,--the inexhaustible riches of Christ Jesus. Never, till I made a business of searching the Bible, did I know what treasures it contains. <RH, August 4, 1896 par. 7>

Few realize what they lose by not searching the Scriptures. <RH, August 4, 1896 par. 8>

All who search the inspired word for themselves will gain a knowledge of a personal, abiding Saviour; and their Christian experience will not depend upon feeling, but upon the word of the living God. "The words I speak unto you," said Jesus, "they are spirit, and they are life." And the more one studies the word of God, the more that word takes possession of his mind, and he sees deeper and deeper into the divine purpose. Said the psalmist, "The entrance of thy words giveth light; it giveth understanding unto the simple," --to all who, with the simplicity of a child, will search that word. "My son, if thou wilt receive my words, and hide my commandments with thee; so that thou incline thine ear unto wisdom, and apply thine heart to understanding; yea, if thou criest after knowledge, and liftest up thy voice for understanding; if thou seekest her as silver, and searchest for her as for hid treasures; then shalt thou understand the fear of the Lord, and find the knowledge of God. For the Lord giveth wisdom; out of his mouth cometh knowledge and understanding." <RH, August 4, 1896 par. 9>

"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 experience you gain by a study of God's word will enable you to be a help to others. As you appropriate the precious promises it contains, you will find help and assurance. Your light will shine brighter and brighter unto the perfect day; for you will know Him whose going forth is prepared as the morning. The precious Saviour watches over each one of his little flock on your island. He gave his own precious life that you might not perish; and each one should bear in mind that his life is given him, not to be lightly esteemed, but to be used in God's service. A life of faithful service to God is the only happy life. Living for him, we may enjoy a sweet sense of peace and assurance. <RH, August 4, 1896 par. 10>

Well may our hearts turn to our Redeemer with the most perfect trust when we think of what he has done for us, even when we were sinners. "God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." Through faith we may rest in his love. "Him that cometh to me," he says, "I will in no wise cast out." It would be a terrible thing to stand before God clothed in sinful garments, with his eye reading every secret of our lives. But through the efficacy of Christ's sacrifice we may stand before God pure and spotless, with our sins pardoned and atoned for. "If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." The redeemed sinner, clothed in the white robes of Christ's righteousness, may stand in the presence of a sin-hating God, made perfect by the virtue and merits of his Saviour. "As many as received him, to them gave he power to become the sons of God, even to them that believe on his name." Keep your eye fixed upon Jesus. Think of him as your friend. Through his rich grace he can save to the uttermost all who come to

him. He tells us in his word that he is the "living bread which came down from heaven;" and that "if any man eat of this bread, he shall live forever." [<RH, August 4, 1896 par. 11>](#)

"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 fulness of the Godhead bodily. And ye are complete in him, which is the head of all principality and power." "Let the peace of God rule in your hearts, to the which also ye are called in one body; and be ye thankful. Let the word of Christ dwell in you richly in all wisdom; teaching and admonishing one another in psalms and hymns and spiritual songs, singing with grace in your hearts to the Lord. And whatsoever ye do in word or deed, do all in the name of the Lord Jesus, giving thanks to God and the Father by him." [<RH, August 4, 1896 par. 12>](#)

August 11, 1896 Who Are Representing Christ?

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By Mrs. E. G. White.
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We are living in times that try men's souls. Those in high positions of trust, whom we may call--as God called some in the days of Noah--mighty men, men of renown, know little of the causes that underlie the present state of society. Many do not care to know; others do not study from cause to effect. Those who hold the reins of government are not able to solve the problem of moral corruption, poverty, pauperism, and increasing crime of every type, manifest in all classes, from the highest to the lowest. Many are struggling vainly to place business operations on a more secure basis. The great extremes of wealth and want produce unnumbered evils. [<RH, August 11, 1896 par. 1>](#)

In our large cities there exists an appalling condition of poverty. Multitudes are destitute of food, clothing, or shelter fit for a human being. In the same cities are men of wealth, who have more than heart could wish; who live luxuriously, spending their money upon richly furnished houses and personal adornment; or worse, upon the gratification of the sensual appetites,--upon tobacco, liquors, and other things that destroy the power of the brain, unbalance the mind, and debase the soul. While they are thus selfishly indulging themselves, all heaven is looking down upon these unfaithful stewards. God and angels mark how the means given to men with which to honor the Creator by blessing the world, is turned to the gratification of self, to the dishonor of God, and the neglect of his heritage. [<RH, August 11, 1896 par. 2>](#)

The Lord declares: "Ye that put far away the evil day, and cause the seat of violence to come near; that lie upon 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. The Lord God hath sworn by himself, saith the Lord the God of hosts, I abhor the excellency of Jacob, and hate his palaces: therefore will I deliver up the city with all that is therein." [<RH, August 11, 1896 par. 3>](#)

Israel had transgressed the law, violated the Sabbath, and oppressed the poor, turning away the stranger from his right. They had given themselves to indulgence of appetite, to wine-drinking, and to similar things. The Lord put his rebuke upon them, and foretold their degradation. Through indulgence in wine and strong drink, they were confusing their judgment, and deteriorating their character. "Shall horses run upon the rock? will one plow there with oxen? for ye have turned judgment into gall, and the fruit of righteousness into hemlock: ye which rejoice in a thing of naught, which say, Have we not taken to us horns by our own strength? But, behold, I will raise up against you a nation, O house of Israel, saith the Lord the God of hosts; and they shall afflict you from the entering in of Hemath unto the river of the wilderness." This whole prophecy presents lessons upon temperance, reproving selfishness, luxurious living, indulgence in those things that pervert the senses, and lead to extravagance and sin. [<RH, August 11, 1896 par. 4>](#)

The prince of darkness has set in operation every device to ruin and destroy man. He has legions of evil workers uniting with him to obliterate the image of God in our youth. I ask those who are acquainted with truth, who know righteousness, What are you doing? Are you using your influence to bring into the ranks of the Lord's army all whom you can possibly reach? Have you yourself enlisted to fight the battles of the Lord? As Christians it is our work to represent Christ. We are to set an example that shall be in striking contrast to the practises of this evil age. He that is selfish will neglect to do the very work he ought to do, and take up a work that God has not given him to do. "He that loveth pleasure ["sport," margin] shall be a poor man: he that loveth wine and oil shall not be rich." "He that followeth

after righteousness and mercy findeth life, righteousness, and honor." "The desire of the slothful killeth him; for his hands refuse to labor. He coveteth greedily all the day long: but the righteous giveth and spareth not." <RH, August 11, 1896 par. 5>

"He that oppressteth the poor to increase his riches, and he that giveth to the rich, shall surely come to want." This breaks up worldly policy, and sets aside worldly maxims. "That thy trust may be in the Lord, I have made known to thee this day, even to thee. Have not I written to thee excellent things in counsels and knowledge, that I might make thee know the certainty of the words of truth; that thou mightest answer the words of truth to them that send unto thee? Rob not the poor, because he is poor: neither oppress the afflicted in the gate." Consider also these words: "For the Lord will plead their cause, and spoil the soul of those that spoil them. Make no friendship with an angry man; and with a furious man thou shalt not go." Why?--"Lest thou learn his ways, and get a snare to thy soul." <RH, August 11, 1896 par. 6>

While distrust and alienation are pervading all classes of society, Christ's disciples are to reveal the spirit that reigns in heaven. Because the world was ruined through sin, God gave his Son to draw men back to him. He "so loved the world, that he gave" all that heaven could give for the saving of the lost. In every soul who receives that love it will manifest itself in like manner. God so loved that he gave. If we love with his love, we, too, shall give all. We shall be co-workers with him whose mission it is to "preach the gospel to the poor; . . . 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." We shall do the work he has set before us,--"to loose the bands of wickedness, to undo the heavy burdens, and to let the oppressed go free, and that ye break every yoke; . . . 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, August 11, 1896 par. 7>

Again the Lord says: "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." All about us are souls that have gone out of the way,--souls that have been wounded and bruised by the enemy, and that feel a craving for help, for comfort, for sympathy. These souls, when brought in contact with us, should find a strong hand stretched out to clasp their hand,--a strong, living faith that will help them to put their trust in Jesus. <RH, August 11, 1896 par. 8>

All who pray in sincerity, "Be thou my pattern," will work in Christ's lines; they will reveal that they themselves are striving to follow Christ, and as the natural result, they will lead others to seek the higher life. The power of speech is a precious gift of God, and if used in speaking words of hope and courage to the oppressed, it will be a savor of life unto life. But it may be a savor of death unto death. Harsh or even thoughtless words may be a great hindrance to the struggling, fainting soul. They may sting and bruise until the soul shall be driven upon Satan's ground, never again to listen to the voice of Christ. <RH, August 11, 1896 par. 9>

The Saviour marks all our work as though done unto himself; for he identifies his interest with that of suffering humanity. Every one who names the name of Christ is called, so far as it lies in his power, to help every other soul in the heavenward way. But let none feel that Christ has placed them on the judgment-seat to pass judgment on a brother or sister who is unfortunate, or who falls into error. Many hearts are sorely stricken, to whom words fitly spoken might bring peace and rest. These souls are a test to their brethren and sisters, revealing what is in the heart. All heaven is looking to see how we treat those that need our help. It is this that reveals whether the glowing fire of the first love is still burning upon the altar of the heart. What a power the church would have in it if all its members were so imbued with the Spirit of Christ as to speak to one another only words of comfort and peace and hope; if none felt it their prerogative to judge, to oppress, to cast a dark shadow on the soul of another! <RH, August 11, 1896 par. 10>

When the disciples came to Jesus, saying, "Who is the greatest in the kingdom of heaven?" the Saviour "called a little child unto him, and set him in the midst of them, and said, Verily I say unto you, Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven. Whosoever therefore shall humble himself as this little child, the same is greatest in the kingdom of heaven. And whoso shall receive one such little child in my name receiveth me. But whoso shall offend one of these little ones which believe in me, it were better for him that a millstone were hanged about his neck, and that he were drowned in the depth of sea. Woe unto the world because of offenses! for it must needs be that offenses come; but woe to that man by whom the offense cometh! Wherefore if thy hand or thy foot offend thee, cut them off, and cast them from thee: it is better for thee to enter into life halt or maimed, rather than having two hands or two feet to be cast into everlasting fire. And if thine eye offend thee, pluck it out, and cast it from thee: it is better for thee to enter into life with one eye, rather than having two eyes to be cast into hell fire. Take heed that ye despise not one of these little ones; for I say unto you, That in heaven their angels do always behold the face of my Father which is in heaven. For the Son of man is come to save that which was lost. How think ye? if a man have an hundred sheep, and one of them be gone astray, doth he not leave the ninety and nine, and goeth into the mountains, and seeketh that which is gone astray? And if so be that he find it, verily I say unto you, he rejoiceth more of that sheep, than of the ninety and nine which went not astray. Even so it is not the will of your Father which is in heaven, that one

of these little ones should perish." <RH, August 11, 1896 par. 11>

My brethren, be not deceived in regard to your own souls. They that are hearers and doers of the words of Christ are the only ones who have built on the eternal Rock, and whose house will stand secure when the storms beat upon it. What kind of foundation have you been building upon,--sliding sand or solid rock? If you are not doers of the words of Christ, your house is sure to fall. Do you seek to save souls that are perishing? or do you fold your arms, and leave those unhelped whom you could help? You will gain no strength or encouragement to your own soul in neglecting to work the works of Christ. <RH, August 11, 1896 par. 12>

"Whosoever drinketh of the water that I shall give him," said Jesus, "shall never thirst; but the water that I shall give him shall be in him a well of water springing up into everlasting life." "If thou draw out thy soul to the hungry, and satisfy the afflicted soul; then shall thy light rise in obscurity, and thy darkness be as the noonday: and the Lord shall guide thee continually, and satisfy thy soul in drought, and make fat thy bones: and thou shalt be like a watered garden, and like a spring of water, whose waters fail not." <RH, August 11, 1896 par. 13>

August 18, 1896 The Kingdom of Christ

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By Mrs. E. G. White.
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"Whereunto shall we liken the kingdom of God?" said Christ, "or with what comparison shall we compare it?" Christ found the kingdoms of the world corrupt. After Satan was expelled from heaven, he erected his standard of rebellion on this earth, and sought by every means to win men to his standard. In order the more successfully to gain the allegiance of the world, he put on the garb of religion. By familiar intercourse, through his agents, with the inhabitants of the world, he worked to extend his power, that the contagion of evil might be wide-spread. His purpose was to establish a kingdom which would be governed by his own laws, and carried on with his own resources, independent of God; and so well did he succeed, that when Christ came to the world to establish a kingdom, he looked upon the governments of men, and said, "Whereunto shall we liken the kingdom of God?" Nothing in civil society afforded him a comparison. The world had cast aside that class of people most needing care and attention; even the most earnest religionists among the Jews, filled with pride and prejudice, neglected the poor and needy, and some among them frowned upon their existence. <RH, August 18, 1896 par. 1>

In striking contrast to the wrong and oppression so universally practised were the mission and work of Christ. Earthly kingdoms are established and upheld by physical force, but this was not to be the foundation of the Messiah's kingdom. In the establishment of his government no carnal weapons were to be used, no coercion practised; no attempt would be made to force the consciences of men. These are the principles used by the prince of darkness for the government of his kingdom. His agents are actively at work, seeking in their human independence to enact laws which are in direct contrast to Christ's mercy and loving-kindness. <RH, August 18, 1896 par. 2>

Prophecy has plainly stated the nature of Christ's kingdom. He planned a government which would use no force; his subjects would know no oppression. The symbols of earthly governments are wild beasts, but in the kingdom of Christ, men are called upon to behold, not a ferocious beast, but the Lamb of God. Not as a fierce tyrant did he come, but as the Son of man; not to conquer the nations by his iron power, but "to preach good tidings unto the meek;" "to bind up the broken-hearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound;" "to comfort all that mourn." He came as the divine Restorer, bringing to oppressed and downtrodden humanity the rich and abundant grace of Heaven, that by the power of his righteousness, man, fallen and degraded though he was, might be a partaker of divinity. <RH, August 18, 1896 par. 3>

In the eyes of the world, Christ was peculiar in some things. Ever a friend of those who most needed his protection, he comforted the needy, and befriended those shunned by the proud and exclusive Jews. The forsaken ones felt his protection, and the convicted, repentant soul was clothed with his salvation. And he required of his subjects that they give aid and protection to the oppressed. No soul that bears the image of God is to be placed at the footstool of human power. The greatest possible kindness and freedom are to be granted to the purchase of the blood of Christ. Over and over again in his teaching, Christ presented the value of true humility, showing how necessary it is that we exercise helpfulness, compassion, and love toward one another. <RH, August 18, 1896 par. 4>

Professed Christians of today have the example of Christ before them, but do they follow it? Often, by the hardness of their hearts, they make it manifest that they do not belong to the kingdom of Christ. Too many educate themselves to

censure and condemn, repulsing with harsh, stinging words, those who may seek their help. But cold-hearted worldliness excludes the love of Jesus from the heart. We can cooperate with Christ in the upbuilding of his kingdom only by being sanctified by his Spirit. We must use no force, take up no weapons to compel obedience; for to do this would be to exhibit the same spirit revealed by the enemies of Christ. <RH, August 18, 1896 par. 5>

Christ can do nothing for the recovery of man until, convinced of his own weakness and stripped of all self-sufficiency and pride, he puts himself under the control of God. Then and then only can he be a true subject of God. No confidence can be placed in human greatness, human intellect, or human plans. We must place ourselves under the guidance of an infinite mind, acknowledging that without Jesus we can do nothing. "Humble yourselves in the sight of the Lord, and he shall lift you up." "Do ye think that the Scripture saith in vain, The spirit that dwelleth in us lusteth to envy? But he giveth more grace. Wherefore he saith, God resisteth the proud, but giveth grace unto the humble." <RH, August 18, 1896 par. 6>

Christ taught that his church is a spiritual kingdom. He himself, "the Prince of peace," is the head of his church. In his person humanity, inhabited by divinity, was represented to the world. The great end of his mission was to be a sin-offering for the world, that by the shedding of blood an atonement might be made for the whole race of men. With a heart ever touched with the feelings of our infirmities, an ear ever open to the cry of suffering humanity, a hand ever ready to save the discouraged and despairing, Jesus, our Saviour, "went about doing good." His words inspired hope; his precepts awakened men to faith, and caused them to put their trust in him. <RH, August 18, 1896 par. 7>

Before man can belong to the kingdom of Christ, his character must be purified from sin and sanctified by the grace of Christ. He must become a member of Christ's body, receiving nourishment from him as the branches of the vine derive their strength from the parent stalk. And all who are members of the kingdom of Christ will represent him in character and disposition. Who are thus working out their lives in the service of Christ? All such will sit with him on his throne. But all who exalt themselves, all who oppress their fellow men in any wise, do this to Jesus Christ; for every soul has been purchased at an infinite price, and through faith in Christ is capable of receiving immortality, to live through the eternal ages. <RH, August 18, 1896 par. 8>

How long God will bear with the heartless indifference shown in the treatment of men toward their fellow men, we cannot determine. But "whatsoever a man soweth, that shall he also reap." If men sow deeds of love and compassion, words of comfort, hope, and encouragement, they will reap that which they have sown. <RH, August 18, 1896 par. 9>

Christ longs to manifest his grace, and stamp his character and image upon the whole world. He was offered the kingdoms of this world by the one who revolted in heaven, to buy his homage to the principles of evil; but he came to establish a kingdom of righteousness, and he would not be bought; he would not abandon his purpose. This earth is his purchased inheritance, and he would have men free and pure and holy. The world's Redeemer hungered and thirsted for sympathy and co-operation; and his earthly pilgrimage of toil and self sacrifice was cheered by the prospect that his longings would be satisfied, that his work would not be for naught. And though Satan works through human instrumentalities to hinder the purpose of Christ, there are triumphs yet to be accomplished through the blood shed for the world, that will bring glory to God and to the Lamb. His kingdom will extend, and embrace the whole world. The heathen will be given for his inheritance, and the uttermost parts of the earth for his possession. Christ will not be satisfied till victory is complete. But "he shall see of the travail of his soul, and shall be satisfied." "So shall they fear the name of the Lord from the west, and his glory from the rising of the sun." <RH, August 18, 1896 par. 10>

August 25, 1896 Our Battle With Evil.

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By Mrs. E. G. White.
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The will of man is aggressive, and is constantly striving to bend all things to its purposes. If it is enlisted on the side of God and right, the fruits of the Spirit will appear in the life; and God has appointed glory, honor, and peace to every man that worketh good. <RH, August 25, 1896 par. 1>

When Satan is permitted to mold the will, he uses it to accomplish his ends. He often works under cover as an angel of light. He has synagogues for worship, and an immense number of followers. But with all his high professions, he is at enmity with God. He instigates theories of unbelief, and stirs up the human heart to war against the word of God. With persistent, persevering effort, he seeks to inspire men with his own energies of hate and antagonism to God, and to array them in opposition to the institutions and requirements of Heaven and the operations of the Holy Spirit. He enlists under his standard all evil agencies, and brings them into the battle-field under his generalship to oppose evil

against good. <RH, August 25, 1896 par. 2>

It is Satan's work to dethrone God from the heart, and to mold human nature into his own image of moral deformity. He stirs up the evil propensities, awakening unholy passions and ambitions. He says, "All this power, these honors, and riches, and sinful pleasures, will I give thee;" but his conditions are that integrity shall be yielded, conscience blunted. Thus he degrades the human faculties, and brings them into captivity to sin. <RH, August 25, 1896 par. 3>

God calls upon men to oppose the powers of evil. He says: "Let not sin therefore reign in your mortal bodies, that ye should obey it in the lusts thereof. Neither yield ye your members as instruments of unrighteousness unto sin; but yield yourselves unto God, as those that are alive from the dead, and your members as instruments of righteousness unto God." <RH, August 25, 1896 par. 4>

The Christian life is a warfare. But "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." In this conflict of righteousness against unrighteousness, we can be successful only by divine aid. Our finite will must be brought into submission to the will of the Infinite; the human will must be blended with the divine. This will bring the Holy Spirit to our aid; and every conquest will tend to the recovery of God's purchased possession, to the restoration of his image in the soul. <RH, August 25, 1896 par. 5>

The Lord Jesus acts through the Holy Spirit; for it is his representative. Through it he infuses spiritual life into the soul, quickening its energies for good, cleansing from moral defilement, and giving it a fitness for his kingdom. Jesus has large blessings to bestow, rich gifts to distribute among men. He is the wonderful Counselor, infinite in wisdom and strength; and if we will acknowledge the power of his Spirit, and submit to be molded by it, we shall stand complete in him. What a thought is this! In Christ "dwelleth all the fulness of the Godhead bodily. And ye are complete in him." Never will the human heart know happiness until it is submitted to be molded by the Spirit of God. The Spirit conforms the renewed soul to the model, Jesus Christ. Through its influence, enmity against God is changed into faith and love, and pride into humility. The soul perceives the beauty of truth, and Christ is honored in excellence and perfection of character. As these changes are affected, angels break out in rapturous song, and God and Christ rejoice over souls fashioned after the divine similitude. <RH, August 25, 1896 par. 6>

It is by contemplating Christ, by exercising faith in him, by experiencing for ourselves his saving grace, that we are qualified to present him to the world. When the soul is renovated through the truth and brought into harmony with God, the Lord will accept us as workers together with himself, for the salvation of others. Jesus will be our theme; his love burning upon the altar of our hearts, will reach the hearts of the people. The truth will be presented, not as a cold, lifeless theory, but as a living force to change the life. But the power is of God through his Holy Spirit, which works effectually on hearts and minds. When Jesus left to his disciples the work which he had begun, he charged them: "Tarry ye in the city of Jerusalem, until ye be endued with power from on high." And he promised, "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 the disciples "continued with one accord in prayer and supplication," waiting for the fulfillment of the promise. <RH, August 25, 1896 par. 7>

We should pray as earnestly for the descent of the Holy Spirit as the disciples prayed on the day of Pentecost. If they needed it at that time, we need it more today. All manner of false doctrines, heresies, and deceptions are misleading the minds of men; and without the Spirit's aid, our efforts to present divine truth will be in vain. <RH, August 25, 1896 par. 8>

We are living in the time of the Holy Spirit's power. It is seeking to diffuse itself through the agency of humanity, thus increasing its influence in the world. For if any man drinks of the water of life, it will be in him "a well of water springing up into everlasting life;" and the blessing will not be confined to himself, but will be shared by others. <RH, August 25, 1896 par. 9>

On occasions when the Holy Spirit has manifested its power among our churches or in our schools, some have given it a mere formal acknowledgment; others have met it with unbelief and resistance; and still others have given the heavenly Guest a confined range, limiting its power and its operations. It has been looked upon as an element to be restricted, controlled. The Spirit of God has unconfined range of the heavenly universe; and it is not the province of finite human minds to limit its power or prescribe its operations. Let no one pronounce judgment upon the Holy Spirit; for it will pronounce judgment upon those who do this. <RH, August 25, 1896 par. 10>

To reject the Holy Spirit, through whose power we conquer the forces of evil, is the sin that surpasses all others; for it cuts us off from the source of our power,--from Christ and communion with him. When there is a manifest awakening in church or school, and it is evident that the Holy Spirit is working, the first intimation of the heavenly influence should be honored. Let the routine of study or work be secondary, and let every one co-operate with the divine agency, with hearty thanksgiving that God has visited his people. <RH, August 25, 1896 par. 11>

The warfare between good and evil has not grown less fierce than it was in the days of the Saviour. The path to heaven is no smoother now than it was then. All our sins must be put away. Every darling indulgence that hinders our

religious life must be cut off. The right eye or the right hand must be sacrificed, if it causes us to offend. Are we willing to renounce our own wisdom, and to receive the kingdom of heaven as a little child? Are we willing to part with our self-righteousness? Are we willing to sacrifice the approbation of men? The prize of eternal life is of infinite value. Are we willing to welcome the Holy Spirit's aid, and co-operate with it, putting forth efforts and making sacrifices proportionate to the value of the object to be obtained? <RH, August 25, 1896 par. 12>

The exhortation of the Spirit of God is of peculiar force at this time: "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. Stand therefore, having your loins girt about with truth, and having on the breastplate of righteousness; and your feet shod with the preparation of the gospel of peace; above all, taking the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked. And take the helmet of salvation, and the sword of the Spirit, which is the word of God." <RH, August 25, 1896 par. 13>

September 1, 1896 Take Heed Lest Ye Fall.

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Mrs. E. G. White.
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"Moreover, brethren, I would not that ye should be ignorant, how that all our fathers were under the cloud, and all passed through the sea; and were all baptized unto Moses in the cloud and in the sea; and did all eat the same spiritual meat; and did all drink the same spiritual drink: for they drank of that spiritual Rock that followed them: and that Rock was Christ. 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." <RH, September 1, 1896 par. 1>

In the hearing of all Israel, and with awful majesty, God had spoken from Mount Sinai, declaring the precepts of his law. Overwhelmed with a sense of guilt, and fearing to be consumed by the glory of the presence of the Lord, the people had entreated Moses, "Speak thou with us, and we will hear; but let not God speak with us, lest we die." <RH, September 1, 1896 par. 2>

God called Moses up into the mountain that he might communicate his law to him; and when the presence of Moses was withdrawn, the solemn impression made upon the people by the manifestation of God's presence, passed quickly away. Although the glory of God was still like a devouring fire upon the top of the mountain, old habits of thought and feeling began to assert their power. Even the leaders of the host seemed to lose their reason. The memory of their covenant with God, their terror when, falling upon their faces, they had exceedingly feared, all vanished like smoke from the minds of the people. Weary of waiting for the return of Moses, they began to clamor for some visible representation of God. <RH, September 1, 1896 par. 3>

Aaron, who had been left in charge of the camp, was tempted to believe that if he resisted the demands of the people, they would take his life, and instead of exercising faith in God, trusting to divine power to sustain him, he yielded to their clamors. Collecting the golden ornaments, he made a molten calf, and fashioned it with a graving tool. Then the leaders of the people declared, "These be thy gods, O Israel, which brought thee up out of the land of Egypt." <RH, September 1, 1896 par. 4>

Aaron saw that the image he had made pleased the people, and he was proud of his workmanship. He built an altar before the idol, and declared: "Tomorrow is a feast to the Lord." "And they rose up early on the morrow, and offered burnt offerings, and brought peace-offerings; and the people sat down to eat and to drink, and rose up to play." After feasting, they gave themselves up to mirth and dancing, which ended in the shameful orgies that mark the heathen festivals. <RH, September 1, 1896 par. 5>

God in heaven beheld it all, and he warned Moses of what was taking place in the camp, saying: "Now therefore let me alone, that my wrath may wax hot against them, and that I may consume them: and I will make of thee a great nation. And Moses besought the Lord his God, and said, Lord, why doth thy wrath wax hot against thy people, which thou hast brought forth out of the land of Egypt with great power, and with a mighty hand? Wherefore should the Egyptians speak, and say, For mischief did he bring them out, to slay them in the mountains, and to consume them from the face of the earth? Turn from thy fierce wrath, and repent of this evil against thy people. . . .And the Lord

repented of the evil which he thought to do unto his people." <RH, September 1, 1896 par. 6>

As Moses came down from the mountain with the two tables of the testimony in his hand, he heard the shouts of the people, and as he came near, he beheld the idol and the reveling multitude. Overwhelmed with horror and indignation that God had been so dishonored, and that the people had broken their solemn covenant with him, he cast the tables of stone upon the ground, and broke them. Though his love for Israel was so great that he was willing to lay down his own life for the people, his zeal for the glory of God moved him to anger, which found expression in this act of such terrible significance. God did not rebuke him. The breaking of the tables of stone was but a representation of the fact that Israel had broken the covenant which they had recently made with God. His anger was not prompted by self-love or wounded ambition, but was that righteous indignation against sin, which springs from zeal for the glory of God, and which is referred to in the words of Scripture, "Be ye angry, and sin not." <RH, September 1, 1896 par. 7>

And Moses "saw that the people were naked; (for Aaron had made them naked unto their shame among their enemies)" "And Moses said unto Aaron, What did this people do unto thee, that thou hast brought so great a sin upon them? And Aaron said, Let not the anger of my lord wax hot: thou knowest the people, that they are set on mischief. For they said unto me, Make us gods, which shall go before us: for as for this Moses, the man that brought us up out of the land of Egypt, we wot not what is become of him." "And he took the calf which they had made, and burnt it in the fire, and ground it to powder, and strewed it upon the water, and made the children of Israel drink of it." <RH, September 1, 1896 par. 8>

Mark the extreme fanaticism and sin into which the people were led by the enemy. In his service and under his influence, they exhibited the traits of his character. They ate and drank without a thought of God or of his mercy, without a thought of resisting the one who was leading them on to the most shameful deeds. Mirth and dancing were carried to such a point that the senses were infatuated and beguiled. God was dishonored; for his people had become a shame in the sight of the nations. Judgments were about to fall upon the infatuated multitude; yet in his mercy God gave them another opportunity to forsake their sins. "Moses stood in the gate of the camp, and said, Who is on the Lord's side? let him come unto me." The trumpeters caught up the words, and sounded them through their trumpets, "Who is on the Lord's side? let him come unto me." All who were repentant had the privilege of taking their stand beside Moses. "And all the sons of Levi gathered themselves together unto him. And he said unto them, Thus saith the Lord God of Israel, Put every man his sword by his side, and go in and out from gate to gate throughout the camp, and slay every man his brother, and every man his companion, and every man his neighbor. . . . And there fell of the people that day about thee thousand men." <RH, September 1, 1896 par. 9>

Those who had shown so little sense of the presence and greatness of God, and who, after the exhibition of his majesty, were ready to depart from him, would be a continual snare to Israel; and they were slain as a rebuke to sin, and to lead the people to fear to dishonor God. In this work there was no hypocrisy or partiality shown; no confederation was made to shield the guilty; for the terror of the Lord was upon the people. <RH, September 1, 1896 par. 10>

To us the warning is given: "All these things happened unto them for ensamples: and they are written for our admonition, upon whom the ends of the world are come." There can be no presumption more fatal than that which leads men to venture upon a course of self-pleasing. In view of this solemn warning from God, should not fathers and mothers take heed? Should they not point out to the youth the dangers that are constantly arising to lead them away from God? Many parents allow their children to attend pleasure parties, thinking that amusement is essential for health and happiness; but what dangers are in that path! The more the desire for pleasure is gratified, the stronger it becomes, till at last the life experience is largely made up of self-gratifications. God bids us beware. "Let him that thinketh he standeth take heed lest he fall." <RH, September 1, 1896 par. 11>

Pleasure parties of a worldly nature, gatherings for eating and drinking, are inspired from a power that is from beneath. They are an oblation to the enemy of God. By indulging in such gratifications, the mind becomes intoxicated, even as in liquor-drinking; and the thoughts, allowed to run in a low channel, soon pervert the powers of the mind. The common conversation and perverted ideas are woven into the texture of the character, and defile the soul. Like Israel of old, the pleasure lovers eat and drink, and rise up to play. <RH, September 1, 1896 par. 12>

All who take part in that which dishonors God bring upon the cause of God a stain not easily effaced. They wound their own souls, and will carry the scars through their lifetime. The wrong-doer may see his sin, and repent; God may pardon him; but the power of discernment, which ought ever to be kept keen and sensitive to discern between the sacred and the common, is in a great measure destroyed. Because of this, some will remain in blindness and insensibility, adopting worldly and even infidel sentiments, accepting human devices and imaginations as divine, while they turn away from the demonstrations of the Holy Spirit. <RH, September 1, 1896 par. 13>

Two great powers are at work in this world, -- one from above, and the other from beneath. Every man is under the influence of one or the other. Those who are united with Christ will work in Christ's lines; those who are in union with Satan will work under the inspiration of their leader. The will of man is left free to act, and by action is revealed what

spirit is moving upon the heart. "By their fruits ye shall know them." <RH, September 1, 1896 par. 14>

To all who are waiting our Lord's appearing, I would say, Have you individually watched your soul as one who is co-operating with God for its purification from all sin, and for its entire sanctification to God? By precept and example do you teach the youth sanctification through the truth, unto holiness and obedience to God? or by thought and action do you say, "My Lord delayeth his coming"? <RH, September 1, 1896 par. 15>

The Holy One of Israel has given us rules of guidance, and all who would be saved must follow these rules; for they form the standard of character. The Lord's will must become our will in everything. His religion must be brought into all we do, giving sanction to each daily duty. No one can swerve from the first principles of righteousness without sinning. <RH, September 1, 1896 par. 16>

In that great day when the accounts of all are opened, it will be known who is prepared to meet his Lord in peace. "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, September 1, 1896 par. 17>

September 8, 1896 The Need of Consecrated Workers.

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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, and offered strange fire before the Lord, which he commanded them not. And there went out 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." And the special charge was given to Aaron: "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 for ever throughout your generations: and that ye may put difference between holy and unholy, and between unclean and clean." <RH, September 8, 1896 par. 1>

The Lord gave special directions to Moses in regard to everything connected with his work; for he was jealous for his honor. He said, "I will be sanctified in them that come nigh me, and before all the people I will be glorified." Today his work is as sacred as in the time of the children of Israel. The proclamation of his truth, that is to shine amid the moral darkness of the world, is a work over which God and the heavenly angels have supervision; and none should be engaged in this work but those that are sanctified by a living connection with God. Converted men are needed,--men who will love and honor God, fearing to move in their own wisdom, and realizing that their efforts can prove successful only as recognized by him without whose blessing there is no prosperity. Every moment divine power must be combined with human effort, else strange fire will be offered instead of the sacred. <RH, September 8, 1896 par. 2>

Many fail to recognize the sacredness of the work in which they are engaged. But in order to work successfully, they should keep its exalted character ever before them. Let all read the directions given by Christ to Moses, requiring every man to be in his place, and do that part of the work to which he was appointed and set apart. If, in putting up or taking down the tabernacle, any man was found out of place, or ventured upon any officious action, that man was put to death. <RH, September 8, 1896 par. 3>

To handle sacred things as we would common matters is an offense to God; for that which God has set apart to do his service in giving light to this world is holy. Those who have any connection with the work of God are not to walk in the vanity of their own wisdom, but in the wisdom of God, or they will be in danger of placing sacred and common things on the same level, and thus separate themselves from God. And just in proportion to man's consecration to God in this life, will be his advancement in the future life. It is impossible for men to refuse to walk in the light God has given them and still have a living connection with him. They may lay plans which are looked upon as wise, but without God for their counselor, these plans will prove to be a snare. The enemy will work through such ones to carry out his own devices; for they reject the means by which God would teach and direct them. <RH, September 8, 1896 par. 4>

The last dream which God gave to Nebuchadnezzar, and the experience of the king in connection with it, contain lessons of vital importance to all those who are connected with the work of God. The king was troubled with his dream; for it was evidently a prediction of adversity, and none of his wise men would attempt to interpret it. The faithful Daniel stood before the king, not to flatter, not to misinterpret in order to secure favor. A solemn duty rested upon him

to tell the king of Babylon the truth. He said: "My lord, the dream be to them that hate thee, and the interpretation thereof to thine enemies. The tree that thou sawest, which grew, and was strong, whose height reached unto the heaven, and the sight thereof to all the earth; whose leaves were fair, and the fruit thereof much, and in it was meat for all; under which the beasts of the field dwelt, and upon whose branches the fowls of the heaven had their habitation: it is thou, O king, that art grown and become strong: for thy greatness is grown, and reacheth unto heaven, and thy dominion to the end of the earth. And whereas the king saw a watcher and an holy one coming down from heaven, and saying, Hew the tree down, and destroy it; yet leave the stump of the roots thereof in the earth, even with a band of iron and brass, in the tender grass of the field; and let it be wet with the dew of heaven, and let his portion be with the beasts of the field, till seven times pass over him; this is the interpretation, O king, and this is the decree of the Most High, which is come upon my lord the king: that they shall drive thee from men, and thy dwelling shall be with the beasts of the field, and they shall make thee to eat grass as oxen, and they shall wet thee with the dew of heaven, and seven times shall pass over thee, till thou know that the Most High ruleth in the kingdom of men, and giveth it to whomsoever he will. And whereas they commanded to leave the stump of the tree roots; thy kingdom shall be sure unto thee, after that thou shalt have known that the heavens do rule. Wherefore, O king, let my counsel be acceptable unto thee, and break off thy sins by righteousness, and thine iniquities by showing mercy to the poor; if it may be a lengthening of thy tranquillity. <RH, September 8, 1896 par. 5>

But Nebuchadnezzar did not heed the heaven-sent message. One year after he had been thus warned, as he walked in his palace, he said within himself, "Is not this great Babylon, that I have built for the house of the kingdom by the might of my power, and for the honor of my majesty?" The God of heaven read the heart of the king, and heard its whisperings of self-congratulation. "While the word was in the king's mouth, there fell a voice from heaven, saying, O King Nebuchadnezzar, to thee it is spoken; The kingdom is departed from thee. And they shall drive thee from men, and thy dwelling shall be with the beasts of the field: they shall make thee to eat grass as oxen, and seven times shall pass over thee, until thou know that the Most High ruleth in the kingdom of men, and giveth it to whomsoever he will. The same hour was the thing fulfilled upon Nebuchadnezzar. <RH, September 8, 1896 par. 6>

Today there is a Watchman taking cognizance of the children of men, and in a special sense of those who are to represent God by receiving his sacred truth into the heart and revealing it to the world. That Watcher is guarding the interests of all. Every individual is before him. There is not a thought of the heart that is unnoted. Nothing can be hidden from him. His ear hears the secret whisperings, and every secret thing is to be brought into judgment. All need to learn that the heavenly Watcher is acquainted with the children of men. If men forget this, there is danger of a spirit of selfishness and self exaltation entering their work. These principles practised are not only detrimental to all within the sphere of their action, but will lead to a development of character so objectionable that its possessor cannot find a place among the redeemed. He that sitteth in the heavens requires that a different spirit shall control his workers. <RH, September 8, 1896 par. 7>

Whatever the position we are called to fill, our only safety is in walking humbly with God. The man who glories in his supposed capabilities, in his position of power, in his wisdom, in his property, or in anything else than Christ, will be taken in the net of the enemy. He who fails to walk humbly before God will find a spirit rising up within him, prompting the desire to rule others connected with him, and causing him to oppress others who are human and erring like himself. He appropriates to himself jurisdiction and control over other men,--an honor which belongs alone to God. <RH, September 8, 1896 par. 8>

Under the rebuke of God the proud heart of Nebuchadnezzar was humbled. He acknowledged Jehovah as the living God. "At the end of the days," the record reads. "I Nebuchadnezzar lifted up mine eyes unto heaven, and mine understanding returned unto me, and I blessed the Most High, and I praised and honored him that liveth forever, whose dominion is an everlasting dominion, and his kingdom is from generation to generation:....he doeth according to his will in the army of heaven, and among the inhabitants of the earth: and none can stay his hand, or say unto him, What doest thou?. . . I Nebuchadnezzar praise and extol and honor the King of heaven, all whose works are truth, and his ways judgment: and those who walk in pride he is able to abase." Thus the king of Babylon became a witness for God. He presented himself as a living epistle, giving his testimony, warm and eloquent, from a grateful heart that was partaking of the mercy and grace and righteousness and peace of the divine nature. <RH, September 8, 1896 par. 9>

O that all who have had great light shining round them in rich abundance might become humble and faithful agents for God, and, like the king of Babylon, raise their voices in recognition of God! Then they might be made, in truth, guardians of sacred trusts. "For, behold, the day cometh, that shall burn as an oven; and all the proud, yea, and all that do wickedly, shall be stubble: and the day that cometh shall burn them up, saith the Lord of hosts, that it shall leave them neither root nor branch. But unto you that fear my name shall the Sun of righteousness arise with healing in his wings." <RH, September 8, 1896 par. 10>

September 15, 1896 The Keeping Power of God's Love.

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By Mrs. E. G. White.
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"Now thus saith the Lord that created thee, O Jacob, and he that formed thee, O Israel, Fear not: for I have redeemed thee, I have called thee by thy name; thou art mine. When thou passest through the waters, I will be with thee; and through the rivers, they shall not overflow thee: when thou walkest through the fire, thou shalt not be burned; neither shall the flame kindle upon thee. . . . Since thou wast precious in my sight, thou hast been honorable, and I have loved thee: therefore I will give men for thee, and people for thy life. . . . I will say to the north, Give up; and to the south, Keep not back: bring my sons from far, and my daughters from the ends of the earth; even every one that is called by my name: for I have created him for my glory, I have formed him; yea, I have made him." <RH, September 15, 1896 par. 1>

The Lord loves every one of those for whom he gave his Son, and he does not wish us to spend our days mourning over our sins. Everything that God could do he has done to manifest his great love and mercy to us. He "so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." Then rest in the assurance of the love of God. Open the door of your heart, and let the sunbeams of Christ's righteousness drive away the shadow of sadness and grief. <RH, September 15, 1896 par. 2>

Not because we first loved him, does God love us; but "while we were yet sinners," Christ died for us, making full and abundant provision for our redemption. Although by our disobedience we have merited God's displeasure and condemnation, he has not forsaken us; he has not left us to grapple with the power of the enemy in our own finite strength. Heavenly angels fight our battles for us; and co-operating with them, we may be victorious over the powers of evil. Trusting in Christ as our personal Saviour, we may be "more than conquerors through him that loved us." <RH, September 15, 1896 par. 3>

"Thus saith God the Lord, he that created the heavens, and stretched them out; he that spread forth the earth, and that which cometh out of it; he that giveth breath unto the people upon it, and spirit to them that walk therein: I the Lord have called thee in righteousness, and will hold thine hand, and will keep thee, and give thee for a covenant of the people, for a light of the Gentiles: to open the blind eyes, to bring out the prisoners from the prison, and them that sit in darkness out of the prison house." This precious assurance of God to Christ embraces all who receive Jesus Christ; for John says, "As many as received him, to them gave he power to become the sons of God, even to them that believe on his name." As we draw nigh to him by faith, he draws nigh to us, adopting us into his family, and making us sons and daughters of the Most High. <RH, September 15, 1896 par. 4>

By disobeying the commands of God, man fell under the condemnation of his law. This fall called for the grace of God to appear in behalf of sinners. We should never have learned the meaning of this word "grace" had we not fallen. God loves the sinless angels, who do his service, and are obedient to all his commands; but he does not give them grace. These heavenly beings know naught of grace; they have never needed it; for they have never sinned. Grace is an attribute of God shown to undeserving human beings. We did not seek after it, but it was sent in search of us. God rejoices to bestow this grace upon every one who hungers for it. To every one he presents terms of mercy, not because we are worthy, but because we are so utterly unworthy. Our need is the qualification which gives us the assurance that we shall receive this gift. <RH, September 15, 1896 par. 5>

But God does not use his grace to make his law of none effect, or to take the place of his law. "The Lord is well pleased for his righteousness' sake; he will magnify the law, and make it honorable." His law is truth. "He shall not fail nor be discouraged, till he have set judgment in the earth: and the isles shall wait for his law." God gave man a perfect law. An imperfect law would have perpetuated sin--made God the author of sin. Jesus came to condemn sin in the flesh, to bear the curse of sin for us; and he took the law from beneath the feet of those who were trampling upon it, and made it honorable. He kept his Father's commandments; and only by being a partaker of the divine nature, can man keep them. <RH, September 15, 1896 par. 6>

God's grace and the law of his kingdom are in perfect harmony; they walk hand in hand. His grace makes it possible for us to draw nigh to him by faith. By receiving it, and letting it work in our lives, we testify to the validity of the law; we exalt the law and make it honorable by carrying out its living principles through the power of the grace of Christ; and by rendering pure, whole-hearted obedience to God's law, we witness before the universe of heaven, and before an apostate world that is making void the law of God, to the power of redemption. <RH, September 15, 1896 par. 7>

"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." Let no one try to carry his own sins, for they have been atoned for by the great sin-bearer. The only begotten Son of God voluntarily met the claims of God's violated law. He was stricken of God and afflicted in our behalf. One with the Father, he was fully able to bear the penalty of our disobedience. By connecting his divinity with our humanity, Christ has exalted the human family. His divinity grasps the throne of the Infinite in behalf of man. As our substitute, he took our sins upon himself, and now he intercedes before the Father in our behalf. "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 his people. For in that he himself hath suffered being tempted, he is able to succor them that are tempted." <RH, September 15, 1896 par. 8>

It is impossible for us to save ourselves. Only by the efficacy of the blood of Jesus Christ can we be saved. He died on Calvary's cross for us, and we may be complete in him; for his sacrifice is all-sufficient. Why will you keep your eyes fastened on self, when your Saviour stands beside you, saying, "Come unto me, all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls. For my yoke is easy, and my burden is light"? "Fear thou not; for I am with thee: be not dismayed; for I am thy God: I will strengthen thee; yea, I will help thee; yea, I will uphold thee with the right hand of my righteousness." Lay your sins on me. <RH, September 15, 1896 par. 9>

Satan will come to you, saying, "You are a sinner;" but do not allow him to fill your mind with the thought that because you are sinful, God has cast you off. Say to him, Yes; I am a sinner, and for that very reason I need a Saviour. I need forgiveness and pardon, and Christ says that if I will come to him, I shall not perish. In his letter to me I read, "If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." When Satan tells you that you are lost, answer, Yes; but Jesus came to seek and to save that which was lost. "A bruised reed shall he not break, and the smoking flax shall he not quench." The greater my sin, the greater my need of a Saviour. <RH, September 15, 1896 par. 10>

The moment you grasp God's promises by faith, saying, I am the lost sheep Jesus came to save, a new life will take possession of you, and you will receive strength to resist the tempter. But faith to grasp the promises does not come by feeling. "Faith cometh by hearing, and hearing by the word of God." You must not look for some great change to take place; you must not expect to feel some wonderful emotion. The Spirit of God alone can make a lasting impression on the mind. <RH, September 15, 1896 par. 11>

Christ longs to see his people resist the adversary of souls; but only by looking away from self to Jesus can we do this. Cease to bemoan your helpless condition; for your Saviour is touched with the feeling of your infirmities, and today he says to you, Be not discouraged, but cast your burdens upon me. I will take them all, and will bring to pass that which is good for your soul. Looking unto Jesus, the Author and Finisher of our faith, we shall be inspired with hope and shall see the salvation of God; for he is able to keep us from falling. When we are tempted to mourn, let us force our lips to utter the praises of God; for he is worthy of praise. "They that wait upon the Lord shall renew their strength; they shall mount up with wings as eagles; they shall run, and not be weary; and they shall walk, and not faint." "Trust ye in the Lord forever; for in the Lord Jehovah is everlasting strength." <RH, September 15, 1896 par. 12>

Never has a soul that trusts in Jesus been left to perish. "I, even I, am he," the Lord declares, "that blotteth out thy transgressions for mine own sake, and will not remember thy sins. Put me in remembrance; let us plead together: declare thou, that thou mayest be justified." "I have not spoken in secret, in a dark place of the earth: I said not unto the seed of Jacob, Seek ye me in vain; I the Lord speak righteousness, I declare things that are right. . . . Look unto me, and be ye saved, all the ends of the earth; for I am God, and there is none else." Respond to the calls of God's love, and say, I will trust in the Lord, and be comforted; for he has loved me. I will praise the Lord, for his anger is turned away. <RH, September 15, 1896 par. 13>

September 22, 1896 Our Advocate and Our Adversary.

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By Mrs. E. G. White.
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"And he showed me Joshua the high priest standing before the angel of the Lord, and Satan standing at his right hand to resist him." Zech. 3:1. <RH, September 22, 1896 par. 1>

The third chapter of Zechariah contains truths that can be dwelt upon with benefit. There are lessons that are profitable for all. Here are represented the people of God, as it were a criminal on trial. Joshua, as high priest, is

seeking for a blessing for the people, who are in great affliction. While he is thus pleading before God, Satan is standing at his right hand as his adversary. He is an accuser of the children of God, and is making the case of Israel appear as desperate as possible. He presents before the Lord their evil doings and defects. He shows their faults and failures, with the hope that they will appear of such a character in the eyes of Christ that he will render them no help in their great need. Joshua, as representative of God's people, stands under condemnation, clothed with filthy garments. Aware of the imperfections of Israel, he is weighed down with discouragement. Satan is pressing upon his soul a sense of guiltiness that makes him feel almost hopeless. Yet he stands there as a suppliant, with Satan arrayed against him. <RH, September 22, 1896 par. 2>

But let us see what position Christ takes toward Joshua and the accuser: "And the Lord said unto Satan, The Lord rebuke thee, O Satan; even the Lord who hath chosen Jerusalem rebuke thee: is not this a brand plucked out of the fire?" <RH, September 22, 1896 par. 3>

Satan would cover the people of God with blackness, and ruin them; but Jesus interposes. Although they had sinned, yet Jesus took the guilt of their sins upon his own soul. He snatched the race as a brand from the fire. With his long human arm he encircled humanity, while with his divine arm he grasped the throne of the infinite God. And thus man has strength given him that he may overcome Satan, and triumph in God. Help is brought within the reach of perishing souls; the adversary is rebuked. <RH, September 22, 1896 par. 4>

"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 mitre upon his head. So they set a fair mitre upon his head, and clothed him with garments." Then the angel with the authority of the Lord, made a solemn pledge to Joshua: "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. Hear now, O Joshua the high priest, thou, and thy fellows that sit before thee: for they are men wondered at." <RH, September 22, 1896 par. 5>

Notwithstanding the defects of the people of God ever since the fall, Jesus will not turn away from the objects of his care. He has the power to change our raiment, to remove the filthy garments, to place upon the repenting, believing sinner his robe of righteousness, and write pardon against his name. <RH, September 22, 1896 par. 6>

Satan commenced his work as an accuser in heaven. This has been his work ever since the fall, and it will be his work in a special sense as we approach nearer to the close of time. He is aroused when he sees a people on the earth, who, even in their weakness and sinfulness, have respect unto the law of Jehovah. He has no intention that they shall obey God. He delights in their unworthiness, and has devices prepared for every soul, that all may be ensnared and separated from God. He would accuse and condemn God, and all who strive to carry out his purposes in this world, in mercy and love, in compassion and forgiveness. Every manifestation of God's power for his people arouses the enmity of Satan against them. Every time God works in their behalf, Satan with his angels is aroused to work with relentless vigor to compass their ruin. He is jealous of every soul who makes Christ his strength. His object is to instigate evil, and when he has succeeded, throw all the blame upon the tempted one, presenting him before the Advocate, clothed in the black garments of sin, and endeavoring to secure to him the severest penalty. He would urge justice without mercy. Repentance he does not allow. The penalty, he argues, can never be remitted, and God be just. <RH, September 22, 1896 par. 7>

The sinner cannot contradict or answer the charge of Satan against him, but our Advocate presents his wounded hands, and makes an effectual plea in behalf of the repenting one who has placed his case in the hands of Jesus. Our Saviour silences this bold accuser by the unanswerable argument of the cross. Jesus stands to plead his own blood in behalf of the sinner. He has unveiled the disguised tempter, and shown him in his true light, as a malignant enemy to Christ and man. The condemnation and murder of the Son of God were brought about by Satan's false accusations, and that against one who was pure, holy, and undefiled. This work has forever alienated from Satan the affections and sympathy of the heavenly world. Not one thought of sympathy remained in their hearts for him who had been an exalted angel. This same work he is carrying on in the world today in the children of disobedience,--those whose minds are subject to his control. The cross of Calvary shows how far Satan will carry his work. <RH, September 22, 1896 par. 8>

This counterfeit justice that Satan advocates, God abhors; it must not come into the experience of the sons and daughters of God. Satan's censuring must not be imitated by any one who is a partaker of the mercy and the love of God. Let not one of his professed children climb upon the judgment seat to accuse or condemn another. Guard your own soul; watch closely for the first jealous thought, the first suggestion to question or judge others. God has not set you to be a judge over your brethren; and while you do so, your own soul will be as destitute of the Spirit of God as were the hills of Gilboa of dew and rain. Those who are ready to accuse and find fault with others, commit sin against their own souls. Those who would bring others to justice, should be the embodiment of spotless purity themselves.

Never disparage one soul for whom Christ has died; for when you accuse and condemn his followers, you accuse and condemn Christ. Be instruments in the Lord's hands of saving souls "with fear, pulling them out of the fire; hating even the garment spotted by the flesh." We must not be severe with the infirmities of others, but attend zealously to our own individual case. <RH, September 22, 1896 par. 9>

Angels of God are watching the character you develop, they are weighing your words and actions; therefore take heed to your ways; examine closely your own heart, prove whether you are in the love of God. When Jesus is abiding in your heart by faith, when his love controls the heart, you will have love for your brethren and sisters. When you see, or think you discern a defect or error, you will not blaze it abroad; but tell him his fault between thee and him alone. By the blood of Christ he may be cleansed. It was this blood, the mighty argument of the cross of Calvary, that broke the power of Satan as an accuser. <RH, September 22, 1896 par. 10>

Those who are connected with, and are laboring for, the church of God, stand in the same position as Joshua is represented as occupying. As God's servants see the defects of Israel, as they see the sins that are not put away, it calls forth from their sorrowful hearts the prayer, "Spare thy people, O Lord, and give not thine heritage to reproach." But God is not pleased, he is not glorified by many who claim to believe the truth. He calls upon his church to arouse. Look not to the ministers to do your work; sleep not as did the foolish virgins, who had no oil in their lamps. Have your lamps supplied with the oil of the grace of Christ. Should every one in the church let his light shine forth to others as God designs he should, what a work would be done. A living church will be a working church. Bring your powers to Jesus; put them into exercise. Think, meditate, watch, and pray. A close connection with Jesus will increase your power of accomplishing good, your intellect will be strengthened. The time that will try men's souls is just before us. We shall then have no advocate to rebuke the devil, and plead in our behalf. <RH, September 22, 1896 par. 11>

Every soul must resist the discouragement that Satan will surely suggest, that our sins are too many and too grievous to be pardoned. Sinner, Jesus loves you. He has thrust his own arm into the burning to rescue you. Then let faith take the place of doubt, hope and courage the place of fear and unbelief. Daily confess your sins, and hope for pardon. Let not the careless or indifferent attitude of any one dishearten you, or dull the life current flowing through your soul. If you see that those who ought to be wide awake, who ought to be ensamples to the flock, do not meet their high and holy responsibility, then feel to the depths of your soul that there is more need for you to meet the requirements of God and keep his charge. You must act like living men; work with fidelity. <RH, September 22, 1896 par. 12>

The Lord proclaimed from Sinai, "Remember the Sabbath day, to keep it holy." Do you keep the Sabbath according to the commandment? Do you command your children and your household after you, as did Abraham? Parents have not done their work with fidelity in their families. They have not felt a burden for souls, even for their own children. They have not restrained them, but have indulged them, neglected their eternal interests. The books of heaven testify against them. When you see your children out of the ark, without God, and without hope in the world, make haste; for the storm of God's wrath is coming upon the children of disobedience. God has committed to each sacred trusts. He has given talents to each to be improved, not buried; these talents he will demand of you ere long. Do not wait for some one to do your work. If our life is hid with Christ in God, Satan's miracle-working power, already being manifested, will not deceive us. <RH, September 22, 1896 par. 13>

But there is a more important feature in this lesson. Its full meaning will be experienced by those who shall be alive at the coming of the Lord. There are those who will keep God's charge to the very close of time. They will know the fellowship of Christ's sufferings. Satan's malignity will be intensified toward them, as he sees that his time is short. He knows that he is sure of those who are under his delusions, but those who will not be deceived by him, he will persecute until the final rebuke of God is put upon him. He will perform miracles to fasten the deception upon the already deceived, and to deceive others. I wish to impress upon you the necessity of a close and holy walk with God. To say that we believe on the Son of God is not enough. We must have Christ dwelling in our hearts by faith. "If" is the temptation that strikes against Jesus. In fullest confidence we must accept Jesus as our Saviour, and reveal him in our life and character. Thus may we stand amid the perils of the last days. <RH, September 22, 1896 par. 14>

September 29, 1896 The Uplifted Saviour.

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By Mrs. E. G. White.
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"And as Moses lifted up the serpent in the wilderness, even so must the Son of Man be lifted up: that whosoever believeth in him should not perish, but have eternal life. For God so loved the world, that he gave his only begotten

Son, that whosoever believeth in him should not perish, but have everlasting life." Christ, the spotless Son of God, honored humanity by taking upon himself fallen human nature. A suffering, tempted man, beset by Satan's devices, his divinity clothed with humanity, he so lived on this earth as to show, by his perfect obedience to his Father's will, what humanity could become by partaking of the divine nature. <RH, September 29, 1896 par. 1>

In humility Christ began his mighty work for the uplifting of the fallen race. Passing by the cities and the renowned seats of learning, he made his home in the humble and obscure village of Nazareth. In this place, from which it was commonly supposed that no good could come, the world's Redeemer passed the greater part of his life, working at his trade as a carpenter. His home was among the poor; his family was not distinguished by learning, riches, or position. In the path which the poor, the neglected, the sorrowing, must tread, he walked while on earth, taking upon him all the woes which the afflicted must bear. <RH, September 29, 1896 par. 2>

It was the proud boast of the Jews that the Messiah was to come as a king, conquering his enemies, and treading down the heathen in his wrath. But it was not the mission of Christ to exalt man by ministering to his pride. He, the humble Nazarene, might have poured contempt upon the world's pride, for he was commander in the heavenly courts; but he came in humility, showing that it is not riches, or position, or authority that the God of heaven respects, but that he honors a humble, contrite heart, made noble by the power of the grace of Christ. <RH, September 29, 1896 par. 3>

Christ closed his life of toil and denial in our behalf by a crowning sacrifice for us. That the penalty of our transgressions might not fall upon our heads, that we might be saved from ruin and degradation, he humbled himself, and became obedient unto death, even the death of the cross. As the serpent was lifted up in the wilderness, even so the Son of Man was lifted up on the cross, that by beholding him, we might be uplifted, elevated, and ennobled. <RH, September 29, 1896 par. 4>

If there is anything in our world that should inspire enthusiasm, it is the cross of Calvary. "Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God." Christ, made unto us "wisdom, and righteousness, and sanctification, and redemption," should be humbly and thankfully received by us. His sacrifice should inspire us with zeal to work in his service, calling upon others to behold in him "the Lamb of God, which taketh away the sin of the world." <RH, September 29, 1896 par. 5>

Christ's gracious presence is ever speaking to us in his word, pointing us to the One slain from the foundation of the world. To each one who will receive him he is the hope of glory. Looking to him, we reflect his image to all around us. He is the source of spiritual power, and if he abides in our hearts, the divine influence will flow forth in our words and actions to all within the sphere of our influence, begetting in them desires and aspirations for strength and purity, for holiness and peace, for a joy that brings no sorrow with it. <RH, September 29, 1896 par. 6>

Christ is a living Saviour. Today he sits at the right hand of God as our advocate, making intercession for us; and he calls upon us to look unto him and be saved. But it has ever been the tempter's determined purpose to eclipse Jesus from the view, that men may be led to lean upon the arm of humanity for help and strength; and he has so well accomplished his purpose that men, turning their eyes from Jesus, in whom all hope of eternal life is centered, look to their fellow men for aid and guidance. <RH, September 29, 1896 par. 7>

God saw the danger into which humanity would fall by making flesh its arm, and through his servants he has given directions and warnings. Christ is uplifted in the pages of the Bible, that all may see that in him alone there is "everlasting strength;" and unless the sinner makes it his life-work to behold the Saviour, and by faith accepts the merits which it is his privilege to claim, he can no more be saved than Peter could walk upon the water unless he kept his eyes fixed steadily upon Jesus. "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. And what he hath seen and heard, that he testifieth; and no man receiveth his testimony. He that hath received his testimony hath set to his seal that God is true. 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, September 29, 1896 par. 8>

As the serpent was lifted up in the wilderness by Moses, that all who had been bitten by the fiery serpents might look and live, so must the Son of Man be lifted up before the world by his servants. Christ and him crucified, is the message God would have his servants sound through the length and breadth of the world. The law and the gospel will then be presented as a perfect whole. Those who accept the salvation so freely offered, have more than a nominal faith, a theory of truth; they believe to a purpose, appropriating to themselves the richest gifts of God's love. With assurance they can say, "Of his fulness have all we received, and grace for grace." "Therefore being justified by faith, we have peace with God through our Lord Jesus Christ." <RH, September 29, 1896 par. 9>

"He that loveth not knoweth not God; for God is love. In this was manifested the love of God toward us, because that God sent his only begotten Son into the world, that we might live through him. Herein is love, not that we loved God, but that he loved us, and sent his Son to be the propitiation for our sins. Beloved, if God so loved us, we ought also to

love one another. . . . If we love one another, God dwelleth in us, and his love is perfected in us And we have known and believed the love that God hath to us. God is love; and he that dwelleth in love, dwelleth in God, and God in him." It is the perpetual life of all believers to love God supremely; and thus loving God, they will love others as themselves. Life and hope will spring up in the hearts of those who thus receive the message of Christ's love. The bright rays of the Sun of Righteousness will fill them with joy and gladness. Looking upon their great antitype, they can say, "It is Christ that died, yea rather, that is risen again, who is even at the right hand of God, who also maketh intercession for us." <RH, September 29, 1896 par. 10>

All power is given into the hands of Christ, in order that he may dispense rich blessings to men, and impart to them the priceless gifts of his own righteousness. But many, blinded by sin, have lost sight of Christ, and are groping in the dark shadows of discouragement. Go to them with a heart filled with love and tenderness, and tell them of the uplifted Saviour, who is the sacrifice for the whole world; invite them to receive the righteousness of Christ, to claim justification through faith in the divine surety; direct them to the all sufficient atonement made for their sins, to Christ's merits, and his changeless love for the human family. <RH, September 29, 1896 par. 11>

As the high priest sprinkled the warm blood upon the mercy-seat while the fragrant cloud of incense ascended before God, so, while we confess our sins and plead the efficacy of Christ's atoning blood, our prayers are to ascend to heaven, fragrant with the merits of our Saviour's character. Notwithstanding our unworthiness, we are to remember that there is One who can take away sin, and who is willing and anxious to save the sinner. With his own blood he paid the penalty for all wrong-doers. Every sin acknowledged before God with a contrite heart, he will remove. "Though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool." For if the blood of bulls and of goats, and the ashes of an heifer sprinkling the unclean, sanctifieth to the purifying of the flesh: how much more shall the blood of Christ, who through the eternal Spirit offered himself without spot to God, purge your conscience from dead works to serve the living God?" <RH, September 29, 1896 par. 12>

October 6, 1896 Whosoever Will, Let Him Come.

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By Mrs. E. G. White.
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"I Jesus have sent mine angel to testify unto you these things in the churches. I am the root and the offspring of David, and the bright and morning star." Here is brought to view the Christian's strength and efficiency, and I would that I had power to present the subject in its fulness. Christ is the root, and he sustains every branch by his divine power; but those who make finite man their dependence will certainly fall. <RH, October 6, 1896 par. 1>

Christ is the root; his disciples are the branches. Great dishonor is done to Christ by those who profess to be his disciples, and are not. If men are not evidencing that they are branches in the divine root, if they are not partakers of the divine nature, they will not, they cannot, love those for whom Christ has given his life. His word declares: "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 notwithstanding these positive utterances, there is but little expression given to that love which evidences that its possessors are sons and daughters of God. <RH, October 6, 1896 par. 2>

Christ is the "bright and morning star." He is the Christian's light. "They that follow me," he says, "shall not walk in darkness." They are to receive their light from the morning star; and as they catch his bright beams, they are actively, interestedly, to transmit to others the light received. <RH, October 6, 1896 par. 3>

"As many as received him, to them gave he power to become the sons of God, even to them that believe on his name. . . . And of his fulness have all we received, and grace for grace." Every sincerely converted soul has his work to do; he is to receive grace from Christ, and to give as freely as he has received. He is to let the light from the bright and morning star shine forth in self-denial, in self-sacrifice, as Christ has given the example in his own life and character. <RH, October 6, 1896 par. 4>

Jesus would impress upon his church that they are his brethren. He would have them unite with him in one brotherhood, as laborers together with God. They are to constitute the light of the world. They are to be co-partners with Christ in the great work of saving souls. Their efforts will be determinedly opposed; but they are to remember that Jesus failed not nor was discouraged. His manner of labor must be the plan adopted by his followers. The Lord expects

every man to do his duty, each uniting with each, and all with Christ, the root and offspring of David, the bright and morning star. <RH, October 6, 1896 par. 5>

When they are in unity with him, a living testimony goes forth, in words and actions, that the church have the spirit and mind of Christ. They love as brethren; they are the light of the world, the salt of the earth. <RH, October 6, 1896 par. 6>

Jesus freely offers salvation. "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." Jesus says, "Whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall be in him a well of water springing up into everlasting life." This offer embraces all who accept Christ individually. The invitation "Come" is to be echoed by every soul who is a partaker of the divine nature. Christ was standing only a few steps from the heavenly throne when he gave his commission to his disciples. Including as missionaries all who should believe on his name, he said, "Go ye into all the world, and preach the gospel to every creature." God's power was to go with them. If those who claimed to have a living experience in the things of God had done their appointed work as the Lord ordained, the whole world would have been warned ere this, and the Lord Jesus would have come in power and great glory. For God has appointed a day in the which he will judge the world. He tells us when that day shall come,--"This gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come." Jesus wants every minister to whom he has committed a trust, to be faithful, to remember his injunctions, to contemplate the vastness of the work, and upon how large a number the obligation rests. "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, October 6, 1896 par. 7>

God has organized his instrumentalities for drawing all men unto him. As the worker seeks to give to others the light God has given him, the Lord imparts increased light; and doing his best, with an eye single to the glory of God, he realizes the value of souls. As he visits from house to house, opening the Scriptures to those whose understanding is darkened, angels of God will be close beside him to impress the heart of the one who is athirst for the water of life. <RH, October 6, 1896 par. 8>

When the latter rain is poured out, the church will be clothed with power for its work; but the church as a whole will never receive this until its members shall put away from among them, envy, evil-surmisings, and evil-speaking. Those who cherish these sins know not the blessed experience of love; they are not awake to the fact that the Lord is testing and proving their love for him by the attitude they assume toward one another. Christ says to us, "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." When this commandment is obeyed, envy, evil-speaking, evil-surmising, and evil-thinking will not be indulged; they will have no part in the formation of character. <RH, October 6, 1896 par. 9>

This love means growth spiritually. Christ has given an example which his people are to follow. He binds them to one another and to himself by his own divine attributes. Their oneness with Jesus Christ makes them love one another, for this is the sure fruit. He makes their affection for one another the badge of their discipleship. <RH, October 6, 1896 par. 10>

As the Saviour lifted his eyes to heaven, just before he descended to the greatest depths of his humiliation, offering up his life on the cross, he prayed that his disciples might all be one, "even as we are one: . . . that the world may know that thou hast sent me, and hast loved them, as thou hast loved me." <RH, October 6, 1896 par. 11>

God's people have battles to fight, close and severe, but not against their brethren. All dissension, all desire to hurt or weaken or destroy the influence or work of one of God's weakest workers, will be registered in the books of heaven as done unto Jesus. The warfare we must undertake is against the confederacy of evil; but woe unto those who shall turn their implements of warfare against their own brethren! <RH, October 6, 1896 par. 12>

"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?" The love of Jesus in the heart will always be revealed in kind-heartedness and tender compassion for those for whom he paid so dear a price. The beloved disciple continues: "My little children, let us not love in word, neither in tongue; but in deed and in truth. And hereby we know that we are of the truth, and shall assure our hearts before him. . . . And whatsoever we ask, we receive of him, because we keep his commandments, and do those things that are pleasing in his sight." We cannot be loveless Christians; the thing is simply impossible. <RH, October 6, 1896 par. 13>

The education of the church has not been altogether what it should be. Satan has been working to blind the understanding, that the church shall not realize her weighty responsibilities. The ordained minister is depended upon to pray, and to open the Scriptures to the people who assemble for worship; but God would have every one do a work for the Master. Thousands might be at work who are not ordained to preach the gospel. It is humble men whom God will use,--those who will open their hearts to the voice and knock of Jesus, that he may come in and abide with them. And because they have neglected their God-given work, many have lost their first love. A hard, selfish spirit has taken

possession of a large number of those who, if they had loved the souls for whom Christ has died, would work for them in a variety of ways as God's instrumentalities. <RH, October 6, 1896 par. 14>

God reminds his army that they are to fight in unison with the angels of heaven, and that more than angels are engaged in the warfare. The Holy Spirit, Christ's representative, is in their ranks, arming the weakest with his might to press forward unto victory. <RH, October 6, 1896 par. 15>

October 13, 1896 The Spirit of Sacrifice.

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By Mrs. E. G. White.
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The plan of salvation was laid in a sacrifice so broad and deep and high that it is immeasurable. Christ did not send his angels to this fallen world, while he remained in heaven; but he himself went without the camp, bearing the reproach. He became a man of sorrows, and acquainted with grief; himself took our infirmities, and bore our weaknesses. And the absence of self-denial in his professed followers, God regards as a denial of the Christian name. Those who profess to be one with Christ, and indulge their selfish desires for rich and expensive clothing, furniture, and food, are Christians only in name. To be a Christian is to be Christlike. <RH, October 13, 1896 par. 1>

And yet how true are the words of the apostle: "For all seek their own, not the things which are Jesus Christ's." Many Christians do not have works corresponding to the name they bear. They act as if they had never heard of the plan of redemption wrought out at an infinite cost. The majority aim to make a name for themselves in the world; they adopt its forms and ceremonies, and live for the indulgence of self. They follow out their own purposes as eagerly as do the world, and thus they cut off their power to help in establishing the kingdom of God. <RH, October 13, 1896 par. 2>

These ease-loving, worldly men are Satan's most diligent and devoted servants. They will sacrifice to the idol self; and when its demands are satisfied, there is not much left for the cause of Christ. And yet how they magnify the little crosses, the privations and buffetings they meet in their daily life. How much they talk about them, and how grieved they become over them. They feel that heaven is certainly earned by the trials they have endured and the sacrifices they have made. But the apostle says, "Ye have not yet resisted unto blood, striving against sin." All this, and a thousandfold more, Christ bore for us. Let us consider him who endured the contradiction of sinners against himself. Jesus died our sacrifice. How do our works compare with his? <RH, October 13, 1896 par. 3>

In his teaching, Christ illustrated this condition of selfishness by a parable. He said: "There was a certain rich man which was clothed in purple and fine linen, and fared sumptuously every day: and there was a certain beggar named Lazarus, which was laid at his gate, full of sores, and desiring to be fed with the crumbs which fell from the rich man's table." Self is here represented by the rich man living in a mansion, clothed in purple and fine linen, and faring sumptuously every day, while the suffering cause of God is allowed to lie at the gate, fed from the crumbs which fall from the rich man's table. <RH, October 13, 1896 par. 4>

The work of God, which should be going forward with tenfold its present strength and efficiency, is kept back, like a spring season held by the chilling blast of winter, because some of God's professed people are appropriating to themselves the means that should be dedicated to his service. Because Christ's self-sacrificing love is not interwoven in the life practises, the church is weak where it should be strong. By its own course it has put out its light, and robbed millions of the gospel of Christ. <RH, October 13, 1896 par. 5>

Why is it that there are not more missionaries in the field today? Why are the calls that come in from every land for men to spread a knowledge of the truth, passed by unheeded?--It is because there are none to send. The laymen, though they have the precious light of truth, excuse themselves on the plea that they cannot preach. But this excuse will not avail. Laymen can minister. It is their privilege to lay hold of divine power with one hand, and with the other to reach forth to save humanity. <RH, October 13, 1896 par. 6>

To defraud God is the greatest crime of which man can be guilty; and yet this sin is deep and wide-spread. Through the prophet Malachi, God says: "Will a man rob God? Yet ye have robbed me. But ye say, Wherein have we robbed thee? In tithes and offerings. Ye are cursed with a curse: for ye have robbed me, even this whole nation. Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the Lord of Hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it" These are the words of God, who speaks, and it is. Shall we not hear his voice? Shall we not change the order of things, and co-operate with Christ? <RH, October 13, 1896 par. 7>

The Lord will not accept the gift that is presented grudgingly. He loves a cheerful giver. He is not dependent upon man for means to carry on his work. He says: "Every beast of the forest is mine, and the cattle upon a thousand hills. . . . If I were hungry, I would not tell thee: for the world is mine, and the fulness thereof." Have you brought to God your gifts and offerings out of the abundance he has bestowed upon you? Have you given him that which he claims as his own? If not, it is not yet too late for you to make the wrong right. The Spirit of Jesus can melt the icy selfishness that pervades the soul. <RH, October 13, 1896 par. 8>

O that men and women would arouse, and venture something for the truth's sake! Temporal matters must not be allowed to interpose between God and the soul. Heed the admonition of Christ: "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." Worldly treasure is a lodestone to hold the thoughts, to limit the plans, and to control the judgment according to the world's standard. <RH, October 13, 1896 par. 9>

Everywhere men are tying up their money, and hiding it in the earth. They are seeking worldly treasure. They do not make the kingdom of God and his righteousness their first consideration. That must wait their time and pleasure, although thousands of souls are dying around them without the light, unready for eternity. God says to them, "Thou wicked and slothful servant, . . . thou oughtest therefore to have put my money to the exchangers, and then at my coming I should have received mine own with usury." These short-sighted men have no ability to measure the gift of eternal life, to realize the value of the eternal weight of glory. They have allowed the world to eclipse the divine attractions. They build upon the treacherous sand, and when the blasts of the tempest break upon them, their foundation will be swept away. <RH, October 13, 1896 par. 10>

In a parable the Lord sets before us the results of this covetousness: "The ground of a certain rich man brought forth plentifully: and he thought within himself, saying, What shall I do, because I have no room where to bestow my fruits? And he said, This will I do: I will pull down my barns, and build greater; and there will I bestow all my fruits and my goods. And I will say to my soul, Soul, thou hast much goods laid up for many years; take thine ease, eat, drink, and be merry. But God said unto him, Thou fool, this night thy soul shall be required of thee: then whose shall those things be, which thou hast provided? So is he that layeth up treasure for himself, and is not rich toward God." <RH, October 13, 1896 par. 11>

This is the object--to lay up treasure on earth--which the worldling sets before himself. The Lord blessed this man with rain from heaven; with sunshine, warming the earth, and causing vegetation to flourish. The Lord entrusted his means to him; but he managed it all for himself; he defrauded God of both interest and principal. Everything was used to minister to his own enjoyment. Christ denounces the covetousness which caused this man to rob God of his due. "Thou fool," he says, "this night thy soul shall be required of thee." <RH, October 13, 1896 par. 12>

The love of Christ is broad and deep and full, and should awaken in the heart a response that will overbalance every worldly consideration. The cross of Calvary is a convincing proof of his interest in humanity. His plea in their behalf, before he ascended to the Father, was, "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." "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 13, 1896 par. 13>

How can those for whom Christ has sacrificed so much, continue to enjoy his gifts selfishly? His love and self-denial are without a parallel; and when this love enters into the experience of his followers, they will identify their interests with those of their Redeemer. Their work will be to build up the kingdom of Christ. They will consecrate themselves and their possessions to him, and use both as his cause may require. <RH, October 13, 1896 par. 14>

This is nothing more than Jesus expects of his followers. No individual who has before him so great an object as the salvation of souls will be at a loss to devise ways and means for denying self. This will be an individual work. All that it is in our power to bestow will flow into the Lord's treasury, to be used for the proclamation of truth, that the message of Christ's soon coming and the claims of his law may be sounded to all parts of the world. Missionaries must be sent out to do this work. <RH, October 13, 1896 par. 15>

The love of Jesus in the soul will be revealed in word and deed. The kingdom of Christ will be paramount. Self will be laid a willing sacrifice on the altar of God. Every one who is truly united with Christ will feel the same love for souls that caused the Son of God to leave his royal throne, his high command, and for our sake become poor, that we through his poverty might be made rich. <RH, October 13, 1896 par. 16>

October 20, 1896 Laboring in the Spirit of Christ.

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By Mrs. E. G. White.
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"Son of man, I have made thee a watchman unto the house of Israel: therefore hear the word at my mouth, and give them warning from me. When I say unto the wicked, Thou shalt surely die; and thou givest him not warning, nor speakest to warn the wicked from his wicked way, to save his life; the same wicked man shall die in his iniquity; but his blood will I require at thine hand." <RH, October 20, 1896 par. 1>

Here are presented souls that might have been saved if the watchman had spoken to them the words of life. But this he neglected to do. He chose his own course, was indolent and self-indulgent; and although brought into close contact with souls, he made no personal effort to save them. The work of the watchman is to speak as from the lips of God. By so doing he might save a soul from death; but, neglecting his God-given work, the soul is left to perish in his iniquity. But God declares, "His blood will I require at thine hand." It is not enough for the minister to preach; he is to be a watchman. The duty of a watchman is arduous; he is to show untiring vigilance. He is to be a discerning man, able to see the dangers and understand the peril of souls. <RH, October 20, 1896 par. 2>

Many love to preach, but shun the labor that is required to lift souls out of sin. Men are dying all around us, and we have not made any special efforts to address them earnestly, interestedly, affectionately, as Christ would have done had he been on the earth. We are Christ's ambassadors, watchmen unto the house of Israel, to see the dangers that await souls, and give them warning. The pastor is a shepherd of the sheep, guarding them, feeding them, warning them, reproving them, or encouraging them, as the case may require. There is visiting to be done, not to have a pleasant chat, but to do the work required of a watchman. There should be earnest conversation and prayer with these souls. This is the kind of work that gains valuable experience in the upbuilding of Christ's kingdom. <RH, October 20, 1896 par. 3>

But if this work is neglected, the wolves will find access to the flock. They will work for their master, as the watchman has failed to work for his. The sheep will be wounded and bruised, owing to the cold indifference and irresponsible course pursued toward them by the shepherd. <RH, October 20, 1896 par. 4>

God has enjoined upon the watchmen to watch for souls as they that must give an account. Said the apostle Paul: "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." <RH, October 20, 1896 par. 5>

Joseph felt the need of strength from God in his youth. He sought the kingdom of God and his righteousness. Although a lonely exile, his life was marked with fidelity. He sought to do others good, and the beauty of holiness, of faith and trust in God, manifested in his life, was a living illustration of a child of God, an heir of heaven. <RH, October 20, 1896 par. 6>

Jesus, our precious Saviour, was the majesty of heaven. But what a life was his, marked with self-denial, with love, with tenderest compassion for the fallen race! He was a man of sorrows, and acquainted with grief. With his own special sorrows?--No; but with the griefs and sorrows of men. Jesus was a living illustration of what man must become. That which he experienced and exemplified in his life he expects us to practise in our lives. He made himself of no reputation; he was holy, harmless, undefiled; his life was glorified by the light that shines from the throne of God. <RH, October 20, 1896 par. 7>

The kingdom of God must be our first consideration. There must be obedience to God's requirements. With sorrow for sin, and patient love, we must have that faith which works by love and purifies the soul; we must work as Christ worked. We shall have greater earnestness and zeal when we take in the plan of redemption, and what a great sacrifice has been made to save the fallen race. We must participate in that sacrifice. Ministers must arouse from their lethargy, and labor for the salvation of the souls for whom Christ has paid so infinite a price. <RH, October 20, 1896 par. 8>

This work is done leisurely and indifferently. There must be more earnest and determined effort. John Welch, a faithful minister of Christ, felt so great a burden for souls that he often arose in the night, and sent up to God his earnest supplication for their salvation. His wife pleaded with him on one occasion to regard his health, and not venture on such exposure. Mark his answer: "O woman, I have the souls of three thousand to answer for, and I know not how it is with them." John Knox, when in an agony of prayer for his beloved land, cried out in the burden of his soul, "O God, give me Scotland, or I die!" <RH, October 20, 1896 par. 9>

In a town in New England a well was being dug; and when the work was nearly finished, while one man was still at the bottom, the earth caved in and buried him beneath an avalanche of sand and gravel. Instantly the alarm went forth, and mechanics, farmers, merchants, lawyers, and ministers hurried breathlessly to the rescue. Ropes, ladders, spades,

shovels--all that could be needed and used were soon brought by eager and willing hands. "Save him! O, save him!" was the cry. They worked with desperate energy, till the sweat glistened like beads upon their brows, and their arms trembled with exertion. At length a tin tube was thrust down, through which they shouted to the man to answer if he was still alive. The response came, "Alive, but make haste! It is fearful here." With a shout of joy they renewed their efforts, and at last he was reached and saved, and the joyful cheer went up that seemed to reach to the very heavens, "He is saved!" and the cry was taken up and echoed through every street and alley in the town. <RH, October 20, 1896 par. 10>

Was this too great zeal and interest, too great enthusiasm, to save the life of one man? It surely was not; but what is the loss of one life in comparison with the loss of a soul? If the threatened loss of one life will create such intense excitement in human hearts, should not the loss of a soul create greater and deeper solicitude in the hearts of men who claim to realize their danger? Shall we not show as great zeal and perseverance in laboring for the eternal salvation of souls as were manifested for the life hanging in the balance, of that man buried beneath the sand and rubbish? <RH, October 20, 1896 par. 11>

The Son of God, who was equal with the Father, gave his life to save the souls of men; and he has enjoined upon his followers that they love one another as he has loved them. Souls are perishing around us for the want of light. They are to be labored for, prayed for, attracted to God by the good works of those who profess the truth. Thus shall we follow the injunction, "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 light of the world." Then let the light shine in true goodness, in the beauty of holiness, leaving a bright track heavenward. Reflect light, and it will be reflected back to God in thankful praise from men whose hearts are quickened, whose imagination is kindled, to grasp the glories that eye hath not seen and hear the melodies which ear hath not heard. Grasping the things that are unseen, let heaven's glory shine forth upon others. <RH, October 20, 1896 par. 12>

A Presbyterian lady once made the remark: "O that we could have the pure gospel as it used to be preached from the pulpit! Our minister is a good man; but he does not take in the wants of the people. He clothes the cross of Calvary with beautiful flowers, which hide all its shame, conceal all its reproach. My soul is starving for the bread of life which came down from heaven. How refreshing it would be to hundreds of poor souls like me to listen to something simple, plain, and Scriptural, that would nourish our souls. The ministers do not have what we want. We want light, and peace, and holiness." <RH, October 20, 1896 par. 13>

The cross of Calvary alone can reveal the worth of the soul. No man can correctly estimate its value unless he is able to comprehend the height and depth of the glory from which Christ descended that man might be saved and join in the glad song of triumph and everlasting praise to God and the Lamb. The price of man's ransom could be paid only by One equal with God, the spotless Son of the infinite Father. Unless this sacrifice had been made, souls would have perished. <RH, October 20, 1896 par. 14>

The greatest blessing that God can give to man is the spirit of earnest prayer. All heaven is open before the man of prayer. The prayers offered in humble faith will be heard. "The Spirit itself maketh intercession for us with groanings which cannot be uttered." The ambassadors of Christ will have power with the people after they have, with earnest supplication, come before God. <RH, October 20, 1896 par. 15>

Jesus has a deep, earnest interest in every sinner. He withheld not himself. We see him constantly engaged in earnest labor. He did not excuse himself from bearing burdens. He toiled; he was often weary and hungry. The souls he came to save were of such value that he could not leave them in peril unwarned; and this is the way that his representatives must labor, coming close to their fellow men. Christ's true ambassadors will labor with the spirit of earnestness and zeal of which he has given an example in his life. They will labor not alone for time, but for eternity. They will look to Calvary, and present Christ and him crucified as the sinner's only hope. <RH, October 20, 1896 par. 16>

Those who have the love of God in their hearts, will, in exact proportion to their love, feel a solicitude for souls. The love of Christ will be revealed in earnest efforts to bring sinners from darkness to the light of truth. Ministers who feel the burden of the work upon them will not hesitate at any sacrifice, at weariness or toil, that they may present those for whom they labor perfect in Christ Jesus. <RH, October 20, 1896 par. 17>

October 27, 1896 The Folly of Self-Pleasing.

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By Mrs. E. G. White.
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In these last days of the world's history, when self-indulgence and pleasure seem to be the objects for which men live, the followers of Christ must strive to become like him in character, that they may not be ashamed to meet their record in the books of heaven, when every man will be rewarded according to his deeds. "To them who by patient continuance in well-doing seek for glory and honor and immortality, eternal life: but unto them that are contentious, and do not obey the truth, but obey unrighteousness, indignation and wrath, tribulation and anguish, upon every soul of man that doeth evil, of the Jew first, and also of the Gentile: for there is no respect of persons with God." <RH, October 27, 1896 par. 1>

There are a large number of professed Christians who would feel surprised and deeply injured if they were shown the light in which God regards them. They are spiritually dead, while professing to live. They are false lights--signs that point in the wrong direction. To these I would lift my voice in warning. Study your Bibles, analyze your motives and principles, before it is too late. When you repent and become converted, you will see and appreciate the true Light, which lighteth every man that cometh into the world. The half-hearted, pleasure-loving professor of religion is the very best agent Satan has to allure souls away from the straight gate and from the narrow path. Such have proved the ruin of souls they might have saved had they walked in the footprints of the Light of life. <RH, October 27, 1896 par. 2>

And yet these persons think that because they have a form of godliness, they are accepted of God. But God does not receive such as his sons and daughters. In that great day when he shall render to every man according as his works have been, they will realize the truth of the words, "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven. Many will say to me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful works? And then will I profess unto them, I never knew you: depart from me, ye that work iniquity." <RH, October 27, 1896 par. 3>

We are often solicited to give advice as to whether it is wrong for Christians to attend parties for amusement. I would remind all such inquirers of their privilege of seeking the Lord in prayer. "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. For he that wavereth is like a wave of the sea, driven with the wind and tossed." <RH, October 27, 1896 par. 4>

He who truly desires to know the will of the Lord will not run any risk by venturing on unknown ground. He will bring to his Heavenly Father a humble, contrite heart, not a determination to have his own way. Nor will he come in doubt whether to receive the heavenly wisdom, and walk in wisdom's ways, or follow his own inclinations and desires; for of such God says, "Let not that man think that he shall receive anything of the Lord." God will not be mocked by his creatures. We are not to venture on an uncertain course for an hour's self-pleasing. <RH, October 27, 1896 par. 5>

To those who desire to know how far they can go in indulgence and amusements, I would say, Just so far as you can keep the companionship of Christ. Look to Calvary, and as you behold Christ offering up his precious life for you, that you may have an opportunity to form a character for eternal life, ask yourself the question, How shall I occupy the time given me of God at an infinite cost? He "so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." <RH, October 27, 1896 par. 6>

Christ was a man of sorrows, and acquainted with grief. He was wounded for our transgressions; he was bruised for our iniquities. The chastisement of our peace was upon him, and by his stripes we are healed. Can you follow in his footsteps, and at the same time find your enjoyment in parties of pleasure? Those who have accepted Christ will need to watch and pray constantly, that they may not be deceived by any of Satan's devices. The person who is not cherishing in his heart the love of Jesus, will follow in the lead of those who are lovers of pleasure more than lovers of God. <RH, October 27, 1896 par. 7>

The gaiety, the foolish nonsense, the lack of sobriety, that are current in pleasure parties and picnic gatherings, lead to grave evils. The youth are pleased with exciting pleasures, as was Herod when the daughter of Herodias danced before him. Satan with his angels was present at that feast of long ago. It was he who instigated the king to make the promise which led to the death of one of the greatest prophets the world has ever seen. But there is also another witness at these gatherings. Angels of heaven are present, taking note of every word and action. How little those present realize, when they join in the mirth and jest, that for "every idle word that men shall speak, they shall give account thereof in the day of judgment." <RH, October 27, 1896 par. 8>

The prophet saw this event. He says, "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." <RH, October 27, 1896 par. 9>

"The Spirit itself beareth witness with our spirit, that we are the children of God: and if children, then heirs; heirs of God, and joint-heirs with Christ; if so be that we suffer with him, that we may be also glorified together." "As many as received him, to them gave he power to become the sons of God, even to them that believe on his name." These words mean more than many suppose. To believe on his name means to receive Christ as our personal Saviour. All who receive him may come to the Father in his name. And as a son, the Father will receive the repenting sinner to his favor

and his heart, to partake of the riches of his grace. He may ask what he will, and it will be done unto him. Those who have decided to do nothing in any line that will displease God, will know, after they present their case before him, just what course to pursue. With an eye single to the glory of God, they will do his will, even if it does not accord with their inclinations. <RH, October 27, 1896 par. 10>

While living in close connection with God, we shall hear his voice in loving entreaties and warnings: "Watch and pray, lest ye enter into temptation." "Continue in prayer, and watch in the same with thanksgiving." "Walk in wisdom toward them that are without, redeeming the time." "Let your speech be alway with grace, seasoned with salt, that ye may know how ye ought to answer every man." "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. For they that sleep sleep in the night; and they that be drunken are drunken in the night. But let us, who are of the day, be sober, putting on the breastplate of faith and love; and for an helmet, the hope of salvation." <RH, October 27, 1896 par. 11>

Then whom shall we choose to serve? Shall we make Christ our personal Saviour; study his life and practise; go only where we are sure he leads the way, and where we can keep him by our side as an honored Friend and Counselor? Our heart's desire, breathed out in prayer to God, should be, Abide with me. <RH, October 27, 1896 par. 12>

November 3, 1896 The Missionary Spirit.

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By Mrs. E. G. White.
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When Moses pleaded with the Lord, "I beseech thee, show me thy glory," the Lord made him the promise, "I will make all my goodness pass before thee, and I will proclaim the name of the Lord before thee; and will be gracious to whom I will be gracious, and will show mercy on whom I will show mercy." "And the Lord descended in the cloud, and stood with him there, and proclaimed the name of the Lord. 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; visiting the iniquity of the fathers upon the children, and upon the children's children, unto the third and to the fourth generation." <RH, November 3, 1896 par. 1>

It is his righteous character that constitutes the glory of God; and it is this same glory that Christ prays may be given to his followers upon the earth. Hear the petition that he makes to his Father for them: "Sanctify them through thy truth: thy word is truth. . . . 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; 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. 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. . . . 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 3, 1896 par. 2>

This request of Christ has no limit to its fulness. He desires that his followers shall reveal to the world his spirit of unity and love. But before this unity can exist among them, there must be a genuine renovation of every heart; there must be a vital connection with God; the character must be formed after the divine similitude. <RH, November 3, 1896 par. 3>

Though each is charged with responsibility, and each has a part to act, "none of us liveth to himself." God has designed by the unity of his people to impress upon a sinful world, and also to reveal to the heavenly intelligences, the fact that Christ has not died in vain. "Ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should show forth the praises of him who hath called you out of darkness into his marvelous light: which in time past were not a people, but are now the people of God: which had not obtained mercy, but now have obtained mercy." The pure and holy principle of love distinguishes the character and conduct of Christians from those of worldlings. Standing out from the world, we are to become representatives of the goodness, mercy, and love of God. Thus we may be spectacles unto the world, and to angels, and to men. <RH, November 3, 1896 par. 4>

In the great plan of salvation it is the Lord's will that the members of his family on earth shall become workers together with him in fulfilling his purposes of love. He was called his followers to imitate his life of self-denial and self-sacrifice. Heaven's wonderful Gift, with his holy influence unites the family in heaven with the family on earth in

this work, that they may co-operate in winning souls for Christ. God bids us with one hand, the hand of faith, take hold of his mighty arm, and with the other hand, that of love, reach perishing souls. Christ is the way, the truth, and the life; he desires us to walk even as he walked. <RH, November 3, 1896 par. 5>

God calls for those who are at ease in Zion to be up and doing. Will they not listen to the Master's voice? He wants prayerful, faithful workers, who will sow beside all waters. Those who labor thus will be surprised to find how trials, resolutely borne in the name and strength of Jesus, will give firmness to the faith, and renew the courage. In the path of humble obedience are safety and power, comfort and hope; but the reward will finally be lost by those who are doing nothing for Jesus. Weak hands will be unable to cling to the Mighty One; feeble knees will fail to support in the day of adversity. It is the Christian worker who will receive the glorious prize and hear the words, "Well done, thou good and faithful servant: . . . enter thou into the joy of thy Lord." <RH, November 3, 1896 par. 6>

We are children of God, dependent upon one another for happiness. We cannot be happy while we are wrapped up in our interest for ourselves. We should live in this world to win souls for the Saviour. If we injure others, we injure ourselves also. If we bless others, we also bless ourselves; for the influence of every good deed is reflected upon our own hearts. The tenderness and love that Jesus has revealed in his own life should be an example to us of the manner in which we should treat our fellow beings. <RH, November 3, 1896 par. 7>

God holds us as his debtors, and also as debtors to our fellow men who have not the light of truth. He has given us light, not to hide under a bushel, but to set on a candlestick, that all around us may be benefited. The grace of God ruling in the heart, and bringing the mind and thoughts into subjection to Jesus, will make us strong to work for him. <RH, November 3, 1896 par. 8>

Jesus pleaded, not for one only, but for all his disciples, "Father, I will that they also, whom thou hast given me, be with me where I am." That earnest prayer included not only his disciples then living, but all his followers to the close of time. "Neither pray I for these alone, but for them also which shall believe on me through their word." Yes, that prayer embraces even us. We should be comforted by the thought that we have a great Intercessor in the heavens presenting our petitions before God. "If any man sin, we have an advocate with the Father, Jesus Christ the righteous." In the hour of greatest need, when discouragement would overwhelm the soul, it is then that the watchful eye of Jesus sees that we need his help. When all human support fails, if we call upon him, Jesus comes to our aid, and his presence scatters the darkness and lifts the cloud of gloom. <RH, November 3, 1896 par. 9>

Missionaries of God are wanted to carry the light of truth to those who sit in the shadow of death. "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;" and this is the love his children are to manifest toward those that are without. Thousands who now reject the message of salvation would accept Christ if they could see the beauty of his character reflected in his followers. <RH, November 3, 1896 par. 10>

Then can we be surprised that the enemy should put forth every effort in his power to create dissension, alienation, and strife in the church of God, that they may not reveal to the world the glory, the character, of Christ? <RH, November 3, 1896 par. 11>

It is time that the people of God brought fervent love for one another into their daily experience. When the love of Jesus is abiding in the heart, it will be revealed in every action. Differences of opinion will disappear; for self will no longer seek the supremacy. Thus the church may become a bright and shining light, and Heaven, looking on, may see that there is a body with one spirit, one hope, drawing toward one great center -- Christ. <RH, November 3, 1896 par. 12>

November 10, 1896 A Test of Gratitude and Loyalty.

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By Mrs. E. G. White.
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"Honor the Lord with thy substance, and with the first-fruits of all thine increase: so shall thy barns be filled with plenty, and thy presses shall burst out with new wine." This scripture teaches that God, as the giver of all our benefits, has a claim upon them all; that his claim should be our first consideration; and that a special blessing will attend all who honor this claim. <RH, November 10, 1896 par. 1>

Herein is set forth a principle that is seen in all the dealings of God with men. The Lord placed our first parents in the garden of Eden. He surrounded them with everything that could minister to their happiness, and he bade them acknowledge him as the possessor of all things. In the garden he caused to grow every tree that was pleasant to the eye or good for food; but among them he made one reserve. Of all else, Adam and Eve might freely eat, but of this one tree God said, "Thou shalt not eat of it." Here was the test of their gratitude and their loyalty to God. <RH, November 10, 1896 par.

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So the Lord has imparted to us heaven's richest treasure in giving us Jesus. With him he has given us all things richly to enjoy. The productions of the earth, the bountiful harvests, the treasures of gold and silver, are his gifts. Houses and lands, food and clothing, he has placed in the possession of men. He asks us to acknowledge him as the giver of all things, and for this reason he says, Of all your possessions I reserve a tenth for myself, besides gifts and offerings, which are to be brought into my storehouse. This is the provision God has made for carrying forward the work of the gospel. <RH, November 10, 1896 par. 3>

It was by the Lord Jesus Christ himself, who gave his life for the life of the world, that this plan for systematic giving was devised. He who left the royal courts, who laid aside his honor as commander of the heavenly hosts, who clothed his divinity with humanity, in order to uplift the fallen race, who for our sake became poor, that we through his poverty might be rich, has spoken to men, and in his wisdom has told them his own plan for sustaining those who bear his message to the world. <RH, November 10, 1896 par. 4>

The Lord has devised this plan because it is best for us. Satan is constantly working to foster in men worldliness, covetousness, and avarice, that he may ruin their souls and hinder the work of God. The Lord is seeking to cultivate in us gratitude and liberality. He desires to free us from selfishness, which is so offensive to him, because so contrary to his character. In carrying out God's plan, men may by his grace so relate themselves to him and to their fellow men that they will be registered in the books of heaven as colaborers with Christ in the plan of redemption. <RH, November 10, 1896 par. 5>

Not only does the Lord claim the tithe as his own, but he tells us *how* it should be reserved for him. He says, "Honor the Lord with thy substance, and with the *first-fruits* of thine increase." This does not teach that we are to spend our means on ourselves, and bring to the Lord the remnant, even though it should be otherwise an honest tithe. Let God's portion be first set apart. The directions given by the Holy Spirit through the apostle Paul, in regard to gifts, present a principle that applies also to tithing. "On the first day of the week, let *every one* of you lay by him in store, as God hath prospered him." Parents and children are here included. Not only the rich, but the poor are addressed. "Every man according as he purposeth in his heart [through the candid consideration of God's prescribed plan], so let him give; not grudgingly, or of necessity: for God loveth a cheerful giver." The gifts are to be made in consideration of the great goodness of God to us. <RH, November 10, 1896 par. 6>

And what more appropriate time could be chosen for setting aside the tithe and presenting our offerings to God? On the Sabbath we have thought upon his goodness. We have beheld his work in creation as an evidence of his power in redemption. Our hearts are filled with thankfulness for his great love. And now, before the toil of the week begins, we return to him his own, and with it an offering to testify our gratitude. Thus our practise will be a weekly sermon, declaring that God is the possessor of all our property, and that he has made us stewards to use it to his glory. Every acknowledgment of our obligation to God will strengthen the sense of obligation. Gratitude deepens as we give it expression; and the joy it brings is life to soul and body. <RH, November 10, 1896 par. 7>

The duty and privilege of systematic giving to the cause of God are matters that should by no means be neglected by our ministers. God has called them to watch for souls as they that must give an account. He has commissioned them to bear his message to the churches. They should see that none are left in ignorance concerning this subject. They should seek to impress the people with a sense of their entire dependence upon God, and their accountability to him for all his benefits. <RH, November 10, 1896 par. 8>

God has given special direction as to the use to which the tithe should be devoted. He does not design that his work shall be crippled for want of means. That there may be no haphazard work and no error, he has made our duty on all these points very plain. The portion that God has reserved for himself is not to be diverted to any other purpose than that which he has specified. Let none feel at liberty to retain their tithe to use according to their own judgment. They are not to use it for themselves in any emergency, nor to apply it as they see fit, even in what they may regard as the Lord's work. God has shown honor to men in taking them into partnership with himself in the great work of redemption. He expects his agents to labor, not against him, but in unison with him, that his treasury may be supplied. <RH, November 10, 1896 par. 9>

The minister should, by precept and example, teach the people to regard the tithe as sacred. He should not feel that he can retain and apply it according to his own judgment, because he is a minister. It is not his. He is not at liberty to devote to himself whatever he thinks is his due. Let him not give his influence to any plans for diverting from their legitimate use the tithes and offerings dedicated to God. Let them be placed in his treasury, and held sacred for God's service as he has appointed. The tithe is God's portion, not at all the property of man, and the Scripture declares that he who withholds it is guilty of robbery. Who, then, will stand with clean hands before the Lord? <RH, November 10, 1896 par. 10>

As a people and as individuals we need to have a deeper sense of our duty to God and our responsibility to the world. There should be more earnest study of the Scriptures. I have been deeply impressed with the importance of studying the

book of Daniel in connection with the smaller prophets, especially Malachi. And we need to give careful attention also to the lessons taught in the building of the tabernacle and the temple, and in the temple service. Through the prophets God has given a delineation of what will come to pass in the last days of this earth's history, and the Jewish economy is full of instruction for us. <RH, November 10, 1896 par. 11>

The rivers of blood that flowed at the harvest thanksgiving, when the sacrifices were offered in such large numbers, were meant to teach a great truth. For even the productions of the earth, the bounties provided for man's sustenance, we are indebted to the offering of Christ upon the cross of Calvary. God teaches us that all we receive from him is the gift of redeeming love. From his instruction to Israel, he would have us learn that he has made ample provision for the poor to receive the comforts of this life, and also for the gospel to be carried to all those who are perishing in their sins. The whole sanctuary service was designed to impress the people with the fact that the things which God has set apart for himself are holy. They were ever to observe the distinction between the sacred and the common. Holy things must be kept holy. <RH, November 10, 1896 par. 12>

When these things are studied and heeded as the message of God to every soul, we shall see the deep movings of his Spirit among us. Conscience will be aroused. The record of past days will make its disclosure of the vanity of human inventions, by which men have excused themselves for neglecting the claims of God. The Holy Spirit will reveal faults and defects of character that ought to have been discerned and corrected. It will show how, through the grace of Christ, the character might have been transformed. The Lord's servants will see how they should have had the joy of victory where they have known the sorrow of defeat. <RH, November 10, 1896 par. 13>

The Lord will not only reveal himself as a God of long-suffering mercy, but by terrible things in righteousness he will make it manifest that he is not a man that he should lie. He will have no fellowship with false dealing. He will sanction no pretense. The time is near when the inner life will be fully revealed. All will behold, as if reflected in a mirror, the working of the hidden springs of motive. The Lord would have you now examine your own life, and see how stands your record with him. <RH, November 10, 1896 par. 14>

The period of our probation is fast closing. The year 1896 will soon be as a tale that is told. Soon our opportunity to give the last message of mercy to the lost will be forever past. The help of every one that loves Jesus is needed now in the Lord's work. Let there be no idlers in the Master's vineyard. Let there be no robbery of God in tithes and offerings needed to sustain his cause. <RH, November 10, 1896 par. 15>

"The liberal deviseth liberal things; and by liberal things shall he stand." "There is that scattereth, and yet increaseth; and there is that withholdeth more than is meet, but it tendeth to poverty." The promise to those who honor God with their substance still stands upon record upon the sacred page. If the Lord's people had faithfully obeyed his directions, the promise would have been fulfilled to them. But when men disregard the claims of God plainly set before them, the Lord permits them to follow their own way, and reap the fruit of their doings. Whoever appropriates to his own use the portion that God has reserved, is proving himself an unfaithful steward. He will lose not only that which he has withheld from God, but also that which was committed to him as his own. <RH, November 10, 1896 par. 16>

The Lord is still testing us to see whether we will prove faithful servants. He is calling upon his people to consider his goodness, to respond to his mercy, and to give proof of their loyalty by bringing all the tithes into his storehouse. "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, November 10, 1896 par. 17>

November 17, 1896 Love to God and Man.

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By Mrs. E. G. White.
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"Though I speak with the tongues of men and of angels, and have not charity [love], I am become as sounding brass or a tinkling cymbals. . . . And though I bestow all my goods to feed the poor, and though I give my body to be burned, and have not charity [love], it profiteth me nothing." <RH, November 17, 1896 par. 1>

In God's sight the life that is destitute of the grace of love is a failure. No good can be accomplished unless the Spirit of the God of love pervades every action. Zeal in religious lines cannot supply its place; nor can the talent of speech, used in this direction, profit anything unless love for God and the purchase of his blood prompts the words spoken. This spirit of love is to be brought into our daily lives, and exercised toward our fellow men. It was the love revealed in our Saviour's life that made his intercourse with humanity a savor of life unto life. He came to our world to manifest the

character of God. His professed followers may make great achievements, may do works wonderful in the eyes of their fellow men; but in the eyes of God it profits nothing if love has not prompted the actions; if they have been tainted by selfishness, and mingled with unsanctified and unholy ambitions. While professing to be the children of God, their hearts are destitute of his love. Such are a misrepresentation of the character of God. <RH, November 17, 1896 par. 2>

And what are some of the characteristics of this love? Let the word of God answer the question: "Charity suffereth long, and is kind; charity envieth not; charity vaunteth not itself, is not puffed up, doth not behave itself unseemly, seeketh not her own, is not easily provoked, thinketh no evil; rejoiceth not in iniquity, but rejoiceth in the truth; beareth all things, believeth all things, hopeth all things, endureth all things. Charity never faileth." <RH, November 17, 1896 par. 3>

The soul who does not love God supremely and his neighbor as himself, allows self to stand in the way. He is virtually saying, Stand on one side; I am holier than thou. Your works can bear no comparison with mine. This the apostle calls being "puffed up." But love "doth not behave itself unseemly," is not self-centered. It can discern the value of others' virtues, and as a sure result, "is not easily provoked, thinketh no evil; rejoiceth not in iniquity, but rejoiceth in the truth." <RH, November 17, 1896 par. 4>

When fault is found in a brother, or misfortune befalls him, the one in whom true love dwells will not seek to make it public, saying: I told you how it would be; I told you he was not to be depended upon. I worked to disconnect him from that position of influence; for I knew he was not to be trusted. By thus dwelling upon his weakness, you cultivate a spirit of suspicion; you give to your brother no spiritual help, no tenderness, no love. That cold, self-tainted atmosphere is as a spiritual malaria; and the erring brother feels in his heart the sentiments that are cherished toward him. He in turn becomes discouraged, loses faith in his brethren, and grows careless and indifferent. <RH, November 17, 1896 par. 5>

But this is not the way we are to treat those who are weak in the faith,--those who have not much strength of character. Our course of action is clearly marked out for us: "Brethren, if a man be overtaken in a fault, ye which are spiritual restore such an one in the spirit of meekness; considering thyself, lest thou also be tempted." Those who have, through their own error of judgment, pursued such a course as to discourage one of the Lord's children, should go to the word of God for themselves; they should heed the admonitions given by the world's Redeemer,--he who took our human nature, and was in all points tempted like as we are, that he might be able to succor them that are tempted. In Matt. 18:1-14 is contained a lesson of the highest importance to those who are striving for the crown of eternal life. There we read, "Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven." Calling a little child to him, Jesus said: "Whosoever therefore shall humble himself as this little child, the same is greatest in the kingdom of heaven. . . . Take heed that ye despise not one of these little ones; for I say unto you, That in heaven their angels do always behold the face of my Father which is in heaven." <RH, November 17, 1896 par. 6>

In Rev. 2:1-3, Christ presents many excellent qualities which the church at Ephesus possessed. He says: "Unto the angel of the church of Ephesus write: . . . I know thy works, and thy labor, and thy patience, and how thou canst not bear them which are evil: and thou hast tried them which say they are apostles, and are not, and hast found them liars: and hast borne, and hast patience, and for my name's sake hast labored, and hast not fainted." <RH, November 17, 1896 par. 7>

But though there was much to commend, one thing was lacking. "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. . . . 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." It is evident that the Lord here has reference to the love that should be cherished in the hearts of the members of the family of God for one another. Something which they had they have lost, and the Lord calls upon them to repent without delay. He will not approve of work that is destitute of his Spirit and his love. <RH, November 17, 1896 par. 8>

Christ taught this principle of love. On one occasion "a certain lawyer stood up, and tempted him, saying, Master, what shall I do to inherit eternal life?" Christ had been presenting to the people truths which, because they were true, were as cutting as a two-edged sword, and the priests and rulers could not gainsay them. With murder in their hearts, yet fearing to speak themselves, they urged the lawyer to tempt Jesus with this question. Jesus understood their motives; for he could read men's hearts, and he said to the lawyer: "What is written in the law? how readest thou? And he answering said, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbor as thyself." Jesus said unto him, "Thou hast answered right: this *do*, and thou shalt live." These are the two great principles upon which hang all the law and the prophets. <RH, November 17, 1896 par. 9>

Would it not be the safer plan, my brethren and sisters, to keep the commandments of God in the spirit and in the letter? Obedience to the first four, in which is enjoined supreme love for God, will lead us to love our neighbor as ourselves; "for he that loveth not his brother whom he hath seen, how can he love God whom he hath not seen?" It is because so many members of the church do not bring the commandments of God into the daily life that there is so little of the love of God manifested one toward another. And the absence of this love makes the church weak and inefficient. <RH, November 17, 1896 par. 10>

The church militant is not the church triumphant. Satan is actively working; he is watching the character of each one, to find out whom he can most successfully tempt to dishonor God by departing from his holy commandments. Christ 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." "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." The love here commended is not so clothed with selfishness that it is not discerned. "He that hateth his brother is in darkness, and walketh in darkness, and knoweth not whither he goeth." Darkness has blinded his eyes; he is deceived by the enemy; and as a result the spirit of the arch-deceiver actuates his works,--works of such a character as to hurt, misjudge, and destroy. <RH, November 17, 1896 par. 11>

"Let that therefore abide in you, which ye have heard from the beginning. If that which ye have heard from the beginning shall remain in you, ye also shall continue in the Son, and in the Father." What is the message we are to receive and practise? "For this is the message that ye heard from the beginning, that ye should love one another. Not as Cain, who was of that wicked one, and slew his brother. And wherefore slew he him? Because his own works were evil, and his brother's righteous." This cruel spirit will be manifested toward those who advocate the principles of Christ. But let not this spirit discourage those who have the truth for these last times. <RH, November 17, 1896 par. 12>

"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. . . . 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." "Whosoever believeth that Jesus is the Christ is born of God: and every one that loveth him that begat loveth him also that is begotten of him. By this we know that we love the children of God, when we love God, and keep his commandments. For this is the love of God, that we keep his commandments: and his commandments are not grievous." <RH, November 17, 1896 par. 13>

When the truth is enshrined in the heart, it will be manifested in the daily life. The truth of the psalmist's words will be realized: "The law of the Lord is perfect, converting the soul." "Give me understanding, and I shall keep thy law; yea, I shall observe it with my whole heart. Make me to go in the path of thy commandments; for therein do I delight. Incline my heart unto thy testimonies, and not to covetousness." The home will be sweetened by its influence, and the business transactions will be entered upon as if in full view of the heavenly universe. <RH, November 17, 1896 par. 14>

"If ye love me, keep my commandments." All the proud boasting of righteousness avails nothing. "He that doeth righteousness is righteous." "If a man think himself to be something, when he is nothing, he deceiveth himself." All the self-righteous claims of the professors of religion will have no weight with the man who possesses that wisdom which is from above; which is "first pure, then peaceable, gentle, easy to be entreated, full of mercy and good fruits, without partiality, and without hypocrisy." <RH, November 17, 1896 par. 15>

"The Lord taketh pleasure in them that fear him, in those that hope in his mercy." How precious are these words from the Lord! They irradiate the pathway of the Christian amid all his toils and burdens. He has a heavenly Friend to whom he may turn for guidance and help in every time of need. <RH, November 17, 1896 par. 16>

November 17, 1896 A Letter from Sister White.

Yesterday Sister McEnterfer accompanied me to Ashfield. We were pleased to meet Brethren Farnsworth and Israel at the station. Brother and Sister Farnsworth have just ended their long voyage over the Pacific Ocean. They did not have a pleasant or enjoyable trip, and were glad to feel solid ground once more under their feet. <RH, November 17, 1896 par. 1>

On Sabbath Brethren Israel and Farnsworth attended the morning meeting in the Parramatta church. At the same time a meeting was being held in Sydney, in a hall which is hired by the Sydney church. I spoke to the people in Ashfield. The service was held in their new church, and I felt grateful to our Heavenly Father for such a neat little chapel where we could worship God upon his holy Sabbath. Brother Semmens opened the meeting with prayer. The Lord gave me freedom to speak to those assembled. As I looked upon the earnest, interested faces of the children, my heart was touched, and I addressed myself to them, encouraging them to do service for God. <RH, November 17, 1896 par. 2>

In their early years, children may be useful in God's work. They are the younger members of his family, and he will

give them his grace and his Holy Spirit, that they may overcome impatience, fretfulness, and all sin. Jesus loves the children. He has blessings for them, and he loves to see them obedient to their parents. He desires them to be his little missionaries, denying their own inclinations and desires for selfish pleasure to do service for him; and this service is just as acceptable to God as is the service of grown-up children. <RH, November 17, 1896 par. 3>

The Lord Jesus received the mothers who brought their children to him for his blessing. He appreciated their earnest desire that in their early childhood their children should be brought to him, that he might put his hands upon them and give them his blessing. What comfort and encouragement this should give parents to teach their children that Jesus loves them and will receive and bless them. Parents, teach your children that Jesus has given his own precious life, in order that they may come to him and receive his blessing. <RH, November 17, 1896 par. 4>

Children should pray for grace to resist the temptations which will come to them,--temptations to have their own way and to do their own selfish pleasure. As they ask Christ to help them in their life-service to be truthful, kind, obedient, and to bear their responsibilities in the family circle, he will hear their simple prayer. When very young, children may be taught to be useful in the home life, to live to please Jesus, that they may become members of the family above. They may be missionaries in the home, relieving, as far as possible, the weary mother, who has so many cares and burdens to bear. <RH, November 17, 1896 par. 5>

Parents, help your children to do the will of God by being faithful in the performance of the duties which really belong to them as members of the family. This will give them a most valuable experience. It will teach them that they are not to center their thoughts upon themselves, to do their own pleasure, or to amuse themselves. Patiently educate them to act their part in the family circle, to make a success of their efforts to share the burdens of father and mother and brothers and sisters. Thus they will have the satisfaction of knowing that they are really useful. <RH, November 17, 1896 par. 6>

Let only pleasant words be spoken by parents to their children, and respectful words by children to their parents. Attention must be given to these things in the home life; for if, in their character-building, children form right habits, it will be much easier for them to be taught by God and to be obedient to his requirements. <RH, November 17, 1896 par. 7>

Children as well as those of older years are exposed to temptations; and the older members of the family should give them, by precept and example, lessons in courtesy, cheerfulness, affection, and in the faithful discharge of their daily duties. Children must be taught that they are a part of the home firm. They are fed, and clothed, and loved, and cared for; and they must respond to these many mercies by bringing all the happiness possible into the family of which they are members. Thus they become children of God, missionaries in the home circle. <RH, November 17, 1896 par. 8>

If parents neglect the education of their children, they deprive them of that which is necessary for the development of a symmetrical, all sided character, which will be of the greatest blessing to them all through their life. If children are allowed to have their own way, they receive the idea that they must be waited upon, cared for, indulged, and amused. They think that their wishes and their will must be gratified. Educated in this way, they carry through all their religious experience the deficiencies of their home training. <RH, November 17, 1896 par. 9>

God would have our families symbols of the family in heaven. Let parents and children bear this in mind every day, relating themselves to one another as members of the family of God. Then their lives will be of such a character as to give to the world an object-lesson of what families who love God and keep his commandments may be. Christ will be glorified; his peace and grace and love will pervade the family circle like a precious perfume. A beautiful offering, in the child life of Christian missionaries, will be made to God. This will make the heart of Jesus glad, and will be regarded by him as the most precious offering he can receive. <RH, November 17, 1896 par. 10>

May the Lord Jesus Christ be an object of worship in every family. If parents give their children the proper education, they themselves will be made happy by seeing the fruit of their careful training in the Christlike character of their children. They are doing God the highest service by presenting to the world, well-ordered, well-disciplined families, who not only fear the Lord, but honor and glorify him by their influence upon other families; and they will receive their reward.

Mrs. E. G. White. *Ashfield, Sydney, N. S. W., Sept. 4, 1896.* <RH, November 17, 1896 par. 11>

November 24, 1896 The Right Use of God's Gifts.

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By Mrs. E. G. White.
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The love and benevolence of God and the merciful designs of his government are proclaimed in his word. "The eyes of all wait upon thee," writes the psalmist, "and thou givest them their meat in due season. Thou openest thine hand, and satisfiest the desire of every living thing." To God we are indebted for life itself. In him "we live, and move, and have our being," receiving from him "life, and breath, and all things." The sun, which brings us light, and ripens that which the earth produces, is his gift. Were it not for his miracle-working power, which by day and by night causes vegetation to flourish, there would be no harvest to gather. His blessings are new every morning, and his loving care is extended to all his creatures. <RH, November 24, 1896 par. 1>

God crowned his love and benevolence by the wonderful gift of his Son. He "so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." The streams of salvation are poured into our hearts by the grace of Christ; every blessing, whether temporal or spiritual, comes to us as the purchase of his blood. And God desires that now, in the year 1896, our memories be freshened, and our hearts be filled with gratitude, as we connect our outward, worldly blessings with the great sacrifice, the wonderful atonement, made in our behalf. <RH, November 24, 1896 par. 2>

Our indebtedness to God and our entire dependence upon him should lead us to acknowledge him as the giver of all our blessings, and by our offerings we acknowledge this. Of the bounties he has bestowed upon us, he requires that a portion be returned to him. By giving to the Lord his due, we declare to the world that all our mercies are from him, that all we possess belongs to him. <RH, November 24, 1896 par. 3>

In every offering to God we are to acknowledge the one great Gift; that alone can make our service acceptable to him. When Abel offered the firstling of the flock, he acknowledged God, not only as the giver of his temporal blessings, but also as the giver of the Saviour. Abel's gift was the very choicest he could bring; for it was the Lord's specified claim. But Cain brought only of the fruit of the ground, and his offering was not accepted by the Lord. It did not express faith in Christ. All our offerings must be sprinkled with the blood of the atonement. As the purchased possession of the Son of God, we are to give the Lord our own individual lives. <RH, November 24, 1896 par. 4>

Right and appropriate was the festal anthem of the Jewish nation, "Hosanna; . . . blessed is he that cometh in the name of the Lord." When the Jews held their services of thanksgiving, after the ingathering of nature's treasure, they offered sacrifices to God. To us it might seem strange that sacrificial offerings should have formed so important a part of the universal rejoicing; and to outward appearance, it was a strange combination to mingle the sacrifice of beasts with the expressions of joy. But this was built upon the true foundation; for Christ himself was the object of these ceremonial services. When, in these festal gatherings, blood was shed, and offerings were made to God, the people were not only thanking him for his present mercies, but they were thanking him for the promise of a Saviour, and by this expressing the truth that without the shedding of the blood of the Son of God, there could be no forgiveness of sins. These celebrations were right and acceptable in the sight of God. Christ is to be regarded and appreciated as the source whence all our blessings flow. <RH, November 24, 1896 par. 5>

But when the Jewish people departed from God, they lost sight of the true significance of these festal celebrations. Christ, with his divinity clothed with humanity, stood among them, witnessing their jubilant festivities and solemn services, but he was unrecognized. He was the foundation and antitype of these services, but he was not honored by those who were celebrating them. His eye looked upon the leafy encampments, his ear heard the words of song and understood their deep import; but the actors knew not the deep meaning of the words they uttered. Thousands of voices shouted, "Hosanna; . . . blessed is he that cometh in the name of the Lord;" thousands of voices prayed for the coming of Him who even then stood among them, and whom they would not receive. "He came unto his own, and his own received him not." <RH, November 24, 1896 par. 6>

Thus by precept and example the Jews tore down what they were trying to maintain by outward ceremonies. So enveloped were they in darkness and unbelief, that the influence of their words and offerings of thanksgiving were destroyed by their example. The principles represented were not accepted by God. Their offerings did not bear the divine credentials; for they were neutralized by a wrong practise. While they praised God with their lips, they pledged themselves with the same mind to murder his Son. Their hearts were devoid of the spirit of true worship, and were filled with wicked purposes, hypocrisy, and all manner of corruption. <RH, November 24, 1896 par. 7>

"Take heed, brethren, lest there be in any of you an evil heart of unbelief, in departing from the living God." Beware lest, like the Jews, you thank God with your lips only. He will not accept this offering. "The sacrifices of God are a broken spirit," a heart filled with thanksgiving to him, and willing to prove the sincerity of its devotion by acts of ready obedience. <RH, November 24, 1896 par. 8>

The Lord has committed talents to men, that they may be better fitted to honor and glorify him. To some he has entrusted means; to others, special qualifications for service; to others, tact and influence. Some have five talents, others two, and others one. From the highest to the lowliest, each has been entrusted with some gift. These talents are

not our own. They belong to God. He has given them to us for conscientious use, and he will one day ask for an account of them. <RH, November 24, 1896 par. 9>

The great lesson we are daily to learn is that we are stewards of God's gifts,--stewards of money, of reason, of intellect, of influence. As stewards of the Lord's gifts, we are to trade upon these talents, however small they may be. Many neglect this work because they think their talent too small to honor God. But you should not thus estimate the talents God has given you. Because you do not seem to be so highly favored as some others, you should not underrate your entrusted gifts, hiding them in the earth. We cannot place an accurate estimate upon our powers. However small your talent may appear, use it in God's service, for he has need of it. If it is wisely used, you may bring to God one soul who also will dedicate his powers to the Master's service. That soul may win other souls and thus one talent, faithfully used, may gain many talents. <RH, November 24, 1896 par. 10>

God has bestowed gifts upon every man according to his several ability. Each one is to work in God's great moral vineyard. He bids you use your entrusted gifts, large or small, in whatever sphere you may be called to act, employing every capability, and improving the smallest gift for him. Many have left the one and the two and the five talents out of their reckoning; but by so doing, they rob God. He expects all to do their best, and he will require the interest in proportion to the amount of entrusted capital. It is our privilege, on the great reckoning day, to bring our talents to the Lord, saying, "Lord, thou deliveredst unto me five talents; behold, I have gained beside them five talents more." <RH, November 24, 1896 par. 11>

God would have us realize that he has a right to mind, soul, body, and spirit,--to all that we possess. We are his by creation and by redemption. As our Creator, he claims our entire service. As our Redeemer, he has a claim of love as well as of right,--of love without a parallel. This claim we should realize every moment of our existence. <RH, November 24, 1896 par. 12>

Before believers and unbelievers we must constantly recognize our dependence upon God. Our bodies, our souls, our lives, are his, not only because they are his free gift, but because he constantly supplies us with his benefits, and gives us strength to use our faculties. By returning to him his own, by willingly laboring for him, we show that we recognize our dependence upon him. <RH, November 24, 1896 par. 13>

Jesus asks us to consecrate ourselves to him. He has placed signal honor upon the human race; for he says, "As many as received him, to them gave he power to become the sons of God, even to them that believe on his name." Shall we not, then, give to Christ that which he has died to redeem? If you will do this, he will quicken your conscience, renew your heart, sanctify your affections, purify your thoughts, and set all your powers at work for him. Every motive and every thought will be brought into captivity to Jesus Christ. <RH, November 24, 1896 par. 14>

Those who are sons of God will represent Christ in character. Their works will be perfumed by the infinite tenderness, compassion, love, and purity of the Son of God. And the more completely mind and body are yielded to the Holy Spirit, the greater will be the fragrance of our offering to him. <RH, November 24, 1896 par. 15>

If the spirit of self-denial and self-sacrifice imbued the hearts of all who claim to be children of God, every one would represent Jesus to the world. It is because of self-seeking on the part of his professed followers that the gospel of Christ is, to so great a degree, robbed of its power. If our hearts were free from all selfishness, the water of life, flowing from Christ to the world,--the gift of righteousness and immortality, brought to light through the gospel,--would be imparted to those who are ready to perish. By our unselfish devotion, other souls would be won to Christ. <RH, November 24, 1896 par. 16>

God has ordained that men and women and children should be educated by his word to become colaborers with Christ in the great work of dispensing his gifts to the world. But those who do this work must be like Christ. They must bear his image, and live his pure, unselfish life. By too many the incarnation and work of the Son of God are but dimly comprehended. He was the Majesty of heaven, the King of Glory; "yet for your sakes he became poor, that ye through his poverty might be rich." He pleased not himself, but cheerfully gave his life to ransom the world. He went about doing good, and this we must do if we would co-operate with him. Selfishness, self-pleasing, self-serving, can find no place in the life of the true Christian. <RH, November 24, 1896 par. 17>

The life of Christ is an example of what a Christian can do with the powers given him of God. Do not become discouraged because your gift is not so large as that of some one else. Cheerfully give what you have, and God will bless your efforts. As you press close to the bleeding side of Christ, you will be actuated by his Spirit, and your heart will respond to his call. You will work as he worked, revealing his loving, unselfish spirit. Your faith will be strong, working by love and purifying your soul. Strengthened by power from above, you will be enabled to meet the Lord's requirements, applying yourself resolutely to irksome tasks and self-sacrificing deeds for the Master's sake. <RH, November 24, 1896 par. 18>

December 1, 1896 The Right Use of God's Gifts.

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By Mrs. E. G. White.
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The talents that God has given to each one of his children are to be used to honor and glorify him. They are the instrumentalities with which we are to work, and our final reward will depend upon the piety, the earnestness, and the unselfishness, which now characterize our lives. Day by day, hour by hour, in the use we make of these gifts, we are deciding our eternal destiny, determining what decisions shall be made in the Judgment. Day by day we are making our mark for eternity. Our whole life-work is bound up with the solemn period of the Judgment. <RH, December 1, 1896 par. 1>

Our eternal interests are involved in the use we make of our property, our time, our strength, our capabilities. The whole value of our life-work is measured by the employment of our entrusted talents. God will one day reckon with his servants, that he may know how much each one has gained by trading; and the rewards bestowed will be proportionate to the work done. "Behold," said Christ, "I come quickly, and my reward is with me, to give every man according as his work shall be." Please read the third chapter of Malachi. The subject is there presented in a striking and decided manner. It is not traced by human pen; the voice of God is speaking for the benefit of all who live upon the face of the earth. <RH, December 1, 1896 par. 2>

The property we possess is given us by God, and it is to be used in his service. It is not to be regarded as our own, to be used as our fancy shall dictate; but is to be employed in doing the will of God in behalf of truth and righteousness. The Lord has need of this talent; and rich and poor should awake to their God-given responsibility in this matter, and work to the utmost of their ability to honor and glorify God. <RH, December 1, 1896 par. 3>

Those who allow a covetous spirit to take possession of them cherish and develop those traits of character which will place their names on the record-books of heaven as idolaters. All such are classed with thieves, revilers, and extortioners, none of whom, the word of God declares, shall inherit the kingdom of God. "The wicked boasteth of his heart's desire, and blesseth the covetous, whom the Lord abhorreth." Covetous attributes are ever opposed to the exercise of Christian beneficence. The fruits of selfishness always reveal themselves in a neglect of duty, and in a failure to use God's entrusted gifts for the advancement of his work. <RH, December 1, 1896 par. 4>

"They that will be rich,"--those who are fully determined to obtain riches and to enjoy the pleasures of this world,--"fall into temptation and a snare, and into many foolish and hurtful lusts." For a time Satan holds out before them many worldly attractions and opportunities, but that which the word of God declares to be the sure result must come upon them. Their end is 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." <RH, December 1, 1896 par. 5>

As Christians, we are to follow our Leader step by step in the heavenward way. His gifts are not to be absorbed in worldly pursuits. He has enjoined upon us, "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." By this sign the children of God and the children of the enemy are distinguished. "For all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world. And the world passeth away, and the lust thereof: but he that doeth the will of God abideth forever." <RH, December 1, 1896 par. 6>

Life is a gift of God. Our bodies have been given us to use in God's service, and he desires that we shall care for and appreciate them. We are possessed of physical as well as mental faculties. Our impulses and passions have their seat in the body, and therefore we must do nothing that would defile this entrusted possession. Our bodies must be kept in the best possible condition physically, and under the most spiritual influences, in order that we may make the best use of our talents. "Know ye not," asks Paul, "that your body is the temple of the Holy Ghost which is in you, which ye have of God, and ye are not your own? For ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God's." <RH, December 1, 1896 par. 7>

A misuse of the body shortens that period of time which God designs shall be used in his service. By allowing ourselves to form wrong habits, by keeping late hours, by gratifying appetite at the expense of health, we lay the foundation for feebleness. By neglecting to take physical exercise, by overworking mind or body, we unbalance the nervous system. Those who thus shorten their lives by disregarding nature's laws, are guilty of robbery toward God. We have no right to neglect or misuse the body, the mind, or the strength which should be used to offer God consecrated service. <RH, December 1, 1896 par. 8>

All should have an intelligent knowledge of the human frame, that they may keep their bodies in the condition necessary to do the work of the Lord. Those who form habits that weaken the nerve power and lessen the vigor of mind or body, make themselves inefficient for the work God has given them to do. On the other hand, a pure, healthy life is

most favorable for the perfection of Christian character and for the development of the powers of mind and body. <RH, December 1, 1896 par. 9>

The law of temperance must control the life of every Christian. God is to be in all our thoughts; his glory is ever to be kept in view. We must break away from every influence that would captivate our thoughts and lead us from God. We are under sacred obligations to God so to govern our bodies and rule our appetites and passions that they will not lead us away from purity and holiness, or take our minds from the work God requires us to do. "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." <RH, December 1, 1896 par. 10>

The uncertainty of life should teach us the necessity of working to the utmost of our ability to serve God and to be a blessing to our fellow men. No one is sure of a day. Accident, sickness, or death may come to us at any moment. None of us know how long our life will last; and while we have it in our possession, it should be most precious in our estimation. We are not our own; this life is not ours; and as the property of God, it is our duty, as far as possible, to keep our bodies free from disease. We are Christ's purchased possession, and we read in God's word, "His servants shall serve him." Then let us devote our lives to his service. <RH, December 1, 1896 par. 11>

Our influence is given us by God. In whatever sphere of life we may be placed, it is our duty to use this gift for him, and to strengthen it. The first great secret to learn is that whatever degree of influence we possess, be it great or small, it will increase only by being used. <RH, December 1, 1896 par. 12>

We are God's servants, and individually we must yield ourselves to him; for he knows just what he would have us do, and just what position we can acceptably fill. As we act the part assigned us, he supplies, by his own power, the qualities essential for the place he wishes us to fill. The life that is dedicated to God will not be left to become the sport of Satan's temptations, or to be used as nature's inclination may choose; for God co-operates with the one who strives to do his will. <RH, December 1, 1896 par. 13>

We must not attempt to shape circumstances for ourselves. Everything that has an evident tendency to dampen our zeal or devotion in the cause of God, must be avoided. Selfishness must be put away; for the love of God cannot dwell in the heart where self is enshrined. The inclinations which war against the holy principles of purity and godliness must be wholly given up. <RH, December 1, 1896 par. 14>

In our work for God, we often create many of our worries and trials by endeavoring to reach the world's standard. God would have us fix our eyes upon Jesus, and study his will. Christ calls to us: "Come unto me, all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart; and ye shall find rest unto your souls. For my yoke is easy, and my burden is light." The true believer is brought into close contact with the Redeemer. And if we preserve the meekness and lowliness of Christ, if we walk humbly by the side of the great Burden bearer, we receive his individuality, and work in his lines, and by the influence that we exert, others are drawn to him. <RH, December 1, 1896 par. 15>

God is personally dealing with each one of us. Some may be given credit for natural energy of character, but God is the source whence all our capabilities spring. He has given us knowledge and endowments and opportunities, that by diligent use we may be better qualified to do the duties and bear the responsibilities that are required of us as his servants. We are to make the best use of the gifts he has bestowed upon us. They must not be allowed to weaken and decay through misuse or indolence on our part. The words of inspiration exhort us, "Work out your own salvation with fear and trembling." As we use our endowments in God's service, we become one with Christ. Our responsibility is then his, and he strengthens us for service. <RH, December 1, 1896 par. 16>

We may add to our talents by improving those we already have. The Lord expects us to gain knowledge, to increase our ability, and to improve our talents; but we can never do this if we allow our minds to be molded by worldly surroundings. Only by obedience to God's plans can we fulfil his design for us. "Giving all diligence," writes the apostle Peter, "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, December 1, 1896 par. 17>

As we work on the plan of addition, we shall find that God is working for us on the still broader plan of multiplication; for he says, "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." <RH, December 1, 1896 par. 18>

All are to stand as minutemen, ready for service at a moment's warning. From hour to hour, in your varied life, opportunities to serve God will open before you. These opportunities will constantly come and go. Be ever ready to make the most of them. The opportunity to speak in the hearing of some needy soul the word of life may never offer itself again; therefore let no one venture to say, "I pray thee have me excused." Lose no opportunity that offers itself to

hold forth the word of life, to make known to others "the unsearchable riches of Christ;" for opportunities neglected may soon be forever beyond recall. <RH, December 1, 1896 par. 19>

Every true Christian will be ready for instant action, not depending on his own ability, but trusting in God. He will be instant in season and out of season. At all times and in all places he will be ready to speak, to pray, or to sing to the praise of God. He will use his influence only for the Master. His sanctified energies and endowments will be employed in exalting the Lord Jesus, in magnifying the truth, and in extending the interests of the kingdom of God. <RH, December 1, 1896 par. 20>

December 1, 1896 Honesty Toward Men and Toward God.

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By Mrs. E. G. White.
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"Harken unto me, my people; and give ear unto me, O my nation: for a law shall proceed from me, and I will make my judgment to rest for a light of the people. My righteousness is near; my salvation is gone forth, and mine arms shall judge the people; the isles shall wait upon me, and on mine arm shall they trust. Lift up your eyes to the heavens, and look upon the earth beneath; for the heavens shall vanish away like smoke, and the earth shall wax old like a garment, and they that dwell therein shall die in like manner; but my salvation shall be forever, and my righteousness [which is his holy law, the transcript of his character] shall not be abolished. Harken 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." The whole of the fifty-first chapter of Isaiah is worthy of close, earnest study, and we would do well to commit it to memory. It has a special application to those who are living in the last days. <RH, December 1, 1896 par. 1>

"And now, O ye priests, this commandment is for you. If ye will not hear, and if ye will not lay it to heart, to give glory unto my name, saith the Lord of Hosts, I will even send a curse upon you, and I will curse your blessings; yea, I have cursed them already, because ye do not lay it to heart." "The Lord spake unto Moses, saying, Speak unto all the congregation of the children of Israel, and say unto them, Ye shall be holy; for I the Lord your God am holy. . . . Turn ye not unto idols. . . . I am the Lord your God." <RH, December 1, 1896 par. 2>

The Lord requires of all who claim to be his people far more than they give him. He demands that all who claim to believe on Christ shall reveal to the world, in their lives, that Christianity which was exemplified in his life and character. If the word of God is enshrined in their hearts, they will make manifest the power and purity of the gospel. A practical example of the power of the gospel in the daily life is of much more value to the world than sermons or professions of godliness that are not accompanied by good works. Let all who name the name of Christ remember that, individually, they are making an impression, favorable or unfavorable to Bible religion, on the minds of all with whom they come in contact. <RH, December 1, 1896 par. 3>

Christ declared: "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. . . . This do, and thou shalt live." This commandment, which he gave when enshrouded in the pillar of cloud by day and the pillar of fire by night, he again lays down as the condition of eternal life. <RH, December 1, 1896 par. 4>

In Leviticus 19 are recorded words given by Christ to Moses to speak to the children of Israel. Read what the people of God in ancient times were commanded to do, and what not to do; for these are the principles contained in the royal law: "Ye shall do no unrighteousness in judgment; thou shalt not respect the person of the poor, nor honor the person of the mighty; but in righteousness shalt thou judge thy neighbor." Personal preferences and partiality are not to appear in the life-practise of the Christian. <RH, December 1, 1896 par. 5>

"Thou shalt not avenge, nor bear any grudge against the children of thy people, but thou shalt love thy neighbor as thyself: I am the Lord." "The stranger that dwelleth with you shall be unto you as one born among you, and thou shalt love him as thyself; for ye were strangers in the land of Egypt: I am the Lord your God. Ye shall do no unrighteousness in judgment, in meteyard, in weight, or in measure. Just balances, just weights, a just ephah, and a just hin, shall ye have: I am the Lord your God, which brought you out of the land of Egypt. Therefore shall ye observe all my statutes, and all my judgments, and do them: I am the Lord." "Sanctify yourselves therefore, and be ye holy; for I am the Lord your God. And ye shall keep my statutes, and do them: I am the Lord which sanctify you." "And ye shall be holy unto me: for I the Lord am holy, and have severed you from other people, that ye should be mine." "Ye shall observe to do

therefore as the Lord your God hath commanded you: ye shall not turn aside to the right hand or to the left. Ye shall walk in all the ways which the Lord your God hath commanded you, that ye may live, and that it may be well with you, and that ye may prolong your days in the land which ye shall possess." <RH, December 1, 1896 par. 6>

Here is shown the work of the minister of righteousness: "The law of truth was in his mouth, and iniquity was not found in his lips; he walked with me in peace and equity, and did turn many away from iniquity. For the priest's lips should keep knowledge, and they should seek the law at his mouth; for he is the messenger of the Lord of Hosts." But a solemn charge is made by the God of Israel: "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. Therefore have I also made you contemptible and base before all the people, according as ye have not kept my ways, but have been partial in the law. Have we not all one father? hath not one God created us? why do we deal treacherously every man against his brother, by profaning the covenant of our fathers? Judah hath dealt treacherously and an abomination is committed in Israel and in Jerusalem; for Judah hath profaned the holiness of the Lord which he loved, and hath married the daughter of a strange god. The Lord will cut off the man that doeth this, the master and the scholar, out of the tabernacles of Jacob, and him that offereth an offering unto the Lord of Hosts. 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, December 1, 1896 par. 7>

The words of the Lord in Mal. 3:1-3 lay down the work essential to be done in the church of God: "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." A message which is as a two-edged sword must be given to the people, to clear away the evils that are seen among them. A living testimony that will awaken the paralyzed conscience is to be borne. <RH, December 1, 1896 par. 8>

"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." All the sins here specified have been coming in among the people who claim to be the people of God; and it is high time that there was a reformation, a transformation, of character. Who among us, who are called commandment-keepers, have been "partial in the law," neglecting the living principles which are a transcript of the character of God? Has not the imperfect example of those who have departed from the law of God caused *many* to stumble at the law? "Therefore have I also made you contemptible and base before all the people, according as ye have not kept my ways, but have been partial in the law." <RH, December 1, 1896 par. 9>

The Lord commands his people, "Thou shalt in any wise rebuke thy neighbor, and not suffer sin upon him." Here faithful dealing with the sins of those who claim to be children of God is enjoined. Be they men in the most humble condition, or men entrusted with power and responsibility, no partiality is to be shown to those in the wrong, no hypocrisy is to be practised in dealing with them. If a man's position involves sacred interests, God's watchmen are to be the more earnest and faithful in dealing with him. Not one evil principle will pass uncorrected. If those in the wrong refuse to repent, and to correct their errors, let them be separated from the Lord's work; for the corrupting principles of evil will leaven all with whom they are connected. <RH, December 1, 1896 par. 10>

The Jews claimed to obey the law of God, and they appeared to be very strict in observing some portions of the law; but the precepts that interfered with their personal interests were unheeded. The people offended God by lightly esteeming the requirements that touched their earthly treasures. Beware, brethren, lest while professing to honor the law of God, you fall into the same error as did the Jews; beware lest the love of earthly treasure shall draw your hearts from God. <RH, December 1, 1896 par. 11>

No man can make an offering to the Lord in righteousness until practical right-doing is brought into the daily life. When does the Lord say that the offering of Judah and Jerusalem shall be pleasant unto him as in the former years? When "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." <RH, December 1, 1896 par. 12>

"Then I turned," writes Zechariah, "and lifted up mine eyes, and looked, and behold a flying roll. And he said unto me, What seest thou? And I answered, I see a flying roll; the length thereof is twenty cubits, and the breadth thereof ten cubits. Then said he unto me, This is the curse that goeth forth over the face of the whole earth; for every one that stealeth shall be cut off as on this side according to it; and every one that sweareth shall be cut off as on that side

according to it. I will bring it forth, saith the Lord of Hosts, and it shall enter into the house of the thief, and into the house of him that sweareth falsely by my name; and it shall remain in the midst of his house, and shall consume it with the timber thereof and the stones thereof." <RH, December 1, 1896 par. 13>

In our dealings with our fellow men, as well as in our relations with God, we are to show strict justice and honesty. Every human being is to be estimated according to the price that Christ has paid for his redemption. Our fellow men are of as much value as we are, and God calls upon us to treat them as we would be treated. He wants no sharpers connected with his work. He wants no man to take advantage of others, in order to bring means into his treasury. He will sanction no man in appropriating to himself more than he has justly earned. The Lord will not sustain men in his service who are self-indulgent, and who do not represent the character and work of Christ. <RH, December 1, 1896 par. 14>

Those who indulge in any sort of unfair dealing, either with God or with their fellow men, are sowing the seed for a very bitter harvest. The Lord requires those who claim to be his servants to reveal the principles of heaven in all their work. They are to show kindness to all men, cherishing patience, long-suffering, forbearance, generosity. This is living the gospel, and only to those who thus serve him will God say: "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, December 1, 1896 par. 15>

God has revealed his interest in fallen men by giving them a Saviour. He covenanted not to stir up his wrath against the perversity of his children, not to censure them in his hot displeasure, until every advantage had been given them through all their period of probation. And even when they shall refuse his warnings, his messages of invitation, the presentation of his righteousness; when they continue to sin in the face of light and evidence, still he will not break forth upon them in his great anger. He leaves all judgment to his Son, whom he gave as a sin offering for the world. <RH, December 1, 1896 par. 16>

God has a yearning desire to save the purchase of the blood of Christ from the sure result of a wrong course of action; for sin, if persisted in, will bring upon them the wrath of the rejected Lamb. Mercy, rich and free, is presented in the gift of Christ's righteousness. Those who scorn this precious gift, who despise and reject the Saviour, who refuse the invitation, "Let him take hold of my strength, that he may make peace with me; and he shall make peace with me," reject the offer of the attributes of character which will constitute them sons and daughters of God. For "as many as received him, to them gave he power to become the sons of God, even to them that believe on his name [What name?--Immanuel, the Son of God]: 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, December 1, 1896 par. 17>

The Word is our instructor. All who will be doers of the word, in sincerity and truth, will behold his glory,--"the glory as of the only begotten of the Father, full of grace and truth." Then there is indeed a new birth, a transformation of character. "Of his fulness have all we received, and grace for grace." This makes us living epistles, "known and read of all men." "He that hath received his testimony hath set to his seal that God is true. 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 on the Son shall not see life; but the wrath of God abideth on him." <RH, December 1, 1896 par. 18>

"It is of the Lord's mercies that we are not consumed because his compassions fail not. They are new every morning; great is thy faithfulness." "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." <RH, December 1, 1896 par. 19>

This is the message which must be proclaimed; "Return unto me, and I will return unto you." "But ye said, Wherein shall we return?" God gives his people reproofs, warnings, and instruction, because there is a manifest neglect of righteous principles. He sends messengers to bear to the churches his reproofs and warnings, that their wrongs may be corrected. He gives the invitation, "Return unto me, and I will return unto you," and yet self-vindication is shown in the words, "Wherein shall we return?" <RH, December 1, 1896 par. 20>

The reproof and warning and promise of the Lord are given in definite language in Mal. 3:8; "Will a man rob God? Yet ye have robbed me. But ye say, Wherein have we robbed thee?" The Lord answers, "In tithes and offerings. Ye are cursed with a curse; for ye have robbed me, even this whole nation." The Lord of heaven challenges those whom he has supplied with his bounties to prove him. "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, December 1, 1896 par. 21>

This message has lost none of its force. It is just as fresh in its importance as God's gifts are fresh and continual. There is no difficulty in understanding our duty in the light of this message, given through God's holy prophet. We are not left to stumble along in darkness and disobedience. The truth is plainly stated, and it can be clearly understood by all who wish to be honest in the sight of God. A tithe of all our income is the Lord's. He lays his hand upon that portion

which he has specified that we shall return to him, and says, I allow you to use my bounties after you have laid aside the tenth, and have come before me with gifts and offerings. <RH, December 1, 1896 par. 22>

The Lord calls for his tithe to be given in to his treasury. Strictly, honestly, and faithfully, let this portion be returned to him. Besides this, he calls for your gifts and offerings. No one is compelled to present his tithe or his gifts and offerings to the Lord. But just as surely as God's word is given to us, just so surely will he require his own with usury at the hand of every human being. If men are unfaithful in rendering to God his own, if they disregard God's charge to his stewards, they will not long have the blessing of that which the Lord has entrusted to them. <RH, December 1, 1896 par. 23>

"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 [in black] before the Lord of Hosts?" God does not require his people to do this. Christ is the light of the world, and he says, "He that followeth me shall not walk in darkness, but shall have the light of life." But the mournful complaint continues: "And now we call the proud happy; yea, they that work wickedness are set up; yea, they that tempt God are even delivered." This is the language of a soul in darkness. The condition here revealed is the sure result of disobedience. Those who make the complaint are neglecting their obligation to give to the Lord his own. It is because so little heed is given to the Lord's special injunctions that darkness and temptation and trial are brought upon the church. <RH, December 1, 1896 par. 24>

The tithe is set apart for a special use. It is not to be regarded as a poor fund. It is to be especially devoted to the support of those who are bearing God's message to the world; and it should not be diverted from this purpose. <RH, December 1, 1896 par. 25>

The great object of our work is to carry the light to those who are in darkness. Our work is world-wide. God's delegated messengers are not to hover about the people who have been long in the truth. Altogether too much labor is devoted to the churches. God's people are not to depend on others to do their work for them. Let the Lord's messengers carry the triumphs of the cross into the regions beyond, calling upon the members of the church to send their prayers as sharp sickles into the harvest-field. Let the church appoint pastors or elders who are devoted to the Lord Jesus, and let these men see that officers are chosen who will attend faithfully to the work of gathering in the tithe. If the pastors show that they are not fitted for their charge, if they fail to set before the church the importance of returning to God his own, if they do not see to it that the officers under them are faithful, and that the tithe is brought in, they are in peril. They are neglecting a matter which involves a blessing or a curse to the church. They should be relieved of their responsibility, and other men should be tested and tried. <RH, December 1, 1896 par. 26>

The Lord's messengers should see that his requirements are faithfully discharged by the members of the churches. God says that there should be meat in his house, and if the money in the treasury is tampered with, if it is regarded as right for individuals to make what use they please of the tithe, the Lord cannot bless. He cannot sustain those who think that they can do as they please with that which is his. <RH, December 1, 1896 par. 27>

The Lord has given to every man his work. His servants are to act in partnership with him. If they choose, men may refuse to connect themselves with their Maker; they may refuse to give themselves to his service, and trade upon his entrusted goods; they may fail to exercise frugality and self-denial, and may forget that the Lord requires a return of what he has given them. All such are unfaithful stewards. A faithful steward will do all he possibly can in the service of God; the one object before him will be the great need of the world. He will realize that the message of truth is to be given, not only in his own neighborhood, but in the regions beyond. When men cherish this spirit, the love of the truth and the sanctification they will receive through the truth, will banish avarice, overreaching, and every species of dishonesty. <RH, December 1, 1896 par. 28>

It will not be long before probation will close. If you do not now serve the Lord with fidelity, how will you meet the record of your unfaithful dealing? Not long hence, a call will be made for a settlement of accounts, and you will be asked, "How much owest thou unto my Lord?" If you have refused to deal honestly with God, I beseech you to think of your deficiency, and if possible to make restitution. If this cannot be done, in humble penitence pray that God for Christ's sake will pardon your great debt. Begin now to act like Christians. Make no excuse for failing to give the Lord his own. Now, while mercy's sweet voice is still heard, while it is not yet too late for wrongs to be righted, while it is called today, if ye will hear his voice, harden not your hearts. <RH, December 1, 1896 par. 29>

God calls for fathers, mothers, and children to become partners with him in the great work of rescuing their own souls from Satan's power. Let them unite with Christ, and strive with heart and mind and strength to save themselves through faith. When through the grace of Christ you have been converted, God calls upon you to wear his yoke, and labor in his lines to save other souls who are bound up with Satan, and who do not realize their peril. Hear me, for Christ's sake, hear me. The season of God's mercy will soon be ended. The call for sinners to repent and be converted will soon be heard no more. That God whose invitation you have refused, that Saviour whose Spirit you have grieved and insulted, will soon rise in his anger to punish transgressors. Dare we think what the wrath of the Lamb means? <RH, December 1,

Every day you remain in sin you are grieving God by your impenitence. Will you not remember that the time is just upon you when the last day of mercy will come? Then God will rise up out of his place to punish the world for its iniquity. Then the earth shall disclose her blood, and shall no more cover her slain. The clouds of wrath which have been gathering will burst with pitiless fury upon the world. I beg of you who shall read these words to hear for your soul's sake. Venture not one step further in your impenitence. "Kiss the Son, lest he be angry, and ye perish from the way, when his wrath is kindled but a little." <RH, December 1, 1896 par. 31>

December 1, 1896 - An Appeal for the South.

I appeal to families who understand the truth. What are you doing? You can be God's ministers, taking up the work in this neglected field that needs to be plowed, and to be sowed with the gospel seed of truth. Who for Christ's sake will give themselves to this work? You could have had missionaries in this hard field many years ago. God has called you to labor in his vineyard: but the most miserable, unpromising portions of the vineyard have been passed by. Human beings, who are the Lord's by creation and by redemption, have been left for wolves to devour, while you have lived at ease, eating from the abundant supply which God gave you to share with those in need. <RH, December 1, 1896 par. 1>

In the past, some attempts have been made to present the truth to the colored people, but those among the white people who claim to believe the truth, have wanted to build up a high partition between themselves and the colored race. We have one Saviour, who has died for the black man as well as for the white man; and those who possess the Spirit of Christ will have love and pity for all who know not the precious Saviour. They will labor to the utmost of their ability to wipe away the reproach of ignorance from black and white alike. <RH, December 1, 1896 par. 2>

From the light God has given men, the blood of souls will surely be found upon the garments of those who, like the priest and Levite, are passing by on the other side. This is just what our people are doing. They have been eating of the large loaf, and have left the suffering, distressed people of the Southern regions starving for education, starving for spiritual advantages. While feeding from a well-supplied table, they have not allowed even the crumbs that fall from the table to be bestowed upon the colored people. By their actions they have said, Am I my brother's keeper? Where are those who have had so much light, so much food, that they have lost their appetite, and do not appreciate the bread of life? These rich treasures if imparted to others, would be life and hope and salvation to them. <RH, December 1, 1896 par. 3>

It is not merely the white people in the Southern field that are to receive the message of truth. Methods and plans must be devised to reach the colored people. Divine illumination must come to them. This kind of work calls for laborers, and the duty rests upon our responsible men to set men to work in that field, and to sustain the work with a portion of the means supplied by tithes and offerings from the believers in all parts of our world. The Bible, the precious Bible, is not to be chained to any one place. It is to go to all parts of the world; its sacred truth is to be everywhere studied. <RH, December 1, 1896 par. 4>

You cannot send laborers into the Southern field, and merely say to one, You may work there, or to another, You may work here. Facilities must be provided, and workmen sent who can plan for these States. I beseech you, brethren, do not take the work out of the hands of those who would work, every chance they may have, to obtain means to work in the Southern States. It is not your privilege to grasp every tittle to dispose of as you see fit. God has been teaching me, and I will not rest, I dare not hold my peace. I urge you to supply the people of this long-neglected field with food out of your abundance.--*Unpublished M. S.* <RH, December 1, 1896 par. 5>

December 8, 1896 God's Claim Upon Us.

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By Mrs. E. G. White.
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God has a claim on us and all that we have. His claim is paramount to every other. And in acknowledgment of this claim, he bids us render to him a fixed proportion of all that he gives us. The tithe is this specified portion. By the Lord's direction it was consecrated to him in the earliest times. The Scriptures mention tithing in connection with the history of Abraham. The father of the faithful paid tithes to Melchisedec, "priest of the Most High God." Jacob also

recognized the obligation of tithing. When, fleeing from his brother's wrath, he saw in his dream the ladder connecting heaven and earth, the gratitude of his heart found expression in the vow to God: "If God will be with me, and will keep me in this way that I go, and will give me bread to eat, and raiment to put on, so that I come again to my father's house in peace; then shall the Lord be my God: and this stone, which I have set for a pillar, shall be God's house: and of all that thou shalt give me I will surely give the tenth unto thee." <RH, December 8, 1896 par. 1>

When God delivered Israel from Egypt to be a special treasure unto himself, he taught them to devote a tithe of their possessions to the service of the tabernacle. This was a special offering, for a special work. All that remained of their property was God's, and was to be used to his glory. But the tithe was set apart for the support of those who ministered in the sanctuary. It was to be given from the first-fruits of all the increase, and, with gifts and offerings, it provided ample means for supporting the ministry of the gospel for that time. <RH, December 8, 1896 par. 2>

God requires no less of us than he required of his people anciently. His gifts to us are not less, but greater, than they were to Israel of old. His service requires, and ever will require, means. The great missionary work for the salvation of souls is to be carried forward. In the tithe, with gifts and offerings, God has made ample provision for this work. He intends that the ministry of the gospel shall be fully sustained. He claims the tithe as his own, and it should ever be regarded as a sacred reserve, to be placed in his treasury for the benefit of his cause, for the advancement of his work, for sending his messengers into "regions beyond," even to the uttermost parts of the earth. <RH, December 8, 1896 par. 3>

God has laid his hand upon all things, both man and his possessions; for all belong to him. He says, I am the owner of the world; the universe is mine, and I require you to consecrate to my service the first-fruits of all that I, through my blessing, have caused to come into your hands. God's word declares, "Thou shalt not delay to offer the first of thy ripe fruits." "Honor the Lord with thy substance, and with the first-fruits of all thine increase." This tribute he demands as a token of our loyalty to him. <RH, December 8, 1896 par. 4>

We belong to God; we are his sons and daughters,—his by creation, and his by the gift of his only begotten Son for our redemption. "Ye are not your own; for ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God's." The mind, the heart, the will, and the affections belong to God; the money that we handle is the Lord's. Every good that we receive and enjoy is the result of divine benevolence. God is the bountiful giver of all good, and he desires that there shall be an acknowledgment, on the part of the receiver, of these gifts that provide for every necessity of the body and the soul. God demands only his own. The primary portion is the Lord's, and must be used as his entrusted treasure. The heart that is divested of selfishness will awaken to a sense of God's goodness and love, and be moved to a hearty acknowledgment of his righteous requirements. <RH, December 8, 1896 par. 5>

God gives to us, that we may give. He desires us to be laborers together with him. In heaven he is carrying forward the great work of redemption. That work engages the divine councils. It requires the ministry of angels upon the earth; and it requires also our co-operation. In the natural world, man must do his part in the work of the earth. He must till and prepare the soil. And God, working through nature, giving sunshine and showers, quickens the seed sown, and causes vegetation to flourish. Thus the sowing is rewarded in the reaping of earth's treasures in bountiful harvests. The lesson is true in spiritual as in temporal things. Man must work under the guidance of the divine hand; for unless God co-operates with him, there will be no increase. Human power cannot cause the seed sown to spring into life. But there can be no reaping unless the human hand acts its part in the sowing of the seed. <RH, December 8, 1896 par. 6>

The reaping will testify of what the sowing has been. God, through the inspired apostle, has said: "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," feeling compelled to do so because of the pressure brought to bear upon him, when his heart is not in the work; "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. For the administration of this service not only supplieth the want of the saints, but is abundant also by many thanksgivings unto God; whiles 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; and by their prayer for you, which long after you for the exceeding grace of God in you. Thanks be unto God for his unspeakable gift." Here the matter is plainly laid out, specifying the privilege and duty of every believer. Let this ninth chapter of II Corinthians be read and reread. How could language express more than is here given? The inspired pen traces the advantages reaped by every soul who will become a laborer together with God in his work of beneficence. <RH, December 8, 1896 par. 7>

Many who profess to be Christians provide abundantly for themselves, supplying all their imaginary wants, while they give no heed to the wants of the Lord's cause. They have thought it gain to rob God by retaining all, or a selfish

proportion, of his gifts as their own. But they meet with loss instead of gain. Their course results in the withdrawal of mercies and blessings. By their selfish, avaricious spirit, men have lost much. If they had fully and freely acknowledged God's requirements and met his claims, his blessing would have been manifest in increasing the productions of the earth. The harvests would have been greater. The wants of all would have been abundantly supplied. The more we give, the more we shall receive. <RH, December 8, 1896 par. 8>

This subject of the use of the means entrusted to us should be carefully considered; for the Lord will require his own with usury. While in poverty, many regard systematic giving as a Bible requirement; but when they come into possession of money or property, they do not acknowledge God's claim upon them. They look upon their means as their own. But not so did King David regard his possessions. He understood that God is the great proprietor of all things, and that he himself was highly honored in that he had been taken into partnership with God. His heart was filled with gratitude for the favor and mercy of God, and in his prayer when presenting offerings for the building of the temple, he said, "Of thine own have we given thee." <RH, December 8, 1896 par. 9>

The cause of God is ever demanding. Industry is therefore required on the part of all, high and low, rich and poor, in order that due returns may be made to God, that there may be "meat" in his house, and that the servants whom he has called to do the work of communicating the truth to a perishing world may be supported. <RH, December 8, 1896 par. 10>

Not only does God require the tithe, but he requires that all we have be used to his glory. There must be no spendthrift habits; it is God's property that we are handling. Not one dollar or one shilling is our own. The squandering of money in luxuries deprives the poor of the means necessary to supply them with food and clothing. That which is spent for the gratification of pride in dress, in buildings, in furniture, and in decorations, would relieve the distress of many wretched, suffering families. God's stewards are to minister to the needy. This is the fruit of pure and undefiled religion. The Lord condemns men for their selfish indulgence while their fellow beings are suffering for the want of food and clothing. <RH, December 8, 1896 par. 11>

God's money is needed. It is hoarded and buried in the world, while multitudes are starving for temporal food and spiritual knowledge. It is spent in foolish amusements, in dissipating games and sports and idolatrous practises. God says, "Shall I not visit for these things?" Already he is sending his judgments upon the earth. Terrible plagues are visiting our world, in famines, in floods, in calamities by sea and land, in earthquakes in divers places. And because of men's wickedness the Lord does not restrain the destroying power. <RH, December 8, 1896 par. 12>

Professed Christians reject the Lord's plan of raising means for his work; and to what do they resort to supply the lack? God sees the wickedness of the methods they adopt. Places of worship are defiled by all manner of idolatrous dissipation, that a little money may be won from selfish pleasure-lovers to pay church debts or to sustain the work of the church. Many of these persons would not of their own accord pay one shilling for religious purposes. Where, in God's directions for the support of his work, do we find any mention of bazaars, concerts, fancy fairs, and similar entertainments? Must the Lord's cause be dependent upon the very things he has forbidden in his word--upon those things that turn the mind away from God, from sobriety, from piety and holiness? And what impression is made upon the minds of unbelievers? The holy standard of the word of God is lowered into the dust. Contempt is cast upon God and upon the Christian name. The most corrupt principles are strengthened by this unscriptural way of raising means. And this is as Satan would have it. Men are repeating the sin of Nadab and Abihu. They are using common instead of sacred fire in the service of God. The Lord accepts no such offerings. All these methods for bringing money into his treasury are an abomination to him. It is a spurious devotion that prompts all such devising. O what blindness, what infatuation, is upon many who claim to be Christians! Church members are doing as did the inhabitants of the world in the days of Noah, when the imagination of their hearts was only evil continually. All who fear God will abhor such practises as a misrepresentation of the religion of Jesus Christ. <RH, December 8, 1896 par. 13>

There is sin, enormous sin, charged against many who profess to be Christians. The great Pleader says, My claims upon the human heart have been ignored. God calls for repentance, for reformation. <RH, December 8, 1896 par. 14>

The Lord calls upon every one of his children to let heaven's light--the light of his own unselfish love--shine out amid the darkness of this degenerate age. If he sees you acknowledge him as the possessor of yourself and all your possessions, if he sees you use your entrusted means as a faithful steward, he will register your name in the books of heaven as a laborer together with him, a partner in his great firm, to work in behalf of your fellow men. And joy will be yours in the final day, as it is seen that the means wisely used in helping others has caused through you thanksgiving to God. <RH, December 8, 1896 par. 15>

The Lord declares that what a man sows he shall also reap. Shall we not, then, by our good works, seek to sow the very best quality of seed? In the last days of the old year shall we not make our account right with God by bringing all the tithes into his storehouse? Will any venture longer to rob God in tithes and offerings? In the coming holidays, let our gifts be not to one another, but to the house of God, "that there may," he says, "be meat in mine house." In place of

spending our time and means in getting up something to surprise and gratify our friends, shall we not turn all our offerings into God's treasury? Shall we not make a thank-offering to the Lord? Will those who profess to be Christians see this matter in its true bearing? Will they awake to a sense of their obligation to God, and render to him his own?" Every man as he purposeth in his heart, so let him give; not grudgingly, or of necessity: for God loveth a cheerful giver." <RH, December 8, 1896 par. 16>

December 15, 1896 The Importance of Obedience.

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By Mrs. E. G. White.
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Obedience or disobedience decides every man's destiny. Those who obey God are counted worthy to share his throne, while those who disobey will be forever lost. But sin has weakened our powers of obedience, and in our own strength we can never obey God. Knowing this, God sent Jesus to our world to live his law. Only the mind that is trained to obedience to God can do justice to his divine claims, and God gave Christ up to humiliation and suffering, to be afflicted with all the temptations wherewith humanity is afflicted, that in his strength we might be enabled to keep his law. It was for the recovery of man that Christ came into the world, and it is to the will of man that he appeals. The knowledge of God through Jesus Christ brings every thought into obedience to his will. The heart that was defiled by disobedience to God's requirements, and which in its fall dragged down the faculties of the whole being, is renewed by this knowledge. <RH, December 15, 1896 par. 1>

All may study with profit the experience of the first Adam in contrast with that of the second Adam. The first Adam possessed beautiful Eden, a gift from God to the beings he had created. The sinless pair were very happy in their possession; for nothing that was needed to sustain them, or to please the senses, was withheld. Only one test was made,--they were not to eat of the fruit of the tree of knowledge of good and evil; and death was the penalty of the transgression of this command. <RH, December 15, 1896 par. 2>

But Satan came to them, and told them that if they ate of the forbidden fruit, they would immediately become as gods, knowing good and evil. God wished them to know only good. Will they listen to the strange voice, which charges God with selfishness and injustice for making such an arrangement? Will they disobey God by listening to the insinuations of the enemy, because addressed to them in flattering words? Can it be that they will do this terrible thing? <RH, December 15, 1896 par. 3>

They did do it. Adam fell from his loyalty because he did not obey the "Thou shalt not" of God's word; and by his sin the flood-gates of woe were opened upon our world. If faithful to God's requirements, he would have had perfect descendants, as pure and uncorrupted as he himself was when he came from the hand of God. As father of the human race, he could have imparted the pure higher education, which he himself had received direct from God. But by his disobedience he spoiled God's plan for himself and for his posterity. <RH, December 15, 1896 par. 4>

After Adam had sinned, the only means of salvation for the human race was for the Son of the infinite God to give his life that they might have another trial of obedience. What love the Father manifested in behalf of man, erring and disobedient though he was! He "so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." God was in the world, represented by Christ. <RH, December 15, 1896 par. 5>

Christ, the second Adam, came to a world polluted and marred, to live a life of perfect obedience. The race, weakened in moral power, was unable to cope with Satan, who ruled his subjects with cruel authority. Christ came to stand on the field of battle in warfare against all the satanic forces. By representing in his life the character of God, he sought to win man back to his allegiance. <RH, December 15, 1896 par. 6>

Clad in the vestments of humanity, the Son of God came down to the level of those he wished to save. In him was no guile or sinfulness; he was ever pure and undefiled; yet he took upon him our sinful nature. Clothing his divinity with humanity, that he might associate with fallen humanity, he sought to regain for man that which, by disobedience, Adam had lost for himself and for the world. In his own character he displayed to the world the character of God. He pleased not himself, but went about doing good. His whole history, for more than thirty years, was one of pure, disinterested benevolence. By his words, his influence, and his example, he made men feel that it was possible for them to return to their loyalty and be reinstated in God's favor. He led them to see that if they repented, if their characters were transformed after the divine similitude, they would win immortality. <RH, December 15, 1896 par. 7>

Can we wonder that men were astonished at his teaching? "He taught them as one having authority, and not as the

scribes." The teaching of the scribes and Pharisees was a continuous repetition of fables and childish traditions. Their opinions and ceremonies rested on ancient maxims and rabbinical sayings which were frivolous and worthless. With what astonishment did the people listen to the words that fell from the lips of the divine Teacher! Christ did not dwell on weak, insipid sayings and theories of men. As one possessing the highest authority, he addressed his hearers, presenting before them momentous subjects; and his appeals carried conviction to their hearts. The opinion of all, expressed by many who were not able to keep silent, was, "Never man spake like this Man." <RH, December 15, 1896 par. 8>

God desires that the beings made in his image shall render obedience to him. He is "not willing that any should perish, but that all should come to repentance." For this he gave his only begotten Son to this world, that in his strength men might have power to obey. He has "blessed us with all spiritual blessings in heavenly places in Christ: 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." In order that sinners may hear the message of salvation, he calls upon those who claim to be his servants to cooperate with the heavenly intelligences in carrying forward his work. He has plainly stated the way in which the ministry of his word is to be sustained. Each one is to act his part. No one is excused from cheerfully doing his part to keep the treasury of God supplied with means. These offerings are to be used in his work, drawn from the treasury as the cause demands, to extend his work in regions beyond. God waits to see if we, who have been purchased by the life of the Son of God, through whom all our temporal blessings flow, will render obedience to him in this matter. Shall we disobey God by withholding from him our tithes and offerings? Other souls, as precious in his sight as we are, must have the light of truth brought to them. Then shall we not follow the example of our Saviour, and work to save others? <RH, December 15, 1896 par. 9>

The Bible teaches the whole will of God concerning us. "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 teaching of this word is exactly that needed in all circumstances in which we may be placed. It is a sufficient rule of faith and practise; for it is the voice of God speaking to the soul, giving the members of his family directions for keeping the heart with all diligence. If this word is studied,--not merely read, but studied,--it furnishes us with a storehouse of knowledge which enables us to improve every God-given endowment. It teaches us our obligation to use the faculties given us. Guided by its precepts, we may render obedience to God's requirements. <RH, December 15, 1896 par. 10>

All who will come to the word of God for guidance, with humble, inquiring minds, determined to know the terms of salvation, will understand what saith the Scriptures. But those who bring to the investigation of the word a spirit which it does not approve, will take away from the search a spirit which it has not imparted. The Lord will not speak to a mind that is unconcerned. He wastes not his instruction on one who is willingly irreverent or polluted. But the tempter educates every mind that yields itself to his suggestions, and is willing to make of none effect God's holy law. <RH, December 15, 1896 par. 11>

We need to humble our hearts, and with sincerity and reverence search the word of life; for that mind alone that is humble and contrite can see light. The heart, the mind, the soul, must be prepared to receive light. There must be silence in the soul. The thoughts must be brought into captivity to Jesus Christ. The boastful self-knowledge and self-sufficiency must stand rebuked in the presence of the word of God. <RH, December 15, 1896 par. 12>

The Lord speaks to the heart that humbles itself before him. At the altar of prayer, as the throne of grace is touched by faith, we receive from the hand of God that celestial torch which enlightens our darkness, and convinces us of our spiritual necessity. The Holy Spirit takes of the things of God, and reveals them to the one who is sincerely seeking for the heavenly treasure. If we yield to his guidance, he leads us into all light. As we behold the glory of Christ, we become changed into his image. We have that faith which works by love, and purifies the soul. Our hearts are renewed, and we are made willing to obey God in all things. <RH, December 15, 1896 par. 13>

Stirring times are before us, and it is fatal to be careless and indifferent. "Yet a little while, and he that shall come will come, and will not tarry." We cannot afford to be disobedient to God's requirements. The wrath which the impenitent are now treasuring up against that day when the judgment shall sit, and every case shall be judged and awarded according to the things written in the books of heaven, will soon break upon them. Then the voice of mercy will no longer plead in behalf of the sinner. The word will be, "Ephraim is joined to idols: let him alone." <RH, December 15, 1896 par. 14>

But the voice of entreaty is still heard. Mercy lingers; it is not yet too late for wrongs to be repented of and righted. "I Jesus have sent mine angel to testify unto you these things in the churches. I am the root and the offspring of David, and the bright and morning star. And 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." "Behold, now is the accepted time; behold, now is the day of salvation." Now is the time to receive the word of truth and life and salvation. Now is the time for those who know the truth to say to those who are in darkness, "Come." In the place of calling the messenger of

God to your aid, to labor for you, for the sake of Jesus Christ of Nazareth, who came to our world to call sinners to repentance, let all who claim to be Christians say by precept and example to those who are out of the fold, "Come; for all things are now ready." <RH, December 15, 1896 par. 15>

I would call upon all to be wide-awake. The time in which we are now living is the only probation we shall have. The perils of the last days are upon us. Ere long the opportunity to gain eternal life by obedience to God's commandments will be forever gone. If the invitations given now are refused, if we persist in disobedience, we shall have no second probation. "Choose you this day whom ye will serve,"-- God or Mammon. Now, while it is called today, if ye will hear his voice, harden not your hearts, lest it be the last invitation of mercy. <RH, December 15, 1896 par. 16>

December 22, 1896 A Lesson From the Sanctuary.

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By Mrs. E. G. White.
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"In the year that King Uzziah died I saw also the Lord sitting upon a throne, 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." <RH, December 22, 1896 par. 1>

As the prophet Isaiah beheld the glory of the Lord, he was amazed, and, overwhelmed with a sense of his own weakness and unworthiness, he cried, "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." <RH, December 22, 1896 par. 2>

Isaiah had denounced the sin of others; but now he sees himself exposed to the same condemnation he had pronounced upon them. He had been satisfied with a cold, lifeless ceremony in his worship of God. He had not known this until the vision was given him of the Lord. How little now appeared his wisdom and talents as he looked upon the sacredness and majesty of the sanctuary. How unworthy he was! how unfitted for sacred service! His view of himself might be expressed in the language of the apostle Paul, "O wretched man that I am! who shall deliver me from the body of this death?" <RH, December 22, 1896 par. 3>

But relief was sent to Isaiah in his distress. He says: "Then flew one of the seraphim unto me, having a live coal in his hand, which he had taken with the tongs from off the altar: and he laid it upon my mouth, and said, Lo, this hath touched thy lips; and thine iniquity is taken away, and thy sin purged." <RH, December 22, 1896 par. 4>

In the previous chapter Isaiah had pronounced a woe upon the people who had separated themselves from God: "Woe unto them that draw iniquity with cords of vanity, and sin as it were with a cart rope." Men may seek to strengthen their forces by confederating together, making, as they suppose, strong societies to carry out the plans they have formed. They may lift up their souls in pride and self-sufficiency; but the One mighty in counsel does not plan with them. Their unbelief in his purposes and work, and their confidence in man will not permit them to receive the messages he sends. They say: "Let him make speed, and hasten his work, that we may see it: and let the counsel of the Holy One of Israel draw nigh and come, that we may know it!" But God says: "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." <RH, December 22, 1896 par. 5>

The class here represented, in order to exalt their own opinions, employ a reasoning which is not authorized by the word of God. They walk in the sparks of their own kindling. By their specious reasoning, they confuse the distinction that God desires to have drawn between good and evil. The sacred is brought down on a level with common things. Avarice and selfishness are called by false names; they are called prudence. Their rising up in independence and rebellion, their revenge and stubbornness, in their eyes are proofs of dignity, evidences of a noble mind. They act as though ignorance of divine things were not dangerous and even fatal to the soul; and they prefer their own reasoning to divine revelation, their own plans and human wisdom to the admonitions and commands of God. The piety and conscientiousness of others are called, fanaticism, and those who practice truth and holiness are watched and criticized. They deride those who teach and believe the mystery of godliness, "Christ in you the hope of glory." The principles underlying these things are not discerned by them; and they go on in wrongdoing, leaving the bars open for Satan to

find ready access to the soul. <RH, December 22, 1896 par. 6>

All self-exaltation and self-admiration are the result of ignorance of God and of Jesus Christ, whom he has sent. How quickly will self-esteem die, and pride be humbled in the dust, when we view the matchless charms of the character of Christ! The holiness of his character is reflected by all who serve him in spirit and in truth. If our lips have need of cleansing, if we realize our destitution, and come to God in contrition of heart, the Lord will remove the uncleanness. He will say to his angel, "Take away the filthy garments," and clothe him with "change of raiment." <RH, December 22, 1896 par. 7>

Let every soul who claims to be a son or a daughter of God examine himself in the light of heaven; let him consider the polluted lips that make him "undone." They are the medium of communication. "Out of the abundance of the heart the mouth speaketh. A good man out of the good treasure of the heart bringeth forth good things: and an evil man out of the evil treasure bringeth forth evil things." Then let them not be used in bringing from the treasure of the heart words that will dishonor God and discourage those around you, but use them for the praise and glory of God, who has formed them for this purpose. When the cleansing coal is applied from the glowing altar, the conscience will be purged from dead works to serve the living God; and when the love of Jesus is the theme of contemplation, the words coming from human lips will be full of praise and thanksgiving to God and to the Lamb. <RH, December 22, 1896 par. 8>

How many words are spoken in lightness and foolishness, in jesting and joking! This would not be so did the followers of Christ realize the truth of the words, "Every idle word that men shall speak, they shall give account thereof in the day of judgment. For by thy words thou shalt be justified, and by thy words thou shalt be condemned." <RH, December 22, 1896 par. 9>

Harsh and unkind words, words of censure and criticism of God's work and his messengers, are indulged in by those who profess to be his children. When these careless souls discern the greatness of God's character, they will not mingle their spirit and attributes with his service. When our eyes look by faith into the sanctuary, and take in the reality, the importance and holiness, of the work there being done, everything of a selfish nature will be abhorred by us. Sin will appear as it is,--the transgression of God's holy law. The atonement will be better understood; and by living, active faith, we shall see that whatever of virtue humanity possesses, it exists only in Jesus Christ, the world's Redeemer. <RH, December 22, 1896 par. 10>

The seraphim before the throne are so filled with reverential awe in beholding the glory of God that they do not for an instant look upon themselves with self-complacency, or in admiration of themselves or one another. Their praise and glory are for the Lord of Hosts, who is high and lifted up, and the glory of whose train fills the temple. As they see the future, when the whole earth shall be filled with his glory, the triumphant song of praise is echoed from one to another in melodious chant, "Holy, holy, holy, is the Lord of Hosts." They are fully satisfied to glorify God; and in his presence, beneath his smile of approbation, they wish for nothing more. In bearing his image, in doing his service and worshiping him, their highest ambition is fully reached. <RH, December 22, 1896 par. 11>

The vision given to Isaiah represents the condition of God's people in the last days. They are privileged to see by faith the work that is going forward in the heavenly sanctuary. "And the temple of God was opened in heaven, and there was seen in his temple the ark of his testament." As they look by faith into the holy of holies, and see the work of Christ in the heavenly sanctuary, they perceive that they are a people of unclean lips,--a people whose lips have often spoken vanity, and whose talents have not been sanctified and employed to the glory of God. Well may they despair as they contrast their own weakness and unworthiness with the purity and loveliness of the glorious character of Christ. But if they, like Isaiah, will receive the impression the Lord designs shall be made upon the heart, if they will humble their souls before God, there is hope for them. The bow of promise is above the throne, and the work done for Isaiah will be performed in them. God will respond to the petitions coming from the contrite heart. <RH, December 22, 1896 par. 12>

The object of this great and solemn work of God is to gather together the sheaves for the heavenly garner; for the earth is to be filled with the glory of the Lord. Then let none be dismayed as they see the prevailing wickedness and hear the language coming from unclean lips. When the powers of darkness set themselves in array against the people of God; when Satan shall muster his forces for the last great conflict, and his power seems to be great and almost overwhelming, the clear view of the divine glory, the throne high and lifted up, arched with the bow of promise, will give comfort, assurance, and peace. <RH, December 22, 1896 par. 13>

December 29, 1896 True Worth.

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By Mrs. E. G. White.

In his word the Lord has shown what man may become if connected with the Source of all wisdom. The soul of every one is precious. All heaven is interested in the plan of salvation, and its power is waiting our demand. We may choose wisely, and through Christ become more precious in the sight of God than the golden wedge of Ophir, or we may become as sounding brass and a tinkling cymbal; but if we do choose to degenerate, we shall become wholly worthless, and lose heaven with all its riches. <RH, December 29, 1896 par. 1>

Character cannot be bought with gold; it does not come to us by accident. Character is earned by individual effort through the merits and grace of Christ. It is formed by hard, stern battles with self. Conflict after conflict must be urged against hereditary tendencies. We shall have to criticize ourselves closely, and allow not one unfavorable trait to remain uncorrected, unreformed. <RH, December 29, 1896 par. 2>

If the character is left to be molded as chance may direct, it will become deformed and unlovely. There are in every one weak points that need to be strengthened; for Satan will take advantage of every unguarded spot. The question to be settled is, Will you follow the light God has given? If you would do so, close the door against your own suggestions, desires, and doubts. Temptations will thicken about your pathway; but the Lord will be nigh to you if you call upon him in sincerity. Stand fast in the strength of Jesus. Swerve not from the right to gain any one's friendship or to avoid difficulty. Christians can afford to be straight-forward, and firm as a rock to principle. All the excellence of character we attain will be gained in moving in this straight line. Be kind and considerate to others; but at the same time be frank and sincere; for the Lord despises dissembling. Never allow the gold of character to be dimmed with the dross of earthly, corruptible metal. The standard of the world is not the criterion for the Christian. Reputation, property, everything earthly, may be sacrificed; for this will not lessen our value in the heavenly records; but principle must be preserved. <RH, December 29, 1896 par. 3>

Truthfulness and frankness should be ever cherished by all who claim to be followers of Christ. God and the right should be the motto. Deal honestly and righteously in this present evil world. Some will be honest when they see that honesty will not endanger their worldly interests; but all who act from this principle will have their names blotted out of the book of life. <RH, December 29, 1896 par. 4>

Strict honesty must be cultivated. We can go through the world but once; we cannot come back to rectify any mistakes; therefore every move made should be with godly fear and careful consideration. Honesty and policy will not harmonize; either policy will be subdued, and truth and honesty hold the lines of control, or policy will take the lines, and honesty cease to direct. Both cannot act together; they can never be in agreement. When God makes up his jewels, the true, the frank, the honest, will be his chosen ones, his treasures. Angels are preparing crowns for such; and light from the throne of God will be reflected in its splendor from these star-gemmed diadems. <RH, December 29, 1896 par. 5>

These things will bear thoughtful consideration,--close, critical examination. With your Bible in your hand, study its claims with earnest prayer that you may never be self-deceived. We are now living in an age when the question is asked, "When the Son of Man cometh, shall he find faith on the earth?" In this age of degeneracy, where we are surrounded with moral pollution, God's people are to form characters for heaven. This work is to go on daily. <RH, December 29, 1896 par. 6>

We are in the investigative judgment; and the work for the time is solemn heart-searching. The duty devolves upon every one to consider, to watch, and to pray. You are not bidden by the Lord to examine your neighbor's heart. Let your investigative powers be put to work to discover what evil is lurking in your own heart, what defects are in your character; what work needs to be done in your own home. Parents are responsible for the souls of their children; they are accountable for the mold of character they give them. They will, if they realize their duty, work most earnestly for their own salvation and for the salvation of their children. When parents are careless in their own ways, and in regard to the character and deportment of their children, they lose the favor of God. But every family that will seek God with humiliation and prayer will be doing the work that is essential for eternal salvation. <RH, December 29, 1896 par. 7>

Satan is working diligently and most successfully to put his selfish stamp upon the characters of even professed Christians, and many are becoming narrow in their ideas of duty and obligation. They are degenerating, and receiving a stamp of character which is offensive to God. Self-love and unholy passions occupy the citadel of the soul. To those who are professedly keeping the law of God, but are daily transgressing its holy principles, let me say, Search, O search and see how little reverence you have for eternal things, how little love for devotion. <RH, December 29, 1896 par. 8>

The proving time has come, and angels are watching the development of character. How many, since they have professed Christ, have changed for the better? My brother, my sister, are you becoming more and more like Jesus, who is pure, holy, undefiled? Can your associates see in you the likeness of Christ? Can they see that you maintain in your dress, in your conversation, your daily life, the simplicity of your Master? <RH, December 29, 1896 par. 9>

Many know so little about their Bibles that they are unsettled in the faith. They remove the old landmarks, and fallacies and winds of doctrine blow them hither and thither. Science, falsely so-called, is wearing away the foundation

of Christian principle; and those who once were in the faith drift away from the Bible landmarks, and divorce themselves from God, while still claiming to be his children. But are they?--No; no. The relation they sustain to God is truly represented in Matt. 7:22, 23: "Many will say to me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful works? And then will I profess unto them, I never knew you: depart from me, ye that work iniquity." <RH, December 29, 1896 par. 10>

Christ is our Pattern. Separated from God, leaning to their own understanding, men become fools; and yet in their own estimation, and in the estimation of others, they are often the wisest of men. Their sayings are eagerly caught up, repeated, extolled, and adopted, while the utterances of the living God, who made heaven and earth, are disregarded because not in harmony with their ideas of science. Could these once see themselves as God views them, how soon their attitude would change, how soon the godless prating would cease, how ashamed they would be of their boasting and their vanity; how their vain imaginations would change. Their corrupt hearts, roving on the enemy's ground, can find no happiness, no peace. We are not safe in trusting in ourselves. Unless divested of the robes of our own wisdom and self-righteousness, and clothed with Christ's robe of spotless purity, we shall be in infinite peril. We shall not appear of half the value in our own estimation when we view Jesus in his matchless charms. <RH, December 29, 1896 par. 11>

The ambition of every soul should be to make straight his paths, that the feet of others may not be led astray. But the care and anxiety with many is to shape their course to be admired by men. The highest effort of their mental powers is directed to this end. They speak and act that they may float upon the tide of popularity. There is no dependence to be placed upon this class; for they will betray sacred trusts, if by so doing they can serve their own interests. They study their own purposes so intently that they have no time for the study of God's word. The day of retributive judgment is coming on apace, and it will find them unprepared. <RH, December 29, 1896 par. 12>

What value can Christians place on the praise and flattery of men who have no reverence for God nor love for his truth? The honor of such persons is of no worth. We should not aim to receive the applause of the world, but to render honor to Him who is worthy of the heart's best and holiest affections. This is a worthy ambition, and it brings the highest reward; for God has promised, "Them that honor me I will honor." <RH, December 29, 1896 par. 13>

O how much the Spirit of Christ is needed by every one who has any interest or acts any part in the work of God! God would have every one make the most of his own talents and opportunities. Brethren, show your appreciation of the gifts of God by putting them to a wise use, with an eye single to his glory. Self must not gain the mastery. Hide yourself in Jesus, and let the precious Redeemer appear as the One altogether lovely, the chiefest among ten thousand. You must become a partaker of the divine nature if you would escape the corruption that is in the world through lust. <RH, December 29, 1896 par. 14>

There are many men of noble qualities whom God would use in his cause; but the bewitching power of Satan has been cast over them like a spell. Science, falsely so-called, would lead them to reason away the very foundation of true religion. It has so confused their senses that the testimony of the Spirit and word of God is questioned. Doubts are entertained because they cannot harmonize these with their views of science and natural principles. Thus they enter the wilderness of unbelief, and make shipwreck of their faith. The truth as it is in Jesus, in its simplicity, would have proved an anchor to them; but they have broken away from the stronghold, and drifted about, beaten by the winds and waves of unbelief. <RH, December 29, 1896 par. 15>

It is the duty and privilege of all to use reason as far as man's finite faculties can go; but there is a boundary where man's resources must cease. There are many things that can never be reasoned out by the strongest intellect, or discerned by the most penetrating mind. Philosophy cannot determine the ways and works of God; the human mind cannot measure infinity. Jehovah is the fountain of all wisdom, of all truth, of all knowledge. There are high attainments that man can reach in this life through the wisdom that God imparts; but there is an infinity beyond that will be the study and the joy of the saints throughout eternal ages. Man can now only linger upon the borders of that vast expanse, and let imagination take its flight. Finite man cannot fathom the deep things of God; for spiritual things are spiritually discerned. The human mind cannot comprehend the wisdom and power of God. <RH, December 29, 1896 par. 16>

January 5, 1897 The Unfaithful Servant.

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By Mrs. E. G. White.
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"Then he which had received the one talent came and said, Lord, I knew thee that thou art an hard man, reaping

where thou hast not sown, and gathering where thou hast not strewed: and I was afraid, and went and hid thy talent in the earth: lo, there thou hast that is thine. His lord answered and said unto him, Thou wicked and slothful servant, thou knewest that I reap where I sowed not, and gather where I have not strewed: thou oughtest therefore to have put my money to the exchangers, and then at my coming I should have received mine own with usury. Take therefore the talent from him, and give it unto him which hath ten talents. For unto every one that hath shall be given, and he shall have abundance; but from him that hath not shall be taken away even that which he hath. And cast ye the unprofitable servant into outer darkness: there shall be weeping and gnashing of teeth." <RH, January 5, 1897 par. 1>

The teaching of this parable is plain. All the gifts of intellect or of property which any one has are entrusted to him. They are the Lord's goods, and are to be used to his honor and glory. They are to be improved and increased by use, that the Lord may receive returns from them. But the Lord receives no returns from many talents; for, like the unfaithful servant, those to whom they are entrusted put them where they are not increased. <RH, January 5, 1897 par. 2>

All in whose hearts selfishness is cherished will listen to the temptations of Satan, and will act the part of the unfaithful, slothful servant. They will hide their entrusted treasure, neglecting to use their talents for the Lord. All such can reap only as they have sown. They have sown sparingly, or not at all, and they will reap sparingly. But although the Lord has told them this in words too plain to be honestly misconstrued, they cherish dissatisfaction in their hearts, and complain that the Lord is a hard master; that they are dealt hardly and unjustly with. By this they sow in other minds the seeds of discontent and unbelief. Agents of the enemy, by precept and example they lead others to neglect to obey God. Disaffection is sown, to yield a harvest of disaffection. <RH, January 5, 1897 par. 3>

Today this work is being done by many who claim to know God. They speak in a repining, complaining manner of the Lord's requirements. They do not directly charge God with being unjust, but they complain of everything touching the question of using their influence or their means in his service. Whoever they may be, if those to whom the Lord has entrusted his gifts do not make the best use of their endowments, if they do not co-operate with the heavenly angels by trying to be a blessing to their fellow men, they will receive the denunciation from the Lord, Thou wicked and slothful servant. You had my gifts to use, but you neglected to use them. You claimed to know me, but your words in regard to my requirements were unjust. You, who thought you knew so much wickedly misrepresented me, and led others to think that I was unjustly hard and exacting. "Cast ye the unprofitable servant into outer darkness: there shall be weeping and gnashing of teeth." In that day these unfaithful servants will see their mistake, and will realize that by selfishly putting their talents where the Lord could receive no increase from them, they have not only lost all they had, but have lost also the eternal riches. <RH, January 5, 1897 par. 4>

The Lord has spoken regarding those who complain of his dealings with them: "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." This spirit is cherished in the hearts of many. They are not sanctified by the Holy Spirit, and are discourteous, even to the Lord of Hosts, charging him with partiality and injustice. But those who reveal this distrustful, murmuring, jealous spirit do not keep the ordinances of the Lord, and their service is not accepted by him. <RH, January 5, 1897 par. 5>

Never will a murmur that the Lord has dealt unjustly, reaping where he has not sown, and gathering where he has not strewed, pass the lips of the true servant of God. Those who accept Jesus as their personal Saviour will live lives of humility, patience, and love. They did not give themselves to the Lord for the sake of the profit they should receive. They have become one with Christ, as Christ is one with the Father, and daily they receive their reward in being partakers of the humility, the reproach, the self-denial, and the self-sacrifice of Christ. They find their joy in keeping the Lord's ordinances. In true service they find hope, and peace, and comfort; and with faith and courage they go forward in the path of obedience, following him who gave his life for them. By their consecration and devotion they reveal to the world the truth of the words, "I live; yet not I, but Christ liveth in me." <RH, January 5, 1897 par. 6>

"They that feared the Lord," writes the prophet Malachi, "spake often one to another; and the Lord harkened, and heard it, and a book of remembrance was written before him for them that feared the Lord, and that thought upon his name." Were the words spoken, words of complaint, of faultfinding, of self-sympathy?--No; in contrast to those who speak against God, those who fear him speak words of courage, of thankfulness, and of praise. They do not cover the altar of God with tears and lamentations; they come with faces lighted up with the beams of the Sun of Righteousness, and praise God for his goodness. <RH, January 5, 1897 par. 7>

Such words make all heaven rejoice. Those who utter them may be poor in worldly possessions, but by faithfully giving to God the portion he claims, they acknowledge their indebtedness to him. Self-serving does not make up the chapters of their life-history. In love and gratitude, with songs of joy upon their lips, they bring their offerings to God, saying as did David, Of thine own we freely give thee. "And they shall be mine, saith the Lord of Hosts, in that day

when I make up my jewels; and I will spare them, as a man spareth his own son that serveth him." Let there be silence while you think whether you are among the number that fear the Lord, and that think upon his name. <RH, January 5, 1897 par. 8>

Christians are to recognize the fact that they are doing God's work. They must be faithful in the improvement of their days and hours, conscientiously discharging their God-given duties; for God will not accept haphazard work. We need to fear lest covetousness, which is idolatry, shall become a prevailing power; lest God's professed people shall stand before him guilty of the same sins as was the unfaithful servant. Those who truly serve God will fear him, but not as did the unfaithful servant, who hid his talent in the earth because he was afraid the Lord would receive his own. They will fear to dishonor their Maker by failing to improve their talents. <RH, January 5, 1897 par. 9>

Those who work unselfishly, with an eye single to the glory of God, will grow in humility, in goodness, and in true Christian courtesy toward God and their brethren. Those who thus grow in humility and obedience will gain a knowledge of God's will, and will have increased power with God. The powers of darkness will press against them to hinder their progress in the divine life, and to hedge up the way, that the word of God may not be presented to others; but they depend upon an arm more mighty to save than that of man, and in his strength they gain the victory. <RH, January 5, 1897 par. 10>

Christ has identified himself with suffering humanity, and in the lessons given just prior to his crucifixion, he has plainly specified the work he desires his servants to do. Any neglect on the part of professed Christians of the duty they owe to their brethren is an offense against Christ. Those who hide their talents, who refuse to impart their blessings to others, dishonor Christ in the person of his saints. Please read the twenty-fifth chapter of Matthew, and let all who have these illustrations before them think whether the words are applicable to them. We need to be filled with the breath and life of Christ, that we may be co-workers with him; for thousands are unconverted, thousands are dying without hope and without God in the world. <RH, January 5, 1897 par. 11>

All are to be judged according to their works, not according to their profession. What revelations will be made in the day of Judgment! Many who have called themselves Christians will be found to have been not servants of God, but servants of themselves. Self has been their center; self-service has been their life-work. By living to please themselves and to gain all they could for themselves, they have crippled and dwarfed the capabilities and powers entrusted to them by God. They have not dealt honestly with God. Their lives have been one long system of robbery. These now complain against God and their fellow men, because they are not recognized and favored as they think they ought to be. But their unfaithfulness will be revealed in that day when the Lord judges the cases of all. He will return "and discern between the righteous and the wicked, between him that serveth God and him that serveth him not." <RH, January 5, 1897 par. 12>

In that day those who think that God will accept meager offerings and unwilling service will be disappointed. God will not put his superscription upon the work of any man, high or low, rich or poor, that is not done heartily, faithfully, and with an eye single to his glory. But those who have belonged to the family of God here below, who have striven to honor his name, have gained an experience that will make them as kings and priests unto God; and they will be accepted as faithful servants. To them the words will be spoken, "Well done, good and faithful servant: . . . enter thou into the joy of thy Lord." <RH, January 5, 1897 par. 13>

"And I saw a great white throne," writes John, "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 he said unto me, It is done. . . . He that overcometh shall inherit all things; and I will be his God, and he shall be my son." "Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city." Is not this promise worth everything to us? Is not the reward which is to be given to every faithful servant large enough? And shall we not make it our life-work to offer our Maker faithful service, to keep his commandments, that we may be "heirs of God, and joint-heirs with Christ," counted worthy to "inherit all things"? <RH, January 5, 1897 par. 14>

January 12, 1897 The Importance of Personal Effort.

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By Mrs. E. G. White.
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In every land there are thousands of souls in darkness, without the knowledge of the truth,--souls who have never heard the last message of mercy to a perishing world. They know not that the end of all things is at hand. "Peace and

safety" is the cry that is sounded from the popular pulpits. And yet how many of God's professed people are at ease in Zion. The churches in general are weak and dependent. They think that some one must be with them every Sabbath to spread for them a gospel feast. They do not realize that they must individually appropriate to themselves the truth that has been unfolded to them, and communicate its light to those who know it not; and they are doing comparatively nothing, either in home missions or in the "regions beyond." Can you, dear brethren and sisters, be doers of the word of God while indifferent to the souls that are perishing around you? Can you listen to the truth, Sabbath after Sabbath, and not impart its light to others? <RH, January 12, 1897 par. 1>

The church must not depend so fully as she has done in the past upon the ordained minister alone to carry the gospel to the world. God has given to every man his work. For many years he has been bidding his people, "Go work today in my vineyard." He calls upon men who understand the Scriptures to go into places where the message of truth has never penetrated, and there work, imparting to others what God has imparted to them. They can be as the salt, communicating saving properties to those with whom they come in contact. <RH, January 12, 1897 par. 2>

The standard of truth may be raised by humble men and women; and the youth, and even children, may be a blessing to others, by revealing what the truth has done for them. God will use the most feeble instruments if they are wholly submitted to him. He can work through them to reach souls to whom the minister could not obtain access. There are the highways and byways to be searched. With your Bible in your hand, with your heart warm and glowing with the love of God, you may go out and tell others your experience; you may make known to them the truth that has impressed your heart, praying with faith that God will make your efforts successful in their salvation. Communicate light, and you will have more light to communicate. Thus you may become laborers together with God. <RH, January 12, 1897 par. 3>

God desires that his children shall make use of all their powers, that in working to bless others, they may grow strong in the strength of Jesus. You may not be learned; you may not be thought capable of doing a great work for God; but there are things which you can do. You can let your light shine forth to others. Through the prophet Isaiah, Christ has said: "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 rereward. . . . 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, January 12, 1897 par. 4>

Every one may have an understanding of the truth, and exert an influence for good. Then go to work, my brethren and sisters. Gain an experience by working for others. You may make mistakes; but this is not more than the most intelligent, and those in positions of trust, have done again and again. You will not always meet with success; but you can never know the result of humble, disinterested effort to help those who are in darkness. Through the agency of the Holy Spirit, you may win souls from error to truth, and in so doing your own souls will be filled with the love of God. Unaccustomed paths will open before you in your work of ministry. You will often have to step out of the beaten track, and, under the Holy Spirit's guidance, do special work for God; but if you make him your dependence, he will give you wisdom and strength according to your need. <RH, January 12, 1897 par. 5>

I pray that church-members may see the peril of departing from God's expressed commandment, and repent of their lifelong neglect of the service of Christ while professing to be his followers. If they would go forth as pilgrims and strangers, and make for themselves homes where there is work to be done, letting their light shine forth to those who are in darkness and error, they would then be able to say, "And of his fulness have all we received, and grace for grace." We shall receive fresh supplies of grace, as we impart to others that which we already have. <RH, January 12, 1897 par. 6>

The Holy Spirit will impress upon the mind the truth that the religion of the Bible is a grand and precious reality. You need not only to assent to the truth, but to put it into practise. Let every ray of light which shines from the word be heeded as the eternal truth of God. Then as you place your will on the Lord's side, look around for some work to do for the Master. Set to work at whatever your hand finds to do; for it is in practising truth, in blessing others, that you work out your own salvation. If God works in you to will and to do of his good pleasure, you will cultivate those traits of character that every heir of heaven must possess. <RH, January 12, 1897 par. 7>

The reason many have so superficial an experience is that they do so much for themselves and so little for Jesus. Intercourse with those who are in need of help, with the purpose of saving their souls, will lead us to pray for wisdom, and look to Jesus as our helper. By unselfish labor for others, we shall establish ourselves in the faith far more firmly than by listening to so many sermons. The Holy Spirit will be our helper, giving us arguments with which to meet opposition, and in all our work giving us steadfast faith and unshaken confidence. Thus we shall gain an experience of

more value than gold, silver, or precious stones. <RH, January 12, 1897 par. 8>

The Lord would awaken his church to her calling. This is to follow in the footsteps of Christ, and present him to the world, that the world may say of his disciples, "They have been with Jesus, and have learned of him." Then let each engage in this work in all humility of mind. "Inasmuch as ye have done it unto one of the least of these my brethren," said Christ, "ye have done it unto me." Shall we not, then, without delay, go without the camp, bearing the reproach for Christ's sake? In so doing we shall share largely of the Holy Spirit's teaching and leading. <RH, January 12, 1897 par. 9>

There must be no idlers in the work of God. He desires that his people shall engage in living missionary work, and thus be doers of his word. He desires that they shall labor in love for one another; that they shall pray most earnestly for themselves that they may be branches in the Living Vine, daily drawing nourishment from him, and bearing rich clusters of precious fruit. "Herein is my Father glorified," he says, "that ye bear much fruit; so shall ye be my disciples." <RH, January 12, 1897 par. 10>

"What doth it profit, my brethren, though a man say he hath faith, and have not works? can faith save 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? Even so faith, if it hath not works, is dead, being alone. Yea, a man may say, Thou hast faith, and I have works: show me thy faith without thy works, and I will show thee my faith by my works. Thou believest that there is one God; thou doest well; the devils also believe, and tremble. But wilt thou know, O vain man, that faith without works is dead?" <RH, January 19, 1897 par. 1>

Individually we must be earnest, zealous workers for the Master. The Lord desires that we shall communicate to others that which the eternal and unseen communicates to us of spiritual realities. He desires that we shall study the truth for ourselves, that it may become rooted in our hearts, and a part of our very existence; and that, in turn, we shall represent its principles to others. Mind, and heart, and soul, and strength must be enlisted in the service of God. <RH, January 19, 1897 par. 2>

God has placed no barrier in the way of any Christian to prevent his working to bring others to Christ. But self has obstructed the path of obedience to God. Men to whom God has committed his talents have power, and when that power is allied to true goodness as it is in Jesus, it becomes a divine power. But men have appropriated their talents for selfish purposes; and when God has called for his own, their ears have been dull of hearing. <RH, January 19, 1897 par. 3>

When our powers are thus used to accomplish an evil work, they become a savor of death unto death. Never can corruption be so deadly in its influence as when connected with that which is pure and righteous. Pure rites and ordinances, when perverted to selfish purposes by the contaminating influence of worldly men, become instrumental in dishonoring Christ, and hurting the souls with whom he identifies his interest. As God's workmen, we have in the past devoted our efforts too largely to the churches. The time and labor thus expended have done these churches much injury. Our brethren and sisters should feel that now is the golden opportunity to unite their influence in the home circle and in the church, to work for those who have never heard the truth. But they have learned to expect altogether too much labor for themselves. They have been treated to a great deal of food which they have not shared with souls who are starving for the bread of life. They have received an education that has made them selfish. Instead of giving truth to the unenlightened, they have done very little to qualify themselves for work as the servants of God. <RH, January 19, 1897 par. 4>

God's people have neglected their solemn obligations to one another; they have not helped one another as it is their privilege and duty to do. Instead of finding ways and means whereby they could do earnest work for Jesus, who has done so much for them,--instead of encouraging, strengthening, and establishing souls in the truth,--they have called the Lord's delegated workmen away from their appointed labor, to revive and strengthen their own souls. If they were in living connection with Christ, as the branch is in connection with the vine,--if they were drawing their support from Christ, the root,--there would not be such spiritual feebleness. If they would do the work that God has appointed them, they would be partakers of the divine nature, and escape the corruption which is in the world through lust. <RH, January 19, 1897 par. 5>

The lay members of the church should have far more encouragement to bear responsibilities. They are to be educated to do service for Jesus. Teach them in what lines they can serve God best. Set them to work in many ways. Let there be fewer sermons, and far more taxing, personal labor. All the discourses preached will not help the members of the church to understand their duty unless you teach them how to work. The satisfaction of seeing companies raised up in different places through personal effort will strengthen and establish them. The self-sacrificing efforts put forth by all who believe in Christ as a present help in their work, will give them strength and power. All who truly follow Christ will be used to communicate light to their fellow men. Church-members need closely to examine their own hearts, to see whether they are in the love of God, whether they are serving God or self. <RH, January 19, 1897 par. 6>

Great wisdom is needed in teaching the churches to have root in themselves. They must not be taught to trust in their own sufficiency, but to depend on the Holy Spirit's guidance. Instead of calling upon the ministers for the living water,

let them go to the fountain themselves. Let them say, We will not call the ministers from their work of giving the last message of mercy to the world, in order to keep us revived. We will institute every means possible to keep our own hearts pure and holy. We can have life through Christ alone; it is our privilege to seek him. <RH, January 19, 1897 par. 7>

The institutes that have been held for the instruction of ministers have accomplished a good work, but a work that has not been half appreciated. Had those who received instruction in these institutes spent the time, instead, in giving light and truth to those who have no knowledge of it, in starting the work in new localities, in opening the Scriptures to families by house-to-house labor,--had they moved out in simple, trusting faith, saying at every step, I must have Jesus with me,--they would have received an education from the great Teacher himself. In the day of final reckoning it will be seen that the salvation of every soul is dependent upon the fruit borne in good works. <RH, January 19, 1897 par. 8>

This work must be more extended. There must be far less hovering about the churches. Many are spiritually weak because they have not let the light which God has given them shine forth to the world. They have not connected with Christ, and become channels of blessing. God's people must read and practise his word for themselves. In the place of depending upon ministers, they must learn to place their trust in God. He exhorts them to "stand fast in the faith, quit you like men, be strong." <RH, January 19, 1897 par. 9>

There are many who desire to see souls coming to a knowledge of the truth; but who among us are engaged in real, earnest work for the Lord? Who, with earnest, humble faith, are bringing souls to him by visiting, by conversing, and by explaining the Scriptures? The sacrifice that we ourselves are willing to make for the good of others is what will convince them of our sincerity. Says one: "I felt so great an interest and love for the souls of the people who know not the truth, that I gave up my home, my church, my family and friends, and gave my whole life to labor for their salvation. *They know that I love them.*" This is doing as Christ did. Our lives will be a testimony that will speak louder than words. As Christ's followers, we are called to self-denial and self-sacrifice. He has said, "If any man will come after me, let him deny himself, and take up his cross, and follow me." <RH, January 19, 1897 par. 10>

But there is backsliding among us, and God is dishonored. Many lights are burning dimly, and some are going out. Among those who profess to be waiting for the Lord, many are like the foolish virgins; they have no oil in the vessel with their lamps. When the cry is heard, "Behold the Bridegroom cometh; go ye out to meet him," who among us will be found with our lamps trimmed and burning, and go in with him to the marriage feast? <RH, January 19, 1897 par. 11>

I call upon the church to arouse, to gather up the precious rays of light with which they have been blessed. Lift the torchlight high, that all may see it. Be strong in the Lord, and in the power of his might. Gird yourselves, and go forth to proclaim the truth to others because you dare not hold your peace. But do not go in a spirit of self-sufficiency. Go, instead, weighted with the Holy Spirit, and then your words will have power. You are to be like men who are waiting for their Lord,--waiting, watching, and working. You have no time to lose. The signs specified by Christ, as harbingers of his coming, are being fulfilled; the Lord is soon to appear in the clouds of heaven, with power and great glory. He is coming to be admired in all them that believe. Are you, dear brethren and sisters, ready for his appearing? <RH, January 19, 1897 par. 12>

There are lessons for the children of God to learn. They are required to come up to their high and holy position as members of the royal family, children of the heavenly King. They are of heavenly extraction, and they must reveal this in all their works. Have you the light of truth? Then impart the same in purity, in a peaceable disposition, in quietness and heavenly-mindedness. We plead with you to put on your beautiful garments, even the robe of Christ's righteousness, woven in the loom of heaven. Submit yourselves wholly to God. Then you will be vessels unto honor, whom he can use to his own name's glory. <RH, January 19, 1897 par. 13>

January 26, 1897 The Christian Warfare.

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By Mrs. E. G. White.
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"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, January 26, 1897 par. 1>

Every Christian must take a part in the warfare against sin. The enemies of God would crush his law. They hate it because it reproves their sins. A profligate man once said that he wished all evidences of the truth to be destroyed; for

they were so convincing that they could not be controverted. So today many cry, "Away with the law of God!" for the same reason that the Jews, in condemning Jesus, cried, "Away with this man!" The word of God rebukes iniquity, and his law condemns the lawbreaker. "Sin is the transgression of the law," John declares. The law is the sin-detector, and therefore the very mention of the commandments of God stirs up the evil attributes of him who is wilfully sinning against God. <RH, January 26, 1897 par. 2>

A single mention of God's law is a sting to the conscience of such men. A single sentence of Holy Writ, which expresses the binding claims and the immutability of the law of God, drives them beside themselves with rage. The words, "The law of the Lord is perfect, converting the soul;" "Then shall I not be ashamed, when I have respect unto all thy commandments;" "Open thou mine eyes, that I may behold wondrous things out of thy law," cause them to be stirred to madness. They make no such prayer, but close the eyes of their understanding, lest they shall see, and be convinced and converted. <RH, January 26, 1897 par. 3>

During our recent camp-meeting at Adelaide, two men took their stand on the street just outside the entrance to the camp-ground, and preached against the truth. They were men who had before fought like tigers against the truth, and had exulted in their supposed victory; and now the evidence for the truth was so strong that they wished to storm it down. They interrupted the meetings, and made a tirade against the truth. The people were indignant at these interruptions; they wished to hear what was said in the tent; and finally the police took the matter in hand, and there were no more outbreaks. But though these disorderly elements were at work, we knew that the Lord had a work to be done, and we went right on, making no reference to the persistent opposition. Our work was to preach the truth. <RH, January 26, 1897 par. 4>

From hour to hour those who work to promulgate the truth must depend on the blessing which comes from God, and from God only. And just in proportion as we have faith and trust in God, we shall receive blessings in rich abundance. The blessing of the Holy Spirit will be on the truth, which is proclaimed in the sight of the heavenly universe, and heaven's light will shine forth to elevate and ennoble. <RH, January 26, 1897 par. 5>

Many things were said against Mrs. White during the Adelaide meeting. Soon after my work there commenced, an article appeared in one of the papers, representing me as among the greatest fanatics. But these things disturbed me not. God is our refuge and strength. He teaches us where we may hide from the strife of tongues; if we will let him, he will lead us into his pavilion. Our lives, hid with Christ in God, will be refreshed and strengthened. <RH, January 26, 1897 par. 6>

Those who hate the law of Jehovah reveal that they have carnal minds, which are not subject to the law of God, neither indeed can be. This is not for want of proof, but because of the stubborn resistance of their unbelieving hearts,--not because of ignorance, but because they have set their feet in the path of transgression. It is not evidence that they need; for they have had evidence piled upon evidence, and it has only rendered them more desperate, abusive, and cruel in their denunciations. They are determined not to turn their feet out of the path of sin into the path of holiness; they will not run in the way of God's commandments. They have cast the Lord's instruction behind their backs, and they manifest the attributes of the destroyer. This is the root and groundwork of all the terrible hatred against the law of Jehovah. We have this hatred to meet, but if we arm ourselves against our assailants with, "It is written," we are in no peril. It was thus that Christ met the foe, and he says, "Without me ye can do nothing." We must have the mind which was in Jesus. Read what composes the Christian's armor. Take this armor, and put it on, trusting in God to give you the victory. <RH, January 26, 1897 par. 7>

When the Lord Jesus visited our earth, he brought with him renovating energy. He put enmity between the seed of the woman and the serpent. But there is no enmity between fallen angels and fallen men. Both, through apostasy, are evil; and wherever there is evil, with no disposition to repent, it will always league with Satan against God. Fallen men and fallen angels unite in a desperate struggle to destroy God's great standard of righteousness. There was a bond of sympathy among the angels that Satan succeeded in drawing into rebellion, and he made them his allies in the effort to dethrone God and to abolish his law. Satan's work in our world today is to destroy the moral image of God in man, by making void the divine law; and our enemies are inspired by his spirit. By casting aside God's great standard of character, he can deprave human nature, and win men and women to his standard; for, "Where no law is, there is no transgression." With what triumph, then, he watches the professedly Christian world, as they earnestly do the very work he is doing. <RH, January 26, 1897 par. 8>

As God's servants strive to fight against the enemy of God, Christ must be to each one of them a personal Saviour. Each one must experience his pardoning grace. The tree of life is a representation of the preserving care of Christ for his children. As Adam and Eve ate of this tree, they acknowledged their dependence upon God. The tree of life possessed the power to perpetuate life, and as long as they ate of it, they could not die. The lives of the antediluvians were protracted because of the life-giving power of this tree, which was transmitted to them from Adam and Eve. <RH, January 26, 1897 par. 9>

Christ is the source of our life, the source of our immortality. He is the tree of life, and to all who come to him he

gives spiritual life. "Verily, verily, I say unto you," he declared, "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. . . . I am the bread of life: he that cometh to me shall never hunger; and he that believeth on me shall never thirst. . . . Verily, verily, I say unto you, He that believeth on me hath everlasting 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. 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. . . . It is the Spirit that quickeneth; the flesh profiteth nothing: the words that I speak unto you, they are spirit, and they are life." <RH, January 26, 1897 par. 10>

Christ also speaks of the relation existing between himself and his followers, under the symbol of the vine and its branches. "I am the true vine," he says, "and my Father is the husbandman. . . . 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, January 26, 1897 par. 11>

My brother, my sister, Jesus is inviting you to become a branch of the Living Vine. He is calling upon you to connect with him, that in his strength you may do his commandments. You have tried to sever yourself from him, but you have not succeeded. God loves you, and would have you sit at his feet and learn of him. His forgiveness, compassion, and long-suffering are represented to the world in Christ. If Christ had not paid the ransom for our souls, we would not have had a probation in which to develop characters of obedience to God's commandments. Then do not disappoint Christ by perversity and unbelief. Appreciate God's gift to man. Show that you understand what your probation means. It means life or death to each one of us. By our daily conduct we are deciding our eternal destiny. <RH, January 26, 1897 par. 12>

It is not toil that degrades men, or that ranks them among the outcasts of society; it is sin. Adam, pure and innocent, and fresh from the hand of God, was given his work. This work did not degrade him. While he was engaged in his appointed work, he never thought of hiding from God, but responded as soon he heard his footsteps in the garden, and hastened to shorten the distance between him and his Maker. What precious communings he had with God! But after he sinned, he feared that every sound was the footstep of God. He did not want to see God, and when he heard him coming, he did not hasten to meet him, but hid himself. "And the Lord God called unto Adam, and said unto him, Where art thou? And he said, I heard thy voice in the garden, and I was afraid, because I was naked; and I hid myself. And he said, Who told thee that thou wast naked? Hast thou eaten of the tree, whereof I commanded thee that thou shouldest not eat?" This, then, was the reason. He had broken the command of God; and the light of righteousness that had encompassed him as a garment had disappeared, leaving him naked, and he was afraid to meet God. Sin is the only nakedness, the only degradation, the only dishonor, that we can know; it is the only thing that will make us afraid to meet God. After transgressing God's commands, man was excluded from the tree of life; for by eating of it, he would only prolong a life of sin. But Christ has promised, "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, January 26, 1897 par. 13>

God sent Christ into the world to redeem men from sin. Shall we not, then, accept the society of the only begotten Son of God? The sinner is privileged to recognize Christ as his divine and adorable brother, but this relationship cannot be claimed while he continues to cherish sin. If you will cast your burden upon Christ, the sin-bearer, he will remove your sins, and irradiate your mind with the bright beams of his righteousness. Then you will no longer look upon the requirements of God as briars and thorns which pierce the flesh. When you consider thoughtfully the commandments of God, when you behold God in Jesus Christ, you will turn from the deceptions of Satan. You will acknowledge the truth which sanctifies the receiver, and a marvelous change will be wrought in you. The prejudices and jealousies which have proved your stumbling-block and spoiled your life will vanish. <RH, January 26, 1897 par. 14>

Religion does not consist in observing mere forms. A religion that has been handed down to us by our teachers, and which we have received only as a part of our education, will not stand against the devices of Satan. Religion must be conviction, deep and penetrating, crucifying the flesh. As the blood circulates through the body in a vitalizing current, so Christ must be received into the heart. What will avail any soul unless Christ is received into the heart by faith? Of all who thus receive him the word declares, "To them gave he power to become the sons of God, even to them that believe on his name." <RH, January 26, 1897 par. 15>

The commandments of God are not the dry theories and maxims growing on the trunk of Phariseism. Every jot and tittle of the law of God is a pledge of perfect rest and assurance in obedience. If you will obey these commandments, you will find, in every specification, a most precious promise. Take Jesus as your partner. Ask of him help to keep God's law. He will be to you a safeguard and counselor, a guide that will never mislead. <RH, January 26, 1897 par. 16>

There is no safe armor for the Christian but truth. This will be our safeguard in our associations with our fellow men. Our convictions must be true, our feelings must be true. We need to make sure that we are on the Lord's side in the warfare that is going forward on this earth. Truth must become our personal property, a part of our individual selves, if we would fight manfully the good fight of faith. If God's truth is cherished as an abiding principle, it will keep watch over our souls, and will send an alarm if danger threatens, summoning us to action against every enemy. But no power but truth--steadfast, pure truth--can keep us loyal to God. The simple truth of God, as it is in Jesus, brought into the practical life, will elevate and refine; but if it is not rooted in the heart, we cannot stand against evil. The grace of our Lord Jesus Christ alone can make us steadfast to true principles and keep us so. <RH, January 26, 1897 par. 17>

February 2, 1897 "Love Not the World."

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By Mrs. E. G. White.
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"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. . . . 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. . . . 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." <RH, February 2, 1897 par. 1>

In the providence of God, men and women are brought into positions favorable for them to become acquainted with the precious message of truth, and with the messenger who bears this truth. They are given sufficient evidence to settle doubts, to encourage faith, and to inspire them with confidence; but God never removes from their minds the possibility of doubting. <RH, February 2, 1897 par. 2>

Thus Jesus had associated with himself, men who he knew were dwelling in an atmosphere of doubt and unbelief. Though day by day they listened to his all-important lessons, which they must obey if they would have eternal life, Christ found them misinterpreting and misapplying these sacred truths. They were confident that they had clear penetration and discernment, but they could not see afar off. The merest atom placed before their eyes was magnified into an object of vast proportions; but they could not discern spiritual things. Their moral eyesight was defective, and there was every danger that they would be overcome by the devices of Satan. <RH, February 2, 1897 par. 3>

Jesus saw that those who were walking and talking with him, and listening to his instructions, were not being benefited by them. He saw that they were mistaking phantoms for realities and realities for phantoms, calling a world an atom and an atom a world; and he presented before them saving truth. Without heaven sent wisdom they could not fathom his words. If they had removed the atom placed before their eyes, if the truth had been received, the evil would have been remedied. But they would not look at the future realities of eternity. They did not, in imagination, grasp the unseen world. In order that he might practise upon them an endless succession of delusions, Satan presented before them the things of this world as all-attractive and all-absorbing; and they listened to his temptations. <RH, February 2, 1897 par. 4>

Jesus declared that he knew from the first, those who united with him, who had not faith in him as their Saviour. Yet he did not repulse them. He gave them evidence sufficient to establish their faith in his message and in his claims as the Son of God. But when he saw that the influence of these skeptics was leavening the minds of those who would receive and believe the truth and be converted, he made the truth in reference to himself more plain and forcible. This brought matters to a crisis. The Saviour then presented before them the alternative,--a remedy for their unbelief, or a separation from him. "From that time," we read, "many of his disciples went back, and walked no more with him." Judas remained, though Jesus knew that he would betray him. <RH, February 2, 1897 par. 5>

Those who follow Christ today will encounter the same difficulties, the same unbelief, the same attempts to pervert the meaning of the truth. They will meet the same tendency to raise the world and the things of the world above eternal interests. As they bear the message of truth, they will continually meet those who use their influence to counteract and misconstrue the truth. These have ears, but they hear not aright; eyes have they, but they see not correctly; and Satan uses them to accomplish his purpose. <RH, February 2, 1897 par. 6>

In his teaching, Christ sought to adjust the claims of heaven and earth. In his lessons of instruction, this was an all

important subject. He saw that men are in danger of cherishing an inordinate love for the world. The love of God is supplanted by a love for the world. Nothing but the power of the omnipotent God can dislodge this love. The things which are earthly and temporal lead men away from God, although the advantages to be gained are but an atom in comparison with eternal realities. They have eyes, but they see not aright. Instead of keeping the heavenly world in view, the things of this world are ever before their eyes, and are magnified till they eclipse the world of bliss. <RH, February 2, 1897 par. 7>

Turning away from heavenly attractions, from imperishable wealth, from peace, from nobility of soul, man pours out his affections on unworthy, unsatisfying things; and by constantly beholding this world, he becomes conformed to it. His mind, capable of elevation, and privileged to grasp the eternal blessedness of the saints, turns away from an eternity of greatness, and allows its powers to be chained like a slave to an atom of a world. It is humiliated and dwarfed by allegiance to worldly things. <RH, February 2, 1897 par. 8>

Jesus came to change this order of things, to correct this wide-spread evil. He lifts up his voice as the voice of God in warnings, reproofs, and entreaties, seeking to break the spell which infatuates, enslaves, and ensnares men. He presents before them the future eternal world, and addressing them in decided language, says, "For what is a man profited, if he shall gain the whole world, and lose his own soul? or what shall a man give in exchange for his soul?" <RH, February 2, 1897 par. 9>

God would have us lift ourselves above the world. Jesus, the world's Redeemer, presents before us the eternal inheritance, the immortal riches, saying: "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." He takes the world from its position of boasted supremacy, placing it where it should be, subject to spiritual and eternal world. "The love of money is the root of all evil," writes Paul. While money is of value if rightly used, it is not to be worshiped. Christ tells us that we are not to please ourselves, but that we must weed our lives of all vanities. He commands us to cultivate those attributes which will make every moment of our lives fragrant with good works. <RH, February 2, 1897 par. 10>

God does not design that eternity shall overwhelm us, and unfit us for the duties of this life; and it will never do this if we accustom our minds to dwell upon the themes of eternity, and mingle them with our life duties. The contemplation of eternal realities will not disqualify us for the duties of this life. All the useful pursuits and activities of life are to stand revealed to us as encircled with the hallowed rainbow of promise. Christians are to be "not slothful in business; fervent in spirit; serving the Lord." They are not to spend their time in meditation; neither are their lives to be all bustle, zeal, and excitement. These qualifications are to be blended. <RH, February 2, 1897 par. 11>

The gospel of Christ is and ever will be aggressive. Christ gave himself a sacrifice for the world. He cheerfully gave his own life as a ransom for an apostate world; and he does not design that selfishness and worldliness shall exist in the hearts of his followers. Conformity to the world is expressly forbidden by the word of God. But the grievous sin of idolatry exists in many of the churches today. They are not in harmony with God. Defilement, which should be washed away with the blood of a sin-pardoning Saviour, exists. <RH, February 2, 1897 par. 12>

Christians have an important work to do in this world. Their light is to shine forth to those who are in darkness. The gospel is to be preached to every creature. They are to imitate the example of Christ; his words and actions are to be their pattern. They are to bear his image, and follow him in all his ways. He lived not for himself; his life was spent in doing good to others, and his children are to follow where he has led the way. With their labors, their prayers, and their money they are to bless those who need help. In the world, but not of the world, they are to work as Christ worked, representing him by a sanctified life. But in this work they must have the fear of God, which his word tells us is the beginning of wisdom. <RH, February 2, 1897 par. 13>

The Master has employed us as his servants, and we are to be vigilant workers until he shall return the second time to this earth. We are to wait for the coming of the Lord, and work diligently to prepare the way for him. Waiting alone is not all that is required; we are to wait and watch and pray and work. This combination of waiting, watching, praying, and working constitutes us true Christians. To those who stand in idle expectancy, Christ says, "Why stand ye here all the day idle?" "Work while it is called today." "The night cometh, when no man can work." <RH, February 2, 1897 par. 14>

Paul wrote to Timothy, "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." This exhortation is applicable to all who live in these last days. The Lord requires thorough, entire service. The mind and the affections must be given to him. The light must be kept burning in the inner sanctuary of the soul. Then Christians will be given a spiritual eyesight. They will be enabled to understand and to do the requirements of God. <RH, February 2, 1897 par. 15>

Christ has given a commission to his servants, "Go ye into all the world, and preach the gospel to every creature." This commission lays every member of the church of Christ under a solemn weight of responsibility. The conversion of sinners is entrusted to the followers of Christ, and this work is not to be relinquished while there is a sinner

unconverted. The words of instruction, "We are laborers together with God," are of great importance. All, both laymen and ministers, are under tribute to God. Our capabilities are entrusted gifts, which the Lord expects us to multiply by constant use; and our responsibility is in exact proportion to the gifts entrusted. God has given to us freely of his goods, and we are to show unswerving fidelity to him. <RH, February 2, 1897 par. 16>

No selfishness is to find a place in the heart of the Christian. "Put ye on the Lord Jesus Christ, and make not provision for the flesh, to fulfil the lusts thereof." "I beseech you therefore, brethren," writes Paul, "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." God's chosen ones are to be just what he meant they should be, and what the apostle declares they are,--"a spectacle unto the world, and to angels, and to men." <RH, February 2, 1897 par. 17>

February 9, 1897 The Prayer That God Accepts.

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By Mrs. E. G. White.
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Jesus taught his disciples to pray, and he often urged upon them the necessity of prayer. He did not bid them to study books to learn a form of prayer. They were not to offer prayer to men, but to make their requests known to God. He taught them that the prayer which God accepts is the simple, earnest petition from a soul that feels its need; and he promised to send the Holy Spirit to indite their prayers. <RH, February 9, 1897 par. 1>

God invites us to come to him with our burden of guilt and our heart sorrows. Sin fills us with fear of God; when we have sinned, we try to hide ourselves from him. But whatever our sin, God bids us come unto him through Jesus Christ. It is only by taking our sins to God that we can be freed from them. Cain, under the rebuke of God, acknowledged his guilt in killing Abel; but he fled away from God, as if he could thus escape from his sin. Had he fled to God with his burden of guilt, he would have been forgiven. The prodigal son, realizing his guilt and wretchedness, said, "I will arise and go to my father." He confessed his sin, and was taken back to his father's heart. <RH, February 9, 1897 par. 2>

If we would offer acceptable prayer, there is a work to be done in confessing our sins to one another. If I have sinned against my neighbor in word or action, I should make confession to him. If he has wronged me, he should confess to me. So far as is possible, the one who has wronged another is to make restitution. Then in contrition he is to confess the sin to God, whose law has been transgressed. In sinning against our brother, we sin against God, and we must seek pardon from him. Whatever our sin, if we but repent and believe in the atoning blood of Christ, we shall be pardoned. <RH, February 9, 1897 par. 3>

Daniel's example of prayer and confession is given for our instruction and encouragement. For nearly seventy years, Israel had been in captivity. The land which God had chosen for his own possession was given into the hands of the heathen. The beloved city, the recipient of heaven's light, once the joy of the whole earth, was now despised and degraded. The temple that had contained the ark of God's covenant and the cherubim of glory overshadowing the mercy seat, was in ruins. Its very site was desecrated by unholy feet. Faithful men who knew of the former glory were filled with anguish at the desolation of the holy house that had distinguished Israel as God's chosen people. These men had been witnesses to the denunciations of God because of the sins of his people. They had been witnesses to the fulfilment of this word. They had been witnesses also to the promises of his favor if Israel would return to God, and walk circumspectly before him. Aged, gray-headed pilgrims went up to Jerusalem to pray amid its ruins. They kissed its stones, and wet them with their tears, as they entreated the Lord to have mercy on Zion, and cover her with the glory of his righteousness. Daniel knew that the appointed time for Israel's captivity was nearly ended; but he did not feel that because God had promised to deliver them, they themselves had no part to act. With fasting and contrition he sought the Lord, confessing his own sins and the sins of the people. <RH, February 9, 1897 par. 4>

He said: "All Israel have transgressed thy law, even by departing, that they might not obey thy voice; therefore the curse is poured upon us, and the oath that is written in the law of Moses the servant of God, because we have sinned against him. And he hath confirmed his words, which he spake against us, and against our judges that judged us, by bringing upon us a great evil: for under the whole heaven hath not been done as hath been done upon Jerusalem. As it is written in the law of Moses, All this evil is come upon us: yet made we not our prayer before the Lord our God, that we might turn from our iniquities, and understand thy truth." <RH, February 9, 1897 par. 5>

There had been a kind of prayer offered,--commonplace, self-justifying prayer,--but not the prayer that comes from a broken heart and contrite spirit. Daniel makes no plea on the ground of his own goodness; but he says: "O my God,

incline thine ear, and hear; open thine eyes, and behold our desolations, and the city which is called by thy name: for we do not present our supplications before thee for our righteousness, but for thy great mercies." His intensity of desire makes him earnest and fervent. He continues: "O Lord, hear; O Lord, forgive; O Lord, harken and do; defer not, for thine own sake, O my God; for thy city and thy people are called by thy name." <RH, February 9, 1897 par. 6>

This prayer was the work of the Holy Spirit. It was heard in heaven. "Whiles I was speaking and praying," Daniel says, "and confessing my sin and the sin of my people Israel, and presenting my supplication before the Lord my God for the holy mountain of my God; yea, whiles I was speaking in prayer, even the man Gabriel, . . . being caused to fly swiftly, touched me about the time of the evening oblation. And he informed me, and talked with me, and said, O Daniel, I am now come forth to give thee skill and understanding. At the beginning of thy supplications the commandment came forth, and I am come to show thee; for thou art greatly beloved." <RH, February 9, 1897 par. 7>

What a prayer was that which came forth from the lips of Daniel! What humbling of soul it reveals! The warmth of heavenly fire was recognized in the words that were going upward to God. Heaven responded to that prayer by sending its messenger to Daniel. In this our day, prayers offered in like manner will prevail with God. "The effectual fervent prayer of a righteous man availeth much." As in ancient times, when prayer was offered, fire descended from heaven, and consumed the sacrifice upon the altar, so in answer to our prayers, the heavenly fire will come into our souls. The light and power of the Holy Spirit will be ours. <RH, February 9, 1897 par. 8>

Daniel's heart was burdened for the people of God, for the city and temple that were laid waste. His deepest interest was for the honor of God and the prosperity of Israel. It was this that moved him to seek God with prayer and fasting and deep humiliation. Brethren in responsible positions in the Lord's work for this time, have not we as great need to call upon God as had Daniel? I address those who believe that we are living in the very last period of this earth's history. I entreat you to take upon your own souls a burden for our churches, our schools, and our institutions. That God who heard Daniel's prayer will hear ours when we come to him in contrition. Our necessities are as urgent, our difficulties are as great, and we need to have the same intensity of purpose, and in faith roll our burden upon the great Burden-bearer. There is need for hearts to be as deeply moved in our time as in the time when Daniel prayed. <RH, February 9, 1897 par. 9>

We have only one channel of approach to God. Our prayers can come to him through one name only,--that of the Lord Jesus our advocate. His Spirit must inspire our petitions. No strange fire was to be used in the censers that were waved before God in the sanctuary. So the Lord himself must kindle in our hearts the burning desire, if our prayers are acceptable to him. The Holy Spirit within must make intercessions for us, with groanings that cannot be uttered. <RH, February 9, 1897 par. 10>

A deep sense of our need, and a great desire for the things for which we ask, must characterize our prayers, else they will not be heard. But we are not to become weary, and cease our petitions because the answer is not immediately received. "The kingdom of heaven suffereth violence, and the violent take it by force." The violence here meant is a holy earnestness, such as Jacob manifested. We need not try to work ourselves up into an intense feeling; but calmly, persistently, we are to press our petitions at the throne of grace. Our work is to humble our souls before God, confessing our sins, and in faith drawing nigh unto God. The Lord answered the prayer of Daniel, not that Daniel might glorify himself, but that the blessing might reflect glory to God. It is the design of God to reveal himself in his providence and in his grace. The object of our prayers must be the glory of God, not the glorification of ourselves. <RH, February 9, 1897 par. 11>

When we see ourselves weak, ignorant, and helpless, as we really are, we shall come before God as humble suppliants. It is ignorance of God and of Christ that makes any soul proud and self-righteous. The infallible indication that a man knows not God, is found in the fact that he feels that in himself he is great or good. Pride of heart is always associated with ignorance of God. It is the light from God that discovers our darkness and destitution. When the divine glory was revealed to Daniel, he exclaimed, "My comeliness was turned in me into corruption, and I retained no strength." The moment the humble seeker sees God as he is, that moment he will have the same view of himself that Daniel had. There will be no lifting up of the soul unto vanity, but a deep sense of the holiness of God and of the justice of his requirements. The fruit of such an experience will be manifested in a life of self-denial and self-sacrifice. <RH, February 9, 1897 par. 12>

Brethren, the Lord calls for copartnership in his work. He desires us to enlist our interests in his cause, as Daniel did. We should receive great benefits from a study of the book of Daniel in connection with the Revelation. Daniel studied the prophecies. He earnestly sought to know their meaning. He prayed and fasted for heavenly light. And the glory of God was revealed to him in even greater measure than he could endure. We are in equal need of divine illumination. God has called us to give the last message of warning to the world. There will be voices heard on every side to divert the attention of God's people with new theories. We need to give the trumpet a certain sound. We do not half realize what is before us. If the books of Daniel and the Revelation were studied with earnest prayer, we should have a better knowledge of the perils of the last days, and would be better prepared for the work before us--we should be prepared to

unite with Christ and to work in his lines. <RH, February 9, 1897 par. 13>

God has honored us by showing how greatly he values us. We are bought with a price, even the precious blood of the Son of God. When his heritage shall conscientiously follow the word of the Lord, his blessing will rest upon them in answer to their prayers. "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. Who knoweth if he will return and repent, and leave a blessing behind him? . . . Ye shall know that I am in the midst of Israel, and that I am the Lord your God, and none else: and my people shall never be ashamed." <RH, February 9, 1897 par. 14>

February 16, 1897 Our Words.

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By Mrs. E. G. White.
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"Lord, who shall abide in thy tabernacle? who shall dwell in thy holy hill? He that walketh uprightly, and worketh righteousness, and speaketh the truth in his heart. He that backbiteth not with his tongue, nor doeth evil to his neighbor, nor taketh up a reproach against his neighbor." "He shall receive the blessing from the Lord, and righteousness from the God of his salvation." Speech is the means by which thought is expressed. Rightly used, this gift is a wonderful blessing, whose power for good cannot be estimated; misused, it is a curse to humanity and a dishonor to God. "Death and life are in the power of the tongue;" "and a word spoken in due season, how good is it!" <RH, February 16, 1897 par. 1>

Every uttered word exerts an influence, every action involves a train of responsibility. No one can live to himself in this world, even if he would. Each one forms a part of the great web of humanity, and through our individual threads of influence, we are linked to the universe. Christ used his influence to draw men to God, and he has left us an example of the way in which we should speak and act. A person who is molded by the Spirit of God will know how to speak a "word in season to him that is weary," and will realize the highest human blessedness,--the joy of imparting to others the precious treasures of the wisdom and grace of Christ. But those who permit themselves to be controlled by the enemy of all good will speak words which should never be uttered. <RH, February 16, 1897 par. 2>

The great want of the world is hearts in which Christ abides as an honored guest. But the meekness and lowliness of Jesus have been too hard a lesson for many to learn. The sanctifying power of the truth has not been allowed to influence them for good, bringing the emotions of the heart and the words of the lips into conformity to the will of God; and too often, while Jesus stands knocking at the door of the heart, men are so busily engaged in talking of the faults of others that they fail to grant him an entrance. <RH, February 16, 1897 par. 3>

Some who profess to love Christ, cherish cruel thoughts against others; and these thoughts, with their baleful influence, flow to the world in their words. All such are more closely allied to the great deceiver than to him who said, "Blessed are the peacemakers." Satan rules the tongues of all who give themselves into his keeping, filling the heart with envy and jealousy, and prompting the false whisper which so often causes untold misery. Those who lend themselves to his service do a work which makes him rejoice; but the angels of God weep as they see the evil that is wrought. Could those who thus give themselves up to mischief-making see how well pleasing their course of action is to the adversary of souls, they would say with the psalmist: "Deliver my soul, O Lord, from lying lips, and from a deceitful tongue. What shall be given unto thee? or what shall be done unto thee, thou false tongue? Sharp arrows of the mighty, with coals of juniper." <RH, February 16, 1897 par. 4>

There is need to close the door which now stands open in the free, unjust use of the tongue, by which the enemy so often enters. He is constantly at work, adapting himself to the various dispositions and circumstances of those whom he is seeking to entangle. That soul is in the greatest danger which, though blind to its own faults, is all too quick to make known the failings of others. If the tongue were kept as with a bridle, if the eloquence of silence were more often preserved, how many heartaches would be saved! how many souls kept from entering the dark shadow of despair and discouragement! <RH, February 16, 1897 par. 5>

It is not God's purpose that his children should isolate themselves, drawing apart from one another. In their intercourse he would have them reveal him by a patient, long-suffering, forbearing spirit, by words which cheer and encourage those that faint by the way. If we are willing to learn, Christ will teach us to manifest in our daily lives his goodness, mercy, and love. Every soul who will become consecrated to him will be a channel through which his love can flow,--an agent co-operating with divine intelligences,--and will find his happiness increased as he imparts happiness to others. <RH, February 16, 1897 par. 6>

He who is your neighbor is to be earnestly sought for and labored for. Is he ignorant? let your communication make him more intelligent. Is he downcast and discouraged? let your words speak hope to his soul. Those who are defective in character are the very ones God enjoins us to help. "I am not come to call the righteous," said Christ, "but sinners to repentance." By the influence of words spoken from a heart full of love, the discouraged ones may become trophies of grace,--heirs of God, and joint heirs with Jesus Christ. <RH, February 16, 1897 par. 7>

"Take heed to thyself," was the charge given to Timothy. Today this lesson is fearfully neglected by those who pride themselves upon entering the kingdom of God. Satan works untiringly to thwart the purpose of God, and he tempts the children of God to be severe upon the errors of others, while they themselves are careless in regard to their own course of action, and mingle defects with their work. There will always be something which we can criticize; but when we view things as God views them, we shall not look at the work of others with a critical eye, eager to find some flaw, but will seek to find something of which we can approve. Let him who makes criticism and faultfinding his first duty, who spends his God-given time in speaking words which sow the seeds of doubt and unbelief, take heed lest defects far more serious be found in his own character. <RH, February 16, 1897 par. 8>

Be sharp and critical with yourself, for the eternal interests of your soul demand this; but do not place a stumbling-block in the way of sinners by talking of the defects of those around you. Those who love God supremely, and their neighbors as themselves, will see so many imperfections in their own work, so much that needs to be cleansed from defilement, that they will feel no inclination to dwell upon the defects of others. <RH, February 16, 1897 par. 9>

Nothing is hidden from God. Says the true Witness, "I know thy works." Every word that we speak is heard and recorded by the Majesty of heaven, who has declared, "By thy words thou shalt be justified, and by thy words thou shalt be condemned." Could our eyes be opened, could we see the heavenly Watcher by our side, listening to the words we utter, we would strive to control our tongues; for we would realize that we were speaking in the hearing of the heavenly universe. If they are left unrepented of, we shall meet once more the bitter spirit, the revengeful feelings, and the angry words; "for God shall bring every work into judgment, with every secret thing, whether it be good, or whether it be evil." O that men, instead of making the mistakes of others the subject of their conversation, would turn their critical glances inward, seeking power from on high to guard well their words, that in the Judgment they might stand justified in the sight of God! <RH, February 16, 1897 par. 10>

Christ, the Lamb of God, can take away the desire to speak words which hurt and bruise the souls of others. His power is limitless, and if we shut ourselves in with him, we shall grow more like him. Strength will be given us to subdue the inclination to speak and judge harshly; we shall be enabled to make straight paths for our feet, lest the "lame be turned out of the way." If we will yield heart and mind into the keeping of Christ, if we will control our thoughts, bringing them into obedience to his will, our words will be such as the angels love to hear, and will bless all those with whom we come in contact. <RH, February 16, 1897 par. 11>

All who have the mind of Christ will turn away from everything tending to deformity of character. If Christ is taken as our pattern in all things, if he is formed within, "the hope of glory," our minds will be filled with thoughts that are pure and lovely. We shall feel no inclination to think or to talk of the failings of others, or to triumph over the knowledge of a brother's error. Mercy and love will be cherished; that charity which "suffereth long and is kind," which "beareth all things" and "thinketh no evil," will appear in word and action. <RH, February 16, 1897 par. 12>

The most persuasive eloquence is the word that is spoken in love and sympathy. Such words will bring light to confused minds and hope to the discouraged, brightening the prospect before them. The time in which we live calls for vital, sanctified energy; for earnestness, zeal, and the tenderest sympathy and love; for words that will not increase misery, but will inspire faith and hope. We are homeward bound, seeking a better country, even a heavenly. Instead of speaking words which will rankle in the breasts of those that hear, shall we not speak of the love wherewith God hath loved us? Shall we not try to lighten the hearts of those around us by words of Christlike sympathy? Shall we not tell of the prospective rest in store for the people of God? "A word fitly spoken is like apples of gold in pictures of silver" <RH, February 16, 1897 par. 13>

Day by day we are sowing seed for the future harvest, and we cannot be too careful of the seed which we sow by our words. Often words are carelessly spoken and forgotten, but these words, for good or for ill, are bringing forth a harvest. Sow one unkind, harsh word, and this seed, finding soil in the minds of your hearers, will spring up and bear fruit after its own kind. Sow one seed in loving, gentle, Christlike words, and it will bring you rich returns. Our minds must be carefully guarded, lest words be spoken which are not a blessing, but a curse. If by our words we sow wheat, we shall reap wheat; if we sow tares, we shall reap tares; and the harvest, whether of wheat or of tares, will be sure and abundant. <RH, February 16, 1897 par. 14>

February 23, 1897 Let Us Love One Another.

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By Mrs. E. G. White.
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"Beloved, let us love one another: for love is of God; and every one that loveth is born of God, and knoweth God. He that loveth not knoweth not God; for God is love. In this was manifested the love of God toward us, because that God sent his only begotten Son into the world, that we might live through him. Herein is love, not that we loved God, but that he loved us, and sent his Son to be the propitiation for our sins. Beloved, if God so loved us, we ought also to love one another. No man hath seen God at any time. If we love one another, God dwelleth in us, and his love is perfected in us. Hereby know we that we dwell in him, and he in us, because he hath given us of his Spirit. . . . And we have known and believed the love that God hath to us. God is love; and he that dwelleth in love dwelleth in God, and God in him. Herein is our love made perfect, that we may have boldness in the day of judgment: because as he is, so are we in this world." (See further 1 John 4:18-21.) <RH, February 23, 1897 par. 1>

It is the expression of God's love for us that makes us care for one another. When the Lord Jesus dwells in our hearts, we think the thoughts of God, and do the works of God. How can I find language to express the deep, earnest interest I have for our people? I am filled with yearning of soul that those who have accepted present truth should realize that they are to be sanctified through the truth; otherwise they lie against the truth. God is the author and finisher of our faith. Notwithstanding our varying types of character, we are brought into church capacity through the profession of our faith. Christ is the head of the church; and if those whose names are on the church record do not belong to Jesus, the invisible Head, they are like the fruitless branch of the vine, and are taken away. If one is really a fruitful branch, he will make it manifest by bearing fruit, giving evidence of his absolute allegiance to Christ. He will have a spiritual connection with God. Faith and love constitute the gold of character, and will be ever working on the Lord's side to unite and harmonize the members of Christ's body. <RH, February 23, 1897 par. 2>

Name, position, or wealth will not weigh one jot in the scale with God. Men and women are admitted to the church who do it no honor. But however poor, whatever the rank, tribe, or nationality, all are to be heartily received on their confession of faith, if you have evidence that the grace of God, which brings salvation, has wrought upon the heart. All who are sons or daughters of God will deny ungodliness and worldly lusts. All who take their position on the Lord's side will, as branches of the True Vine, receive nourishment, and will be stimulated by the vine to bear like fruit. They will be in co-operation with God, according to their ability exercising themselves unto godliness by walking in newness of life, which is daily repentance toward God, and faith toward our Lord Jesus Christ. <RH, February 23, 1897 par. 3>

This faith in Christ is demonstrated by works; it produces a transformation of character through the effectual working of God's Holy Spirit. Selfishness and pride, with all their force, will make a stand against anything that would show them to be sinful. But all who shall endure as seeing him who is invisible, will have to lie very low at the foot of the cross. Contrition of soul will mark the experience of every one who has received the grace of Christ. <RH, February 23, 1897 par. 4>

Let us hear the testimony of God upon this subject: "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." This is precisely the condition of those who have not a vital connection with Christ. They seem to be ever working at cross-purposes with God, and are so full of jealousy, evil surmising, discord, and strife--Satanic attributes--that they are constantly lying against the truth; they are not doers of the words of Christ. Yet many church-members are in this very position. They dwell, as it were, in the salt land, in a parched wilderness. <RH, February 23, 1897 par. 5>

"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." This is the evidence that souls are connected with God. "The heart is deceitful above all things, and desperately wicked: who can know it? I the Lord search the heart, I try the reins, even to give every man according to his ways, and according to the fruit of his doings. "But to this man will I look, even to him that is poor and of a contrite spirit, and trembleth at my word." "For thus saith the high and lofty One that inhabiteth eternity, whose name is Holy; I dwell in the high and holy place." Therefore we are to reverence the Lord God, and walk carefully and tremblingly before him. For our comfort and encouragement he adds that notwithstanding his high and holy position, he dwells "with him also that is of a contrite and humble spirit, to revive the spirit of the humble, and to revive the heart of the contrite ones." In this wonderful statement from our Heavenly Father, all may learn what their character will be if they are indeed in vital connection with God. <RH, February 23, 1897 par. 6>

Can one be a co-worker with God, and not work as God works? Will the poor, sinful agent take it upon himself to pronounce sentence against any one, however humble, with whom God dwells because he is cherishing the spirit of contrition? Do those who claim to be branches of the Living Vine bear fruit like unto the parent stock? Unless they fall upon the rock Christ Jesus, and are broken,--unless there is a thorough conversion of soul, body, and spirit,--they give evidence that they are not working in Christ's lines, and are not obedient to his commandments. Faith and love and trust in God are needed in the church. Jesus says: "If thy right hand offend thee, cut it off, and cast it from thee: for it is profitable for thee that one of thy members should perish, and not that thy whole body should be cast into hell." When they have plucked out the eye and cut off the hand,--surrendered the attributes which Satan has inspired,--then they will be tender and pitiful; for the love of Christ will constrain them. <RH, February 23, 1897 par. 7>

Satan will seek earnestly to intercept every ray of light coming from the throne of God, and will place his own darkness for light. It is he who prompts the keen criticism, the Satanic accusing. But it is the love of Jesus cherished in the soul that will overcome every opposing force. It places the man wholly on the side of Christ; for it brings him into harmony with the principles of the law of God. O, what a change takes place! the boughs that receive nourishment from the root bear rich clusters of fruit. When one is thus united to Christ, how will he praise God that his eyes have been anointed with heavenly eye salve to discern his poverty, his nakedness! In humble faith he can declare: He has opened mine eyes, he has changed my heart. He has conquered the stubbornness of my will, and his grace has conformed me to his will, that I may become a fruit-bearing branch of the True Vine. He has brought me back to my allegiance, not only to be an advocate of the law, but a doer of its precepts. <RH, February 23, 1897 par. 8>

O, let us all determine to crucify self and to imitate God! We are to express in our own lives the holiness of God, showing his forbearance, his tenderness, his compassion and love, and thus communicate his attributes. Then we shall no longer judge from the sight of the eye or the hearing of the ear. We shall bear in mind that we are yoked up with Christ, to draw with him, and to do the greatest possible amount of good. Our work may not be appreciated; we may be misjudged, falsified, and mistreated by those who claim to be Christians; but we are to look to Christ and follow him. Christians are to walk even as he walked. They are to have the mind of Christ, to possess that faith which works by love and purifies the soul. <RH, February 23, 1897 par. 9>

He who is conformed to the image of Christ will possess his grace, and will help to strengthen every brother in the faith. No harsh or bitter words that discourage the soul will fall from his lips. "If any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new." "Let nothing be done through strife or vainglory; but in lowliness of mind let each esteem other better than themselves." "Wherefore lift up the hands which hang down, and the feeble knees; and make straight paths for your feet, lest that which is lame be turned out of the way. . . . Follow peace with all men, and holiness, without which no man shall see the Lord." <RH, February 23, 1897 par. 10>

Here is a work which you are authorized to have an earnest zeal to accomplish. "Looking diligently lest any man fail of the grace of God; lest any root of bitterness springing up trouble you, and thereby many be defiled." (See Isa. 59:1,2.) All who have a vital connection with God are guided by his counsel. United in church capacity, they give themselves to do Christ's work. If we will open the door to Jesus, he will come in and abide with us; our strength will always be reinforced by his actual representative, the Holy Spirit. <RH, February 23, 1897 par. 11>

But whenever the church unites with it a man who is without earnestness and sanctified moral purpose, it has a hindrance that weakens moral power, and turns souls away from faith and love and trust in God. Whenever anything is encountered that is contrary to his mind, such a one will reveal his true spirit. In councils he does unlawful acts, pronounces unjust sentences; and through his influence, decisions are made that are entirely contrary to God's will and ways. Thus he proves himself disloyal to God. He has neglected to follow the rules which Christ has given, and he works according to the principles of the world. If others sit by and let these things pass, God charges the sin upon them also. It is a duty to keep our offices of publication pure, that there shall be no conniving to do injustice in business transactions. <RH, February 23, 1897 par. 12>

He who loves God and his fellow men as he loves himself will practise no robbery toward God or man. All who live out the law of God will on all occasions maintain the strictest integrity. If men are in living communion with the only true God, they will have the presence of a living Saviour. Such men will be a blessing to the church. Christians who cherish love toward their brethren, and manifest confidence in them, greatly strengthen them. We are to be complete in him who gave his life for us. <RH, February 23, 1897 par. 13>

March 2, 1897 Pray for the Latter Rain.

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By Mrs. E. G. White.
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"Ask ye of the Lord rain in the time of the latter rain; so the Lord shall make bright clouds, and give them showers of rain." "He will cause to come down for you the rain, the former rain, and the latter rain." In the East the former rain falls at the sowing-time. It is necessary in order that the seed may germinate. Under the influence of the fertilizing showers, the tender shoot springs up. The latter rain, falling near the close of the season, ripens the grain, and prepares it for the sickle. The Lord employs these operations of nature to represent the work of the Holy Spirit. As the dew and the rain are given first to cause the seed to germinate, and then to ripen the harvest, so the Holy Spirit is given to carry forward, from one stage to another, the process of spiritual growth. The ripening of the grain represents the completion of the work of God's grace in the soul. By the power of the Holy Spirit the moral image of God is to be perfected in the character. We are to be wholly transformed into the likeness of Christ. <RH, March 2, 1897 par. 1>

The latter rain, ripening earth's harvest, represents the spiritual grace that prepares the church for the coming of the Son of Man. But unless the former rain has fallen, there will be no life; the green blade will not spring up. Unless the early showers have done their work, the latter rain can bring no seed to perfection. <RH, March 2, 1897 par. 2>

There is to be "first the blade, then the ear, after that the full corn in the ear." There must be a constant development of Christian virtue, a constant advancement in Christian experience. This we should seek with intensity of desire, that we may adorn the doctrine of Christ our Saviour. <RH, March 2, 1897 par. 3>

Many have in a great measure failed to receive the former rain. They have not obtained all the benefits that God has thus provided for them. They expect that the lack will be supplied by the latter rain. When the richest abundance of grace shall be bestowed, they intend to open their hearts to receive it. They are making a terrible mistake. The work that God has begun in the human heart in giving his light and knowledge, must be continually going forward. Every individual must realize his own necessity. The heart must be emptied of every defilement, and cleansed for the indwelling of the Spirit. It was by the confession and forsaking of sin, by earnest prayer and consecration of themselves to God, that the early disciples prepared for the outpouring of the Holy Spirit on the day of Pentecost. The same work, only in greater degree, must be done now. Then the human agent had only to ask for the blessing, and wait for the Lord to perfect the work concerning him. It is God who began the work, and he will finish his work, making man complete in Jesus Christ. But there must be no neglect of the grace represented by the former rain. Only those who are living up to the light they have, will receive greater light. Unless we are daily advancing in the exemplification of the active Christian virtues, we shall not recognize the manifestations of the Holy Spirit in the latter rain. It may be falling on hearts all around us, but we shall not discern or receive it. <RH, March 2, 1897 par. 4>

At no point in our experience can we dispense with the assistance of that which enables us to make the first start. The blessings received under the former rain are needful to us to the end. Yet these alone will not suffice. While we cherish the blessing of the early rain, we must not, on the other hand, lose sight of the fact that without the latter rain, to fill out the ears and ripen the grain, the harvest will not be ready for the sickle, and the labor of the sower will have been in vain. Divine grace is needed at the beginning, divine grace at every step of advance, and divine grace alone can complete the work. There is no place for us to rest in a careless attitude. We must never forget the warnings of Christ, "Watch unto prayer," "Watch and pray always." A connection with the divine agency every moment is essential to our progress. We may have had a measure of the Spirit of God, but by prayer and faith we are continually to seek more of the Spirit. It will never do to cease our efforts. If we do not progress, if we do not place ourselves in an attitude to receive both the former and the latter rain, we shall lose our souls, and the responsibility will lie at our own door. <RH, March 2, 1897 par. 5>

"Ask ye of the Lord rain in the time of the latter rain." Do not rest satisfied that in the ordinary course of the season, rain will fall. Ask for it. The growth and perfection of the seed rests not with husbandman. God alone can ripen the harvest. But man's co-operation is required. God's work for us demands the action of our mind, the exercise of our faith. We must seek his favors with the whole heart if the showers of grace are to come to us. We should improve every opportunity of placing ourselves in the channel of blessing. Christ has said, "Where two or three are gathered together in my name, there am I in the midst. The convocations of the church, as in camp-meetings, the assemblies of the home church, and all occasions where there is personal labor for souls, are God's appointed opportunities for giving the early and the latter rain. <RH, March 2, 1897 par. 6>

But let none think that in attending these gatherings, their duty is done. A mere attendance upon all the meetings that are held will not in itself bring a blessing to the soul. It is not an immutable law that all who attend general gatherings or local meetings shall receive large supplies from heaven. The circumstances may seem to be favorable for a rich outpouring of the showers of grace. But God himself must command the rain to fall. Therefore we should not be remiss in supplication. We are not to trust to the ordinary working of providence. We must pray that God will unseal the

fountain of the water of life. And we must ourselves receive of the living water. Let us, with contrite hearts, pray most earnestly that now, in the time of the latter rain, the showers of grace may fall upon us. At every meeting we attend, our prayers should ascend that at this very time, God will impart warmth and moisture to our souls. As we seek God for the Holy Spirit, it will work in us meekness, humbleness of mind, a conscious dependence upon God for the perfecting latter rain. If we pray for the blessing in faith, we shall receive it as God has promised. <RH, March 2, 1897 par. 7>

The continual communication of the Holy Spirit to the church is represented by the prophet Zechariah under another figure, which contains a wonderful lesson of encouragement for us. The prophet says: "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 he 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. . . . And I answered again, and said unto him, What be these two olive branches which through the two golden pipes empty the golden oil out of themselves? . . . Then said he, These are the two anointed ones, that stand by the Lord of the whole earth." <RH, March 2, 1897 par. 8>

From the two olive-trees, the golden oil was emptied through golden pipes into the bowl of the candlestick, and thence into the golden lamps that gave light to the sanctuary. So from the holy ones that stand in God's presence, his Spirit is imparted to human instrumentalities that are consecrated to his service. The mission of the two anointed ones is to communicate light and power to God's people. It is to receive blessing for us that they stand in God's presence. As the olive-trees empty themselves into the golden pipes, so the heavenly messengers seek to communicate all that they receive from God. The whole heavenly treasure awaits our demand and reception; and as we receive the blessing, we in our turn are to impart it. Thus it is that the holy lamps are fed, and the church becomes a light-bearer in the world. <RH, March 2, 1897 par. 9>

This is the work that the Lord would have every soul prepared to do at this time, when the four angels are holding the four winds, that they shall not blow until the servants of God are sealed in their foreheads. There is no time now for self-pleasing. The lamps of the soul must be trimmed. They must be supplied with the oil of grace. Every precaution must be taken to prevent spiritual declension, lest the great day of the Lord overtake us as a thief in the night. Every witness for God is now to work intelligently in the lines which God has appointed. We should daily obtain a deep and living experience in the work of perfecting Christian character. We should daily receive the holy oil that we may impart to others. All may be light-bearers to the world if they will. We are to sink self out of sight in Jesus. We are to receive the word of the Lord in counsel and instruction, and gladly communicate it. There is now need of much prayer. Christ commands, "Pray without ceasing;" that is, keep the mind uplifted to God, the source of all power and efficiency. <RH, March 2, 1897 par. 10>

We may have long followed the narrow path, but it is not safe to take this as proof that we shall follow it to the end. If we have walked with God in fellowship of the Spirit, it is because we have sought him daily by faith. From the two olive-trees, the golden oil flowing through the golden pipes has been communicated to us. But those who do not cultivate the spirit and habit of prayer cannot expect to receive the golden oil of goodness, patience, long-suffering, gentleness, love. <RH, March 2, 1897 par. 11>

Every one is to keep himself separate from the world, which is full of iniquity. We are not to walk with God for a time, and then part from his company, and walk in the sparks of our own kindling. There must be a firm continuance, a perseverance in acts of faith. We are to praise God, to show forth his glory in a righteous character. No one of us will gain the victory without persevering, untiring effort, proportionate to the value of the object which we seek, even eternal life. <RH, March 2, 1897 par. 12>

The dispensation in which we are now living is to be, to those that ask, the dispensation of the Holy Spirit. Ask for his blessing. It is time we were more intense in our devotion. To us is committed the arduous, but happy, glorious work of revealing Christ to those who are in darkness. We are called to proclaim the special truths for this time. For all this the outpouring of the Spirit is essential. We should pray for it. The Lord expects us to ask him. We have not been whole hearted in this work. <RH, March 2, 1897 par. 13>

What can I say to my brethren in the name of the Lord? What proportion of our efforts has been made in accordance with the light the Lord has been pleased to give. We cannot depend upon form or external machinery. What we need is the quickening influence of the Holy Spirit of God. "Not by might, nor by power, but by my Spirit, saith the Lord of Hosts." Pray without ceasing, and watch by working in accordance with your prayers. As you pray, believe, trust in God. It is the time of the latter rain, when the Lord will give largely of his Spirit. Be fervent in prayer, and watch in the Spirit. <RH, March 2, 1897 par. 14>

March 9, 1897 Christ Represents the Beneficence of the Law.

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By Mrs. E. G. White.
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"The wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord." It is essential that every subject of the kingdom of God should be obedient to the law of Jehovah, in order that his infinite glory may have a perfect establishment. The professed followers of Christ are tested in this life to see whether or not they will be obedient to God. Obedience will result in happiness, and will insure the reward of eternal life. Failure on the part of Adam on one point resulted in terrible consequences, and sin has grown to such vast proportions that it cannot be measured. But in the midst of rebellion and apostasy, in the midst of those who were disloyal, impenitent, and obstinate, God looks down upon those who love him and keep his commandments, and says, "I love them that love me," and will cause them to inherit substance. "I will render vengeance to mine enemies, and will reward them that hate me." <RH, March 9, 1897 par. 1>

Christ lived in accordance with the principles of God's moral government, and fulfilled the specifications of the law of God. He represented the beneficence of the law in his human life. The fact that the law is holy, just, and good is to be testified before all nations, tongues, and peoples, to worlds unfallen, to angels, seraphim, and cherubim. The principles of the law of God were wrought out in the character of Jesus Christ, and he who co-operates with Christ, becoming a partaker of the divine nature, will develop the divine character, and become an illustration of the divine law. Christ in the heart will bring the whole man, soul, body, and spirit into captivity to the obedience of righteousness. Christ's true followers will be in conformity to the mind and will and character of God, and the far-reaching principles of the law will be demonstrated in humanity. <RH, March 9, 1897 par. 2>

Pardoning, redeeming love is brought to view in Christ Jesus. Satan had misrepresented the character of God, and it was necessary that a correct representation should be made to worlds unfallen, to angels, and to men. Satan had declared that God knew nothing of self-denial, of mercy and love, but that he was stern, exacting, and unforgiving. Satan never tested the forgiving love of God; for he never exercised genuine repentance. His representations of God were incorrect; he was a false witness, an accuser of Christ, and an accuser of all those who throw off the Satanic yoke, and come back to render willing allegiance to the God of heaven. <RH, March 9, 1897 par. 3>

Satan charged God with an unforgiving spirit, because he would not receive on terms of favor those who disobeyed his law and therefore misrepresented his character. But forgiveness of sins would be of no avail unless the course of transgression was abandoned, and the grace of Christ imparted to the sinner to renovate, purify, and ennoble him who had fallen by iniquity. This was the only way by which the sinner could be restored to divine favor, and trusted to come into copartnership with Jesus Christ. But in Christ we behold the character of the Father, and see the pitying tenderness which God exercised for fallen man, giving his only begotten Son as a ransom for the transgressors of the law. It is in beholding the love of God that repentance is awakened in the sinner's heart, and an earnest desire is created to become reconciled to God. When the transgressor becomes acquainted with God, and experiences his love, it produces in his heart a hatred for sin and a love for holiness. <RH, March 9, 1897 par. 4>

The more we study the attributes of the character of God as revealed in Christ, the more we see that justice has been sustained in the sacrifice that met the penalty of the law, and that mercy has been provided in the only begotten Son, who bore the penalty of the law in the sinner's place, in order that man might have another probation, another opportunity to be obedient to the law of God's government, that it might be made manifest who could be trusted to become members of the Lord's family, children of the Heavenly King. Those who are obedient to the law of the government of God while in this brief probation, amid all the counter-influences of Satanic agencies, will be pronounced in heaven loyal children of the Lord of Hosts. They will be declared to be separate from the sinful practises of the world, and to them God gives the promise, "I will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty." <RH, March 9, 1897 par. 5>

By both creation and redemption we are the Lord's property. We are absolutely his subjects, and amenable to the laws of his kingdom. Let no one foster the delusion that the Lord God of heaven and earth has no law by which to control and govern his subjects. We are dependent upon God for everything we enjoy. The food which we eat, the clothing we wear, the atmosphere we breathe, the life we enjoy from day to day, are received from God. We are under obligation to be governed by his will, to acknowledge him as our supreme ruler. We are under obligation to coincide with all his plans and designs. As all our blessings come from God, we are under the highest obligation to render gratitude to him for his mercies, his goodness and benevolence, and to manifest this gratitude by returning to him his own in gifts and

offerings, ever cherishing a sense of our dependence upon him. <RH, March 9, 1897 par. 6>

Those who have a knowledge of God in Christ Jesus are under obligation to perform his expressed will in doing his commandments, which are a transcript of his character. We are under a debt of gratitude to God for the revelation of his love in Christ Jesus; and as intelligent human agents, we are to reveal to the world the manner of character that will result from obedience to every specification of the law of God's government. In perfect obedience to his holy will, we are to manifest adoration, love, cheerfulness, and praise, and thus honor and glorify God. It is in this way alone that man may reveal the character of God in Christ to the world, and make manifest to men that happiness, peace, assurance, and grace come from obedience to the law of God. Thus glory redounds to God in good and righteous actions through harmony with the laws of Jehovah's government. <RH, March 9, 1897 par. 7>

It was positively necessary that man should know his Heavenly Father, and discern his paternal attributes of character; for in becoming acquainted with God, men may become partakers of the same virtues and the same glory. In the prayer of Christ for his disciples, the truth embodied is of the deepest significance and interest to all his followers. "These words spake Jesus, and lifted up his eyes to heaven, and said, Father, the hour is come; glorify thy Son, that thy Son also may glorify thee: as thou hast given him power over all flesh, that he should give eternal life to as many as thou hast given him. And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent." To render acceptable service to God, it is essential that we should know God, to whom we belong, in order that we may be thankful and obedient, contemplating and adoring him for his wonderful love to men. We could not rejoice in and praise a being of whom we had no certain knowledge; but God has sent Christ to the world to make manifest his paternal character. <RH, March 9, 1897 par. 8>

It is our privilege to know God experimentally, and in true knowledge of God is life eternal. The only begotten Son of God was God's gift to the world, in whose character was revealed the character of him who gave the law to men and angels. He came to proclaim the fact, "The Lord our God is one Lord," and him only shalt thou serve. He came to make it manifest that, "Every good gift and every perfect gift is from above, and cometh down from the Father of lights, with whom is no variableness, neither shadow of turning." That which proceeds from the mind of God is perfect, and needs not to be taken back, corrected, or altered in the least. We may ascribe all perfection to God. He holds in his hand the existence of every human being, and upholds all things by the word of his power. <RH, March 9, 1897 par. 9>

Unless men shall know God as Christ has revealed him, they will never form a character after the divine similitude, and will therefore never see God. It is a matter for astonishment among the angels in heaven, that any who have once known God should become careless, should permit their minds to be absorbed in any temporal pursuit, and allow their attention to be diverted from the God of heaven, so that they wantonly and willingly forget their Maker, and substitute for him other lords and other gods. The day has come when there are lords many and gods many, and Satan has purposed to interpose himself between God and the human soul, so that men shall not give homage to God in keeping his law. Satan has wrapped about him garments of angelic brightness, and he comes to men as an angel of light. He causes the guilty soul to see things in a perverted way, so that he hates that which he should love, and loves that which he should hate and despise. God is so misrepresented to him that he cares not to retain the true and living Father in his knowledge, but turns to the worship of false gods. He knows not that the love of God is without a parallel, yet Christ has revealed that love to a fallen world. John calls upon the world to behold the wondrous love of God, saying, "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." <RH, March 9, 1897 par. 10>

Jesus said, "Marvel not, my brethren, if the world hate you." It is not a surprising thing that the world misunderstand and misinterpret the children of God, since they know not God. As the world treated the world's Redeemer, so will they treat his followers. Jesus said: "If the world hate you, ye know that it hated me before it hated you. If ye were of the world, the world would love his own: but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you. Remember the word that I have said unto you, The servant is not greater than his lord. If they have persecuted me, they will also persecute you; if they have kept my saying, they will keep yours also. But all these things will they do unto you for my name's sake, because they know not him that sent me." <RH, March 9, 1897 par. 11>

If the world knew the principles of the laws of God's government, if they obeyed his commandments, they would discern the character of God in the law, and would no longer be at enmity with God. But turning from the law of God, men have no means of discerning his character, and the attributes of the character of Satan are cherished and cultivated. After Jesus told his disciples what manner of treatment they might expect from the world, he said, "These things have I spoken unto you, that ye should not be offended." That is, in receiving persecution from the hands of the world, they were not to feel that God was dealing with them unjustly, in permitting them to be thus treated. Jesus continued: "They shall put you out of the synagogues: yea, the time cometh, that whosoever killeth you will think that he doeth God service." Why is it that men reach this state of deception? Why is it they walk so contrary to all the laws of God? Jesus

answers: "And these things will they do unto you, because they have not known the Father, nor me." <RH, March 9, 1897 par. 12>

Turning away from the law of God, trampling the commandments under their feet, men cannot know God; for the law of God is a transcript of his character. Failing to understand the law of God, they also fail to know the human agent who discerns the attributes of the character of God revealed in his law. This is why men are filled with prejudice against the truth of God, why they are inspired with the spirit of the great adversary of God and of his children. This is why they bear false reports, fabricating lies, and loving the lies that are prepared for their using. This is why they make such decided efforts to turn away the people from the law of God; for they have not seen him, neither known him. <RH, March 9, 1897 par. 13>

March 16, 1897 The Perils of the Last Days.

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By Mrs. E. G. White.
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"As it was in the days of Noah, so also shall it be 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 Noah 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 the 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, March 16, 1897 par. 1>

Christ sees the wickedness on the earth today. He sees that the sins of Noah's and Lot's time are being repeated. What terrible revelations of crime are being made! Everything seems to be stirred with an intense activity from beneath. Excitement is continually kept up. Feasting, buying, and selling, are brought into the churches. The watchman cries, "The morning cometh, and also the night." The night symbolizes prevalence of error, misinterpretation and misapplication of Scripture. Every species of delusion is now being brought in. The plainest truths of God's word are covered with a mass of man-made theories. Deadly errors are presented as the truth to which all must bow. The simplicity of true godliness is buried beneath tradition. <RH, March 16, 1897 par. 2>

The doctrine of the natural immortality of the soul is one error with which the enemy is deceiving man. This error is well-nigh universal. But who told men that they would not die? Who told them that God has reserved a portion of his universe where the wicked are to suffer through the ceaseless ages of eternity, without a particle of hope?--It was the serpent. God said that sinners would die. Satan declares that they will not die. Many believe the oft-repeated lies of the serpent to be genuine truth. They echo his words when they assert that God has ordained that sin shall be immortalized in a place of torment. <RH, March 16, 1897 par. 3>

This is one of the lies forged in the synagogue of the enemy, one of the poisonous drafts of Babylon. "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." <RH, March 16, 1897 par. 4>

Another false doctrine is that the first day of the week is the Sabbath of the Lord. By traditions received from the Roman Catholic Church, the fourth commandment of the decalogue is made of none effect. By their acceptance of a spurious sabbath, men have dishonored God, and have honored the usurper, who thought to change times and laws. Many dangerous errors have been brought in to get rid of the true Sabbath. Men have taken the side of the great rebel, and rather than accept the word of God just as it reads, have placed themselves in a net of heresy. Satan is bringing the churches and the world into corrupt harmony upon this point. <RH, March 16, 1897 par. 5>

Night, dark and portentous, is enclosing the Christian world. Apostasy from God's commandments is evidence of this night, deep, dark, and apparently impenetrable. Systems that make the truth of God of none effect are cherished. Men are teaching for doctrine the commandments of men, and their assertions are taken as truth. The people have received manmade theories. So the gospel is perverted and the Scripture misapplied. As in the days of Christ, the light of truth is pushed into the background. Men's theories and suppositions are honored before the word of the Lord of Hosts. The truth is counteracted by error. The word of God is wrested, divided, and distorted by higher criticism. Jesus is acknowledged, only to be betrayed by a kiss. Apostasy exists, and will enclose the world till the last. Its hideous character and darkening influence will be seen in the maddening drafts dealt out from Babylon. <RH, March 16, 1897 par. 6>

But before the Lord punishes men for their iniquity, he sends them messages of warning. Before he visits them with

his judgments, he gives them a chance to repent. He remembered the sins of the Noachian world, but he did not punish them without warning them. For one hundred and twenty years this warning was sounding in their ears; but they did not repent. The last year of their probation found them more stubborn and defiant than ever. "And God saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually. . . . And God looked upon the earth, and, behold, it was corrupt; for all flesh had corrupted his way upon the earth. And God said unto Noah, The end of all flesh is come before me; for the earth is filled with violence through them; and, behold, I will destroy them with the earth." The inhabitants of Sodom, also, perished by fire, which was rained upon them from heaven, because they turned from God, and corrupting themselves, filled the earth with their polluted wisdom. <RH, March 16, 1897 par. 7>

Had these men placed themselves under the control of the Spirit of God, had they co-operated with the heavenly intelligences, what a world of beauty and happiness we would now look upon! Had these long-lived, mentally strong men been vitalized by the Holy Spirit, they would have been a power for God. <RH, March 16, 1897 par. 8>

Man can be exalted only by laying hold of the merits of a crucified and risen Saviour. The finest intellect, the most exalted position, will not secure heaven. Satan had the highest education that could be obtained. This education he received under the greatest of all teachers. When men talk of higher criticism, when they pass their judgment upon the word of God, call their attention to the fact that they have forgotten who was the first and wisest critic. He has had thousands of years of practical experience. He it is who teaches the so-called higher critics of the world today. God will punish all those who, as higher critics, exalt themselves, and criticize God's holy word. <RH, March 16, 1897 par. 9>

The world's Redeemer warned his disciples against the false teaching which was and would continue to be the greatest obstacle to the progress of the truth. "There shall arise false christs, and false prophets," he said, "and shall show great signs and wonders; insomuch that, if it were possible, they shall deceive the very elect. Behold, I have told you before." And Peter writes: "There were false prophets also among the people, even as there shall be false teachers among you, who privily shall bring in damnable heresies, even denying the Lord that bought them, and bring upon themselves swift destruction. And many shall follow their pernicious ways; by reason of whom the way of truth shall be evil spoken of." The leaven of false doctrine will be accepted in preference to the truth. "Beware," writes Paul, "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." <RH, March 16, 1897 par. 10>

Under whose banner are we standing? Where are we? and what is Christ to us? By our course of action we decide our own destiny. By the society we choose, we determine what influences shall mold our character. If we choose the world, earthly influences make their imprint upon our minds, and though we may not realize it, we sink lower and lower; for if we do not grow in grace, we must deteriorate. <RH, March 16, 1897 par. 11>

It makes every difference with the future eternal well-being of men whether they follow God's way or their own way. Their way may be entirely wrong. Are there many paths to heaven? If so, man may take any path that suits his fancy. But there is only one true way. Christ said to his disciples: "Whither I go ye know, and the way ye know. Thomas saith unto him, Lord, we know not whither thou goest; and how can we know the way? Jesus saith unto him, I am the way, the truth, and the life: no man cometh unto the Father but by me." <RH, March 16, 1897 par. 12>

The Lord will uplift us if we will consent to be uplifted. He who recognizes God in Christ, who receives Christ as the world's Redeemer and his personal Saviour, enters in at the door. He does not climb up some other way. Of all such it is written, "As many as received him, to them gave he power to become the sons of God, even to them that believe on his name." The truth, the light, the life, shining into our hearts, sanctifies and elevates us. What greater elevation can earth present? What greater honor can earthly potentates bestow? Man is taken from his degradation, cleansed from moral defilement, and made an heir of God and a joint heir with Jesus Christ. His life is hid with Christ in God, and when he who is life shall appear, he also will appear with him in glory. This glory will be revealed at the second appearing of Christ. Then the saints will be exalted indeed. They will sit with Christ on his throne, and with Christ they will judge the world. <RH, March 16, 1897 par. 13>

"The night is far spent, the day is at hand." The end is near. Soon the Lord will come, with ten thousand of his saints; and Satan's system, which has destroyed so many that Christ came to save, will be broken up. Despotism is now seeking to obtain a foothold in every clime, but its day will soon be ended. "For her sins have reached unto heaven, and God hath remembered her iniquities. . . . 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, March 16, 1897 par. 14>

Satan is in controversy with Christ, and with all who follow in his footsteps. This conflict will continue until the voice is heard, saying, "It is done." "He that is unjust, let him be unjust still; and he which is filthy, let him be filthy still: and he that is righteous, let him be righteous still: and he that is holy, let him be holy still. And, behold, I come quickly; and my reward is with me, to give every man according as his work shall be. I am Alpha and Omega, the

beginning and the end, the first and the last. Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city." <RH, March 16, 1897 par. 15>

"The day of the Lord will come as a thief in the night; in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also, and the works that are therein, shall be burned up. . . . Ye, therefore, beloved, seeing ye know these things before, beware lest ye also, being led away with the error of the wicked, fall from your own steadfastness. But grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ." <RH, March 16, 1897 par. 16>

March 23, 1897 Co-Workers With Christ.

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By Mrs. E. G. White.
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The mission of the followers of Christ is to save perishing sinners. It is to make known the love of God to men, and to win them to Christ by the efficacy of that love. And in proportion as the love of Christ fills the heart and controls the life, it will be our pleasure to do the will of Christ, whose servants we claim to be. Divine wisdom has appointed, in the plan of salvation, the law of action and reaction, making the work of benevolence, in all its branches, twice blessed. God could have accomplished his object in saving sinners without the help of man, but he knew that man could not be happy without acting a part in the great work of redemption. That man might not lose the blessed results of benevolence, our Redeemer formed the plan of enlisting him as his co-worker. <RH, March 23, 1897 par. 1>

In sending out the twelve, Christ sent none alone. They were to go forth two and two, invested with a power from himself to heal the sick and rebuke Satanic agencies as a proof of their mission. Galilee was to be their principal field of labor. In Jerusalem and Judea, where Christ himself had labored, and where they would be sure to meet the bigoted Pharisees, their efforts would avail but little, and bring discouragement to themselves. The population of bigoted religionists made this a hard, forbidding field. The disciples were to avoid, as far as possible, stirring up the prejudices of the religious leaders. Therefore they were to confine their labors to their own nation. Christ's injunction to them was, "Go not into the way of the Gentiles, and into any city of the Samaritans enter ye not: but go rather to the lost sheep of the house of Israel." <RH, March 23, 1897 par. 2>

The education of the disciples and their Jewish prejudices unfitted them for work among the Samaritans or the heathen. They made this manifest on Christ's last journey to Jerusalem. On that journey, he "sent messengers before his face: and they went, and entered into a village of the Samaritans, to make ready for him. And they did not receive him, because his face was as though he would go to Jerusalem." They did not open their doors to the heavenly Guest, and did not urge him to abide with them, although they beheld him weary with his journey, and the night was drawing on. The disciples knew that he designed to tarry there that night, and they felt keenly the slight thus put upon their Lord. In their anger, they prayed Jesus to call down fire from heaven to consume those who had thus abused him. But Christ rebuked their indignation and zeal for his honor, and told them that he came not to visit with judgment, but to show mercy. These disciples were not yet fitted to work outside their own nation. <RH, March 23, 1897 par. 3>

In the parables of Christ to the scribes and Pharisees and the priests and rulers, he explained their position of unbelief and opposition in its varied forms. Some of them were thoroughly self-centered. They had no room in their hearts for Jesus. Self was constantly appearing, leading them to manifest a harsh, domineering spirit. Another phase of their unbelief was expressed in their proud, perverted fanaticism. In all these lessons Christ was teaching his disciples, line upon line, precept upon precept. Those traits of character which Christ condemned, they were not to bring into their lives, but they were to weed from their hearts every wrong thought and practise. <RH, March 23, 1897 par. 4>

When the twelve were sent out, they were undertaking their first mission without the personal presence of Christ. Their preparation for the journey was to be of the simplest kind. Nothing must be allowed to divert their minds from their great work, or in any way occasion opposition, and close the door for future work. They were not to adopt the dress of the religious teachers, nor use any guise in apparel to distinguish them from the humble peasants. They were not to enter into the synagogues, and call together the people for public service; their efforts were to be put forth in house-to-house labor. They were to accept the hospitality of those who were worthy, those who would welcome them heartily, as if entertaining Christ himself; and such would be blessed by their prayers, their songs of praise, and the opening of the Scriptures in the family circle. These disciples were to be heralds of the truth, to prepare the way for the coming of the Master. The burden of their message was a repetition of that of John the Baptist and of Christ himself,

"The kingdom of God is at hand." <RH, March 23, 1897 par. 5>

In thus sending the workers out two and two, it was God's design that by their prayers, their counsel, and their conversation, they should be a help to each other,--that when one should be perplexed and confused by difficult questions, the other might be prepared to aid his brother worker. <RH, March 23, 1897 par. 6>

The instruction of the divine Teacher is for his followers in all time. The teaching given to his disciples was given also to all who receive the truth through their word. The word of God is to be their constant instructor. They are to feed upon it, to see and understand and appropriate the reproofs, the correction, and the instruction given to them through it. Every phase of Christ's teaching is as essential for those who are carrying forward God's work in the earth today as it was for the chosen twelve, from John, the beloved disciple, to Judas, who would not be benefited thereby. And all who, seeing their defects of character, their great need of the transforming grace of Christ, who desire to overcome their faint-heartedness and irresolution, their desire to be first, and become molded after the divine Pattern, may become co-workers with Christ. <RH, March 23, 1897 par. 7>

As children of God, none of us are excused from taking a part in the great work of Christ for the salvation of our fellow men. It will be a difficult work to overcome prejudice, and to convince the unbelieving that our efforts to help them are disinterested. But this should not hinder our labor. There is no precept in the word of God that tells us to do good only to those who appreciate and respond to our efforts, and to benefit only those who will thank us for it. God has sent us to work in his vineyard. It is our duty to do all we can. "In the morning sow thy seed, and in the evening withhold not thine hand: for thou knowest not whether shall prosper, either this or that." We have too little faith. We limit the Holy One of Israel. We should be grateful that he condescends to use any of us as his instruments. For every earnest prayer put up in faith, an answer will be returned. It may not come just as we have expected; but it will come at the very time when we most need it. "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, March 23, 1897 par. 8>

We should work as did our divine Teacher, sowing the seeds of truth with care, anxiety, and self-denial. We must have the mind of Christ if we would not become weary in well-doing. His was a life of continual sacrifice of others' good. We must follow his example. We must sow the seed of truth, and trust to God to quicken it to life. The precious seed may lie dormant for some time, but the grace of Christ will convict the heart, and the seed sown be awakened to life, and spring up to bear fruit to the glory of God. Missionaries in this great work are wanted to labor unselfishly, earnestly, and perseveringly, as co-workers with Christ and the heavenly angels, for the salvation of their fellow men. <RH, March 23, 1897 par. 9>

March 30, 1897 Words to Parents.

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By Mrs. E. G. White.
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Haphazard work in the home will not pass the review in the Judgment. Faith and works are to be combined by Christian parents. As Abraham commanded his household after him, so they are to command their households after them. The standard which every parent must raise is given: "They shall keep the way of the Lord." Every other way is a path which leads, not to the city of God, but to the ranks of the destroyer. "The wages of sin is death," for the child as well as the parent. Children are the Lord's heritage. The soul of the little child that believes in Christ is as precious in his sight as are the angels about his throne. They are to be brought to Christ, and trained for Christ. They are to be guided in the path of obedience, not indulged in appetite or vanity. <RH, March 30, 1897 par. 1>

When the disciples sought to send away the mothers who were bringing their little ones to Christ, he rebuked their narrow faith, saying, "Suffer little children, and forbid them not, to come unto me: for of such is the kingdom of heaven." He was grieved that the disciples should rebuke the mothers for bringing their children to him; that his followers should say, by word or action, that his grace was limited, and that children should be kept away from him. To the Pharisees on one occasion he said, "Have ye never read, Out of the mouth of babes and sucklings thou hast perfected praise?" Christ had an experience in infancy and childhood. Of his childhood life we read, "And Jesus increased in wisdom and stature, and in favor with God and man." <RH, March 30, 1897 par. 2>

A great responsibility rests upon parents; for the education and training which shape the eternal destiny of children and youth are received in their early childhood. The parents' work is to sow the good seed diligently and untiringly in the hearts of their children, occupying their hearts with seed which will bring forth a harvest of right habits, of

truthfulness and willing obedience. Correct, virtuous habits formed in youth will generally mark the course of the individual through life. In most cases those who reverence God and honor the right will be found to have learned this lesson before the world could stamp its image of sin upon the soul. Men and women of mature age are generally as insensible to impressions as is the hardened rock; but youth is impressible, and a right character may then be easily formed. <RH, March 30, 1897 par. 3>

If, in their early childhood, children are not perseveringly and patiently trained in the right way, they will form wrong habits. These habits will develop in their future life, and will corrupt others. Those whose minds have received a low cast, who have been cheapened by wrong home influences, by deceptive practises, carry their wrong habits with them through life. If they make a profession of religion, these habits will be revealed in their religious life. <RH, March 30, 1897 par. 4>

If disobedience is allowed in the home life, the hearts of the children will be filled with opposition to the government of God. The power of the Holy Spirit will prove ineffectual to soften and subdue their hearts. If in later years, under special circumstances, they yield to the gospel of Christ, they will have to fight terrible battles to bring the disloyal will into submission to the will of God. Often the church has to suffer through its members because of the wrong education received by them in childhood. When children, they were allowed to practise deception in order to gain their own way; and the spirit that was permitted to be rebellious in the home will be the last to render obedience to the requirements of God's word. <RH, March 30, 1897 par. 5>

It is no easy matter to train and educate children wisely. As parents try to keep judgment and the fear of the Lord before them, difficulties will arise. The children will reveal the perversity bound up in their hearts. They show love of folly, of independence, a hatred of restraint and discipline. They practise deception and utter falsehoods. Too many parents, instead of punishing the children for these faults, make themselves blind in order that they shall not see beneath the surface, or discern the true meaning of these things. Therefore the children continue in their deceptive practises, forming characters that God cannot approve. <RH, March 30, 1897 par. 6>

The standard raised in God's word is sent aside by parents who dislike, as some have termed it, to use the strait-jacket in the education of their children. Many parents have a settled dislike to the holy principles of the word of God, because these principles place too much responsibility on them. But the after sight, which all parents are obliged to have, shows that God's ways are the best, and that the only path of safety and happiness is found in obedience to his will. Owing to this lack of training, an army of rebellious children is now swelling society. Even the children of parents who know the truth help to make up this army. The trees that should have been trained to bear good fruit produce thorn berries. <RH, March 30, 1897 par. 7>

Not a particle of variance should be shown by parents in the management of their children. Parents are to work together as a unit. There must be no division. But many parents work at cross-purposes, and thus the children are spoiled by mismanagement. If parents do not agree, let them absent themselves from the presence of their children until an understanding can be arrived at. It sometimes happens that of the mother and father, one is too indulgent, and the other too severe. This difference works against good results in the formation of the characters of their children. No harsh force is to be exercised in carrying out reforms, but at the same time no weak indulgence must be shown. The mother is not to seek to blind the eyes of the father to the faults of the children, neither is she to influence them to do those things which the father has forbidden them to do. Not one seed of doubt should the mother plant in her children's minds in regard to the wisdom of the father's management. She should not, by her course of action, counteract the work of the father. She should not complain that the father restricts the children too much. Nothing can save children but vigilance and wise discipline. <RH, March 30, 1897 par. 8>

The work of all parents is to train their children in the way of the Lord. This is not a matter that can be trifled with, or set aside, without incurring the displeasure of God. We are not called upon to decide what course others shall pursue, or how we may get on the most easily, but, What saith the Lord? Neither parents nor children can have peace or happiness or rest of spirit in any false path. But when the fear of God reigns in the heart, combined with love for Jesus, peace and joy will be felt. Parents, spread out the word of God before him who reads your heart and every secret thing, and inquire, What saith the Scripture? This must be the rule of your life. Those who have a love for souls will not be silent when they see their danger. We are assured that nothing but the truth of God can make parents savingly wise in dealing with human minds, and keep them so. <RH, March 30, 1897 par. 9>

If the moral qualities of children are neglected by parents and teachers, they are sure to be perverted. If the children are left to have their own way, if their minds are controlled by Satanic agencies, they are never happy; for Satan takes possession of them, and fashions their characters after his similitude. Vigilance must be exercised by parents. They must sow their children's hearts with good seed, or Satan will sow his seed, and a harvest of briers and thorns will be produced. To let children have their own way is to insure a proficiency in evil. <RH, March 30, 1897 par. 10>

The Christian family is to be a training school, from which children are to graduate to a higher school in the mansions

of God. Scolding, loud-voiced commands, or threatenings should never be heard. Parents should keep the atmosphere of the home pure and fragrant with kind words, with tender sympathy and love; but at the same time, they are to be firm and unyielding in principle. If you are firm with your children, they may think that you do not love them. This you may expect; but never manifest harshness. Justice and mercy must clasp hands; there must be no wavering or impulsive movements. <RH, March 30, 1897 par. 11>

Mothers and fathers need to be filled with that faith which works by love, and purifies the soul. Truth is no truth to the receiver unless it is brought, with its cleansing, refining, sanctifying power, into the soul temple. It cannot be progressive when it is kept in the outer court, when it is placed side by side with a carnal mind. O that parents were truly the sons and daughters of God! Their lives would then be fragrant with good works. A holy atmosphere would surround their souls. Their earnest supplications for grace and for the guidance of the Holy Spirit would ascend to heaven; and religion would be diffused through their homes as the bright, warming rays of the sun are diffused through the earth. <RH, March 30, 1897 par. 12>

April 6, 1897 Words to Parents.

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By Mrs. E. G. White.
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Parents whose hearts are filled with true and sanctified love for their children will follow the way marked out by God for the education and discipline of their children. But the sin of parental neglect is almost universal. Blind affection for those who are connected with us by the ties of nature too often exists. This affection is carried to great lengths; it is not balanced by the wisdom or the fear of God. Blind parental affection is the greatest obstacle in the way of the proper training of children. It prevents the discipline and training which are required by the Lord. At times, because of this affection, parents seem to be bereft of their reason. It is like the tender mercies of the wicked,--cruelty disguised in the garb of so-called love. It is the dangerous undercurrent which carries children to ruin. <RH, April 6, 1897 par. 1>

O how quickly, through mismanagement in the home, falsehood becomes habit! In the word of God, parents have been given line upon line, and precept upon precept. But many parents who profess religion fail to practise the Christian virtues. They allow their children to grow up pursuing their own course, and disregarding the lessons which God has given for them and the rules of conduct he designs that all shall follow. Such parents discard the principles and injunctions of the Lord, as did Eli. <RH, April 6, 1897 par. 2>

The history of Eli's family is given as a warning to parents. His sons did wickedly, and he restrained them not. He was too indulgent to train his children aright. His blind affection led him to connive at sin by hiding the defects of his children. By thus pampering sin, he gave his children lessons in the art of deceiving. Though he was judge in Israel, he did not repress evil in his sons during their childhood and youth, but allowed it to grow by repetition. And when these sons were placed in holy office, their sins, so mildly dealt with by their father, became a terrible power for evil. In the very service of God they practised iniquity. <RH, April 6, 1897 par. 3>

God sent a message to Eli by his prophet, declaring to him the sinful course of his sons. "There came a man of God unto Eli, and said unto him, Thus saith the Lord, Did I plainly appear unto the house of thy father, when they were in Egypt in Pharaoh's house? . . . Wherefore kick ye at my sacrifice and at mine offering, which I have commanded in my habitation; and honorest thy sons above me, to make yourselves fat with the chiefest of all the offerings of Israel my people? . . . Behold, the days come, that I will cut off thine arm, and the arm of thy father's house, that there shall not be an old man in thine house." <RH, April 6, 1897 par. 4>

We read that Eli remonstrated with his sons. But he did not go far enough. He remonstrated with them, but he did not take decided measures to punish them. He did not deal with them as a faithful judge should have done. He did not set things in order. He spoke to them regarding their sins, and appealed to them to cease their wicked practises; but he did not restrain them. He permitted them to occupy positions of sacred trust, though they were corrupting their own ways, and causing Israel to sin by their precepts and example. Without effectual restraint their evil grew apace. Sons of Belial, they communicated their iniquitous practises to others. Eli forsook the way of the Lord by permitting his sons to dishonor God, and the woe of God was upon him. <RH, April 6, 1897 par. 5>

Fathers and mothers, hear the words which came to Eli from the high and holy One that inhabiteth eternity: "Behold, I will do a thing in Israel, at which both the ears of every one that heareth it shall tingle. In that day I will perform against Eli all things which I have spoken concerning his house: when I begin, I will also make an end. For I have told

him that I will judge his house forever for the iniquity which he knoweth; because his sons made themselves vile, and he restrained them not. And therefore I have sworn unto the house of Eli, that the iniquity of Eli's house shall not be purged with sacrifice nor offering forever." Their sins were allowed to increase in magnitude until the limit of the Lord's forbearance was reached, and then he said: I will make an end. I will carry this matter to its final result. The wages of sin is death. Parents and children were both to suffer. Neither sacrifice nor offering was to be found for their transgression. <RH, April 6, 1897 par. 6>

What might have been averted had Eli followed the counsel of God! What iniquity, which the Lord declared was not to be forgiven forever, might have been saved! Shall not our hearts as well as our ears tingle as we read the denunciation of God against the godless sons of Eli? Parents, take this lesson home, and in the place of educating your children in the path of self-indulgence, self-gratification, and disobedience, learn of Abraham. Abraham commanded his household and his children after him to keep the way of the Lord. The Searcher of hearts 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." O for wise and judicious commanders, who will walk in the way of the Lord as did Abraham, to deal justly and love mercy, who will despise every phase of falsehood and deception! Abraham walked in the counsel of God. He did not rule by oppression, neither was he controlled by blind passion. He made strait paths for his feet, lest the lame should be turned out of the way; and God blessed him, and made him a blessing. <RH, April 6, 1897 par. 7>

As the hour of Christ's humiliation, rejection, and crucifixion drew near, he felt that he must tell his disciples of the trial that was before him. Peter loved his Lord; he could not bear to hear of his death; and he exclaimed, "Be it far from thee, Lord: this shall not be unto thee." Did Jesus commend Peter for thus manifesting his love for him, and his desire to shield him from suffering? He who loved us and gave himself for us, knew that Satan was suggesting doubt and unbelief to Peter; and he answered, "Get thee behind me, Satan. No longer interpose between me and my erring servant. Let me come face to face with Peter." <RH, April 6, 1897 par. 8>

In a most solemn manner Christ had repeatedly declared, "My kingdom is not of this world." He laid the foundation of his church in the presence of God and all the heavenly intelligences, and in the presence of the unseen army of hell, which was in arms against him. The only way his church could be established was on the rock, the broken and bruised body of Christ. His sacrifice was the only star of hope which illuminated the darkness of a fallen world. The gates of hell could not prevail against a church built upon this foundation. <RH, April 6, 1897 par. 9>

Christ came to this world, and rescued his disciples from the empire of sin; but at every step of his way he was contested by the devices and stratagems of the prince of darkness. Satan's work was to discourage Jesus as he strove to save the depraved race, and Peter's words were just what he wished to hear. They were opposed to the divine plan; and whatever bore this stamp of character was an offense to God. They were spoken at the instigation of Satan; for they opposed the only arrangement God could make to preserve his law and control his subjects, and yet save fallen man. Satan hoped they would discourage and dishearten Christ; but Christ addressed the author of the thought, saying, "Get thee behind me, Satan." <RH, April 6, 1897 par. 10>

This is recorded for our benefit and instruction. The angel of darkness sometimes appears in the garments of affection, counseling us to walk contrary to the law of God. Parents may indulge their affection for their children at the expense of obedience to God's holy law. Guided by this affection, they disobey God by allowing their children to carry out wrong impulses, and withhold the instruction and discipline which God has commanded them to give. When parents thus disregard the commands of God, they imperil their own souls and the souls of their children. By failing to walk in the way of the Lord, they allow Satan to work his will in their children. <RH, April 6, 1897 par. 11>

In the words and actions of the perverted child, parents must meet and repulse Satan, just as Christ repulsed the outspoken Peter. God requires parents to guard well their words and influence, and to close the door of their hearts against Satan. He has placed them as guardians, and if they would save their children, and bring them up as subjects of the kingdom of Christ, they must repress evil, and counteract Satan's wily and deceiving power. <RH, April 6, 1897 par. 12>

Children should be watched and guarded and disciplined faithfully. It requires skill and patient effort to mold the young in the right manner. Certain evil tendencies are to be carefully restrained and tenderly rebuked. The mind is to be stimulated in favor of the right. The child should be encouraged in attempting to govern self, and all this is to be done judiciously, or the purpose desired will be frustrated. Parents may well inquire, "Who is sufficient for these things?" God alone is their sufficiency; and if they leave him out of the question, not seeking his aid and counsel, hopeless indeed is their task. But by prayer, by study of the Bible, and by earnest zeal on their part, they may succeed nobly in this important duty, and be rewarded a hundredfold for all their time and care. <RH, April 6, 1897 par. 13>

April 13, 1897 Words to Parents.

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By Mrs. E. G. White.
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God calls upon parents to take heed to the warnings and counsels given in his word, and train up their children, his purchased possession, in the nurture and admonition of the Lord. He has spoken to parents in regard to the character-building of his own property. He has spoken decidedly against all iniquity, and against all its supposed modifications. While parents have the power to discipline, educate, and train their children, let them exert that power for God. He requires from them pure, faultless, undeviating obedience. He will tolerate nothing else. He will make no excuse for the mismanagement of children. The leaven of goodness, of purity, of true holiness, is to be placed in the hearts of children, as good seed in good soil. <RH, April 13, 1897 par. 1>

But too often children are allowed to grow up without religion because their parents think they are too young to have Christian duties enjoined upon them. They may go to church, or stay at home, or wander about on the Sabbath, just as they please. Like Eli, the parents advise, but do not command. They do not exercise the control that God requires shall be exercised, and the curse for mismanagement of children falls upon them. <RH, April 13, 1897 par. 2>

The question of the duty of children in regard to religious matters is to be decided absolutely and without hesitancy while they are members of the family. They should be taught that they must not play cards, attend theaters, or hold dancing-parties. They should be warned against indulgence in liquor drinking and against choosing companions whose characters are doubtful. <RH, April 13, 1897 par. 3>

Children who are misruled, who are not educated to obey and respect, link themselves with the world, and take their parents in hand, putting a bridle on them, and leading them where they choose. Too often, at the very time when the children should show unquestioning respect and obedience to the counsel of their parents, the parents slacken the reins of discipline. Parents who have hitherto been bright examples of consistent piety are now led by their children. Their firmness is gone. Fathers who have borne the cross of Christ, and kept the marks of the Lord Jesus on them in singleness of purpose, are led by their children in questionable and uncertain paths. Fathers and mothers are giving way to the inclination of godless children, and assisting them with money and facilities to make an appearance in the world. <RH, April 13, 1897 par. 4>

O what an account such parents will have to render to God! They dishonor God, and show all honor to their wayward children, opening their doors to amusements which they have in the past condemned from principle. They have allowed card-playing, dancing-parties, and balls to win their children to the world. At the time when their influence over their children should be strongest, bearing a testimony of what true Christianity means, like Eli they bring themselves under the curse of God by dishonoring him and disregarding his requirements, in order to gain the favor of their children. But a fashionable piety will not be of much value in the hour of death. Although some ministers of the gospel may approve this kind of religion, parents will find that they are leaving the crown of glory to obtain laurels that are of no value. God help fathers and mothers to arouse to their duty! <RH, April 13, 1897 par. 5>

If parents would bring their children up in the fear of the Lord, they themselves must walk in the way of the Lord. If they neglect to educate and train themselves: if they cherish those traits of character which disqualify them for patiently training their children in right habits; if they will not take the responsibility of reaching a high standard for themselves, failing to become sanctified through the truth and transformed in character, how can they impress upon their children the necessity of forming correct habits? Such parents cannot elevate the souls of any within the sphere of their influence. <RH, April 13, 1897 par. 6>

It is the duty of those who claim to be Christians to present to the world well-ordered, well-disciplined families,-- families that will show the power of true Christianity. If parents fail to make the effort required to do this, their children should be placed under the care of those who will feel it their duty to do the work which the parents have neglected. <RH, April 13, 1897 par. 7>

Parents are not to regard those who tell them disagreeable truth as enemies. In our experience we have become acquainted with parents who would turn away impatiently from wise counsel, to accept the words of their children because they belonged to them, though the children were not telling the truth. A mother who lacks discernment, and how does not follow the guidance of the Lord, may educate her children to be deceivers and hypocrites. The traits of character thus cherished may become so persistent that to lie will be as natural as to breathe. Pretense will be taken for sincerity and reality. Children thus educated will repeat words they have heard others utter, though they may have no sense of their real meaning. <RH, April 13, 1897 par. 8>

Parents should set their children an example of strict truthfulness. They should never utter one word that is not true. They should train their children to respect Christians. Parents, do not allow your children to see that you take their word

before the statements of older Christians. You cannot do them a greater injury. By saying, I believe my children before I believe those whom I have evidence are children of God, you encourage in them the habit of falsifying. <RH, April 13, 1897 par. 9>

Parents and teachers, be true to God. Let your life be free from deceitful practises. Let no guile be found in your lips. However disagreeable it may be to you at the time, let your ways, your words, and your works show uprightness in the sight of a holy God. O, the effect of the first lesson in deceit is terrible! Shall any who claim to be sons and daughters of God give themselves up to deceitful practises and lying? <RH, April 13, 1897 par. 10>

Never let your children have the semblance of an excuse for saying, Mother does not tell the truth. Father does not tell the truth. When you are tried in the heavenly courts, shall the record be made against your name, A deceiver? Shall your offspring be perverted by the example of those who ought to guide them in the way of truth? Instead of this, shall not the converting power of God enter the hearts of mothers and fathers? Shall not the Holy Spirit of God be allowed to make its mark upon their children? <RH, April 13, 1897 par. 11>

It cannot be expected that children will be altogether guileless. But there is danger that through unwise management, parents will destroy the frankness which should characterize child experience. By word and action parents should do all in their power to preserve artless simplicity. As children advance in years, parents should not give the slightest occasion for the sowing of that seed which will develop into deceit and falsehood, and mature into untrustworthy habits. <RH, April 13, 1897 par. 12>

In their important work parents must ask and receive divine aid. Even if the character, habits, and practises of parents have been cast in an inferior mold, if the lessons given them in childhood and youth have led to an unhappy development of character, they need not despair. The converting power of God can transform inherited and cultivated tendencies; for the religion of Jesus is uplifting. "Born again: means a transformation, a new birth in Christ Jesus. <RH, April 13, 1897 par. 13>

The time is coming when all parents must meet their children at the bar of heaven. That will be an important period. How will Eli meet his children and the consequence of their evil works? How will Abraham meet his household? Parents, how will you meet your children? You know that every case will be judged according to the deeds done in the body. Will you neglect the present opportunity of instilling correct principles into the minds of your children? <RH, April 13, 1897 par. 14>

Children need painstaking effort; for if Satan is given any opportunity, he will make their ways perverse. O that mothers and fathers would realize their responsibility and accountability before God! What a change would take place in society! Children would not be spoiled by being praised and petted, or made vain by indulgence in dress. They would not be indulged in wrong. They would be taught to fear the Lord and to walk in his ways. Parents, do not, through mistaken love for your children, neglect to train them aright. Educate and train them for God. Put yourselves in the school of Christ, and learn of him, that you may teach the same lessons to your children. As you do this, God will bless you, and make you a blessing. <RH, April 13, 1897 par. 15>

April 20, 1897 Words to Ministers.

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By Mrs. E. G. White.
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"And the angel that talked with me," writes Zechariah, "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. . . . Then answered I, and said unto him, What are these two olive-trees upon the right side of the candlestick, and upon the left side thereof? And I answered again, and said unto him, What be these two olive branches which through the two golden pipes empty the golden oil out of themselves? And he answered me and said, Knowest thou not what these be? And I said, No, my Lord. Then said he, These are the two anointed ones, that stand by the Lord of the whole earth." <RH, April 20, 1897 par. 1>

These heavenly messengers empty the golden oil out of themselves, that the light may be given to the earnest searcher for truth. "Not by might, nor by power, but by my Spirit, saith the Lord of Hosts." "And ye shall know that I am in the midst of Israel, and that I am the Lord your God, and none else: and my people shall never be ashamed." <RH, April 20, 1897 par. 2>

Many of those whom the Lord has called to do a work for him in the ministry are loaded down with an accumulation

of books. Buying books becomes with some a passion. Often these books lie on the book-shelves, scarcely touched. Some are read; but if the time that is occupied in studying these books were devoted to earnest prayer, if ministers would link their souls with the divine Teacher, and search the Scriptures, hungering and thirsting for the knowledge which comes direct from the inexhaustible Fountain, they would be greatly blessed. <RH, April 20, 1897 par. 3>

Those who depend wholly upon God do not need expensive libraries in order to gain an insight into the Scriptures. Many expensive books are not essential; and those who study these books to the neglect of the Bible are in danger of becoming confused in their ideas. Is it not a fact that those who possess the most aids, in the way of theological works, are the least prepared to hold forth to others the word of life? God has given us an aid, his holy word, and this is entirely safe; it may be depended on. The shepherds of the flock of God, who read and study the one trustworthy book, and pray for information from it, will find the heavenly messengers right at hand, ready to empty from themselves the golden oil. <RH, April 20, 1897 par. 4>

A minister's discourse should be short. If a discourse is long, it loses half its force. He who teaches the word of God should cultivate his powers of speech, that the sacred themes upon which he dwells may be presented in the very best manner, that the precious golden oil may cause his lamp to reflect clear and distinct rays. The truth should lose none of its power and attractive loveliness because of the channel through which it is communicated. We should seek to cultivate the purest, highest, noblest qualifications, that we may rightly represent the sacred, holy character of the work and cause of God. <RH, April 20, 1897 par. 5>

"Be ye clean, that bear the vessels of the Lord." "Nadab and Abihu, the sons of Aaron, took either of them his censer, and put fire therein, and put incense thereon, and offered strange fire before the Lord, which he commanded them not. And there went out fire from the Lord, and devoured them, and they died before the Lord. And 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." The Lord gave all Israel a necessary lesson. It would be well for all to read and ponder over the words contained in the tenth chapter of Leviticus. Is it not of sufficient consequence for us to take heed what we do when we are in God's service? But are not these things forgotten? Is not a careless view taken of the word of God? Is not strange fire, which the Lord has commanded shall not be used, put upon the censers, and mingled with the incense which is offered before God? <RH, April 20, 1897 par. 6>

He who holds forth the word of life is not to allow too many burdens to crowd upon him. He must take time to study the word of God and to search his own heart. If he closely examines his own heart, and gives himself to the Lord, he will better understand how to grasp the hidden things of God. The diligent, humble teacher, seeking by earnest prayer and study for the truth as it is in Jesus, will most assuredly be rewarded. He seeks for help, not from the ideas of human writers, but from the very Fountain of wisdom and knowledge; and the Holy Spirit's office work is to empty the golden oil into the golden bowls, that the lamps may send forth clear, perfect rays, bringing to light the purposes of God in truths of a higher order. Under the guidance of the holy intelligences, the searcher of the Scriptures understands the truth of divine revelation. What a privilege is this! <RH, April 20, 1897 par. 7>

The understanding of the Bible is the only means by which we can hope to sow the seeds of truth in the hearts of others. We do not realize sufficiently the need of the word of God in the ministration of the gospel. It is not by the might or the power of the human agent that truth is impressed upon minds, "but by my Spirit, saith the Lord of Hosts." The peculiar temperament and knowledge and wisdom of the one that preaches the word cannot make his work successful. Paul may plant, and Apollos water; but God gives the increase. He who works for God must exalt the word of the living God. Christ must be exalted as the crucified Saviour. <RH, April 20, 1897 par. 8>

By the ministration of the word in private families and in the church, truth is to be made known. This is the Lord's appointed agency, by which his dealings are to be kept fresh from generation to generation. Much should be made of the ministration of the word. When the services of the Lord's house are looked upon as the instrumentality through which the Holy Spirit operates by the word, a power higher than human power works, and the services are made of extraordinary power, not because of the great efficiency of the speaker, but because of the might and power of God. <RH, April 20, 1897 par. 9>

The teacher of the truth should advance in knowledge, growing in grace and in Christian experience, cultivating habits and practises which will do honor to God and to his word. He should show others how to make a practical application of the word. Every advance we make in sanctified ability, in varied studies, will help us to understand the word of God; and the study of the Scriptures helps us in the study of the other branches essential in education. After the first acquaintance with the Bible, the interest of the earnest seeker grows rapidly. The discipline gained by a regular study of the word of God enables him to see a freshness and beauty in truth that he never before discerned. Reference to texts, when speaking, becomes natural and easy to a Bible student. <RH, April 20, 1897 par. 10>

Above everything else, it is essential for the teacher of the word of God to seek most earnestly to possess himself of the internal evidence of the Scriptures. He who would be blessed with this evidence must search the Scriptures for

himself. As he learns the lessons given by Christ, and compares scripture with scripture, to see whether he himself bears its credentials, he will obtain a knowledge of God's word, and the truth will write itself on his soul. <RH, April 20, 1897 par. 11>

The truth is the truth. It is not to be wrapped up in beautiful adornings, that the outside appearance may be admired. The teacher is to make the truth clear and forcible to the understanding and to the conscience. The word is a two-edged sword, that cuts both ways. It does not tread as with soft, slipped feet. <RH, April 20, 1897 par. 12>

There are many cases where men who have defended Christianity against skeptics have afterward lost their own souls in the mazes of skepticism. They caught the malaria, and died spiritually. They had strong arguments for the truth, and much outside evidence, but they did not have an abiding faith in Christ. O, there are thousands upon thousands of professed Christians who never study the Bible! Study the sacred word prayerfully, for your own soul's benefit. When you hear the word of the living preacher, if he has a living connection with God, you will find that the Spirit and the word agree. <RH, April 20, 1897 par. 13>

The Old and New Testaments are linked together by the golden clasp of God. We need to become familiar with the Old-Testament Scriptures. The unchangeableness of God should be clearly seen; the similarity of his dealings with his people of the past dispensation and of the present, should be studied. Under the inspiration of the Spirit of God, Solomon wrote, "That which hath been is now: and that which is to be hath already been; and God requireth that which is past." In mercy God repeats his past dealings. He has given us a record of his dealings in the past. This we need to study carefully; for history is repeating itself. We are more accountable than were those whose experience is recorded in the Old Testament; for their mistakes, and the results of those mistakes, have been chronicled for our benefit. The danger-signal has been lifted to keep us off forbidden ground, and we should be warned not to do as they did, lest a worse punishment come upon us. The blessings given to those of past generations who obeyed God are recorded that we may be encouraged to walk circumspectly, in faith and obedience. The judgments brought against wrong-doers are delineated that we may fear and tremble before God. This Scripture biography is a great blessing. This precious instruction, the experience of ages, is bequeathed to us. <RH, April 20, 1897 par. 14>

It is time well employed to search the Scriptures; "for in them ye think ye have eternal life." And Jesus declares, "They are they which testify of me." By the work of the Holy Spirit the truth is riveted in the mind and printed in the heart of the diligent, God fearing student. And not only is he blessed by this kind of labor; the souls to whom he communicates truth, and for whom he must one day give an account, are also greatly blessed. Those who make God their counselor reap the most precious harvest as they gather the golden grains of truth from his word; for the heavenly Instructor is close by their side. He who obtains his qualification for the ministry in this way will be entitled to the blessing promised to him who turns many to righteousness. <RH, April 20, 1897 par. 15>

April 27, 1897 Christian Unity.

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By Mrs. E. G. White.
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Christ prayed for his disciples: "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; 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, April 27, 1897 par. 1>

In this prayer of Christ's, God has expressed his desire for the unity of his believing people. But there is an unwearied conflict kept up on this earth. Satan works to make the prayer of Christ of none effect. He makes a continual effort to create bitterness and discord; for he knows that where there is unity, there is strength,--a oneness which all the powers of hell cannot break. All who bring weakness and sorrow and discouragement upon God's people, by their own perverse ways and tempers, aid the enemy of God, and are working directly against the prayer of Christ. <RH, April 27, 1897 par. 2>

The friends of the prince of darkness, notwithstanding their jarring and bitter recriminations, are linked together as with bands of steel in the one great object of disloyalty to Jehovah. How important, then, that the soldiers of the Prince of Life be one in their loyalty to him! <RH, April 27, 1897 par. 3>

In union there is strength; in disunion there is weakness. God's chosen ones are to reveal to the world their union one

with another. It is not possible for a few to walk to heaven alone because they can agree with no others. God's people are to be a unit. If some entertain ideas so peculiar that others cannot accept them, they should compare notes in a teachable spirit, and all should be willing to learn. They should make the most strenuous efforts to be one, to come into the unity of the faith in the bonds of peace. <RH, April 27, 1897 par. 4>

Our names are registered as Christians. We go to the Lord's table; we profess to be sons and daughters of God, members of the Lord's family, children of the Heavenly King. But too often those who claim to love Jesus, deny him by their lack of confidence in one another. Too often evil is watched for, actions are viewed in the worst light, words are misconstrued and misinterpreted. Many talk earnestly about the faults of others, but their own faults trouble them little. If they would devote their voices to the confession of their own sins, it would be better. God knows the ways of his children. Every word, every thought, every motive, is open before the eyes of him who sees all things. Then let us show that we love Jesus by enthroning him in our hearts, by denying self for the sake of others. Let us work together harmoniously, as staunch members of one family. <RH, April 27, 1897 par. 5>

We must guard well every point; for Satan is unwearied in his work of temptation. Watch well your words; guard well the spirit that prompts your words. Stand as faithful sentinels over your own defective attributes of character, that you may do nothing which will prove a stumbling-block to your brother. Do not make crooked paths for your feet, paths that will turn his feet out of the way of life. I wish all to remember that a day is coming in which the case of every one will be revealed. Then the plague-spot that tainted your character, the rock of offense that wrecked your bark, will be seen. Many will then realize that the tongue, though a little member, can do a weight of mischief. Many, eternally lost, will then, in their despair, look reproachfully upon those who sowed bitterness in their hearts, and planted suspicious thoughts in their minds. <RH, April 27, 1897 par. 6>

No provision has been made for Christians to draw apart from one another. By our unity and love we are to reveal the character of Christ. "Be ye therefore followers of God, as dear children; and walk in love, as Christ also hath loved us, and hath given himself for us an offering and sacrifice to God for a sweet smelling savor." "Put on therefore, as the elect of God, holy and beloved, bowels of mercies, kindness, humbleness of mind, meekness, long-suffering; forbearing one another, and forgiving one another, if any man have a quarrel against any: even as Christ forgave you, so also do ye. And above all these things put on charity, which is the bond of perfectness. . . . Let the word of Christ dwell in you richly in all wisdom; teaching and admonishing one another in psalms and hymns and spiritual songs." <RH, April 27, 1897 par. 7>

The word of God clearly points out our duty. We are to cultivate kindness and forbearance and love. We are not to misrepresent our brethren because our ideas are not thought to be of the highest value. By our conduct we show what our influence and the principles we hold are worth. If self is our center, self will appear in all we do. If Christ is our center, we shall bear his likeness, and our words will glorify him. <RH, April 27, 1897 par. 8>

"And you hath he quickened, who were dead in trespasses and sins; wherein in time past ye walked according to the course of this world, according to the prince of the power of the air, the spirit that now worketh in the children of disobedience: among whom also we all had our conversation in times past in the lusts of our flesh, fulfilling the desires of the flesh and of the mind; and were by nature the children of wrath, even as others. But God, who is rich in mercy, for his great love wherewith he loved us, even when we were dead in sins, hath quickened us together with Christ, (by grace ye are saved;) and hath raised us up together, and made us sit together in heavenly places in Christ Jesus: that in the ages to come he might show the exceeding riches of his grace in his kindness toward us through Christ Jesus. For by grace are ye saved through faith; and that not of yourselves: it is the gift of God." <RH, April 27, 1897 par. 9>

"God hath not appointed us to wrath, but to obtain salvation by our Lord Jesus Christ, who died for us, that, whether we wake or sleep, we should live together with him. Wherefore comfort yourselves together, and edify one another, even as also ye do. 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. And be at peace among yourselves. Now we exhort you, brethren, warn them that are unruly, comfort the feeble-minded, support the weak, be patient toward all men. See that none render evil for evil unto any man; but ever follow that which is good, both among yourselves, and to all men." <RH, April 27, 1897 par. 10>

Are we striving most earnestly to obey these words? Shall we not draw nigh to God, fearing to sin against him by being unjust to our brethren? If we hope in God's mercy, we shall manifest the most tender interest in all for whom Christ has died. We shall fear to offend his children. We shall not wound nor bruise his heritage. We shall not, because we are not exalted and honored as we think we should be, handle the reputation of our brethren in a way that offends God, who loves them as he loves us, and who takes as much pleasure in them as he does in us. <RH, April 27, 1897 par. 11>

The Lord has called us to unity in the bonds of Christian fellowship and love. "A new commandment I give unto you," said Christ, "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." "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. Greater love hath no man than this, that a man lay down his life for his friends. Ye are my friends, if ye do whatsoever I command you." <RH, April 27, 1897 par. 12>

It is gold of character that God estimates as of value. He reads the purposes of the heart; and he has seen disaffection where his children should have been one in Christian unity. Christ is hungry and thirsty to see Christians working upon Christian principles. In all their afflictions he is afflicted. He longs to see his children manifesting his character. "Will a man rob God?" Human brotherhood is needed. <RH, April 27, 1897 par. 13>

Dissension, bickering, self-seeking, are not of God, but of Satan. In the last great day those who have sympathized with self, and by their words of suspicion have turned in the wrong direction the scale in which the soul of a human being was hanging, will see their mistake. When their influence was needed to turn the balance for the right, they stood under Satan's banner, and did his work, sowing seeds of disunion and criticism; and the blood of souls will be charged to them. They will be held accountable for what they might have done had they been instant in season and out of season in the work of Christ. The wrong impression made upon human minds may live long after those who made it are dead. <RH, April 27, 1897 par. 14>

We see that which God requires of us. Shall we not put our pride and dignity where it will not be so easily bruised and wounded? Shall we not lay it all at the feet of Christ? Shall we not allow our minds to be softened by the Holy Spirit, that we may not act like children in our association one with another, but as Christ's brave soldiers, go without the camp, and bear the reproach for his sake? Shall we not cherish love rather than strife and hatred? Shall we not covenant with God that we will not be like the children of the wicked one,--pettish, jealous, full of evil surmisings,--but like a tree that is known by its good fruit? Then by our unity and by our love one for another, all men will see that we are Christians. <RH, April 27, 1897 par. 15>

May 4, 1897 Bible Religion.

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By Mrs. E. G. White.
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Bible religion is not a garment which can be put on and taken off at pleasure. It is an all-pervading influence, which leads us to be patient, self-denying followers of Christ, doing as he did, walking as he walked. "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." "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 rereward. . . . 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, May 4, 1897 par. 1>

"Finally, be ye all of one mind, having compassion one of another, love as brethren, be pitiful, be courteous." If no one ever came under your notice who needed your sympathy, your words of compassion and pity, then you would be guiltless before God for failing to exercise these precious gifts; but every follower of Christ will find opportunity to show Christian kindness and love; and in so doing he will prove that he is a possessor of the religion of Jesus Christ. <RH, May 4, 1897 par. 2>

This religion teaches us to exercise patience and long-suffering when brought into places where we receive treatment that is harsh and unjust. "He that will love life, and see good days, let him refrain his tongue from evil, and his lips that they speak no guile." "Not rendering evil for evil, or railing for railing: but contrariwise blessing; knowing that ye are thereunto called, that we should inherit a blessing." "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. . . . If ye suffer for righteousness' sake, happy are ye: and be not afraid of their terror, neither be troubled." When Christ was reviled, he reviled not again. He was oppressed, and he was afflicted, yet he opened not

his mouth." His religion brings with it a meek and quiet spirit. <RH, May 4, 1897 par. 3>

"And to keep himself unspotted from the world." The religion of Christ demands that we be distinct from the world, which has trampled the law of God underfoot. Said Christ: "If ye love me, keep my commandments. . . . He that hath my commandments, and keepeth them, he it is that loveth me: and he that loveth me shall be loved of my Father, and I will love him, and will manifest myself to him. . . . 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." "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." Do you show that you love God supremely by rendering obedience to his commandments? If not, you are not "unspotted from the world." Only the obedient will is accepted by God; and by constant reliance upon his power, we may gain strength to do his commandments. <RH, May 4, 1897 par. 4>

There is constant need of patience, gentleness, self-denial, and self-sacrifice in the exercise of Bible religion. But if the word of God is made an abiding principle in our lives, everything with which we have to do, each word, each trivial act, will reveal that we are subject to Jesus Christ, that even our thoughts have been brought into captivity to him. If the word of God is received into the heart, it will empty the soul of self-sufficiency and self-dependence. Our lives will be a power for good, because the Holy Spirit will fill our minds with the things of God. The religion of Christ will be practised by us; for our wills are in perfect conformity to the will of God. <RH, May 4, 1897 par. 5>

Some who profess to have true religion sadly neglect the guide-book given by God to point the way to heaven. They may read the Bible, but merely reading God's word, as one would read words traced by a human pen, will give only a superficial knowledge. Talking of the truth will not sanctify the receivers. They may profess to be working for God, when, were Christ among them, his voice would be heard, saying, "Ye do err, not knowing the Scriptures, nor the power of God." Such cannot know what true religion means. <RH, May 4, 1897 par. 6>

"The words that I speak unto you," said Christ, "they are spirit, and they are life." Jeremiah testifies to the word of God, saying, "Thy words were found, and I did eat them; and thy word was unto me the joy and rejoicing of mine heart." There is divine healing in God's word, which the so-called wise and prudent cannot experience, but which is revealed to babes. "The entrance of thy words giveth light; it giveth understanding unto the simple." If this word is enshrined in the heart, it becomes the treasure-house of the mind, from which we bring forth things new and old. We no longer find pleasure in thinking of the common things of earth, but say, "Thy word is a lamp unto my feet, and a light unto my path." <RH, May 4, 1897 par. 7>

"Search the Scriptures." No other book will give you such pure, elevating, ennobling thoughts; from no other book can you obtain a deep, religious experience. When you devote time to self-examination, to humble prayer, to earnest study of God's word, the holy Spirit is near to apply the truth to your heart. As you feed upon the heavenly manna, you will find comfort and joy, and will be inspired to tell others of the wonderful experience you have received. <RH, May 4, 1897 par. 8>

The Bible, and the Bible alone, is to be the rule of our faith. It is a leaf from the tree of life, and by eating it, by receiving it into our minds, we shall grow strong to do the will of God. By our Christlike characters we shall show that we believe the word, that we cleave to the Bible as the only guide to heaven. So shall we be living epistles, known and read of all men, bearing a living testimony to the power of true religion. <RH, May 4, 1897 par. 9>

If we do not receive the religion of Christ by feeding upon the word of God, we shall not be entitled to an entrance into the city of God. Having lived on earthly food, having educated our tastes to love worldly things, we would not be fitted for the heavenly courts; we could not appreciate the pure, heavenly current that circulates in heaven. The voices of the angels and the music of their harps would not satisfy us. The science of heaven would be as an enigma to our minds. We need to hunger and thirst for the righteousness of Christ; we need to be molded and fashioned by the transforming influence of his grace, that we may be fitted for the society of heavenly angels. <RH, May 4, 1897 par. 10>

Of ourselves, we can neither obtain nor practise the religion of Christ; for our hearts are deceitful above all things; but Jesus Christ, the great physician of souls, who, with unerring skill, can read the heart of man better than he himself can, has shown us how we may be cleansed from sin. "My grace is sufficient for thee," he says to those who mourn their inefficiency. "Come unto me, all ye that labor and are heavy laden, and I will give you rest." Every burden is considered by the one who bids us follow him, before it is placed upon our shoulders. To every tried, tempted soul, Christ says, I am able to strengthen you for the duties of the Christian life. Looking unto Jesus, the author and the finisher of our faith, we shall catch the light of his countenance, reflect his image, and grow up unto the full stature of men and women in Christ Jesus. Our religion will be attractive, because it will possess the fragrance of the righteousness of Christ. We shall be happy; for our spiritual meat and drink will be to us righteousness and peace and joy. <RH, May 4, 1897 par. 11>

Jesus says, "Without me ye can do nothing." Living in Christ, adhering to Christ, supported by Christ, drawing nourishment from Christ, we bear fruit after the similitude of Christ. We live and move in him; we are one with him

and one with the Father. The name of Christ is glorified in the believing child of God. This is Bible religion. <RH, May 4, 1897 par. 12>

May 11, 1897 The Grace of Humility.

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By Mrs. E. G. White.
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"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, May 11, 1897 par. 1>

The grace of humility should be cherished by every one who names the name of Christ; for self-exaltation can find no place in the work of God. Those who would co-operate with the Lord of Hosts must daily crucify self, placing worldly ambition in the background. They must be long-suffering and kind, full of mercy and tenderness to those around them. True humility must be seen in all they do. <RH, May 11, 1897 par. 2>

Much fitful, spurious humility is seen among professed Christians. Some, determined to conquer self, place themselves as low as possible; but they try only in their own strength, and the next wave of praise or flattery carries them up out of sight. They are not willing to submit wholly to God, and he cannot work through them. Take no glory whatever to yourself. Do not work with a divided mind, trying to serve God and self at the same time. Keep self out of sight. Let your words lead the weary and heavy laden to Jesus, the compassionate Saviour. Work as seeing him who is at your right hand, ready to give you strength for service. Your only safety is in entire dependence upon Christ. <RH, May 11, 1897 par. 3>

God honors those who humble themselves before him. Moses disheartened by the discontent and murmuring of the people he was leading into the land of promise, pleaded with God for the assurance of his presence, saying: "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 the Lord said, "My presence shall go with thee, and I will give thee rest." <RH, May 11, 1897 par. 4>

Encouraged by the assurance of God's presence, Moses drew still nearer, and ventured to ask for still further blessings. "I beseech thee," he said, "show me thy glory." Think you that God reproved Moses for his presumption?-- No, indeed. Moses did not make this request from idle curiosity. He had an object in view. He saw that in his own strength he could not do the work of God acceptably. He knew that if he could obtain a clear view of the glory of God, he would be enabled to go forward in his important mission, not in his own strength, but in the strength of the Lord God Almighty. His whole soul was drawn out after God; he longed to know more of him, that he might feel the divine presence near in every emergency or perplexity. It was not selfishness that led Moses to ask for a sight of the glory of God. His only object was a desire better to honor his Maker. <RH, May 11, 1897 par. 5>

God knows the thoughts and intents of the heart, and he understood the motives that prompted the request of his faithful servant. He answered Moses, saying: "I will make all my goodness pass before thee, and I will proclaim the name of the Lord before thee; and I will be gracious to whom I will be gracious, and will show mercy on whom I will show mercy. And he said, Thou canst not see my face: for there shall no man see me, and live. And the Lord said, Behold, there is a place by me, and thou shalt stand upon a rock: and it shall come to pass, while my glory passeth by, that I will put thee in a cleft of the rock, and will cover thee with my hand while I pass by." "And the Lord descended in the cloud, and stood with him there, and proclaimed the name of the Lord. And the Lord passed by before him, and proclaimed, The Lord, The Lord God, merciful and gracious, long-suffering, and abundant in goodness and truth." <RH, May 11, 1897 par. 6>

Moses had genuine humility, and the Lord honored him by showing him his glory. Even so will he honor all who will serve him, as did Moses, with a perfect heart. He does not require his servants to work in their own strength. He will impart his wisdom to those who have a humble and contrite spirit. The righteousness of Christ will go before them, and the glory of the Lord will be their reward. Nothing in this world can harm those who are thus honored by a close connection with God. The earth may shake; the pillars of the world may tremble under them, but they need not fear. "I am persuaded," writes Paul, "that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord." <RH, May 11, 1897 par. 7>

God has been waiting long for his followers to manifest true humility, that he may impart rich blessings to them. Those who offer him the sacrifice of a broken and contrite spirit, will be hidden in the cleft of the rock, and will behold the Lamb of God, who taketh away the sins of the world. As Jesus, the sin-bearer, the all-sufficient sacrifice, is seen more distinctly, their lips are tuned to the loftiest praise. The more they see of the character of Christ, the more humble they become, and the lower is their estimate of themselves. No heedless presumption is seen in their work. They do not seek self-exaltation; they are not anxious to mix common fire with the sacred fire of God's own kindling. Self is lost sight of in their consciousness of their own unworthiness and of God's wonderful glory. <RH, May 11, 1897 par. 8>

Christ came to this world for no other purpose than to manifest the glory of God, that man might be uplifted by its restoring power. All power and grace were given to him. His heart was a well-spring of living water, a never-failing fountain, ever ready to flow forth in a rich, clear stream to those around him. His whole life was spent in pure, disinterested benevolence. His purposes were full of love and sympathy. He rejoiced that he could do more for his followers than they could ask or think. His constant prayer for them was that they might be sanctified through the truth, and he prayed with assurance, knowing that an almighty decree had been given before the world was made. He knew that the gospel of the kingdom would be preached in all the world; that truth, armed with the omnipotence of the Holy Spirit, would conquer in the contest with evil; and that the blood-stained banner would one day wave triumphantly over his followers. <RH, May 11, 1897 par. 9>

Yet Christ came in great humility. When he was here, he pleased not himself, but "humbled himself, and became obedient unto death, even the death of the cross." To his followers he says, "Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls." To all who reveal his meekness and lowliness, living lives of self-denial and self-sacrifice, submitting themselves in humble obedience to his will, he will manifest the glory of God. <RH, May 11, 1897 par. 10>

Those who value a holy and happy walk with God, who prize the strength that a knowledge of him brings, will leave nothing undone if only they may behold God. They will cherish the spirit that trembles at his word, and in every place, and under every circumstance, they will pray that they may be allowed to see his glory. <RH, May 11, 1897 par. 11>

True humility is evidence that we behold God, and that we are in union with Jesus Christ. Unless we are meek and lowly, we cannot claim that we have any true conception of the character of God. Men may think that they are serving God faithfully; their talents, learning, eloquence, or zeal may dazzle the eye, delight the fancy, and awaken the admiration of those who cannot see beneath the surface; but unless these qualifications are humbly consecrated to God, unless those to whom these gifts are entrusted seek that grace which alone can make their work acceptable, they are regarded by God as unprofitable servants. <RH, May 11, 1897 par. 12>

From the root of true humility springs the most precious greatness of mind,--greatness which leads men to conform to the image of Christ. Those who possess this greatness gain patience and trust in God. Their faith is invincible. Their true consecration and devotion keep self hidden. The words that fall from their lips are molded into expressions of Christlike tenderness and love. Having a sense of their own weakness, they appreciate the help which the Lord gives them, and they crave his grace that they may do that which is right and true. By their manner, their attitude, and their spirit, they carry with them the credentials of learners in the school of Christ. <RH, May 11, 1897 par. 13>

"Humble yourselves therefore under the mighty hand of God, that he may exalt you in due time." All heaven enters into co-partnership with those who come to Christ for eternal life, submitting themselves to him as those who have made a surrender of all to God. God requires his servants to stand under the blood-stained banner of Prince Emmanuel, striving in his power to keep the principles of truth pure and uncorrupted. They must never step aside from the path of self-denial and humility which every true Christian must travel. As they thus co-operate with God, Christ is formed within, "the hope of glory." Clad in his meekness and lowliness, they find their highest joy in doing his service. Earthly ambition gives way to a desire to serve the Master. <RH, May 11, 1897 par. 14>

"Though the Lord be high, yet hath he respect unto the lowly: but the proud he knoweth afar off." "The sacrifices of God are a broken spirit: a broken and a contrite heart, O God, thou wilt not despise." Those who reveal the meek and lowly spirit of Christ are tenderly regarded by God. Nothing is unnoticed by him. He marks their self-denial, their effort to uplift Christ before the world. Though these humble workers may be looked upon with scorn by the world, they are of great value in the sight of God. Not only the wise, the great, the beneficent, will gain a passport into the heavenly courts,--not only the busy worker, full of zeal and restless activity. No; the pure in heart, in whose lips there is found no guile; the poor in spirit, who are actuated by the Spirit of an abiding Christ; the peacemaker, whose highest ambition is to do God's will,--these will gain an abundant entrance. They are God's jewels, and will be among that number of whom John writes, "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." They have washed their robes, and made them white in the blood of the Lamb. "Therefore are they before the throne of God, and serve him day and night

in his temple: and he that sitteth on the throne shall dwell among them." <RH, May 11, 1897 par. 15>

May 18, 1897 "Never Man Spake Like This Man."

By Mrs. E. G. White.

Of Christ's teaching it is said, "The common people heard him gladly." "Never man spake like this man," declared the officers who were sent to take him. His words comforted, strengthened, and blessed those who were hungering for that peace which he alone could give. O how tender and forbearing was Christ! how filled with pity and tenderness were his lessons to the poor, the afflicted, and the oppressed! <RH, May 18, 1897 par. 1>

The educated were charmed with Christ's teaching, and the uneducated were always profited; for he appealed to their understanding. His illustrations were taken from the things of daily life, and although they were simple, they had in them a wonderful depth of meaning. The fowls of the air, the lilies of the field, the seed, the shepherd and the sheep,-- with these objects, Christ illustrated immortal truth; and ever afterward, when his hearers chanced to see these things of nature, they recalled his words. Christ's illustrations constantly repeated his lessons. <RH, May 18, 1897 par. 2>

Christ always used the most simple language, yet his words were received by deep, unprejudiced thinkers; for they were words that tested their wisdom. Spiritual things should always be presented in simple language, even though learned men are being addressed; for such are generally ignorant regarding spiritual things. The simplest language is the most eloquent. Educated and uneducated need to be addressed in the plainest, simplest manner, so that the truth may be comprehended, and find lodgment in the heart. So Christ addressed the vast crowds that thronged about him; and all, learned and unlearned, were able to comprehend his lessons. <RH, May 18, 1897 par. 3>

Christ's words, so comforting and cheering to those that listened to them, are for us today. As a faithful shepherd knows and cares for his sheep, so Christ cares for his children. He knows the trials and difficulties surrounding each one. "He shall feed his flock like a shepherd," declares Isaiah; "he shall gather the lambs with his arms, and carry them in his bosom." Christ knows his sheep intimately, and the suffering and helpless are objects of his special care. He gave his life for them, and he knows their wants as no one else can. <RH, May 18, 1897 par. 4>

Christ has weighed every human affliction, every human sorrow. He bears the weight of the yoke for every soul that yokes up with him. He knows the sorrows which we feel to the depth of our being, and which we cannot express. If no human heart is aroused to sympathy for us, we need not feel that we are without sympathy. Christ knows; and he says, Look unto me, and live. "Come unto me, all ye that labor and are heavy laden, and I will give you rest." I have borne your griefs and carried your sorrows. You have the deepest, richest sympathy in the tender, pitying love of your Shepherd. "We have not an 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." His humanity is not lost in the exalted character of his Omnipotence. He is ever longing to pour out his sympathy and love upon those whom he has chosen, and who will respond to his invitation. <RH, May 18, 1897 par. 5>

Christ did not design that his words should return to him void. "Heaven and earth shall pass away," he said to the large multitude that pressed around him, "but my words shall not pass away." He himself wrote nothing; but the Holy Spirit brought all his words and acts to the remembrance of his disciples, that they might be recorded for our benefit. Christ's instruction was given with the greatest clearness. There was no need for any one to misunderstand. But the scribes and Pharisees, determined to resist him, misconstrued and misapplied his words. The utterances which were the bread of life to starving souls were bitterness to the Jewish rulers. <RH, May 18, 1897 par. 6>

Ezekiel declares: "Her priests have violated my law, and have profaned mine holy things: they have put no difference between the holy and profane, neither have they showed difference between the unclean and the clean, and have hid their eyes from my sabbaths, and I am profaned among them. . . . And her prophets have daubed them with untempered mortar, seeing vanity, and divining lies unto them, saying, Thus saith the Lord God, when the Lord has not spoken. The people of the land have used oppression, and exercised robbery, and have vexed the poor and needy: yea, they have oppressed the stranger wrongfully. And I have sought for a man among them, that should make up the hedge, and stand in the gap before me for the land, that I should not destroy it: but I found none." In his sermon on the mount, Christ spoke as though he knew that the scribes and Pharisees believed the Old Testament. They were in that gathering, and the disciples were close beside their beloved Teacher. There Christ declared, "Except your righteousness shall exceed the righteousness of the scribes and Pharisees, ye shall in no case enter into the kingdom of heaven." By his words he

condemned their formalism and hypocrisy. And though applying directly to those before him, these words apply also to those of this age who do not the will of God. They are far-reaching, and come sounding down the ages to our time.

<RH, May 18, 1897 par. 7>

The woman of Samaria said to Christ, "Our fathers worshiped in this mountain; and ye say, that in Jerusalem is the place where men ought to worship." Jesus answered, "Believe me, the hour cometh, when ye shall neither in this mountain, nor yet at Jerusalem, worship the Father. Ye worship ye know not what: we know what we worship: for salvation is of the Jews. But the hour cometh, and now is, when the true worshipers shall worship the Father in spirit and in truth: for the Father seeketh such to worship him. God is a Spirit: and they that worship him must worship him in spirit and in truth." A God of infinite holiness does not accept a spiritless offering. Those who worship him must worship him in spirit and truth, or else their worship is valueless. God has no part or lot in the matter; for their pretensions are vain. <RH, May 18, 1897 par. 8>

These words are still sounding. They contain truth which is universal, which is a light to all believers and a condemnation to all unbelievers. But they were particularly fitted to the Jewish nation. The religious services of the Jews had degenerated from spiritual worship to a mere formalism. "In vain do they worship me," said Christ, "teaching for doctrines the commandments of men." The proud lovers of pleasure were so fully engrossed with their own ambitious expectations and desires that they had no relish for the words of the great Teacher. He did not encourage their worldly projects; he never flattered them or praised their smartness; and his words were not pleasant to their world-bound souls. <RH, May 18, 1897 par. 9>

The Jewish leaders, the scribes and Pharisees, made the well-springs of the water of life foul by their false precepts. They beclouded that which was clear. By their example of pride, hardness, and selfishness, they misrepresented the character of God. They made him altogether such a one as themselves. Their own imagination was darkened and polluted by their wicked works. Their religious degeneracy clouded their minds, so that nothing that concerned Christ's kingdom was correctly discerned. By their stubborn resistance of the message borne to them by the Lord of life and glory, they became past feeling. Evidence they had in abundance; more would only have increased and deepened their guilt. But thinking themselves wise, they became as fools. They used their intellect in an endeavor to brand the truth of God with falsehood. <RH, May 18, 1897 par. 10>

A divine voice had been appealing to them for three years and a half, but they hated it, and were plotting to silence it by death. "God so loved the world, that he gave his only begotten Son, that whosoever believeth on him should not perish, but have everlasting life." But the Jewish nation refused to accept the offering; and Christ took up the lamentation of unrequited love: "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!" You have perverted my words, and wrested my entreaties. Ye bind heavy burdens, and grievous to be borne, and lay them on men's shoulders, but ye yourselves will not touch them with one of your fingers. You would not believe on me yourselves that you might become the sons of God, and them that would have entered in, you hindered by your sophistries and falsehoods. <RH, May 18, 1897 par. 11>

Ambition demanded everything of a Messiah, but it responded not to the works which no man had done or could do, or to words which never before had been spoken. The Jews endeavored to gather to themselves all that was promised as the sure result of a life refined, elevated, and ennobled by virtue and righteousness. As a nation that practised righteousness, they assumed a superiority over all other nations of the world; but for a thousand years they had been loading the cloud of vengeance which at last broke over them with relentless fury. They followed their own standard, walking in the light of the sparks of their own kindling, and they perished in their delusion. They followed the imagination of their own hearts, and God gave them up to be crushed by their own ambition, destroyed by the falsehoods and delusions upon which they had built. <RH, May 18, 1897 par. 12>

The Jews claimed to believe the law, but they broke every precept of it by their spirit of rebellion against Christ. History is being repeated. The shepherds of the flock of God are doing in this day just what the Jewish leaders did in their day. The Christian world is going over the same ground, manifesting the same spirit. Church-members claim to be superior to others, because they believe on Christ, but they are not doers of his words any more than the Jews were obedient to the law which they professed to hold in such high esteem. <RH, May 18, 1897 par. 13>

Many today, as did the Jews, will turn conviction into resistance because of the cross involved. By their resistance to the messages of truth, professed Christians show that, had they lived on the earth at the time of Christ's first advent, they would have joined with the Jews in accusing him, and would have taken an active part in crucifying the Prince of Life. When the claims of God's law are presented to them, they act as did the Jews when the claims of truth, spoken by the divine Teacher, fell upon their ears; but these rejecters of truth cannot always remain deaf to the claims of God's law, for it is eternal and irrevocable. <RH, May 18, 1897 par. 14>

"It is the spirit that quickeneth," said Christ; "the flesh profiteth nothing: the words that I speak unto you, they are

spirit, and they are life." "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, May 18, 1897 par. 15>

May 25, 1897 The Work for Today.

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By Mrs. E. G. White.
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Why has it not been understood from the word of God that the work being done in medical missionary lines is a fulfilment of the scripture, "Go out quickly into the streets and lanes of the city, and bring in hither the poor, and the maimed, and the halt, and the blind. . . . The servant said, Lord, it is done as thou hast commanded, and yet there is room. And the Lord said unto the servant, Go out into the highways and hedges, and compel them to come in, that my house may be filled"? <RH, May 25, 1897 par. 1>

This is a work that the churches in every locality, north and south and east and west, should do. The churches have been given the opportunity of answering this work. Why have they not done it? Some one must fulfil the commission. <RH, May 25, 1897 par. 2>

A work which should have been done has been left undone. Those who have been engaged in the medical missionary work have been doing the very class of work the Lord would have done. If these workers will give themselves to the work, the Lord will accept them. But the churches, who feel no burden to obey the word, are meeting with great loss. The work may apparently seem uninviting, but it must be done. The churches are doing so very much less than the Lord has appointed them to do, that the medical missionary work done by others seems in every way disproportionately large. <RH, May 25, 1897 par. 3>

O how much, how very much, remains to be done! and yet how many that might use their God-given talents aright are doing almost nothing besides caring for and pleasing themselves! But the hand of the Lord is stretched out still, and if they will work today in his vineyard, he will accept their service. <RH, May 25, 1897 par. 4>

The work of the apostle Paul was a wonderful work. The Holy Spirit wrought on his mind, showing him that the gifts of God come straight from God to all who seek him with a whole heart, the circumcised and the uncircumcised, Barbarian, Scythian, bond, and free. Paul held to his inspired truth, and taught it to others, opposed as he was by the apostles, who ought to have upheld him. He took his position against Peter, who was one of the pillars of the church, and his companion in labor, and against Barnabas, the first one to honor him with the right hand of fellowship, when all his Christian brethren were afraid of him, and questioned and doubted his fitness for the work, because he had persecuted the church. <RH, May 25, 1897 par. 5>

But the Lord had worked for Paul, and had given him increased light. He who had persecuted Christ in the person of his saints was touched and made tender by the Spirit of God. The work done for him by God placed him under the control of God. He realized that he must himself be taught by God, and then firmly resist any approach to bind unnecessary burdens upon the Gentile Christians. <RH, May 25, 1897 par. 6>

Paul's brethren withstood him. Those whom the Lord had used as his witnesses protested against him, and declared that he was advocating theories that were contrary to the fundamental principles which they had been taught. But Paul firmly held his ground. He had dedicated himself and all his powers, his talents, and his ability, to God, and by God he was taught the truths of the gospel, which are able to make men wise unto salvation. <RH, May 25, 1897 par. 7>

Today those human, living agencies who have a vital connection with God are not to be reprov'd and handicapped by the prejudices of their fellow men. The events which concern Christ's kingdom on this earth are not to be under the control of any human power. The salvation of man is to be achieved. The traditions and maxims of men must not be cherished as golden grains of truth. Paul was compelled to stand alone, looking constantly to God, and obtaining his orders from him. He was to make no concessions. The burden was heavy, but he brought freedom to the churches. It was no longer considered duty to teach and practise painful rites. <RH, May 25, 1897 par. 8>

The Lord chose Joseph, through much affliction to him, to carry a heavy burden in an idolatrous nation. He was to work in the line God had chosen for him, that the knowledge of God might shine forth in the kingdom of Egypt. Joseph did not betray his sacred trust. <RH, May 25, 1897 par. 9>

A great mistake has been made by man's trusting in man, and making flesh his arm. Methods and plans will be

devised to hedge about the work that should be done. Men trust in human strength, and do not come to Christ; and they are strengthless. Distinct plans must be laid, but they must not be of that character that will place man under the control of men. <RH, May 25, 1897 par. 10>

The Lord will raise up men, and place his Spirit upon them, and prepare them for the work which must be done. He himself, the God of truth, will qualify them to bear a fresh, living testimony for him. They will be witnesses for God. They will not spring up from their own prompting; they will be constrained by the Spirit of God to volunteer to advocate truth. God will sustain them. He sees what is needed, and year by year he arranges for his plan of operation. He will not allow men to drift as they choose. If men will be men, God will work in and through them. <RH, May 25, 1897 par. 11>

The standard-bearers are falling, and young men must be fitted up as workers, that the people may be reached. The aggressive warfare is to be extended. Time, money, and labor are not to be so largely expended on those who know the truth. God's servants are to go into the dark places of the earth, calling perishing souls to repentance. <RH, May 25, 1897 par. 12>

Events of great importance are coming upon the earth. Men must not depend on men, but on Jesus Christ. He says, "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." O, why do we not show actual, living faith? Why do we not, in this period of the earth's history, come directly to him who says, "I am the bread of life"? "All that the Father giveth me shall come to me; and him that cometh to me I will in nowise cast out." <RH, May 25, 1897 par. 13>

June 1, 1897 Cooking on the Sabbath.

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By Mrs. E. G. White.
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"What Shall We Have for Sabbath Dinner?" is the heading of an article in a recent Review. The question is asked, "What shall we have for our Sabbath dinner? Good housewives, can't you tell us?" We refer all who read this article to the law of God, spoken in awful grandeur from Mount Sinai: "Remember the Sabbath day, to keep it holy. Six days shalt thou labor, and do all thy work; but the seventh day is the Sabbath of the Lord thy God: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy man servant, nor thy maid servant, nor thy cattle, nor thy stranger that is within thy gates: for in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the Lord blessed the Sabbath day, and hallowed it." This is the precept of Jehovah. <RH, June 1, 1897 par. 1>

The Sabbath bears the sanctity of Jehovah. Through Isaiah the Lord has spoken: "If thou turn away thy foot from the Sabbath, from doing thy pleasure on my holy day; and call the Sabbath a delight, the holy of the Lord, honorable; and shalt honor him, not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words: then shalt thou delight thyself in the Lord; and I will cause thee to ride upon the high places of the earth, and feed thee with the heritage of Jacob thy father: for the mouth of the Lord hath spoken it." <RH, June 1, 1897 par. 2>

Jesus said: "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." "They said therefore unto him, 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, June 1, 1897 par. 3>

It is far more essential for all who claim to believe on Jesus Christ to understand by experience what this scripture means, than to be in such perplexity as to what shall be cooked on the Sabbath to be placed on our tables. It is of far greater consequence for us to know what is our spiritual nourishment. "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. 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. This is that bread which came down from heaven: not as your fathers did eat manna, and are dead: he that eateth of this bread shall live

forever." <RH, June 1, 1897 par. 4>

"My flesh," says Christ, "I will give for the life of the world." He tells us that we have no life unless we eat his flesh and drink his blood. He could not possibly mean temporal eating and drinking. Christ made this statement over and over again, because the spiritual life of the world depended upon their understanding his words and doing them. He took no apparent notice because those who heard him were offended, but repeated his lesson over and over again. <RH, June 1, 1897 par. 5>

All who will consult their Bibles will know, "What saith the Lord?" "And it came to pass, that on the sixth day they gathered twice as much bread, two omers for one man; and all the rulers of the congregation came and told Moses. And he said unto them, This is that which the Lord hath said, Tomorrow is the rest of the holy Sabbath unto the Lord: bake that which ye will bake today, and seethe that ye will seethe; and that which remaineth over lay up for you to be kept until the morning." "And the Lord spake unto Moses, saying, Speak unto the children of Israel, and say unto them, Concerning the feasts of the Lord, which ye shall proclaim to be holy convocations, even these are my feasts. Six days shall work be done: but the seventh day is the Sabbath of rest, an holy convocation; ye shall do no work therein: it is the Sabbath of the Lord in all your dwellings." "And the Lord spake unto Moses, saying, 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. Ye shall keep the Sabbath therefore; for it is holy unto you: every one that defileth it shall surely be put to death: for whosoever doeth any work therein, that soul shall be cut off from among his people. Six days may work be done; but in the seventh is the Sabbath of rest, holy to the Lord: whosoever doeth any work in the Sabbath day, he shall surely be put to death. Wherefore the children of Israel shall keep the Sabbath, to observe the Sabbath throughout their generations, for a perpetual covenant. It is a sign between me and the children of Israel forever: for in six days the Lord made heaven and earth, and on the seventh day he rested and was refreshed." <RH, June 1, 1897 par. 6>

There is a way of quoting Scripture--the words that Christ considered of so much consequence that death was the penalty of transgression--so as to pervert it. Should we not handle the words of Christ with sacredness? It was said, in the article mentioned, "There are numerous victims, too, of such a regimen who can say, as did certain murmurers of old, and with far more reason, 'Our soul loatheth this.'" This is mixing up the restrictions of the plain, "Thus saith thy Redeemer," with the murmuring of the children of Israel in loathing the light bread which was angels' food. "Persons inclined to doubt the universal application of those ancient laws, still scruple to cook food on Sabbath, but merely rewarm what has been previously cooked; though one might question why there is more offense in baking or boiling what has been prepared beforehand than in rebaking, reboiling, or restewing what has been already cooked." Did the writer take the word of God just as it reads? The Lord has said: "Tomorrow is the rest of the holy Sabbath unto the Lord; bake that which ye will bake today, and seethe that ye will seethe; and that which remaineth over lay up for you to be kept until the morning." <RH, June 1, 1897 par. 7>

That manna was given by a miracle of God. Please read this entire chapter. Who was the leader of the children of Israel?--Jesus Christ enshrouded in the pillar of cloud. Chapters thirteen, fourteen, fifteen, and sixteen of the book of Exodus give the history of the children of Israel. Chapter thirteen tells of the wonderful works of God in causing the Red Sea to stand up as a wall on one side, so that the waters should not overflow, and how a passage was made through the waters. Thus the whole of the vast army of more than a million people went safely over. The cloud that went before them rose high above them, and settled down as a wall of fire between them and the Egyptians; and not one of them perished. "And the angel of God, which went before the camp of Israel, removed and went behind them; and the pillar of the cloud went from before their face, and stood behind them: and it came between the camp of the Egyptians and the camp of Israel; and it was a cloud and darkness to them, but it gave light by night to these: so that the one came not near the other all the night. And Moses stretched out his hand over the sea; and the Lord caused the sea to go back by a strong east wind all that night, and made the sea dry land, and the waters were divided. And the children of Israel went into the midst of the sea upon the dry ground: and the waters were a wall unto them on their right hand, and on their left." <RH, June 1, 1897 par. 8>

Their Leader was a mighty general of armies. His angels, that do his bidding, walked on either side of the vast armies of Israel, and no harm could come to them. Israel was safe. Who would have supposed that Israel could ever murmur again? Then came the sacred song of triumph, led by Miriam. Moses did not hesitate to join in the sacred song with timbrels. But when the armies of Israel came to Marah, they found that they could not drink of the waters; for they were bitter. Then the people had an opportunity to express their belief in the Lord, their invisible leader, and in Moses his servant, their visible leader. Did they wait patiently, and see what the Lord would do with and for them as they called upon him for relief? "And the people murmured against Moses, saying, What shall we drink?" Why did they not consider the wondrous work of God, and say, The Lord hath shown himself mighty to deliver, and he will not let us die of thirst? But they murmured against God. Moses cried unto the Lord, and again the Lord heard him. He showed Moses

a tree which, when he had cast into the waters, the waters were made sweet. "There he made for them a statute and an ordinance, and there he proved them, and said, If thou wilt diligently harken to the voice of the Lord thy God, and wilt do that which is right in his sight, and wilt give ear to his commandments, and keep his statutes, I will put none of these diseases upon thee, which I have brought upon the Egyptians: for I am the Lord that healeth thee. And they came to Elim, where there were twelve wells of water, and threescore and ten palm-trees: and they encamped there by the water." <RH, June 1, 1897 par. 9>

Thus a loving, gracious, heavenly Leader was guiding the travels of the children of Israel. "And they took their journey from Elim, and all the congregation of the children of Israel came unto the wilderness of Sin, which is between Elim and Sinai, on the fifteenth day of the second month after their departing out of the land of Egypt. And the whole congregation of the children of Israel murmured against Moses and Aaron in the wilderness: and the children of Israel said unto them, Would to God we had died by the hand of the Lord in the land of Egypt, when we sat by the flesh-pots, and when we did eat bread to the full; for ye have brought us forth into this wilderness, to kill this whole assembly with hunger." <RH, June 1, 1897 par. 10>

O why were the children of Israel so faithless? How wondrously the Lord had worked for them, that they should not die! He had called his armies from heaven to fight in their behalf, and gained for them a glorious victory, and yet how little faith and confidence they had under the proving of God! He gave them his ordinance, a statute which he would never fail to keep, yet at the first trial, they complained and murmured against their leaders. Their store of corn was nearly exhausted, and there was no apparent prospect of procuring more. The Lord knew what he would do, but he would try their faith to see if they would take the words of assurance that he had given them of his merciful protection and care. He was educating his people to have faith in him. Their complaints against the servants of God, who were bearing responsibilities and heavy burdens in the work, were against God in their work.

(Concluded next week.) <RH, June 1, 1897 par. 11>

June 8, 1897 Cooking on the Sabbath.

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By Mrs. E. G. White.

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(Concluded.)

After all the experiences of Israel and the pledges of God to his people, we marvel at their hardness and their unbelief. But the expression of the feelings of one is contagious, and Satan stands by to inspire other hearts with the very same spirit. Their present inconvenience, their thoughts of what might be, the hopeless, discouraging picture of the desolate wilderness, they were inspired by Satan to charge upon Moses and Aaron. They accused their leaders of bringing them from the slavery of Egypt to kill them and their children with hunger. All their lives they had been accustomed to walk by sight. Here they had every evidence that they had an unseen Leader. He had just given them a statute, assuring them how much he would do for them if they would keep his commandments. "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." Please read this whole chapter. <RH, June 8, 1897 par. 1>

"And he said unto them, This is that which the Lord hath said, Tomorrow is the rest of the holy Sabbath unto the Lord: bake that which ye will bake today, and seethe that ye will seethe; and that which remaineth over lay up for you to be kept until the morning." The Lord had graciously promised to relieve all their grievances. He desired to give them a religious training under the eye of God, "that I may prove them," he said, "whether they will walk in my law, or no." The first lesson taught them was that their constant dependence for daily nourishment was upon God, and that by him their wants would be abundantly supplied. <RH, June 8, 1897 par. 2>

Speak not lightly of the restrictions placed upon Israel in Sinai regarding the cooking of manna. The Lord has placed barriers around his Sabbath, that it may not be regarded with the least carelessness or irreverence. When the Lord said, "Tomorrow is the rest of the holy Sabbath: bake that which ye will bake today, and seethe that ye will seethe," he meant that Friday should be our preparation day, in which we are to do all our cooking. The Sabbath is not to be a day when titbits shall be prepared or cooked. If it is really essential to have beans on the Sabbath, let them be cooked on Friday, and kept warm in the oven. They need not be eaten cold unless preferred. But let no remarks be made as though it were a very light thing whether or not we regard the special requirements of God in regard to the Sabbath. It is not left for any man or woman to venture to disregard one requirement of God. <RH, June 8, 1897 par. 3>

I see no question in this matter as to what we shall have on the Sabbath day. The food which we have provided on the preparation day can be placed on the table warm, especially in cold weather. In traveling, persons eat cold lunches for

days together, and realize no inconvenience or harm. We want palatable, healthful food every day of the week; but upon the Sabbath, let your cook have her day of rest, in the place of cooking for a family. Let every provision be made on Friday. But do not let the Sabbath be regarded as a day in which to get something especially gratifying to eat. Educate your children and every member of the family to enjoy plain, simple food, and to be ready to receive the blessing which the Lord of the Sabbath is waiting to bestow upon all who are in an attitude to receive it. He has this for every one who shows his love for God in keeping holy the Sabbath day, God's great memorial of creation. Speak softly, walk softly. Let not a word of lightness or trifling come from your lips. This is God's day. He has blessed the seventh day, as his Sabbath, to be sacredly observed. <RH, June 8, 1897 par. 4>

The Sabbath is not to be a gloomy day, a day of unrest and uneasiness. Parents may take their children outdoors, in the groves, in the flower garden, and teach them that the Lord has given them these beautiful things as an expression of his love. Christ has said: "Consider the lilies of the field, how they grow; they toil not, neither do they spin: and yet I say unto you, That even Solomon in all his glory was not arrayed like one of these. Wherefore, if God so clothe the grass of the field, which today is, and tomorrow is cast into the oven, shall he not much more clothe you, O ye of little faith? Therefore take no thought, saying, What shall we eat? or, What shall we drink? or, Wherewithal shall we be clothed? (For after all these things do the Gentiles seek:) for your Heavenly Father knoweth that ye have need of all these things. But seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you. Take therefore no thought for the morrow: for the morrow shall take thought for the things of itself. Sufficient unto the day is the evil thereof." <RH, June 8, 1897 par. 5>

Let the mind be directed to the lessons of the book of nature, and to nature's God, who made the world in six days, and rested on the seventh; "wherefore the Lord blessed the Sabbath day, and hallowed it." Do not make light of the Sabbath requirements; and when it comes to eating on the Sabbath, those who would feed on Christ, who would have the rich blessing of God, will partake of a very simple diet on that day. <RH, June 8, 1897 par. 6>

The thoughts are not to be educated to be full of what we shall eat, and what we shall drink, and wherewithal we shall be clothed. We need to prepare for the Sabbath. The clothing that we shall wear on that day is to be put in order. The boots should not be left unblackened or unpolished until the Sabbath. You dishonor God by doing this work on that day. How easy it is to allow reckless neglect of the preparation for the Sabbath! <RH, June 8, 1897 par. 7>

Teach the children that God means just what he says. The very same Jesus who has given us the Sabbath, and has directed us how to keep it holy, is the Alpha of Genesis, and carries us step by step through the ages, through the incarnation, through his offering of himself as a living sacrifice for the redemption of a fallen world. He was tried, but was not condemned, because there was nothing to condemn. After the trial Pilate said, "I find no fault in him." Yet he gave himself up to be murdered because his own nation was jealous of him, and hated him. Christ died as a malefactor on the cross of Calvary. He was laid in the grave. The third day he rose from the dead, and proclaimed, over the rent sepulcher of Joseph: "I am the resurrection, and the life." He ascended to his Father, and today he is our advocate in the courts of heaven. <RH, June 8, 1897 par. 8>

We trace Christ all through the Old Testament and the New. "And, behold, I come quickly; and my reward is with me, to give every man according as his work shall be. I am Alpha and Omega, the beginning and the end, the first and the last. Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city. For without are dogs, and sorcerers, and whoremongers, and murderers, and idolaters, and whosoever loveth and maketh a lie. I Jesus have sent mine angel to testify unto you these things in the churches. I am the root and the offspring of David, and the bright and morning star. And 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, June 8, 1897 par. 9>

Here we have the Alpha of Genesis and the Omega of Revelation. The blessing is promised to all those who keep the commandments of God, and who co-operate with him in the proclamation of the third angel's message. "I Jesus have sent mine angel to testify unto you these things in the churches. I am the root and the offspring of David, and the bright and morning star." That which Christ has spoken in the Old Testament is for all the world. What he has said in reference to his commandments is not yea and nay, but yea and amen. <RH, June 8, 1897 par. 10>

In this perilous period, when we see universal contempt placed upon the law of God, when the world is choosing between the holy Sabbath of the fourth commandment and the spurious sabbath, shall we say one word that will detract from the words of the Lord of the Sabbath? The Lord God of heaven knew what a deadening influence the abounding iniquity would have upon the chosen believers, what a paralyzing power it would be against piety and true loyalty to God. In giving us the statement of the occurrences which would mark the approach of the second advent of our Lord and Saviour, Christ says, "Because iniquity shall abound, the love of many shall wax cold." We see this fulfilled to the letter. The experience of many is becoming dwarfed and sickly and wonderfully deformed. Everything that surrounds

us creates an atmosphere that is saturated with unrighteousness. Even under the most faithful surroundings, it is difficult to hold fast the Christian profession of faith unto the end, to stand decidedly and earnestly for the faith once delivered to the saints. But it is most difficult to keep true and loyal to God's holy commandments, when there are few in number to help and encourage one another, and when many of these are sickly and ready to die because they do not honor God by keeping his commandments truly and loyally. <RH, June 8, 1897 par. 11>

Much so-called Christianity passes for genuine, faithful soundness, but it is because those who profess it have no persecution to endure for the truth's sake. When the day comes when the law of God is made void, and the church is sifted by the fiery trials that are to try all that live upon the earth, a great proportion of those who are supposed to be genuine will give heed to seducing spirits, and will turn traitors and betray sacred trusts. They will prove our very worst persecutors. "Of your own selves shall men arise, speaking perverse things, to draw away disciples after them;" and many will give heed to seducing spirits. <RH, June 8, 1897 par. 12>

Those who have lived on the flesh and blood of the Son of God--his holy word--will be strengthened, rooted, and grounded in the faith. They will see increased evidence why they should prize and obey the word of God. With David, they will say, "They have made void thy law. Therefore love I thy commandments above gold; yea, above fine gold." While others count them dross, they will arise to defend the faith. All who study their convenience, their pleasure, their enjoyment, will not stand in their trial. "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." Precious words! "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 8, 1897 par. 13>

The fifty-eighth chapter of Isaiah is to be read, studied, and practised. "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 rereward. 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. 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, June 8, 1897 par. 14>

Let no one yield to temptation and become less fervent in his attachment to God's law because of the contempt placed upon it; for that is the very thing that should make us pray with all our heart, and soul, and voice, "It is time for thee, Lord, to work: for they have made void thy law." Therefore, because of the universal contempt, I will not turn traitor when God will be most glorified and most honored by my loyalty. <RH, June 8, 1897 par. 15>

What! shall Seventh day Adventists relax their devotedness when all their capabilities and powers should be placed on the Lord's side; when an unflinching testimony, noble and uplifting, should come from their lips? "Therefore I love thy commandments above gold; yea, above fine gold." When the law of God is most derided and brought into the most contempt, then it is time for every true follower of Christ, for those whose hearts have been given to God, and who are fixed to obey God, to stand unflinchingly for the faith once delivered to the saints. "Then shall ye return, and discern between the righteous and the wicked, between him that serveth God and him that serveth him not." It is time to fight when champions are most needed. <RH, June 8, 1897 par. 16>

Those who make light of the third angel's message do so because they know little of Daniel or the Revelation. They have not read these prophecies with a determination to find out the meaning by prayer, by study, and by fasting. If they had had the experience of Daniel or of John, they would know that the third angel's message will go forth unto perfect victory. Those who proclaim that message because they see and believe it, will understand that very much is comprehended by it. The third angel is represented as flying through the heavens with a banner on which is inscribed, "The commandments of God, and the faith of Jesus." All who will gather warmth from the coldness of others, courage from their defections, and loyalty from their treason, will triumph with the third angel's message. <RH, June 8, 1897 par. 17>

June 15, 1897 The Two Classes.

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By Mrs. E. G. White.
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"Because sentence against an evil work is not executed speedily, therefore the heart of the sons of men is fully set in them to do evil." The means which the Lord has employed, in the gracious provision of his mercy, to soften and subdue the objects of his love, has, through the workings of Satan, encouraged the depraved and hardened hearts in perversity, resistance, and transgression, so that David, even as far back as his day, was led to exclaim, "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, June 15, 1897 par. 1>

O that all might consider, before it is everlastingly too late, that there are limits to the mercy and forbearance of God! There are those who, by their impenitence under the beams of light that have shone upon them, are very near the line where the forbearance of God is exhausted. In mind and heart they are saying, "My Lord delayeth his coming," and they are eating and drinking with the drunken. But God declares of such, "Sudden destruction cometh upon them; . . . and they shall not escape." <RH, June 15, 1897 par. 2>

At this time, when great light is shining forth from the word of God, making dark mysteries plain as day, is the day of mercy, of hope, of joy and assurance to all who will be benefited thereby, to all who will open their minds and hearts to the bright beams of the Sun of Righteousness. But there is an opposite class to this,--those who will not come to the light, who despise the truth because it exposes error, and transgression, and sin; and as a result, depravity and boldness in transgression are becoming all-pervading. <RH, June 15, 1897 par. 3>

There are diligent students of the word of prophecy in all parts of the world, who are obtaining light and still greater light from searching the Scriptures. This is true of all nations, of all tribes, and of all peoples. These will come from the grossest error, and will take the place of those who have had opportunities and privileges and have not prized them. These have worked out their own salvation with fear and trembling, lest they should become deficient in doing the ways and will of God, while those who have had great light, through the perversity of their own natural heart, turned away from Christ because they were displeased with his requirements. But God will not be left without witnesses. The one-hour laborers will be brought in at the eleventh hour, and will consecrate their ability and all their entrusted means to advance the work. These will receive the reward for their faithfulness, because they are true to principle, and shun not their duty to declare the whole counsel of God. When those who have had abundance of light throw off the restraint which the word of God imposes, and make void his law, others will come in to fill their places and take their crown. <RH, June 15, 1897 par. 4>

While many have reduced the word, the truth, the holy law of Jehovah, to a dead letter, and by their example testify that the law of Jehovah is a hard, rigorous burden; while they say, "We will lay off this yoke, we will be free, we will no longer remain in covenant relation with God, we will do as we please," there will be men who have had very meager opportunities, who have walked in ways of error because they knew not any other or better way, to whom beams of light will come. As the word from Christ came to Zacchaeus, "I must abide at thy house," so the word will come to them; and the one supposed to be a hardened sinner will be found to have a heart as tender as a child, because Christ has deigned to notice him. <RH, June 15, 1897 par. 5>

Great is the work of the Lord. Men are choosing sides. Even those supposed to be heathen will choose the side of Christ, while those who become offended, as did the disciples, will go away and walk no more with him, and others will come in and occupy the place they have left vacant. The time is very near when man will reach the prescribed limits. He has now almost exceeded the bounds of the long-suffering of God, the limits of his grace, the limits of his mercy. The record of their works in the books of heaven is, "Thou art weighed in the balances, and art found wanting." The Lord will interfere to vindicate his own honor, to repress the swellings of unrighteousness and bold transgression. <RH, June 15, 1897 par. 6>

What effect will the attempt of men to make void the law of God have upon the righteous? Will they be intimidated because of the universal scorn that is put upon the holy law of God? Will the true believers in the, "Thus saith the Lord," become wavering and ashamed because the whole world seems to despise his righteous law? Will they be carried away by the prevalence of evil? -- No; to those who have consecrated themselves to God to serve him, the law of God becomes more precious when the contrast is shown between the obedient and the transgressor. In proportion as the attributes of Satan are developed in the despisers and transgressors of the law of God, to the faithful adherent the holy precept will become more dear and valuable. He will declare, "They have made void thy law. Therefore I love thy commandments above gold; yea, above fine gold." It is the ones who have been faithful stewards of the grace of God

whose love of God's commandments grows with the contempt which all around him would put upon them. <RH, June 15, 1897 par. 7>

Wicked men and the church harmonize in this hatred of the law of God, and then the crisis comes. Then we see the class specified in Mal. 3:13-15: "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." Here is a company of disaffected, professed Christians, whose chief business is to murmur and complain, and accuse God by accusing the children of God. They see nothing defective in themselves, but very much to despise in others. <RH, June 15, 1897 par. 8>

But while they are murmuring and complaining, and falsely accusing, and doing Satan's work most zealously, another class is brought to our notice: "Then they that feared the Lord spake often one to another: and the Lord harkened, and heard it, and a book of remembrance was written before him for them that feared the Lord, and that thought upon his name. And they shall be mine, saith the Lord of Hosts, in that day when I make up my jewels; and I will spare them, as a man spareth his own son that serveth him. Then shall ye return, and discern between the righteous and the wicked, between him that serveth God and him that serveth him not." <RH, June 15, 1897 par. 9>

This subject is urging itself upon my mind. Consider it; for it is a matter of vast importance. With which of these two classes shall we identify our interest? Read the fourth chapter of Malachi, and think about it seriously. The day of God is right upon us. The world has converted the church. Both are in harmony, and are acting on a short-sighted policy. Protestants will work upon the rulers of the land to make laws to restore the lost ascendancy of the man of sin, who sits in the temple of God, showing himself that he is God. Roman Catholic principles will be taken under the care and protection of the state. This national apostasy will speedily be followed by national ruin. The protest of Bible truth will be no longer tolerated by those who have not made the law of God their rule of life. Then will the voice be heard from the graves of martyrs, represented by the souls that John saw slain for the word of God and the testimony of Jesus Christ which they held; then the prayer will ascend from every true child of God, "It is time for thee, Lord, to work: for they have made void thy law." <RH, June 15, 1897 par. 10>

When our first parents fell from their high estate through transgression, God's law was made void. Then Christ entered upon his work as our Redeemer, and probation was granted to the inhabitants of the world. In Noah's day, men disregarded the law of God until almost all remembrance of him had passed away from the earth. Their wickedness reached so great a height, violence, crime, and every kind of sin became so intensely active, that the Lord brought a flood of water upon the world, and swept away the wicked inhabitants thereof. But mercy was mingled with judgment. Noah and his family were saved. In the destruction of Sodom and Gomorrah, we see that the Lord will interfere; fire came down from heaven, and destroyed those wicked cities. <RH, June 15, 1897 par. 11>

From time to time the Lord has made known his manner of working. He is mindful of what is passing upon the earth; and when a crisis has come, he has revealed himself, and has interposed to hinder the working of Satan's plans. He has often permitted matters with nations, with families, and with individuals, to come to a crisis, that his interference might become marked. Then he has let the fact be known that there was a God in Israel who would sustain and vindicate his people. When the defiance of the law of Jehovah shall be almost universal, when his people shall be pressed in affliction by their fellow men, God will interpose. The fervent prayers of his people will be answered; for he loves to have his people seek him with all their heart, and depend upon him as their deliverer. He will be sought unto to do these things for his people, and he will arise as the protector and avenger of his people. The promise is, "Shall not God avenge his own elect, which cry day and night unto him? . . . I tell you that he will avenge them speedily." <RH, June 15, 1897 par. 12>

The Protestant governments will reach a strange pass. They will be converted to the world. They will also, in their separation from God, work to make falsehood and apostasy from God the law of the nation. In the place of those who have the light of truth allowing jealousy and evil surmisings to come in and weaken their love and union one with another, their united prayers should ascend to heaven for the Lord to arise, and put an end to the violence and abuse which are practised in our world. More prayer and less talk is what God desires, and it would make his people a tower of strength. <RH, June 15, 1897 par. 13>

June 22, 1897 The Ordinances.

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By Mrs. E. G. White.

The symbols of the Lord's house are simple and plainly understood, and the truths represented by them are of the deepest significance to us. In instituting the sacramental service to take the place of the Passover, Christ left for his church a memorial of his great sacrifice for man. "This do," he said, "in remembrance of me." This was the point of transition between two economies and their two great festivals. The one was to close forever; the other, which he had just established, was to take its place, and to continue through all time as the memorial of his death. <RH, June 22, 1897 par. 1>

"And he took bread, and gave thanks, and brake it, and gave unto them, saying, This is my body which is given for you: this do in remembrance of me. Likewise also the cup after supper, saying, This cup is the new testament in my blood, which is shed for you. But, behold, the hand of him that betrayeth me is with me on the table. And truly the Son of Man goeth, as it was determined: but woe unto that man by whom he is betrayed!" "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." <RH, June 22, 1897 par. 2>

With the rest of the disciples, Judas partook of the bread and wine symbolizing the body and blood of Christ. This was the last time that Judas would be present with the twelve; but that the scripture might be fulfilled, he left the sacramental table, Christ's last gift to his disciples, to complete his work of betrayal. O why did not Judas at that solemn service recognize in its true light the awful work he had pledged himself to perform? Why did he not throw himself penitent at the feet of Jesus? He had not yet passed the boundary of God's mercy and love. But when his decision was made to carry out his purpose, when he left the presence of his Lord and fellow disciples, that barrier was passed. <RH, June 22, 1897 par. 3>

In this last act of Christ in partaking with his disciples of the bread and wine, he pledged himself to them as their Redeemer by a new covenant, in which it was written and sealed that upon all who will receive Christ by faith will be bestowed all the blessings that heaven can supply, both in this life and in the future immortal life. <RH, June 22, 1897 par. 4>

This covenant deed was to be ratified by Christ's own blood, which it had been the office of the old sacrificial offerings to keep before the minds of his chosen people. Christ designed that this supper should be often commemorated, in order to bring to our remembrance his sacrifice in giving his life for the remission of the sins of all who will believe on him and receive him. This ordinance is not to be exclusive, as many would make it. Each must participate in it publicly, and thus say: "I accept Christ as my personal Saviour. He gave his life for me, that I might be rescued from death." <RH, June 22, 1897 par. 5>

The children of God are to bear in mind that God is brought sacredly near on every such occasion as the service of feet-washing. As they come up to this ordinance, they should bring to their remembrance the words of the Lord of life and glory: "Know ye what I have done to you? 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 he that is sent greater than he that sent him. If ye know these things, happy are ye if ye do them." <RH, June 22, 1897 par. 6>

The object of this service is to call to mind the humility of our Lord, and the lessons he has given in washing the feet of his disciples. There is in man a disposition to esteem himself more highly than his brother, to work for himself, to serve himself, to seek the highest place; and often evil surmisings and bitterness of spirit spring up over mere trifles. This ordinance, preceding the Lord's Supper, is to clear away these misunderstandings, to bring man out of his selfishness, down from his stilts of self-exaltation, to the humility of spirit that will lead him to wash his brother's feet. It is not in God's plan that this should be deferred because some are considered unworthy to engage in it. The Lord washed the feet of Judas. He did not refuse him a place at the table, although he knew that he would leave that table to act his part in the betrayal of his Lord. It is not possible for human beings to tell who is worthy, and who is not. They cannot read the secrets of the soul. It is not for them to say, "I will not attend the ordinance if such a one is present to act a part." Nor has God left it to man to say who shall present themselves on these occasions. <RH, June 22, 1897 par. 7>

The ordinance of feet-washing has been especially enjoined by Christ, and on these occasions the Holy Spirit is present to witness and put a seal to his ordinance. He is there to convict and soften the heart. He draws the believers together, and makes them one in heart. They are made to feel that Christ indeed is present to clear away the rubbish that has accumulated to separate the hearts of the children of God from him. <RH, June 22, 1897 par. 8>

These ordinances are regarded too much as a form, and not as a sacred thing to call to mind the Lord Jesus. Christ ordained them, and delegated his power to his ministers, who have the treasure in earthen vessels. They are to superintend these special appointments of the One who established them to continue to the close of time. It is in these, his own appointments, that he meets with and energizes his people by his personal presence. Notwithstanding that there may be hearts and hands that are unsanctified who will administer the ordinance, yet Jesus is in the midst of his people to work on human hearts. All who keep before them, in the act of feet-washing, the humiliation of Christ, all who will

keep their hearts humble, who will keep in view the true tabernacle and service, which the Lord pitched and not man, will never fail to derive benefit from every discourse given, and spiritual strength from every communion. They are established for a purpose. Christ's followers are to bear in mind the example of Christ in his humility. This ordinance is to encourage humility, but it should never be termed humiliating in the sense of being degrading to humanity. It is to tender our hearts toward one another. Those who come to the sacramental service with their hearts open to the influences of the Spirit of God will be greatly blessed, even if the ones who officiate are not benefited thereby. <RH, June 22, 1897 par. 9>

How the heart of Christ is pierced by the forgetfulness, the unwillingness and neglect, to do the things that God has enjoined upon us! The heart needs to be broken, that selfishness may be cut away from the soul and put away from the practise. If we have learned the lessons that Christ desires to teach us in this preparatory service, the witness will respond to the feelings implanted in the heart for a higher spiritual life. <RH, June 22, 1897 par. 10>

The broken bread and pure juice of the grape are to represent the broken body and spilled blood of the Son of God. Bread that is leavened must not come on the communion table. The unleavened bread is the only correct representation of the Lord's Supper. Nothing fermented is to be used -- only the pure fruit of the vine and unleavened bread are to be used. <RH, June 22, 1897 par. 11>

We do not come to the ordinances of the Lord's house merely as a form. We do not make it our business, as we gather around the table of our Lord, to ponder about and mourn over our shortcomings. The ordinance of feet-washing embraced all this. "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." We do not come with our minds diverted to our past experience in the religious life, whether that experience is elevating or depressing. We do not come to revive in our minds the ill-treatment we have received at the hands of our brethren. The ordinance of humility is to clear our moral horizon of the rubbish that has been permitted to accumulate. We have assembled now to meet with Jesus Christ, to commune with him. Every heart is to be open to the bright beams of the Son of Righteousness. Our minds and hearts are to be fixed on Christ as the great center on whom our hopes of eternal life depend. We are not to stand in the shadow, but in the saving light of the cross. With hearts cleansed by his most precious blood, and in full consciousness of his presence, although unseen, we may listen to his voice that thrills the soul with the words: "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." On these occasions, heaven is brought very near to the true members of the Lord's family, and they are brought into sweet communion one with another. <RH, June 22, 1897 par. 12>

These things we are never to forget. The love of Jesus, with its convincing power, is to be kept fresh in the memory. We must not forget him who is our strength and our sufficiency. He has instituted this service that it may speak constantly to our senses of the love of God that has been expressed in our behalf. He gave us all that it was possible for him to give, -- he gave his life for the life of the world, -- and his appeal to our love is strikingly made in the words of the apostle Paul, recorded in 1 Cor. 11:23-34. <RH, June 22, 1897 par. 13>

The second appearing of Christ in the clouds of heaven is ever to be kept before us. Almost his last words of consolation to his disciples were: "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, June 22, 1897 par. 14>

And the communion is to be a constant reminder of this. Says Christ: Under a conviction of sin, remember that I died for you. When oppressed and persecuted and afflicted for my sake and the gospel's, remember that my love was so great that I gave my life for you. Will you evidence your love for me, if required to die for me? When you feel your duties stern and severe, and almost too heavy to bear, will you remember that it was for your sake that I endured the cross, despising the shame? When your heart shrinks from the trying ordeal, remember that your Redeemer liveth to make intercession for you. "Be of good cheer; I have overcome the world." <RH, June 22, 1897 par. 15>

Christ declared, "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." We cannot as individuals maintain our bodily life unless we eat and drink for ourselves of temporal food. In order to maintain spiritual life and health, we must feed on Jesus Christ, which is studying his word, and doing those things that he has commanded in that word. This will constitute a close union with Christ. The branch that bears fruit must be in the vine, a part of it, receiving nourishment from the parent stalk. This is living by faith upon the Son of God. Christ has declared: "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. I am the vine, ye are the branches: he that abideth in me, and I in him, the same bringeth forth much fruit: for without me ye can do nothing." <RH, June 22, 1897 par.

June 29, 1897 Peril of Sinning Against Light.

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By Mrs. E. G. White.
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"The blood of Jesus Christ his Son cleanseth us from all sin." No matter how sinful a person has been, no matter what his position may be, if he will repent and believe, coming unto Christ, and trusting him as his personal Saviour, he may be saved unto the uttermost. But how dangerous is the position of him who knows truth, but delays to practise it. How perilous it is for men to seek to amuse the mind, to gratify the taste and satisfy the reason, by neglecting what has been revealed as duty, and rambling off in search of something they do not know. God has opened a garden of precious plants and flowers, where men may enjoy the fragrance and pluck the fruit; but that which may be known becomes tame after a time, does not delight their senses, and they want something not in the garden, as did Adam and Eve in Eden,--something which God has seen fit to withhold. They are not benefited by the rich banquet which he has set before them, but desire to taste that which he has not provided, to gain access to gardens not opened to their feet. But what blessings are lost by not making a proper use of the privileges freely given us of God! Through ingratitude and unholy desire, men want something which they do not have. <RH, June 29, 1897 par. 1>

Jesus says, "Walk while ye have the light, lest darkness come upon you." Gather up every ray, pass not one by. Walk in the light. Practise every precept of truth presented to you. Live by every word that proceedeth out of the mouth of God, and you will then follow Jesus wherever he goeth. When the Lord presents evidence upon evidence and gives light upon light, why is it that souls hesitate to walk in the light? Why do men neglect to walk in light to a greater light? The Lord does not refuse to give his Holy Spirit to them that ask him. When conviction comes home to the conscience, why not listen, and heed the voice of the Spirit of God? By every hesitation and delay, we place ourselves where it is more and more difficult for us to accept the light of heaven, and at last it seems impossible to be impressed by admonitions and warnings. The sinner says, more and more easily, "Go thy way for this time; when I have a more convenient season, I will call for thee." <RH, June 29, 1897 par. 2>

I know the danger of those who refuse to walk in the light as God gives it. They bring upon themselves the terrible crisis of being left to follow their own ways, to do after their own judgment. The conscience becomes less and less impressible. The voice of God seems to become more and more distant, and the wrong-doer is left to his own infatuation. In stubbornness he resists every appeal, despises all counsel and advice, and turns from every provision made for his salvation, and the voice of the messenger of God makes no impression upon his mind. The Spirit of God no longer exerts a restraining power over him, and the sentence is passed, "He is joined to idols, let him alone." O how dark, how sullen, how obstinate, is his independence! It seems that the insensibility of death is upon his heart. This is the process through which the soul passes that rejects the working of the Holy Spirit. <RH, June 29, 1897 par. 3>

He that walketh in darkness knoweth not at what he stumbleth. The soul that at first delays and hesitates, resisting light and pressing against all knowledge, has excellent intentions of making a square turn about when a convenient season shall come; but the wily foe that is upon his track makes his plans to bind him by the imperceptible threads of evil habits. Character is formed by habits, and one step in the downward road is a preparation for the second step, and the second for those that shall follow. Habits are formed by repetition of acts, and it takes time for a person who has been religiously instructed to throw off all restraint, and become accustomed to, and at home in, an evil course, and happy in doing the drudgery of Satan. <RH, June 29, 1897 par. 4>

The children of God are to shine as lights in the midst of a perverse and crooked generation. But if right habits are not cultivated, they will give way to natural tendencies, and will become self-sufficient, self-indulgent, reckless, covetous, revengeful, independent, self-willed, heady, high-minded, lovers of pleasures more than lovers of God. As one who loves your soul, I would warn you not to delay, waiting for a time when you will be more inclined to serve God than at the present time. Every hour that you delay, you bind yourself away from God, erect barriers against him in your habits and practises, and make more difficult your repentance and return to the paths of righteousness. May God help the backslider and the sinner no longer to remain in the entanglement which the evil one is strengthening around them. Wait not to reason, wait not to measure possibilities and probabilities. Break with the deceiver at once. Insult no longer the Spirit of God. Press your way to the throne of grace through the opposing powers of hell. You are standing on the brink of the eternal world. Make a rush for the kingdom of God. It will require every energy of mind and purpose of

soul. Delay not, saying, "I am not religiously inclined." This very fact should make you fear lest the Spirit of God is being grieved away for the last time. Dare you run the risk? <RH, June 29, 1897 par. 5>

"How long, ye simple ones, will ye love simplicity? and the scorners delight in their scorning, and fools hate knowledge? Turn you at my reproof: behold, I will pour out my Spirit unto you, I will make known my words unto you. Because I have called, and ye refused; I have stretched out my hand, and no man regarded; but ye have set at naught all my counsel, and would none of my reproof: I also will laugh at your calamity; I will mock when your fear cometh; when your fear cometh as desolation, and your destruction cometh as a whirlwind; when distress and anguish cometh upon you. Then shall they call upon me, but I will not answer; they shall seek me early, but they shall not find me: for that they hated knowledge, and did not choose the fear of the Lord." <RH, June 29, 1897 par. 6>

The person who is drawn again and again by his Redeemer, and who slights the warnings given, yields not to his convictions to repent, and heeds not when he is exhorted to seek pardon and grace, is in a perilous position. Jesus is drawing him, the Spirit is exerting his power upon him, urging him to surrender his will to the will of God; and when this invitation is unheeded, the Spirit is grieved away. The sinner chooses to remain in sin and impenitence, although he has evidence to encourage his faith, and more evidence would do no good. His sins of past and present are presented before him, yet the drawing is in vain; for he refuses to change his course of action. There is another drawing to which he is responding, and that is the drawing of Satan. He yields obedience to the powers of darkness. This course is fatal, and leaves the soul in obstinate impenitence. This is the blasphemy that is most general among men, and it works in a most subtle way, until the sinner feels no remorse of conscience, no repentance, and consequently has no pardon. The man is left to himself, loving darkness rather than light. This is the case of thousands today. <RH, June 29, 1897 par. 7>

But I will address these lines to those who have had light, those who have had privileges, those who have had warnings and entreaties, who have made no determined effort to yield themselves in full surrender to God. I would warn you to fear lest you sin against the Holy Ghost, and be left to your own course, sunk in moral lethargy, and never obtain forgiveness. Why allow yourselves to be longer educated in the school of Satan, and pursue a course of action that will make repentance and reformation impossible? Why resist the overtures of mercy? Why say, "Let me alone," until God shall be compelled to give you your desire, since you will have it so? Those who resist the Spirit of God think that they will repent at some future day, when they get ready to take a decided step toward reformation; but repentance will then be beyond their power. According to the light and privileges given will be the darkness of those who refuse to walk in the light while they have the light. <RH, June 29, 1897 par. 8>

No one need look upon the sin against the Holy Ghost as something mysterious and undefinable. The sin against the Holy Ghost is the sin of persistent refusal to respond to the invitation to repent. If you refuse to believe in Jesus Christ as your personal Saviour, you love darkness rather than light, you love the atmosphere that surrounded the first great apostate. You choose this atmosphere rather than the atmosphere that surrounds the Father and the Son, and God allows you to have your choice. But let no soul be discouraged by this presentation of the matter. Let no one who is striving to do the will of the Master be cast down. Hope thou in God. The Lord Jesus has made it manifest that he regards you at an infinite estimation. He left his royal throne, he left his royal courts, he clothed his divinity with humanity, and died a shameful death upon the cross of Calvary, that you might be saved. All the suffering and humiliation of the Son of God was endured that we might understand how God loved the world, how he purposed to bring moral power within our reach that we might be ennobled, elevated, and become partakers of the divine nature. By his grace, Christ enlarges and multiplies the faculties of men as they co-operate with heavenly intelligences, and transformation of character is the result. Through faith in Christ his powers of mind and heart are enlarged, and the believer is endowed with refined and holy affections. <RH, June 29, 1897 par. 9>

The character of Daniel is an illustration of what a man may become through the grace of Christ. He was strong in intellectual and spiritual power. The Holy Spirit is the source of all power, and works as a living, active agent in the new life created in the soul. The Holy Spirit is to be in us a divine indweller. Then let gratitude and love abound in your heart to God. "Study to show thyself approved unto God." Let your conduct, your character, be in accordance with the sacred trust and heavenly endowment of the Holy Spirit. Never, never, feel at liberty to trifle with the opportunities granted to you. Study the will of God; do not study how you can avoid keeping the commandments of God, but study rather how you may keep them in sincerity and truth, and truly serve him whose property you are. Do not be satisfied with meeting a low standard, but consult the Spirit of God, obey its dictates, serve God in the beauty of holiness, and render glory to his name. <RH, June 29, 1897 par. 10>

July 6, 1897 God's Holy Sabbath.

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By Mrs. E. G. White.
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In this world the controversy between the Prince of Life and the prince of darkness is being carried on. Ever since Satan fell, the conflict between right and wrong has been waging. After Christ was crucified, and had ascended to heaven, those who believed in him took up the work, and carried forward the warfare in his name. This conflict is still going on, and is becoming more and more earnest and positive. Satan is marshaling his forces for the last great battle; and the great question at issue is the Sabbath of the fourth commandment. <RH, July 6, 1897 par. 1>

Satan has been blessed with great advantages. There can be no one greater or more talented, none more wise and good, than was Satan before he apostatized. But he allowed a spirit of selfishness to take possession of him, and he fell through self-exaltation. Angels fell with him because they placed themselves on the side of the great rebel instead of on the side of Christ. We read in Jude: "And the angels which kept not their first estate, but left their own habitation, he hath reserved in everlasting chains under darkness unto the judgment of the great day." <RH, July 6, 1897 par. 2>

Satan has a great mind, but it is prostituted to evil; it is wise only to plan and to do evil. Ever since his fall, he has worked against God. He has striven to tear down God's appointed institutions. He led the Jewish leaders to pervert the true meaning of the Sabbath. Their teaching in regard to it was altogether wrong. They piled their own traditions and maxims upon it, burying it out of sight. <RH, July 6, 1897 par. 3>

Satan is the sharpest critic that the world has ever known, and he works to hinder and pervert truth. He has induced men to strive to change the Sabbath of the fourth commandment. Under his dictation the first day of the week has been adopted by the Christian world as the Sabbath. He has used his masterly mind to influence other men to adopt the same views that he himself entertains. But if we turn aside from the fourth commandment, so positively given by God, to adopt the inventions of Satan, voiced and acted by men under his control, we cannot be saved. We cannot with safety receive his traditions and subtleties as truth. <RH, July 6, 1897 par. 4>

The man of sin has exalted Sunday; but whatever has been done in the change of the fourth commandment, has been done without God's sanction, and is in direct opposition to his express commands. What we all need is truth--plain, simple, unvarnished truth--that will sanctify the soul. Many will advance theories in regard to the change of the Sabbath from the seventh to the first day of the week; but God has made positive declarations in regard to the sacredness of the Sabbath instituted at Eden and proclaimed from Mount Sinai, and a penalty is attached to the disregard and dishonor of the seventh day of the week. <RH, July 6, 1897 par. 5>

It becomes every one blessed with reasoning power to beware from what source he receives light and knowledge. We should not be dazzled by men who boast of their education and talent, but who use their power to bewilder souls. Thoughts flash from their minds which charm, but are soon forgotten. When these supposed grand thoughts, which perplex and mystify while they please, are presented, let those who have souls to save or to lose, inquire, Is there Scripture to prove the truth of these utterances? <RH, July 6, 1897 par. 6>

Where eternal interests are involved, it becomes every soul to require ministers of the gospel to give Scriptural evidence for everything they say. The traditions of the Fathers, the customs and sayings of professedly good men, the opinions of the most learned divines or of the highest critics,--all are worthless unless they harmonize with the word of God. We must go back from the so called "Fathers" to the great Heavenly Father, the Creator of the universe. The Sabbath of the Lord must rest on its own basis--the word of the living God. <RH, July 6, 1897 par. 7>

Every one is tested and tried in probationary time in regard to his obedience to the word of God. But what is the matter with the professed Christian world?--That which was the matter with Adam and Eve in Eden,--they are listening to another voice than that of God. God's voice, which is speaking plainly and distinctly to them through the fourth commandment, is disregarded; and a false voice, which advocates a false Sabbath, is listened to. They turn from a plain, "Thus saith the Lord," to a Sabbath based upon inference and supposition, without a particle of Scriptural evidence to support it. Satan has succeeded in throwing the Christian world off the track, as he threw Adam and Eve off. People are walking in by and forbidden paths. O, why are men, when tempted, so easily overcome? Why are they so deceived in regard to the Sabbath? Why, without any foundation for their faith, do they accept and exalt a spurious Sabbath? <RH, July 6, 1897 par. 8>

It is much easier to accept sophistry and fables than the truth. But it is a very serious matter for us to endanger our souls and forfeit immortality by worshiping a spurious institution. We cannot rely upon man's assertions any more safely than could the Jews upon their false theories in the time of Christ. Men's statements do not make truth falsehood or falsehood truth. We cannot with safety build our faith upon a false foundation, and give heed to fables because they have been passed down to us as tradition, even though they are hoary with age. Christ said of the Jews, who were loading down the law of God with the sayings and maxims of the ancient rabbis, "In vain do they worship me, teaching

for doctrines the commandments of men." These words are addressed to every soul who is doing likewise. <RH, July 6, 1897 par. 9>

At the creation, God sanctified and blessed the Sabbath. He gave it to his people "to be a sign between me and them," he declared, "that they might know that I am the Lord that sanctify them." If this people had walked in the commandments of God, if they had kept his Sabbath, he would have greatly blessed them. But he declares: "The house of Israel rebelled against me in the wilderness; they walked not in my statutes, and they despised my judgments, which if a man do, he shall even live in them; and my sabbaths they greatly polluted: then I said, I would pour out my fury upon them in the wilderness, to consume them. . . . Because they despised my judgments, and walked not in my statutes, but polluted my sabbaths: for their heart went after their idols." This was why, after God had established his people in the godly land of Canaan, they did not go forward from strength to strength, a praise in the earth as God's peculiar people. When the Sabbath interfered with their business, they found it inconvenient to observe it. They did not give up the Sabbath in theory, but they did not keep it according to the fourth commandment. <RH, July 6, 1897 par. 10>

"I am the Lord your God; walk in my statutes, and keep my judgments, and do them; and hallow my sabbaths; and they shall be a sign between me and you, that ye may know that I am the Lord your God. Notwithstanding the children rebelled against me; they walked not in my statutes, neither kept my judgments to do them, which if a man do, he shall even live in them; they polluted my sabbaths: then I said, I would pour out my fury upon them, to accomplish my anger against them in the wilderness." <RH, July 6, 1897 par. 11>

Why did the Lord not cut off this rebellious people, that had been blessed with so much light? They provoked him to deal with them in wrath. But the Lord declared: "Nevertheless I withdrew mine hand, and wrought for my name's sake, that it should not be polluted in the sight of the heathen, in whose sight I brought them forth." Every nation upon the earth was watching the people for whom God had done so much. If they had followed him, he would have exalted them, and made them a praise in the earth. They would have been regarded as a nation that did righteousness, and forsook not the ordinances of their God. <RH, July 6, 1897 par. 12>

God did not then punish the children of Israel as they deserved: but, "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." Israel did not repent, and God says: "I lifted up mine hand unto them also in the wilderness, that I would scatter them among the heathen, and disperse them through the countries; because they had not executed my judgments, but had despised my statutes, and had polluted my sabbaths, and their eyes were after their fathers' idols." <RH, July 6, 1897 par. 13>

Those who reverence the commandments of Jehovah will, after the light has been given them in reference to the fourth precept of the decalogue, obey it without questioning the feasibility or convenience of such obedience. God made man in his own image, and then gave him an example of observing the seventh day, which he sanctified and made holy. He designed that man should worship him upon that day, and engage in no secular pursuits. No one who disregards the fourth commandment, after becoming enlightened in regard to the claims of the Sabbath, can be held guiltless in the sight of God. <RH, July 6, 1897 par. 14>

July 13, 1897 God's Holy Sabbath.

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By Mrs E. G. White.
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God's holy Sabbath is not to be used to obtain worldly advantages. But with too many, the world is an idol. They place worldly principles and worldly advantages before the Lord God of Hosts. They worship money. Before the heavenly universe, before the worlds unfallen, and before their fellow men, they show that in their eyes, gain is godliness. They accept fables invented to turn men from truth and righteousness. By choosing the world and its attractions, they divorce themselves from God. <RH, July 13, 1897 par. 1>

Satan presented the world and its advantages to Christ, saying, "All these things will I give thee, if thou wilt fall down and worship me." But divinity flashed through humanity, and Christ exclaimed, "Get thee hence, Satan: for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve." <RH, July 13, 1897 par. 2>

This response every true follower of the Lord will be compelled to make. Those who have in their foreheads the seal of the infinite God will regard the world and its attractions as subordinate to eternal interests. They will keep the way of the Lord, to do justice and judgment. Christ resisted the temptations of the enemy with the only weapon that the soldier of the cross of Christ can successfully use,--"It is written." Where?--In the Old and New Testaments. With these words we are to defend ourselves and warn others, holding forth to them the word of life. <RH, July 13, 1897 par. 3>

Many have never understood that Sunday is not the Sabbath of the fourth commandment. In his subtlety, Satan has covered up this fact, and has presented a common day as sacred, that the whole world may become guilty before God by transgression. Many are utterly ignorant that they are not keeping the fourth commandment. It is essential for all to seek for truth from the divine guide book, that they may decide what the Lord says on this question. Men have said much, but we cannot build our faith on the words of any man. There are two sides to this question. The God of heaven presents his law, and Satan holds out his spurious Sabbath. There are two classes,--the obedient and the disobedient, the tempted and the tempters. <RH, July 13, 1897 par. 4>

The time has come for the true light to shine amid moral darkness. The third angel's message has been sent forth to the world, warning men against receiving the mark of the beast or of his image in their foreheads or in their hands. To receive this mark means to come to the same decision as the beast has done, and to advocate the same ideas, in direct opposition to the word of God. Of all who receive this mark, God says, "The same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of his indignation; and he shall be tormented with fire and brimstone in the presence of the holy angels, and in the presence of the Lamb." <RH, July 13, 1897 par. 5>

If the light of truth has been presented to you, revealing the Sabbath of the fourth commandment, and showing that there is no foundation in the word of God for Sunday observance, and yet you still cling to the false Sabbath, refusing to keep holy the Sabbath which God calls "My holy day," you receive the mark of the beast. When does this take place?--When you obey the decree that commands you to cease from labor on Sunday and worship God, while you know that there is not a word in the Bible showing Sunday to be other than a common working-day, you consent to receive the mark of the beast, and refuse the seal of God. If we receive this mark in our foreheads or in our hands, the judgments pronounced against the disobedient must fall upon us. But the seal of the living God is placed upon those who conscientiously keep the Sabbath of the Lord. <RH, July 13, 1897 par. 6>

"And God saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually. . . . The earth also was corrupt before God, and the earth was filled with violence. . . . And God said unto Noah, The end of all flesh is come before me; for the earth is filled with violence through them; and, behold, I will destroy them with the earth." They were to be cut off because they had polluted the earth which God created to be enjoyed by a righteous people. <RH, July 13, 1897 par. 7>

"As it was in the days of Noah," declared Christ, "so shall it be also in the days of the Son of Man." And is it not so? Any one who will look into the daily papers may see a long list of crimes--drunkenness, theft, robbery, embezzlement, murder. Sometimes whole families are murdered, that man's desires to possess money or goods that do not belong to him may be gratified. The world is indeed becoming as it was in the days of Noah, because men openly disregard God's commands. <RH, July 13, 1897 par. 8>

Sunday is a child of the papacy. It has been nourished and cradled by the Protestant world as a genuine requirement of Jehovah, but it has no foundation in the word of God. The Christian world is tested by their relation to this matter. God moves upon men to search the Scriptures for evidence to sustain Sunday. Those who search with a desire for truth will see that in the past they have been relying on tradition, and have accepted an institution of the papacy. Those who, with contrite hearts, search the word of God for truth, will receive a blessing from God. Their characters are formed after the divine similitude. The mind is in a state of continual advancement. By beholding they become changed into the divine likeness. Their education is begun on earth to be carried on in the school above. <RH, July 13, 1897 par. 9>

As the searcher for truth advances in his investigation, he sees that inferences and traditions and the suppositions and sayings of men, have baptized Sunday as a Sabbath. The more earnestly and candidly this question is canvassed, the more clearly will men who are judgment-bound see that there is not a particle of Scriptural evidence to sustain Sunday. God never placed his sanctity upon that day. Those who observe it offer God strange fire in place of sacred. God has never said, "Keep sacred the first day of the week," but he has said, "Moreover also I gave them my Sabbaths, to be a sign between me and them, that they might know that I am the Lord that sanctify them." <RH, July 13, 1897 par. 10>

This subject opens before the earnest seeker after truth. It becomes more and more clear to him that God has not changed or altered the thing that has gone out of his lips. He sees the sanctity and blessing placed upon the seventh day, and the necessity for its observance. The more earnestly he investigates this subject, the more convinced he becomes of the truth of God's word, as seen in the law of the ten commandments. His interest in truth is tested, his love for God proved, as he advances. If he submits his will to God's will, all will be well. If he chooses obedience to God's commandments at any cost, his peace and happiness will increase. <RH, July 13, 1897 par. 11>

Many excuse themselves for keeping Sunday by saying, "My father and grandfather were good Christians, and they died keeping Sunday. They will be saved, and I am willing to run the risk of doing as they did. The whole world keeps Sunday; and I am as well off as the rest of the members of my church." But will these excuses be accepted in the Judgment?--No, no. Had their fathers had the light and the messages of warning which God has sent to his people in

these last days, they would, if they were candid, God-fearing men, have obeyed the commandments of God. Our fathers are not accountable for the light they never received, or for the messages of warning they never heard; and shall their habits and customs be thought worthy of respect merely because they have been handed down from generation to generation? "If I had not come and spoken unto them," said Christ, referring to the Jews, "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." <RH, July 13, 1897 par. 12>

Special truths have been adapted to the conditions of the nations as they have existed. The present truth, which is a test to the people of this generation, was not a test to the people of generations far back. If the light which now shines upon us in regard to the Sabbath of the fourth commandment, had been given to the generations of the past, God would have held them accountable for that light. <RH, July 13, 1897 par. 13>

We are accountable only for the light that shines upon us. The commandments of God and the faith of Jesus are testing us. If we are faithful and obedient, God will delight in us, and bless us as his own chosen, peculiar people. When perfect faith and perfect love and obedience abound, working in the hearts of those who are Christ's followers, they will have a powerful influence. Light will emanate from them, dispelling the darkness around them, refining and elevating all who come within a sphere of their influence, and bringing to a knowledge of the truth all who are willing to be enlightened, and to follow in the humble path of obedience. <RH, July 13, 1897 par. 14>

Great blessings are promised to those who keep holy God's Sabbath. "If thou turn away thy foot from the Sabbath," God says, "from doing thy pleasure on my holy day; and call the Sabbath a delight, the holy of the Lord, honorable; and shalt honor him, not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words; then shalt thou delight thyself in the Lord; and I will cause thee to ride upon the high places of the earth, and feed thee with the heritage of Jacob thy father: for the mouth of the Lord hath spoken it." <RH, July 13, 1897 par. 15>

July 20, 1897 "Prepare to Meet Thy God."

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By Mrs. E. G. White.
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"Let your loins be girded about, and your lights burning; and ye yourselves like unto men that wait for their Lord, when he will return from the wedding; that when he cometh and knocketh, they may open unto him immediately. Blessed are those servants, whom the Lord when he cometh shall find watching: verily I say unto you, that he shall gird himself, and make them to sit down to meat, and will come forth and serve them. And if he shall come in the second watch, or in the third watch, and find them so, blessed are those servants Be ye therefore ready also: for the Son of Man cometh at an hour when ye think not." <RH, July 20, 1897 par. 1>

We are here warned not to defraud our souls of the privileges and rights which the Lord has provided in order that we may be rich in faith, and heirs according to the promise. We are to watch as for a thief in the night. The first symptoms of spiritual slumber are to be sternly overcome. The first inclinations to spiritual indolence are to be firmly resisted. "Be sober, be vigilant," exhorts the apostle. Every moment is to be faithfully employed. "He that shall endure unto the end, the same shall be saved." We are told to work out our own salvation, and the power by which we are to do this is plainly stated: "For it is God which worketh in you both to will and to do of his good pleasure." <RH, July 20, 1897 par. 2>

Many are losing much by growing less fervent, less ardent and zealous toward God and in behalf of their fellow men. Let all watch and pray, guarding their present and eternal good by resisting every temptation. Let them beware of resting content with spasmodic efforts to serve God. By yielding to fitful impulses, and indulging in passionate words and unholy actions, they mar their prospect of the blessed hope. <RH, July 20, 1897 par. 3>

Those who would be ready to meet their Lord must keep their lamps filled with the oil of grace. It was a neglect to do this that distinguished the foolish virgins from the wise. They had lamps, but no oil; their characters could not stand the test. The wise virgins had not only an intelligent knowledge of the truth, but through the imparted grace of Jesus Christ, their faith and patience and love constantly increased. Their lamps were replenished by their vital connection with the Light of the world. While the foolish virgins awoke to find their lamps burning dimly, or going out in the darkness, the wise virgins, with their lamps burning brightly, entered the festal hall, and the gates were shut. Greatly rejoicing at the sound of the bridegroom's voice, they joined the bridal procession. <RH, July 20, 1897 par. 4>

The oil with which the wise virgins filled their lamps represents the Holy Spirit. "The angel that talked with me came again," writes Zechariah, "and waked me, as a man 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. . . . Then answered I, and said unto him, What are these two olive-trees upon the right side of the candlestick and upon the left side thereof? And I answered again, and said unto him, What be these two olive-branches which through the two golden pipes empty the golden oil out of themselves? And he answered me and said, Knowest thou not what these be? And I said, No, my lord. Then said he, These are the two anointed ones, that stand by the Lord of the whole earth." <RH, July 20, 1897 par. 5>

The anointed ones standing by the Lord of the whole earth, have the position once given to Satan as covering cherub. By the holy beings surrounding his throne, the Lord keeps up a constant communication with the inhabitants of the earth. The golden oil represents the grace with which God keeps the lamps of believers supplied, that they shall not flicker and go out. Were it not that this holy oil is poured from heaven in the messages of God's Spirit, the agencies of evil would have entire control over men. <RH, July 20, 1897 par. 6>

God is dishonored when we do not receive the communications which he sends us. Thus we refuse the golden oil which he would pour into our souls to be communicated to those in darkness. When the call shall come, "Behold, the bridegroom cometh; go ye out to meet him," those who have not received the holy oil, who have not cherished the grace of Christ in their hearts, will find, like the foolish virgins, that they are not ready to meet their Lord. They have not, in themselves, the power to obtain the oil, and their lives are wrecked. But if God's Holy Spirit is asked for, if we plead, as did Moses, "Show me thy glory," the love of God will be shed abroad in our hearts. Through the golden pipes, the golden oil will be communicated to us. "Not by might, nor by power, but by my Spirit, saith the Lord of Hosts." By receiving the bright beams of the Sun of Righteousness, God's children shine as lights in the world. <RH, July 20, 1897 par. 7>

Only by knowing God here can we prepare to meet him at his coming. "This is life eternal," said Christ, "that they might know thee the only true God, and Jesus Christ, whom thou has sent." But many of those who profess to believe in Christ do not know God. They have only a surface religion. They do not love God; they do not study his character; therefore they do not know how to trust, how to look and live. They do not know what restful love is, or what it means to walk by faith. Opportunities to hear and receive the messages of God's love are unappreciated and unimproved. They fail to understand that it is their duty to receive, that they may enrich others. They have not that faith which is given to those who accept Christ as their personal Saviour; therefore they do not keep the last six commandments. They do not walk in love toward their brethren. They do not know what it means to yoke up with Christ and learn of him. They are not like him in character. They do not receive him as the one who takes away their sins, and imputes to them his righteousness. <RH, July 20, 1897 par. 8>

The world by wisdom knows not God. Many have talked eloquently about him, but their supposed sound reasoning, their subtle arguments, bring men no nearer to him, because they themselves are not in vital connection with him. Professing themselves to be wise, they become fools. Their wrong impressions and imperfect knowledge of God do not lead them to become partakers of his divine nature. Their lives are not conformed to his image. A correct knowledge of God is not a hearsay report, but an intelligent, experimental knowledge. <RH, July 20, 1897 par. 9>

In his lessons and his mighty works, Christ is a perfect revelation of God. This Christ declares through the inspired evangelist. "No man hath seen God at any time," he says; "the only begotten Son, which is in the bosom of the Father, he hath declared him." "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." These words show the importance of studying Christ's character. Only by knowing Christ can we know God. <RH, July 20, 1897 par. 10>

As our representative, Christ stands on the highest possible ground. When he came to the world as God's messenger, he held the salvation of God in his hand. All mankind was delivered to him; for in him was the fulness of the God-head. He is the light of the world, and he came to illuminate the world. Had that light been hidden, the world must have perished; but it is God's plan that man shall not perish, but have everlasting life. <RH, July 20, 1897 par. 11>

So fully did Christ reveal the Father, that the messengers sent by the Pharisees to take him were charmed by his presence. Under the Holy Spirit's convicting power they forgot their commission. As they beheld the soft light of the glory of God that enshrouded his person, as they heard the gracious words that fell from his lips, they loved him. And when, returning without him, they were asked by the Pharisees, "Why have ye not brought him?" they answered "Never man spake like this man." As we behold Christ, we shall be changed into his image, and made fit to meet him at his coming. <RH, July 20, 1897 par. 12>

Now is the time to prepare for the coming of our Lord. Readiness to meet him cannot be attained in a moment's time. Preparatory to that solemn scene there must be vigilant waiting, combined with earnest work. The union of these two makes us complete in Christ. The active and devotional must be combined as were the human and divine in Christ. So God's children glorify him. Amid the busy scenes of life their voices will be heard speaking words of encouragement,

hope, and faith. The will and the affections will be consecrated to Christ. Thus they prepare to meet their Lord; and when he comes, they will say, with joy: "This is our God; we have waited for him, and he will save us: . . . we will be glad and rejoice in his salvation." <RH, July 20, 1897 par. 13>

"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. But the day of the Lord will come as a thief in the night; in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up. Seeing then that all these things shall be dissolved, what manner of persons ought ye to be in all holy conversation and godliness, looking for and hasting unto the coming of the day of God, wherein the heavens being on fire shall be dissolved, and the elements shall melt with fervent heat? Nevertheless we, according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness. Wherefore, beloved, seeing that ye look for such things, be diligent, that ye may be found of him in peace, without spot, and blameless." <RH, July 20, 1897 par. 14>

July 27, 1897 The Sin of Rejecting Light.

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By Mrs. E. G. White.
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"Then was brought unto him one possessed with a devil, blind, and dumb; and he healed him, insomuch that the blind and dumb both spake and saw. And all the people were amazed, and said, Is not this the son of David? But when the Pharisees heard it, they said, This fellow doth not cast out devils, but by Beelzebub, the prince of the devils." The course pursued by the Pharisees called forth the denunciation of Christ. He said to them: "Every kingdom divided against itself is brought to desolation; and every city or house divided against itself shall not stand; and if Satan cast out Satan, he is divided against himself; how shall then his kingdom stand? And if I by Beelzebub cast out devils, by whom do your children cast them out? therefore they shall be your judges. But if I cast out devils by the Spirit of God, then the kingdom of God is come unto you. . . . Wherefore I say unto you, All manner of sin and blasphemy shall be forgiven unto men; but the blasphemy against the Holy Ghost shall not be forgiven unto men. And whosoever speaketh a word against the Son of Man, it shall be forgiven him: but whosoever speaketh against the Holy Ghost, it shall not be forgiven him, neither in this world, neither in the world to come." <RH, July 27, 1897 par. 1>

By rejecting the light that was shining upon them, by refusing to examine the evidence to see whether the messages were from heaven, the Pharisees sinned against the Holy Ghost. Christ, the world's Redeemer, was in the world. "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. . . . 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." The voice of his Spirit came to them, saying, "This is the Son of God; believe on him." But turning their faces from the light, they refused to listen, choosing, instead, to cultivate their unbelief. Thus the light which, if received, would have been to them a savor of life unto life, rejected, became a savor of death unto death,--death to spirituality. <RH, July 27, 1897 par. 2>

The Pharisees were self-deceived. They rejected the teaching of Christ because he exposed the evil of their hearts and reprov'd their sins. They would not come to the light, fearing that their deeds would be reprov'd. They chose darkness rather than light. "This is the condemnation," said Christ, "that light is come into the world, and men loved darkness rather than light, because their deeds were evil." "If I had not come and spoken unto them, they had not had sin: but now they have no cloak for their sin. He that hateth me hateth my Father also. 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." And at the destruction of Jerusalem the Pharisees reaped their harvest. <RH, July 27, 1897 par. 3>

The Jews pursued their course of rejecting Christ until, in their self-deceived, deluded state, they thought that in crucifying him they were doing God a service. Thus it will be with all who resist the entreaties of the Spirit of God, and persist in doing what they know to be wrong. The Spirit once resisted, there will be less difficulty in resisting it a second time. If we maintain the independence of the natural heart, and refuse the correction of God, we shall, as did the Jews, stubbornly carry out our own purposes and ideas in the face of the plainest evidence, and shall be in danger of as great deception as came on them. In our blind infatuation we may go to as great lengths as they did, and yet flatter ourselves that we are doing work for God. Those who continue in this course will reap what they have sown. They were afforded a shelter, but they refused it. The plagues of God will fall, and he will prevent them not. <RH, July 27, 1897

par. 4>

God never compels a man to offend and be lost. We read that he hardened the heart of Pharaoh, king of Egypt, and that Pharaoh refused to let Israel go. Did God strengthen and confirm the king in his obstinacy?--No, he simply allowed the seeds of unbelief to produce their fruit; and the seed sown when the first miracle was rejected, produced a harvest of infidelity. God left the king to the inclinations of his own heart. <RH, July 27, 1897 par. 5>

The great I AM acquainted Pharaoh with his mighty works, showing him that he was the ruler of heaven and earth. But the king chose to defy the God of heaven. He would not consent to break his proud heart even before the King of kings, that he might receive the light; for he was determined to have his own way, and work out his own rebellion. His proud disregard of God's command, "Let my people go," confirmed him in his determination not to yield, though evidence was piled upon evidence; and every additional evidence of the power of God that the Egyptian monarch resisted, carried him on to a stronger and more persistent defiance of God. Thus the work went on, finite man warring against the expressed will of an infinite God. This case is a clear illustration of the sin against the Holy Ghost. "Whatsoever a man soweth, that shall he also reap." Gradually the Lord withdrew his Spirit. Removing his restraining power, he gave the king into the hands of the worst of all tyrants,--self. <RH, July 27, 1897 par. 6>

In this our day the sin of the Pharisees is being repeated. Many are turning from light, refusing to listen to the warning of God's Spirit. But by closing the heart to divine impressions, we put away the forgiveness which our Redeemer is so graciously offering to us. By rejecting mercy and truth, we prepare for a course of resistance which, if followed, will continue till we have no power to do otherwise. A point is reached where the most pointed appeals were without effect. The desire to submit to God and to do his will is no longer felt. The spiritual senses become dulled. Darkness is the result, and how great is that darkness! <RH, July 27, 1897 par. 7>

The Holy Spirit strives with every man. It is the voice of God speaking to the soul. But let that voice be resisted, and we, like the Pharisees, shall stifle conviction and resist evidence, however plain. God will give us up, and we shall be left to our own inclinations. <RH, July 27, 1897 par. 8>

Jesus declares to us that there is a greater sin than that which caused the destruction of Sodom and Gomorrah. It is the sin of those who have had the light of truth, and are not moved to repentance. It is the sin of rejecting the light of the most solemn message of mercy to the world. It is the sin of those who see Jesus in the wilderness of temptation, bowed down as with mortal agony because the sins of the world, and yet are not moved to thorough repentance. Christ fasted nearly six weeks to overcome, in behalf of man, the indulgence of appetite, and vanity, and the desire for display and worldly honor. He has shown us how we may overcome as he overcame; but it is not pleasant to human nature to endure conflict and reproach, derision and shame, for his sake. It is not agreeable to deny self, and to be ever seeking to do good to others. It is not pleasant to overcome as Christ overcame; and many turn away from the Pattern which is plainly given them to copy, and refuse to imitate the example that the Saviour came from the heavenly courts to set for them. <RH, July 27, 1897 par. 9>

It will be more tolerable for Sodom and Gomorrah in the day of judgment than for those who have had our privileges, and the great light which shines in our day, but who have neglected to follow the light and to give their hearts fully to God. <RH, July 27, 1897 par. 10>

"I am come a light into the world," said Christ, "that whosoever believeth on me should not abide in darkness." "Walk while ye have the light, lest darkness come upon you; for he that walketh in darkness knoweth not whither he goeth." The light will indeed become darkness to those who do not walk in it; but it will shine with increasing brightness on the path of those who do walk in it. "The path of the just is as the shining light, that shineth more and more unto the perfect day." <RH, July 27, 1897 par. 11>

August 3, 1897 Did Christ Break the Sabbath?

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By Mrs. E. G. White.
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"At that time Jesus went on the Sabbath day through the corn; and his disciples were an hungered, and began to pluck the ears of corn, and to eat. But when the Pharisees saw it, they said unto him, Behold, thy disciples do that which is not lawful to do upon the Sabbath day. But he said unto them, Have ye not read what David did, when he was an hungered, and they that were with him; how he entered into the house of God, and did eat the showbread, which was not lawful for him to eat, neither for them which were with him, but only for the priests? Or have ye not read in the law,

how that on the Sabbath days the priests in the temple profane the Sabbath, and are blameless? But I say unto you, That in this place is one greater than the temple. But if ye had known what this meaneth, I will have mercy, and not sacrifice, ye would not have condemned the guiltless. For the Son of Man is Lord even of the Sabbath day." <RH, August 3, 1897 par. 1>

Jesus had lessons which he desired to give to his disciples, that when he was no longer with them, they might not be misled by the wily misrepresentations of the priests and rulers in regard to the correct observance of the Sabbath. He would remove from the Sabbath the traditions and exactions with which the priests and rulers had burdened it. In passing through a field of grain on the Sabbath day, he and his disciples, being hungry, began to pluck the heads of grain and to eat. "But when the Pharisees saw it, they said unto him, Behold, thy disciples do that which is not lawful to do upon the Sabbath day." To answer their accusation, he referred them to the action of David and others, saying: "Have ye not read what David did, when he was an hungred, and they that were with him; how he entered into the house of God, and did eat the showbread, which was not lawful for him to eat, neither for them which were with him, but only for the priests? Or have ye not read in the law, how that on the Sabbath days the priests in the temple profane the Sabbath, and are blameless? But I say unto you, That in this place is one greater than the temple." <RH, August 3, 1897 par. 2>

If excessive hunger excused David from violating even the holiness of the sanctuary, and made his act guiltless, how much more excusable was the simple act of the disciples in plucking grain and eating it upon the Sabbath day! Jesus would teach his disciples and his enemies that the service of God was first of all; and if fatigue and hunger attended the work, it was right to satisfy the wants of humanity even upon the Sabbath day. <RH, August 3, 1897 par. 3>

Through Moses, Christ had declared: "And on the Sabbath day two lambs of the first year without spot, and two tenth deals of flour for a meat-offering, mingled with oil, and the drink-offering thereof: this is the burnt-offering, of every Sabbath, beside the continual burnt-offering, and his drink offering." The work of the priests in connection with the sacrificial offerings was increased upon the Sabbath, yet in their holy work in the service of God, they did not violate the fourth commandment of the decalogue. Works of mercy and of necessity are no transgression of the law. God does not condemn these things. The act of mercy and necessity in passing through a grain field, of plucking the heads of wheat, of rubbing them in their hands, and of eating to satisfy their hunger, he declared to be in accordance with the law which he himself had proclaimed from Sinai. Thus he declared himself guiltless before scribes, rulers, and priests, before the heavenly universe, before fallen angels and fallen men. <RH, August 3, 1897 par. 4>

When Moses desired to see the glory of God, God revealed his character to his servant. "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." He who made this proclamation to Moses was the One who now spoke to the Pharisees, though now his divine character was veiled by the garb of humanity. But the priests and rulers had not that which they needed so much,--a knowledge of God's character. For this reason they were constantly misrepresenting him. They had much to unlearn of the traditions and inventions of men; they had need to learn the true principles of the law of Jehovah. <RH, August 3, 1897 par. 5>

Christ saw that lessons must be given to scatter the rubbish of traditional exactions which they themselves had invented and piled upon the holy institution, given in love by a merciful God. The Sabbath was not to be that which the Jews had made it,--a rigorous burden and exaction, loaded down with continual additions of their own invention. By this means the day was made what Satan had been working on human minds to make it,--a grievous yoke in the place of a delight, the holy of the Lord, honorable. God gave the Sabbath to be a blessing to man; it was to be to him a memorial of God's work of creation; it was to remind him of God's sacred rest, for which reason he had "blessed the Sabbath day, and hallowed it." <RH, August 3, 1897 par. 6>

Christ declared, "I have kept my Father's commandments." In what did he, in the keeping of his Father's commandments, differ from the scribes and Pharisees, in their professed observance of the law of God? When these men had asked him, "Why walk not thy disciples according to the tradition of the elders, but eat bread with unwashed hands?" Christ answered them, "Well hath Esaias prophesied of you hypocrites, as it is written, This people honoreth me with their lips, but their heart is far from me." This is why they charged Christ with Sabbath-breaking, and this is why men today charge Christ with transgression of the law. <RH, August 3, 1897 par. 7>

He continued: "Howbeit in vain do they worship me, teaching for doctrines the commandments of men. For laying aside the commandment of God, ye hold the tradition of men, as the washing of pots and cups: and many other such like things ye do. And he said unto them, Full well ye reject the commandment of God, that ye may keep your own tradition." <RH, August 3, 1897 par. 8>

Christ then gave them an instance where they had departed from the principles of the law of God, and had done entirely contrary to its requirements: "For Moses said, Honor thy father and thy mother; and, Whoso curseth father or

mother, let him die the death: but ye say, If a man shall say to his father or mother, It is Corban, that is to say, a gift, by whatsoever thou mightest be profited by me; he shall be free. And ye suffer him no more to do aught for his father or his mother; making the word of God of none effect through your tradition, which ye have delivered: and many such like things do ye." God had given them the command, "Honor thy father and thy mother: that thy days may be long upon the land which the Lord thy God giveth thee;" but this, like the Sabbath command, they had made of none effect through their tradition. Christ stood as the defender of the law against their perversion of it. <RH, August 3, 1897 par. 9>

Notwithstanding Christ's positive declaration, "I have kept my Father's commandments," we have heard intelligent ministers of the gospel state before their congregations that Christ broke the Sabbath. But Christ distinctly proclaims himself guiltless of this charge. He who made the Sabbath, and declared himself its Lord, understood perfectly its requirements. He said: "If ye had known what this meaneth, I will have mercy, and not sacrifice, ye would not have condemned the guiltless. For the Son of Man is Lord even of the Sabbath day." And through his prophets he had proclaimed the same word: "For I desire mercy, and not sacrifice; and the knowledge of God more than burnt offerings" <RH, August 3, 1897 par. 10>

When Christ has declared himself guiltless, what can men mean by repeating the words of the Pharisees, and declaring that he and his disciples broke the Sabbath? Cannot they understand the meaning of Christ's words when 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"? "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." "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." "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." <RH, August 3, 1897 par. 11>

August 10, 1897 Did Christ Break the Sabbath?

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By Mrs. E. G. White.
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"And it came to pass also on another Sabbath, that he entered into the synagogue and taught: and there was a man whose right hand was withered. And the scribes and Pharisees watched him, whether he would heal on the Sabbath day; that they might find an accusation against him. But he knew their thoughts, and said to the man which had the withered hand, Rise up, and stand forth in the midst. And he arose and stood forth. Then said Jesus unto them, I will ask you one thing; Is it lawful on the Sabbath days to do good, or to do evil? to save life, or to destroy it?" "And he said unto them, What man shall there be among you, that shall have one sheep, and if it fall into a pit on the Sabbath day, will he not lay hold on it, and lift it out? How much then is a man better than a sheep? Wherefore it is lawful to do well on the Sabbath days. Then saith he to the man, Stretch forth thine hand. And he stretched it forth; and it was restored whole, like as the other." Here Christ settled the question he had asked. He pronounced it right to perform a work of mercy and necessity. "It is lawful," he said, "to do well on the Sabbath days." <RH, August 10, 1897 par. 1>

The man might have said, "Lord, for a long time I have been unable to move that hand; how can I stretch it forth?" But Christ is the author and finisher of our faith. In bidding the man stretch forth his hand, he imbued him with faith in his word; and as the man made the attempt to obey, his will moving in harmony with the will of Christ, life and elasticity came back to the hand; it was restored whole as the other. <RH, August 10, 1897 par. 2>

When Christ put to the people the question, "Is it lawful on the Sabbath days to do good, or to do evil? to save life, or to destroy it?" he met them upon their own ground. It had often been stated by the teachers of the people, and indeed was one of their maxims, that for them not to do good when they had opportunity, was to do evil,--that to refrain from saving life when it was in their power to do so, was to make themselves guilty of murder. With this question also he confronted them with their own wicked purposes. They were following upon his track to find occasion for falsely accusing him; they were hunting his life with bitter hatred and malice, while he was saving life, and bringing happiness to many hearts. Was it better to slay upon the Sabbath, as they were planning to do, than to heal the afflicted, as he had

done? Was it more righteous to have murder in the heart upon God's holy day, than to have that love toward all men which finds expression in deeds of charity and mercy? <RH, August 10, 1897 par. 3>

The opportunity to do good may be disregarded and ignored, but obligation rests upon the man who sees his opportunity, and does not improve it. This principle has been clearly defined in the instruction of Christ. He shows that in the last great day every one must stand upon the merits of what he has done or left undone. It is by these things that our characters are developed. Christ is represented as saying, in that day, to those on his right hand: "Come ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world: for I was an hungered, and ye gave me meat: I was thirsty, and ye gave me drink: I was a stranger, and ye took me in: naked, and ye clothed me: I was sick, and ye visited me: I was in prison, and ye came unto me. Then shall the righteous answer him, saying, Lord, when saw we thee an hungered, and fed thee? or thirsty, and gave thee drink? When saw we thee a stranger, and took thee in? or naked, and clothed thee? or when saw we thee sick, or in prison, and came unto thee? And the King shall answer, and say unto them, Verily I say unto you, Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me." <RH, August 10, 1897 par. 4>

But to those on his left hand he will say: "Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels: for I was an hungered, and ye gave me no meat: I was thirsty, and ye gave me no drink: I was a stranger, and ye took me not in: naked, and ye clothed me not: sick, and in prison, and ye visited me not. Then shall they also answer him, saying, Lord, when saw we thee an hungered, or athirst, or a stranger, or naked, or sick, or in prison, and did not minister unto thee? Then shall he answer them, saying, Verily I say unto you, Inasmuch as ye did it not to one of the least of these, ye did it not to me. And these shall go away into everlasting punishment: but the righteous into life eternal." <RH, August 10, 1897 par. 5>

As Jesus looked upon the people, it seemed to them that he read their very souls. Divinity flashed through humanity. There was indignation and anger in his look because of their hypocrisy and the hardness of their hearts. He hated their duplicity, their ingenious methods for resisting truth and righteousness. His heart was filled with remorse on their account; and his soul was grieved that his teachings, his works, or the law of God could not impress their flinty hearts, and overcome their determined purpose to resist the light. <RH, August 10, 1897 par. 6>

One would suppose that such an exhibition of power as the healing of the withered hand would have filled the rulers with awe, would have overcome their prejudice and unbelief, and that they would have declared, as did Nathanael, who had far less evidence, "Rabbi, thou art the Son of God; thou art the King of Israel." But they were filled with madness that Christ had given this additional evidence of his divine character, and in so doing had confirmed the minds of those present that the rabbis were wrong in their idea of the claims and principles of the Sabbath law. He had not shown respect for their cherished views of what the law demanded, and they hated him for it. They hated him because he told them the truth; they hated him for his purity, his singleness of purpose. <RH, August 10, 1897 par. 7>

And their madness, their envy and hatred, must find vent. The rulers communed one with another how they should rid themselves of this bold advocate of righteousness, whose words and works were drawing the people away from the teachers of Israel. Notwithstanding their counter-influence, "the world," they declared, "is gone after him." But they thought that might and numbers would bring things as they wished; and they took counsel together how they might destroy him. <RH, August 10, 1897 par. 8>

We see this enacted today. Those who are themselves transgressing the law of God, making the commandments of God of none effect through their tradition, follow with reproach and accusations the servants whom God sends with a message to correct their evils. They determine to remove them, to still their voice forever, rather than forsake the sins that have called forth the rebuke of God. This was the course that Cain pursued when he slew his brother Abel. But Cain gained nothing by his evil deed. God said, "The voice of thy brother's blood crieth unto me from the ground." The earth that received the blood testified against the murderer. <RH, August 10, 1897 par. 9>

Jesus knew of the snare laid for him, and he withdrew himself to a secluded place, where he spent the night in prayer. But from Jerusalem, from Idumaea, from the regions of Tyre and Sidon, came great multitudes to him "when they heard the things that he did." People of all classes--men and women of wealth and honor, the rich and the poor, those in health and those afflicted with disease--came to him, and he healed them all. And he charged them that they should not make him known, that it might be fulfilled that was spoken by the prophet Isaiah: "Behold my servant, whom I uphold; mine elect, in whom my soul delighteth; I have put my Spirit upon him: he shall bring forth judgment to the Gentiles. He shall not cry, nor lift up, nor cause his voice to be heard in the street. A bruised reed shall he not break, and the smoking flax shall he not quench: he shall bring forth judgment unto truth. He shall not fail nor be discouraged, till he have set judgment in the earth: and the isles shall wait for his law." <RH, August 10, 1897 par. 10>

August 17, 1897 The Bible in Our Schools.

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By Mrs. E. G. White.
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It is not wise to send our youth to universities where they devote their time to gaining a knowledge of Greek and Latin, while their heads and hearts are being filled with the sentiments of the infidel authors whom they study in order to master these languages. They gain a knowledge that is not at all necessary, or in harmony with the lessons of the great Teacher. Generally those educated in this way have much self-esteem. They think they have reached the height of higher education, and carry themselves proudly, as though they were no longer learners. They are spoiled for the service of God. The time, means, and study that many have expended in gaining a comparatively useless education should have been used in gaining an education that would make them all-round men and women, fitted for practical life. Such an education would be of the highest value to them. <RH, August 17, 1897 par. 1>

What do students carry with them when they leave our schools? Where are they going? What are they going to do? Have they the knowledge that will enable them to teach others? Have they been educated to be wise fathers and mothers? Can they stand at the head of a family as wise instructors? In their home life can they so instruct their children that theirs will be a family that God can behold with pleasure, because it is a symbol of the family in heaven? Have they received the only education that can truly be called "higher education"? <RH, August 17, 1897 par. 2>

What is higher education? No education can be called higher education unless it bears the similitude of heaven, unless it leads young men and young women to be Christlike, and fits them to stand at the head of their families in the place of God. If, during his school life, a young man has failed to gain a knowledge of Greek and Latin and the sentiments contained in the works of infidel authors, he has not sustained much loss. If Jesus Christ had deemed this kind of education essential, would he not have given it to his disciples, whom he was educating to do the greatest work ever committed to mortals, to represent him in the world? But, instead, he placed sacred truth in their hands, to be given to the world in its simplicity. <RH, August 17, 1897 par. 3>

There are times when Greek and Latin scholars are needed. Some must study these languages. This is well. But not all, and not many, should study them. Those who think that a knowledge of Greek and Latin is essential to a higher education, cannot see afar off. Neither is a knowledge of the mysteries of that which the men of the world call science necessary for entrance into the kingdom of God. It is Satan who fills the mind with sophistry and tradition, which exclude the true higher education, and which will perish with the learner. <RH, August 17, 1897 par. 4>

Those who have received a false education do not look heavenward. They cannot see the One who is the true Light, "which lighteth every man that cometh into the world." They look upon eternal realities as phantoms, calling an atom a world, and a world an atom. Of many who have received the so-called higher education, God declares, "Thou art weighed in the balances, and art found wanting,"--wanting in a knowledge of practical business, wanting in a knowledge of how to make the best use of time, wanting in a knowledge of how to labor for Jesus. <RH, August 17, 1897 par. 5>

The practical nature of the teaching of him who gave his life to save men is an evidence of the value he places upon men. He gave the education which alone can be called the higher education. He did not turn his disciples away because they had not received their instruction from pagan and infidel teachers. These disciples were to proclaim truth that was to shake the world, but before they could do this, before they could be the salt of the earth, they must form new habits, they must unlearn many things learned from priest and rabbi. And today those who would represent Christ must form new habits. Theories which originate with the world must be given up. Their words and their works must be after the divine similitude. They must not place themselves in connection with the debasing principles and sentiments that belong to the worship of other gods. They cannot with safety receive their education from those who know not God, and acknowledge him not as the life and light of men. These men belong to another kingdom. They are ruled by a disloyal prince, and they mistake phantoms for realities. <RH, August 17, 1897 par. 6>

Our schools are not what they should be. The time which should be devoted to laboring for Christ is exhausted on unworthy themes and self-pleasing. Controversy arises in a moment if once stated opinions are crossed. So it was with the Jews. To vindicate personal opinion and petty interests, to gratify worldly ambition, they rejected the Son of God. Time is passing. We are nearing the great crisis of this earth's history. If teachers continue to close their eyes to the necessities of the time in which we are living, they should be disconnected from the work. <RH, August 17, 1897 par. 7>

Many of the instructors in the schools of the present day are practising deception by leading their students over a field of study that is comparatively useless, that takes time, study, and means that should be used to gain that higher

education that Christ came to give. He took upon him the form of humanity, that he might lift the mind from the lessons men deemed essential to lessons which involve eternal results. He saw the world wrapped in satanic deception. He saw men earnestly following their own imagination, thinking they had gained everything if they had found how they might be called great in the world. But they gained nothing but death. Christ took his stand in the highways and byways of this earth, and looked upon the crowd eagerly seeking for happiness, thinking that in every new scheme they had discovered how they might be gods in this world. Christ pointed men upward, telling them that the only true knowledge is a knowledge of God and of Christ. This knowledge will bring peace and happiness in this present life, and will secure God's free gift, eternal life. He urged his hearers, as men possessing reasoning power, not to lose eternity out of their reckoning. "Seek ye first the kingdom of God, and his righteousness," he said, "and all these things shall be added unto you." You are then co-workers with God. For this I have bought you with my suffering, humiliation, and death.

<RH, August 17, 1897 par. 8>

The great lesson to be given to the youth is that, as worshipers of God, they are to cherish Bible principles, and hold the world as subordinate. God would have all instructed as to how they can work the works of Christ, and enter in through the gates into the heavenly city. We are not to let the world convert us; we are to strive most earnestly to convert the world. Christ has made it our privilege and duty to stand up for him under all circumstances. I beg of parents to place their children where they will not be bewitched by a false education. Their only safety is in learning of Christ. He is the great central Light of the world. All other lights, all other wisdom, are foolishness. <RH, August 17, 1897 par. 9>

Men and women are the purchase of the blood of God's only begotten Son. They are Christ's property, and their education and training are to be given, not with reference to this short, uncertain life, but to the immortal life, which measures with the life of God. It is not his design that those whose services he has purchased, shall be trained to serve mammon, trained to receive human praise, human glorification, or to be subservient to the world. <RH, August 17, 1897 par. 10>

"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. 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." These are the terms of life made by the world's Redeemer, before the foundations of the earth were laid. Are the teachers in our schools giving the students to eat of the bread of life? Many of them are leading their students over the same track that they themselves have trod. They think this the only right way. They give students food which will not sustain spiritual life, but which will cause those who partake of it to die. They are fascinated by that which God does not require them to know. <RH, August 17, 1897 par. 11>

Those teachers who are as determined as were the priests and rulers to carry their students over the same old path in which the world continues to travel will go into still greater darkness. Those who might have been co-laborers with Christ, but who have spurned the messengers and their message, will lose their bearings. They will walk in darkness, knowing not at what they stumble. Such are ready to be deceived by the delusions of the last day. Their minds are preoccupied with minor interests, and they lose the blessed opportunity of yoking up with Christ, and being laborers together with God. <RH, August 17, 1897 par. 12>

The tree of knowledge, so-called, has become an instrument of death. Satan has artfully woven himself, his dogmas, his false theories, into the instruction given. From the tree of knowledge he speaks the most pleasing flattery in regard to the higher education. Thousands partake of the fruit of this tree, but to them it means death. Christ says to them: "Ye spend money for that which is not bread. You are using your God-entrusted talents to secure an education which God pronounces foolishness." <RH, August 17, 1897 par. 13>

Satan is striving to gain every advantage. He desires to secure, not only students, but teachers. He has his plans laid. Disguised as an angel of light, he will walk the earth as a wonder-worker. In beautiful language he will present lofty sentiments. Good words will be spoken by him, and good deeds performed. Christ will be personified, but on one point there will be a marked distinction. Satan will turn the people from the law of God. Notwithstanding this, so well will he counterfeit righteousness, that if it were possible, he would deceive the very elect. Crowned heads, presidents, rulers in high places, will bow to his false theories. Instead of giving place to criticism, division, jealousy, and rivalry, those in our schools should be one in Christ. Only thus can they resist the temptations of the arch-deceiver. <RH, August 17, 1897 par. 14>

Time is passing, and God calls for every watchman to be in his place. He has been pleased to lead us to a crisis greater than any since our Saviour's first advent. What shall we do? God's Holy Spirit has told us what to do; but, as the Jews in Christ's day rejected light and chose darkness, so will the religious world reject the message for today. Men professing godliness have despised Christ in the person of his messengers. Like the Jews, they reject God's message. The Jews asked regarding Christ, "Who is this? Is not this Joseph's son?" He was not the Christ that the Jews had looked for. So today the agencies that God sends are not what men have looked for. But the Lord will not ask any man

by whom to send. He will send by whom he will. Men may not be able to understand why God sends this one or that one. His work may be a matter of curiosity. God will not satisfy this curiosity; and his word will not return unto him void. <RH, August 17, 1897 par. 15>

Let the work of preparing a people to stand in the day of God's preparation be entered upon by all who believe the word. During the last few years serious work has been done. Serious questions have agitated the minds of those who believe present truth. The light of the Sun of Righteousness has been shining in every place, and by some it has been received, and perseveringly held. The work has been carried forward in Christ's lines. <RH, August 17, 1897 par. 16>

Every soul that names the name of Christ should be under service. All should say, "Here am I; send me." The lips that are willing to speak, though unclean, will be touched with the living coal, and purified. They will be enabled to speak words that will burn their way to the soul. The time will come when men will be called to give an account for the souls to whom they should have communicated light, but who have not received it. Those who have thus failed in their duty, who have been given light, but who have not cherished it, so that they have none to impart, are classed in the books of heaven with those that are at enmity with God, not subject to his will or under his guidance. <RH, August 17, 1897 par. 17>

A Christian influence should pervade our schools, our sanitariums, our publishing houses. Under the direction of Satan, confederacies are being formed, and will be formed, to eclipse the truth by human influence. Those who join these confederacies can never hear the welcome, "Well done, thou good and faithful servant; . . . enter thou into the joy of thy Lord." The instrumentalities established by God are to press forward, making no compromise with the power of darkness. Much more must be done in Christ's lines than has yet been done. <RH, August 17, 1897 par. 18>

Strict integrity should be cherished by every student. Every mind should turn with reverent attention to the revealed word of God. Light and grace will be given to those who thus obey God. They will behold wondrous things out of his law. Great truths that have lain unheeded and unseen since the day of Pentecost, are to shine from God's word in their native purity. To those who truly love God the Holy Spirit will reveal truths that have faded from the mind, and will also reveal truths that are entirely new. Those who eat the flesh and drink the blood of the Son of God will bring from the books of Daniel and Revelation truth that is inspired by the Holy Spirit. They will start into action forces that cannot be repressed. The lips of children will be opened to proclaim the mysteries that have been hidden from the minds of men. The Lord has chosen the foolish things of this world to confound the wise, and the weak things of the world to confound the mighty. <RH, August 17, 1897 par. 19>

The Bible should not be brought into our schools to be sandwiched in between infidelity. The Bible must be made the groundwork and subject-matter of education. It is true that we know much more of the word of the living God than we knew in the past, but there is still much more to be learned. It should be used as the word of the living God, and esteemed as first, and last, and best in everything. Then will be seen true spiritual growth. The students will develop healthy religious characters, because they eat the flesh and drink the blood of the Son of God. But unless watched and nurtured, the health of the soul decays. Keep in the channel of light. Study the Bible. Those who serve God faithfully will be blessed. He who permits no faithful work to go unrewarded will crown every act of loyalty and integrity with special tokens of his love and approbation. <RH, August 17, 1897 par. 20>

August 24, 1897 "Make Straight Paths for Your Feet."

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By Mrs. E. G. White.
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"Lift up the hands which hang down, and the feeble knees; and make straight paths for your feet, lest that which is lame be turned out of the way; but let it rather be healed. Follow peace with all men, and holiness, without which no man shall see the Lord: looking diligently lest any man fail of the grace of God; lest any root of bitterness springing up trouble you, and thereby many be defiled." <RH, August 24, 1897 par. 1>

These words should teach us to be very careful how we snap the thread of our faith by dwelling on our difficulties until they are large in our own eyes, and in the eyes of others, who cannot read our inner, heart life. All should remember that the conversation has a great influence for good or for ill. <RH, August 24, 1897 par. 2>

By sowing evil in the minds of the weak, who have no vital connection with God, by telling them how little confidence you have in others, you tear away the hold their brethren have on them, because you destroy their confidence in them. But do not allow the enemy so to use your tongue; for at the day of final reckoning, God will call you to give an account of your words. Do not exert an influence that will break the hold of any trembling soul from

God. Even though you are not treated as you think you should be, do not allow the root of bitterness to spring up; for thereby many will be defiled. By your words you may cause others to become suspicious. They will then think evil as you do, and will begin to accuse as you have done. Thus you place them where they cannot be at peace with their brethren. They sell their birthright for a morsel of sympathy, that they may hear themselves praised by those who do not know whether their hearts are cleansed or defiled. What is the sympathy of poor mortals worth? God alone can look beneath the surface. He measures the spirit, and he alone can know what men are. <RH, August 24, 1897 par. 3>

Many who claim to be Christians are not Christians. The distinction between the position of the saved and the lost is not now as plain as it by and by will be. At times the contrast is scarcely discernible. Our only safety is in refusing to follow any one in a questionable course. Stand firmly for the right. When the Lord makes up his jewels, the contrast between the righteous and the wicked will be decidedly marked. "Then shall ye return," writes the prophet Malachi, "and discern between the righteous and the wicked, between him that serveth God and him that serveth him not." Murmurers and accusers, those who are envious and jealous, will then be found standing on their own chosen side, with Satan and his angels. <RH, August 24, 1897 par. 4>

The man who loves God meditates on the law of God day and night. He is instant in season and out of season. He bears the fruit of a branch vitally connected with the Vine. As he has opportunity, he does good; and everywhere, at all times and in all places, he finds opportunity to work for God. He is one of the Lord's evergreen-trees; and he carries fragrance with him wherever he goes. A wholesome atmosphere surrounds his soul. The beauty of his well-ordered life and godly conversation inspires faith and hope and courage in others. This is Christianity in practise. Seek to be an ever-green-tree. Wear the ornament of a meek and quiet spirit, which is in the sight of God of great price. Cherish the grace of love, joy, peace, long-suffering, gentleness. This is the fruit of the Christian tree. Planted by the rivers of water, it always brings forth its fruit in due season. <RH, August 24, 1897 par. 5>

The Christ the Christian loves is the bread of life. He who eats Christ's flesh and drinks his blood becomes one with him. The word of God is his meat and his drink. He prospers in whatever he does; for he does not look merely to this present world to receive his reward; he labors earnestly and truly, and his reward is an eternity of blessedness. "The righteous shall flourish like the palm-tree: he shall grow like a cedar in Lebanon. Those that be planted in the house of the Lord shall flourish in the courts of our God. They shall still bring forth fruit in old age; they shall be fat and flourishing." <RH, August 24, 1897 par. 6>

The graces of Christ's Spirit must be cherished and revealed by the sons and daughters of God. By their humility, their penitence, their desire to be like Jesus, to be conformed to his will by practising his lessons in their daily life, they honor him. They hope in God, and commit the keeping of their souls to him, as unto a faithful Creator, and God honors their trust in him. <RH, August 24, 1897 par. 7>

But God takes none to heaven but those who are first made saints in this world through the grace of Christ, those in whom he can see Christ exemplified. When the love of Christ is an abiding principle in the soul, we shall realize that we are hid with Christ in God. Then we shall be able to say: "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." Look to Calvary. Let every proud look be humbled. Look to Jesus, the author and finisher of our faith, "who for the joy that was set before him endured the cross, despising the shame, and is set down at the right hand of the throne of God." "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 cry of the broken heart is as music in the ears of the Lord, because he can restore and heal. <RH, August 24, 1897 par. 8>

"The Lord is very pitiful, and of tender mercy." "Like as a father pitieth his children, so the Lord pitieth them that fear him." "The Lord is merciful and gracious, slow to anger, and plenteous in mercy. . . . As far as the east is from the west, so far hath he removed our transgressions from us." He looks upon his redeemed heritage with pity. He is ready to pardon their sins if they will surrender and be loyal to him. In order to be just, and yet the justifier of the sinner, he laid the punishment of sin upon his only begotten Son. <RH, August 24, 1897 par. 9>

But it is only because of the value of the sacrifice made for us that we are of value in the Lord's sight. It is only because of Christ's imparted righteousness that we are counted precious by the Lord. For Christ's sake he pardons those that fear him. He does not see in them the vileness of the sinner; he recognizes in them the likeness of his Son, in whom they believe. In this way only can God take pleasure in any of us. "As many as received him, to them gave he power to become the sons of God, even to them that believe on his name." <RH, August 24, 1897 par. 10>

Were it not for Christ's atoning sacrifice, there would be nothing in us in which God could delight. All the natural goodness of man is worthless in God's sight. He does not take pleasure in any man who retains his old nature, and is not so renewed in knowledge and grace that he is a new man in Christ. Our education, our talents, our means, are gifts entrusted to us by God, that he may test us. If we use them for self-glorification, God says, "I cannot delight in them;

for Christ has died for them in vain." <RH, August 24, 1897 par. 11>

If men do not reflect the spirit and attributes of Christ, God cannot take pleasure in them. One word which exalts self causes the light of God's countenance to be withdrawn. Those only who, by prayer and watchfulness and love, work the works of Christ, can God rejoice over with singing. The more fully the Lord sees the character of his beloved Son revealed in his people, the greater is his satisfaction and delight in them. God himself, and the heavenly angels, rejoice over them with singing. The believing sinner is pronounced innocent, while the guilt is placed on Christ. The righteousness of Christ is placed on the debtor's account, and against his name on the balance sheet is written: Pardoned. Eternal Life. <RH, August 24, 1897 par. 12>

"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." Here is the work which every son and daughter of God must do. But to adorn the doctrine of Christ our Saviour, we must have the mind that was in Christ. Our likes and dislikes, our desire to be first, to favor self to the disadvantage of others, must be overcome. The peace of God must rule in our hearts. Christ must be in us a living, working principle. <RH, August 24, 1897 par. 13>

"Ye are God's husbandry." As one takes pleasure in the cultivation of a garden, so God takes pleasure in his believing sons and daughters. A garden demands constant labor. The weeds must be removed; new plants must be set out; branches that are making too rapid development must be pruned back. So the Lord works for his garden, so he tends his plants. He cannot take pleasure in any development that does not reveal the graces of the character of Christ. The blood of Christ has made men and women God's precious charge. Then how careful should we be not to manifest too much freedom in pulling up the plants that God has placed in his garden! Some plants are so feeble that they have hardly any life, and for these the Lord has a special care. <RH, August 24, 1897 par. 14>

In all your transactions with your fellow men, never forget that you are dealing with God's property. Be kind; be pitiful; be courteous. Respect God's purchased possession. Treat one another with tenderness and courtesy. Exert every God-given faculty to become examples to others. Lose not one opportunity to work for God, that through your influence you may qualify others to work for him. By your obedience to God, respect yourselves as the purchased possession of his dear Son. Seek to be uplifted in Christ. This work is as lasting as eternity. Many will regret that their ideas of Christianity were not uplifted with an uplifted Saviour. Shall we, sons and daughters of God, forget our royal birth? Shall we not rather honor our Lord and Saviour Jesus Christ? Shall we not show forth the praises of him who has called us out of darkness into his marvelous light? <RH, August 24, 1897 par. 15>

God has not made any man or woman a sin-bearer. He has not laid upon any one the duty of confessing the sins of his fellow men. Each one is to search his own heart, and confess his own sins. Draw nigh to God, and he will draw nigh to you. Leave your fellow men in the hands of God. Let him who knows the heart and all its waywardness be able to deal with you in mercy because you have shown mercy and compassion and love. "Make straight paths for your feet, lest that which is lame be turned out of the way; but let it rather be healed." <RH, August 24, 1897 par. 16>

August 31, 1897 What the Revelation Means to Us.

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By Mrs. E. G. White.
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"The Revelation of Jesus Christ, which God gave unto him, to show unto his servants things which must shortly come to pass; and he sent and signified it by his angel unto his servant John: who bare record of the word of God, and of the testimony of Jesus Christ, and of all things that he saw. Blessed is he that readeth, and they that hear the words of this prophecy, and keep those sayings which are written therein; for the time is at hand." <RH, August 31, 1897 par. 1>

Many have entertained the idea that the book of Revelation is a sealed book, and they will not devote time and study to its mysteries. They say that they are to keep looking to the glories of salvation, and that the mysteries revealed to John on the Isle of Patmos are worthy of less consideration than these. <RH, August 31, 1897 par. 2>

But God does not so regard this book. He declares: "I testify unto every man that heareth the words of the prophecy of this book, If any man shall add unto these things, God shall add unto him the plagues that are written in this book: and if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life, and out of the holy city, and from the things which are written in this book. He which testifieth these

things saith, Surely I come quickly." <RH, August 31, 1897 par. 3>

The book of Revelation opens to the world what has been, what is, and what is to come; it is for our instruction upon whom the ends of the world are come. It should be studied with reverential awe. We are privileged in knowing what is for our learning. But do we treat the word of God with the reverence which is his due, and with the gratitude which God would be pleased to see? "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." <RH, August 31, 1897 par. 4>

The Lord himself revealed to his servant John the mysteries of the book of Revelation, and he designs that they shall be open to the study of all. In this book are depicted scenes that are now in the past, and some of eternal interest that are taking place around us; other of its prophecies will not receive their complete fulfilment until the close of time, when the last great conflict between the powers of darkness and the Prince of heaven will take place. <RH, August 31, 1897 par. 5>

The final struggle will be waged between those who keep the commandments of God and the faith of Jesus and that apostate power which will deceive all who dwell upon the earth. "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 a 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. And he causeth all, both small and great, rich and poor, free and bond, to receive a mark in their right hand, or in their foreheads: and that no man might buy or sell, save he that had the mark, or the name of the beast, or the number of his name." <RH, August 31, 1897 par. 6>

We are standing on the threshold of great and solemn events. Many of the prophecies are about to be fulfilled in quick succession. Every element of power is about to be set to work. Past history will be repeated; old controversies will arouse to new life, and peril will beset God's people on every side. Intensity is taking possession of the human family. It is permeating everything upon the earth. And for what?--Games, plays, amusements; men are rushing and crowding, and contending for the mastery. That which is common and perishable is absorbing their attention, so that things of eternal interest are scarcely thought of. Human beings, possessed with energy, zeal, and perseverance, will place all their God-given powers in co-operation with Satan's despotism to make void the law of God. Impostors of every caste and grade will claim to be worthy and true, and there will be a magnifying of the common and impure against the true and the holy. Thus the spurious is accepted, and the true standard of holiness is discarded, as the word of God was discarded by Adam and Eve for the lie of Satan. <RH, August 31, 1897 par. 7>

Many have so long chosen their own standard, rejecting the infallible standard that will judge them at the last day, that they are themselves deluded. They misconstrue the teaching of the word of God; and steadfastly setting their face against his commandments, they exalt the precepts of men. The expressions from many professed ministers of the gospel indicate a more than common bitterness against, and contempt for, the law of God. As in David's day, that law is despised. It is treated as an innovation, and rejected as the rule of life. <RH, August 31, 1897 par. 8>

Those who have once been convicted of the truth, but have resisted the Holy Spirit's influence, walk and work in co-partnership with Satan, the first apostate. Blinded by the sophistry of him who was once found in the heavenly courts, they join his ranks. The apostle Paul, speaking of this says, "Now the Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils; speaking lies in hypocrisy; having their conscience seared with a hot iron." Those who have turned away from a plain, "Thus saith the Lord," will be blinded in a superstitious faith in every kind of apostasy, and will be led into that terrible iniquity which God's word represents as being drunken with the blood of the saints. <RH, August 31, 1897 par. 9>

When this enmity against the law of God becomes so intense, we may know that Satan is imbuing human minds with the same hatred of truth and of the precepts of God as turned the heart of Cain against his brother Abel. In this time of prevailing iniquity it is essential that we individually draw nigh unto God. His voice is heard, saying: "Come, my people, enter thou into thy chambers, and shut thy doors about thee: hide thyself as it were for a little moment, until the indignation be overpast. For, behold, the Lord cometh out of his place to punish the inhabitants of the earth for their iniquity: the earth also shall disclose her blood, and shall no more cover her slain." It is possible for men to go so far in disobedience that it will be necessary for God to arise and let them know that he is God, and that he will interpose, and punish the world for its iniquity. <RH, August 31, 1897 par. 10>

The time is now approaching when God will vindicate his honor, and bring this unrighteousness to an end. Of this time the apostle Paul speaks when he says: "But of the times and the seasons, brethren, ye have no need that I write unto you. For yourselves know perfectly that the day of the Lord so cometh as a thief in the night. For when they shall say, Peace and safety; then sudden destruction cometh upon them, as travail upon a woman with child, and they shall

not escape." When the attractions of the horse-race are all-absorbing; when the excitement of the cricket-match runs high; when the fascination of the gambling hall is strong; when parties are indulging in luxurious feasts, and revelry is at its height; when all are forgetful of God and of eternity, and "Peace and safety" is the cry that is heard, "then sudden destruction" will come upon men, "and they shall not escape." <RH, August 31, 1897 par. 11>

And will the true child of God be carried away by the prevailing iniquity? Will the chosen of God be tempted by the universal scorn which he sees put upon the law? Will he think less of that law, and give it less honor and obedience?-- No; the prevailing apostasy will fill his soul with zeal for the honor of God. He sees that the heavenly universe is stirred with indignation because of the ingratitude of man, for whom the Lord has done so much, and God's law becomes more precious as it is trampled upon by unholy feet. In proportion as it is ignored and brought into contempt by one class, it will be valued and honored by the other. Those who co-operate with God by obedience will exclaim, with the psalmist: "They have made void thy law. Therefore I love thy commandments above gold; yea, above fine gold." <RH, August 31, 1897 par. 12>

Jesus, who knew no sin, and in whose mouth no guile was found, came to sow the world with truth. When charged with evil by the Pharisees, he stood up boldly before his accusers, and said, "Which of you convinceth me of sin? And if I say the truth, why do ye not believe me?" The convicting power of God had deeply stirred the hearts of these teachers, but they turned their faces persistently from the light. They resisted the work of the Holy Spirit of God. Sufficient evidence of the divinity of Christ had been given them. More evidence would not have changed the current of their feelings, but would only have hardened them in unbelief. <RH, August 31, 1897 par. 13>

Christ declared, "If ye were blind, ye should have no sin: but now ye say, We see; therefore your sin remaineth." 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." To his disciples he 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." "If ye love me, keep my commandments." "He that hateth me hateth my Father also." "He that saith, I know him, and keepeth not his commandments, is a liar, and the truth is not in him." <RH, August 31, 1897 par. 14>

We know that the world, sensual and corrupt, love darkness rather than light because their deeds are evil. Error and false prophets are chosen before the gospel of Christ. But shall we discard the standard of character which the God of heaven has given to our world, and venture to erect a standard of human invention? God desires that his commandment-keeping people shall arise to the emergency, and co-operate with the heavenly agencies in uplifting the standard of righteousness, setting forth to the world the message of heaven. <RH, August 31, 1897 par. 15>

Each should feel that it is required of him to consecrate every hour to the service of Christ. The Son of God was given that we might be renewed, refined, elevated, ennobled, that God might see his image restored in the heart of man. But the Lord cannot take away our sin unless we shall co-operate with him in the work. The inquiry of each should be, "Am I cleansed from sin? Do I hate sin, and love righteousness? Am I prepared to make any and every sacrifice for the excellency of the knowledge of Christ Jesus my Lord?" Professed Christians who have a divided heart will not be in the Lord's army; for the Lord accepts no such enlistments. This is not a sentimental and spasmodic service. In these times we need an assurance from heaven to enable us to stand firmly for the faith once delivered to the saints. <RH, August 31, 1897 par. 16>

The benediction pronounced upon those who keep God's law is, "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." "And I looked, and, lo, a Lamb stood on the Mount Zion, and with him an hundred forty and four thousand, having his Father's name written in their foreheads. . . . Here is the patience of the saints: here are they that keep the commandments of God, and the faith of Jesus." <RH, August 31, 1897 par. 17>

September 7, 1897 The Great Controversy.

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By Mrs. E. G. White.
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We are living in the closing scenes of this earth's history, and what is now done for God is accomplished under the most disadvantageous circumstances. Satan has great skill and wonderful ability. God entrusted him with power and wisdom; but he became filled with self-exaltation and thought that he should be first in heaven. Through this self-seeking, this striving for the supremacy, sin entered into the world. <RH, September 7, 1897 par. 1>

Satan resolved to make an effort to overthrow the government of God, and set up a kingdom of his own. He began

this work by doing just as men who ought to know better are doing today. He complained of the supposed defects in the management of heavenly things, and sought to fill the minds of the angels with his disaffection. Because he was not supreme, he sowed seeds of doubt and unbelief. Because he was not as God, he strove to instil into the minds of the angels his own envy and dissatisfaction. Thus the seeds of alienation were planted, afterward to be drawn out and presented before the heavenly courts as originating, not with Satan, but with the angels. So the deceiver would show that the angels thought as he did. <RH, September 7, 1897 par. 2>

It was most difficult to make the deceiving power of Satan apparent. His power to deceive increased with practice. If he could not defend himself, he must accuse, in order to appear just and righteous, and to make God appear arbitrary and exacting. In secret he whispered his disaffection to the angels. There was at first no pronounced feeling against God; but the seed had been sown, and the love and confidence of the angels was marred. The sweet communion between them and their God was broken. Every move was watched; every action was viewed in the light in which Satan had made them see things. <RH, September 7, 1897 par. 3>

That which Satan had instilled into the minds of the angels--a word here and a word there--opened the way for a long list of suppositions. In his artful way he drew expressions of doubt from them. Then, when he was interviewed, he accused those whom he had educated. He laid all the disaffection on the ones he had led. As one in holy office, he manifested an overbearing desire for justice, but it was a counterfeit of justice, which was entirely contrary to God's love and compassion and mercy. <RH, September 7, 1897 par. 4>

Just such transactions are taking place today. Many place such confidence in their own ideas that they present their theories as if they could make no mistake. Once their words are spoken, they never go back, never repent, never feel that they need forgiveness. They feel that they are infallible. Thus it has been in past history; thus it will be again. False religious confidence becomes supposed infallibility. How can these deluded ones think that they are the only ones led and taught of God? When this spirit is manifested, what can be done? You cannot convince them, because they say, "God has led me." They will not acknowledge that they have acted on wrong principles. They maintain that they have moved rightly. The only course that can be pursued is to leave them to develop their principles. They may never see their error, but others may be convinced and saved. To attempt to unmask them would be to call sympathy to their side. <RH, September 7, 1897 par. 5>

Great efforts will be made by those who suppose their own wisdom to be supreme, in exactly the same lines on which Satan worked, and which caused so much mischief in the paradise of God. The very same principles are revealed and upheld today. When a man is elected to a position of trust, to preside over important interests, large and broad, or over interests of less extent, but still important, Satan stirs up the minds of those who are selfish, who are not consecrated to God's service, who have not an eye single to his glory. He fills their hearts with the spirit of criticizing and accusing. If they think that they are not especially favored, they will talk of the mistakes and errors of the one against whom they are working. This step taken, Satan, whose special business it is to create alienation and strife, will place the matter before these persons in a most deceiving way, and they will bring against those in positions of trust the most unjust charges, in order to discourage and destroy God's servants. <RH, September 7, 1897 par. 6>

Satan's representations against the government of God, and his defense of those who sided with him, were a constant accusation against God. His murmurings and complaints were groundless; and yet God allowed him to work out his theory. God could have destroyed Satan and all his sympathizers as easily as one can pick up a pebble and cast it to the earth. But by so doing he would have given a precedent for the exercise of force. All the compelling power is found only under Satan's government. The Lord's principles are not of this order. He would not work on this line. He would not give the slightest encouragement for any human being to set himself up as God over another human being, feeling at liberty to cause him physical or mental suffering. This principle is wholly of Satan's creation. <RH, September 7, 1897 par. 7>

The principles of the character of God were the foundation of the education constantly kept before the heavenly angels. These principles were goodness, mercy, and love. Self-evidencing light was to be recognized and freely accepted by all who occupied positions of trust and power. They must accept God's principles, and, through the presentation of truth and righteousness, convince all who were in his service. This was the only power to be used. Force must never come in. All who thought that their position gave them power to command their fellow beings, and control conscience, must be deprived of their position; for this is not God's plan. <RH, September 7, 1897 par. 8>

These principles are to be the foundation of education in God's church today. The rules given by him are to be observed and respected. God has enjoined this. His government is moral. Nothing is to be done by compulsion. Truth is to be the prevailing power. . All service is to be done willingly, and for the love of God. All who are honored with positions of influence are to represent God; for when officiating, they are in the place of God. In everything their actions must correspond to the importance of their position. The higher the position the more distinctly will self-sacrifice be revealed if they are fit for the office. Every heart that is controlled by these principles will be loyal. But

when those who profess to be in God's service resort to accusation, they are adopting Satan's principles to cast out Satan; and this never will work. <RH, September 7, 1897 par. 9>

In the councils of heaven it was decided that principles must be acted upon that would not at once destroy Satan's power; for it was God's purpose to place things upon an eternal basis of security. Time must be given for Satan to develop the principles which were the foundation of his government. The heavenly universe must see worked out the principles which Satan declared were superior to God's principles. God's order must be contrasted with Satan's order. The corrupting principles of Satan's rule must be revealed. The principles of righteousness expressed in God's law must be demonstrated as unchangeable, perfect, eternal. <RH, September 7, 1897 par. 10>

The Lord saw the use Satan was making of his powers, and he set before him truth in contrast with falsehood. Time and time again during the controversy, Satan was ready to be convinced, ready to admit that he was wrong. But those he had deceived were also ready to accuse him of leaving them. What should he do?--submit to God, or continue in a course of deception? He chose to deny truth, to take refuge in misstatements and fraud. <RH, September 7, 1897 par. 11>

The Lord allowed Satan to go on, and demonstrate his principles. God did reveal that his principles were right, and he carried the worlds unfallen and the heavenly universe with him; but it was at a terrible cost. His only begotten Son was given up as Satan's victim. The Lord Jesus Christ revealed a character entirely opposite to that of Satan. As the high priest laid aside his gorgeous, pontifical robes, and officiated in the white linen dress of a common priest, so Christ emptied himself, and took the form of a servant, and offered the sacrifice, himself the priest himself the victim. <RH, September 7, 1897 par. 12>

By causing the death of the Sovereign of heaven, Satan defeated his own purpose. The death of the Son of God made the death of Satan unavoidable. He was allowed to go on until his administration was laid open before the worlds unfallen and before the heavenly universe. By shedding the blood of the Son of God, he uprooted himself from the affections of the unfallen beings. He was seen by all to be a liar, a thief, and a murderer. <RH, September 7, 1897 par. 13>

God sees that the same course of action is being pursued the world over. Men and women come to the place where the road diverges; it is either right or wrong. Thousands upon thousands clothe themselves in what they suppose to be an impenetrable disguise, and choose the wrong. An attempt to make their course plain to others by abrupt disclosures would only cause a larger number to choose the side of wrong. Thus the wrong-doers would be sustained, and many souls would be ruined. <RH, September 7, 1897 par. 14>

Today Satan is working upon human minds by his crooked principles. These will be adopted and acted upon by some who claim to be loyal and true to God's government. How shall we know that they are disloyal and untrue?--"By their fruits ye shall know them." God does not force any one. He leaves all free to choose. But he says, "By their fruits ye shall know them." The Lord will not write as wise those who cannot distinguish between a tree that bears thorn-berries and a tree that bears olives. <RH, September 7, 1897 par. 15>

Individually, we are deciding our eternal destiny, deciding whether we shall enjoy the highest honor that can be given to man, even an eternal weight of glory, or be ranked with Satan by possessing his character, by dishonoring God because we profess to be Christians while misrepresenting Christ. Those who choose to reveal the character of the arch-deceiver identify themselves with him beyond the possibility of a change, because they choose not to see themselves as wrong. This was the course that Satan pursued. <RH, September 7, 1897 par. 16>

September 14, 1897 The Great Controversy.

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By Mrs. E. G. White.
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Through dissension and alienation, Satan reaps his harvest of souls. He leads those who are ambitious for money, ambitious to be first, too proud to be anything but the highest, to murmur and complain. These poor souls have not overcome their natural and cultivated tendencies, and they are deceived by Satan, and led into sin. Satan must deceive in order to lead away. "In vain the net is spread in the sight of any bird." Underhand work must be done; a deceptive influence must be exerted; pretenses must be set forth as truth; suspicion must be lulled to sleep. Satan clothes temptation and sin with the garments of righteousness, and by this deception he wins many to his side. Christ pronounced him a liar and a murderer. O that unwary souls would learn wisdom from Christ! <RH, September 14, 1897 par. 1>

As the end draws near, Satan will stir up minds, in proportion to their capabilities and knowledge, to sow seeds which will produce a harvest that they will not care to garner. He works in so deceiving a way that he himself is not detected,

and then he reaps the benefit of the disaffection shown by those whom he has tempted. He is all prepared to hurl charges through them against those whom God would have stand stiffly for the truth. <RH, September 14, 1897 par. 2>

Through apostasy, fallen men and fallen angels are in the same confederacy, leagued to work against good. They are united in a desperate companionship. Through his evil angels, Satan contrives to form an alliance with professedly pious men, and thus he leaves the church of God. He knows that if he can induce men, as he induced the angels, to join in rebellion, under the guise of servants of God, he will have in them his most successful allies in his enterprise against heaven. Under the name of godliness, he can inspire them with his own accusing spirit, and lead them to charge God's servants with evil and guile. They are his trained detectives; their work is to create feuds, to make charges which create discord and bitterness among brethren, to set tongues in active service for Satan, to sow seeds of dissension by watching for evil, and by speaking of that which will create discord. <RH, September 14, 1897 par. 3>

I beseech all who engage in the work of murmuring and complaining because something has been said or done that does not suit them, and that does not, as they think, give them due consideration, to remember that they are carrying on the very work begun in heaven by Satan. They are following in his track, sowing unbelief, discord, and disloyalty; for no one can entertain feelings of disaffection, and keep them to himself. He must tell others that he is not treated as he should be. Thus they are led to murmur and complain. This is the root of bitterness springing up, whereby many are defiled. <RH, September 14, 1897 par. 4>

Thus Satan works today through his evil angels. He confederates with men who claim to be in the faith; and those who are trying to carry forward the work of God with fidelity, having no man's person in admiration, working without hypocrisy and partiality, will have just as severe trials brought against them as Satan can bring through those who claim to love God. Proportionate to the light and knowledge these opposers have is Satan's success. The root of bitterness strikes deep, and is communicated to others. Thus many are defiled. Their statements are confused and untruthful, their principles are unscrupulous, and Satan finds in them the very helpers he needs. <RH, September 14, 1897 par. 5>

The only remedy for our churches, for our families, and for individuals, is entire conformity to the will and character of God. Unless God shall work through the two olive-trees, his witnesses, causing them to empty from themselves the golden oil through the golden tubes into the golden bowl, and hence to the burning lamps, representing the church, no one will be safe for a moment from the machinations of Satan. He will, if possible, deprave human nature, and assimilate it to his own corrupt principles. But this golden oil will revive the Spirit of God in the heart of man. A Christlike principle will be introduced which will be like leaven. Through the inspiration of the Holy Spirit, satanic agencies will be overcome. <RH, September 14, 1897 par. 6>

Envy and jealousy are diseases which disorder all the faculties of the being. They originated with Satan in paradise. He started on the track of apostasy, and his jealous spirit caused him to see many things that were objectionable, even in heaven. After he fell, he envied Adam and Eve their innocence. He tempted them to sin, and they yielded, and became like himself, disloyal to God. But they repented of their sin, received Christ, and returned to their loyalty. So the enemy tempts men and women today. Those who listen to his voice will demerit others, and will misrepresent and falsify in order to build up themselves. But nothing that defiles can enter heaven, and unless those who cherish this spirit are changed, they can never enter there for they would criticize the angels. They would envy another's crown. They would not know what to talk of unless they could bring up the imperfections and errors of others. O that such would become changed by beholding Christ! O that they would become meek and lowly by learning of him! Then they would go forth, not as missionaries for Satan, to cause disunion and alienation, to bruise and mangle character, but as missionaries for Christ, to be peacemakers and to restore. Let the Holy Spirit come in and expel this unholy passion, which cannot survive in heaven. Let it die; let it be crucified. Open the heart to the attributes of Christ, who was holy, harmless, undefiled. <RH, September 14, 1897 par. 7>

Jesus said to his disciples, "Take heed and beware of the leaven of the Pharisees and of the Sadducees." His voice comes sounding down the line to our time, "Beware of that misrepresenting tongue, which is not content unless leagued with the disaffected, those who are tempted to think they have been misused." Self, self, self, is the theme of all such. They become envious and jealous, and Satan helps them, putting his magnifying-glass before their eyes until a mote looks to them like a mountain. With a beam in their own eye, they are very anxious to pull the mote out of their brother's eye. But the word of God exhorts, "Love as brethren, be pitiful, be courteous." True moral worth does not seek to make a place for itself by thinking and speaking evil, by depreciating others. All envy, all jealousy, all evil-speaking, with all unbelief, must be put away from God's children. <RH, September 14, 1897 par. 8>

Genuine conversion is needed, not once in years, but daily. This conversion brings man into a new relation with God. Old things, his natural passions and hereditary and cultivated tendencies to wrong, pass away, and he is renewed and sanctified. But this work must be continual; for as long as Satan exists, he will make an effort to carry on his work. He who strives to serve God will encounter a strong undercurrent of wrong. His heart needs to be barricaded by constant

watchfulness and prayer, or else the embankment will give way; and like a mill-stream, the undercurrent of wrong will sweep away the safeguard. No renewed heart can be kept in a condition of sweetness without the daily application of the salt of the word. Divine grace must be received daily, or no man will stay converted. <RH, September 14, 1897 par. 9>

The sufferings of the Redeemer, in his life and in his death, make it possible for man to return to his loyalty, and become refined and elevated. As his substitute and surety, Christ elevates man, and brings his mind into sympathy with the divine mind. Through faith, that faith that works by love and purifies the soul from all moral defilement, we may overcome every evil trait of character. By accepting the provision made for us, we may represent the character of Christ. Thus we are identified with the Son of God, being one with him as he is one with his Father. So we may overcome the enemy who would lead us away from our loyalty. We may become more than conquerors through him that loved us. <RH, September 14, 1897 par. 10>

Cain and Abel are given us in Bible history to represent the two orders in humanity. Abel was faithful and loyal to God, and he was preferred by the Lord. Cain was disloyal; he wished his own ideas to prevail. Abel protested against these principles as disloyal. But as the eldest, Cain thought that his methods and plans should have the supremacy. It made him very angry that Abel would not concede to his views, and his anger burned so hotly that he killed his brother. Here the two principles of right and wrong are developed. <RH, September 14, 1897 par. 11>

The firmness manifested by Daniel must be shown by all God's children. All temptations to depart from pure and holy principles must be unhesitatingly rejected. There must be a firm adherence to right principles. As a people we are to stand unmoved by all Satan's delusions, even though he come as an angel of light. Thus we may constantly contend for the faith once delivered to the saints. <RH, September 14, 1897 par. 12>

Test and trial will come to every soul that loves God. The Lord does not work a miracle to prevent this ordeal of trial, to shield his people from the temptations of the enemy. If they are tempted severely, it is because circumstances have been so shaped by the apostasy of Satan that temptations are permitted. Characters are to be developed that will decide the fitness of the human family for the heavenly home,--characters that will stand through the pressure of unfavorable circumstances in private and public life, and that will, under the severest temptations, through the grace of God grow brave and true, be firm as a rock to principle, and come forth from the fiery ordeal, of more value than the golden wedge of Ophir. God will endorse, with his own superscription, as his elect, those who possess such characters. <RH, September 14, 1897 par. 13>

All who love God and are loyal to his government, will be tempted to change leaders. But God has said, "Thou shalt have no other gods before me." "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." The Lord accepts no half-hearted service. He demands the whole man. Religion is to be brought into every phase of life, carried into labor of every kind. The whole being is to be under God's control. We must not think that we can take supervision of our own thoughts. They must be brought into captivity to Christ. Self cannot manage self; it is not sufficient for the work. Whoever tries to do this will be worsted. God alone can make and keep us loyal. <RH, September 14, 1897 par. 14>

September 21, 1897 "Ye Are the Light of the World."

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By Mrs. E. G. White.
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The Lord has made his people the depositaries of sacred truth. He has set them on an elevated position, above the world. He declares of them: "Ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should show forth the praises of him who hath called you out of darkness into his marvelous light." And again he says: "Ye are the light of the world. A city that is set on a hill cannot be hid." <RH, September 21, 1897 par. 1>

Upon every individual who has had the light of present truth devolves the duty of developing that truth on a higher scale than it has hitherto been developed. The Lord will hold us accountable for the influence we might have exerted, and did not because we did not earnestly try to understand our accountability in this world. We need not think that because we are only a tiny light, we need not be particular about shining. The great value of our light lies in its shining amid the moral darkness of the world,--in shining not to please and glorify ourselves, but to honor God. If we are doing service for God, and our work corresponds to the ability God has given us, that is all he expects of us. <RH, September 21, 1897 par. 2>

"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 said unto me, Knowest thou not what these be? And I said, No, my lord. Then he 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. . . . Then answered I, and said unto him, What are these two olive-trees upon the right side of the candlestick and upon the left side thereof? And I answered again, and said unto him, What be these two olive branches which through the two golden pipes empty the golden oil out of themselves? And he answered me and said, Knowest thou not what these be? And I said, No, my lord. Then said he, These are the two anointed ones, that stand by the side of the Lord of the whole earth." <RH, September 21, 1897 par. 3>

We know that the lamps which give us light have no light in themselves. They cannot fill themselves. So the holy appointed ones must empty the golden oil into the golden tubes. And the heavenly fire, when applied, makes them burning and shining lights. Our hearts cannot shed light on others unless there is a vital connection with heaven. This alone can make them burn steadily with holy, unselfish love for Jesus and for all who are the purchase of his blood. And unless we are constantly replenished with the golden oil, the flame will die out. Unless the love of God is an abiding principle in our hearts, our light will cease. <RH, September 21, 1897 par. 4>

"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." The tiniest lamp, kept replenished with the golden oil, and sending forth its bright beams to dispel the darkness, is of far more value than the large lamp which flashes with brilliancy for a time, then sputters and goes out, leaving souls in darkness to stumble along as best they can. It is the golden oil, emptied by the heavenly messengers into the golden tubes, to be conducted into the golden bowl, that creates a continuous bright and shining light. It is the love of God continually transferred to man that keeps him a bright and shining light for God. Then he can communicate the light of truth to all who are in the darkness of error and sin. <RH, September 21, 1897 par. 5>

The golden oil is not manufactured by any human skill. It is the unseen power of the heavenly messengers who wait before the throne of God to communicate to all who are in darkness, that they may diffuse heaven's light. Into the hearts of those united to God by faith, his golden oil of love flows freely, to flow forth again in good works, in real, heartfelt service for God. These souls become a blessing to their fellow men, and thus are enabled to shine. <RH, September 21, 1897 par. 6>

We see children, they may be brothers and sisters, who, if they chance to be pleased, and circumstances are all favorable for them, are in good spirits, kind and courteous. But wait until something comes that does not please them. Then see how passion is expressed in the voice and attitude. Where now is the cheerfulness, the love, the true Christian politeness? Instead of these graces, the countenances express hatred. <RH, September 21, 1897 par. 7>

God can look upon these things only with grief and sadness, even in inexperienced children. But when these objectionable attributes are manifested in grown-up children,--when those who have come to years of maturity, who have had great light and knowledge and experience, act like children in their fits of malice,--it is a sad thing. They are piercing Christ afresh, and putting him to open shame. Satan and his confederate angels point to those who profess to be the children of God, but who, by their disposition and attributes, show that they are after the similitude of the apostate, and taunt Christ and the heavenly angels. How long shall we thus crucify the Son of God afresh, so that God will be ashamed to call us his sons and daughters? Is it not time that we put away childish things? Shall we be of the number who are ever learning, and never able to come to a knowledge of the truth? <RH, September 21, 1897 par. 8>

God admonishes his people: "Wherefore laying aside all malice, and all guile, and hypocrisies, and envies, and all evil speakings, as new-born babes, desire the sincere milk of the word, that ye may grow thereby." "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. Be ye therefore followers of God, as dear children; and walk in love, as Christ also hath loved us, and hath given himself for us an offering and a sacrifice to God for a sweet-smelling savor." <RH, September 21, 1897 par. 9>

The sin of much talking is not small. Words bitter as gall may be spoken in the heat of satanic passion; but when the sin is realized, why is it not acknowledged? It may be that some have cultivated a spirit of evil surmising, and have communicated their suppositions to others. But those whose hearts are right with God will say: I cannot hear these evil reports. If you know evil of your brethren and sisters, go to them, in the spirit of Christ, and talk it over with them. Get it out of the way. Let no flaw in your speech, no defect in your spirit, break the friendship and love which Christ has enjoined upon you to cultivate. "A word fitly spoken," says the wise man, "is like apples of gold in pictures of silver." <RH, September 21, 1897 par. 10>

Christ used leaven to illustrate this spirit of evil surmising and evil thinking. As the leaven spreads through the meal

in which it is hidden, so will the leaven of evil surmising and malice pervert the entire being--thoughts, actions, and character--where it is received. Of this leaven, he bids his followers beware. Again, he uses leaven to illustrate the gospel of the kingdom. With this leaven, the word of God, true goodness, righteousness, and peace are introduced. This brings the entire affections into conformity to the mind and will of God. Wherever it goes, the leaven of truth makes a change in mind and heart. The entire character is transformed. All who will receive into the heart the truth as it is in Jesus, will reveal its leavening power. When the kingdom of heaven is established in the heart, the whole character is conformed to the character of Christ; for the truth is a life-giving principle. The power of God is working, like the leaven, to subdue the entire being. Even the thoughts are brought into captivity to the will of Christ. "If any man be in Christ, he is a new creature: old things are passed away; behold, all things have become new." <RH, September 21, 1897 par. 11>

As the leaven, though hidden in the flour, and deposited only in one place, brings all surrounding it under the leavening process, so the working of truth continues secretly, silently, steadily, to pervade all the faculties of the soul. And there is sure to follow a holy influence. A consistency will run through the whole life, showing it to be a work of the heart. <RH, September 21, 1897 par. 12>

Christ taught a similar truth by the parable of the grain of mustard seed, saying: "The kingdom of heaven is like to a grain of mustard seed, which a man took, and sowed in his field: which indeed is the least of all seeds: but when it is grown, it is the greatest among herbs, and becometh a tree, so that the birds of the air come and lodge in the branches thereof." <RH, September 21, 1897 par. 13>

The word of truth should ever be in mind and heart, that those who believe the truth may be prepared to speak a word in season. To sow the seed of truth by a few well-chosen words, may appear to be but a small beginning; but that word, spoken from the heart, may take root, spring up, and bear an abundant harvest of truth. In ourselves we can do nothing. We are all weak; but if we make the most of the Lord's entrusted talent, his divine power will give us efficiency. <RH, September 21, 1897 par. 14>

There are many whose sphere of influence seems narrow; their abilities are limited, their opportunities are few, their knowledge is small; yet if they will let the peace of God rule in their hearts, they may do more than those who have naturally greater capabilities, but who trust to their own efficiency. It is "not by might, nor by power, but by my Spirit, saith the Lord of Hosts." The strength and talents belong to God; and who can estimate the great work that may be done in the sowing of the gospel seed? It will be as the morsel of leaven hidden in the meal. <RH, September 21, 1897 par. 15>

And what changes are wrought, all unknowingly, by the one who tremblingly brings from the storehouse the precious word upon which he has been feeding! The strength is not his own; it is God's. One heart, turned to God and brought under the power of truth through the co-operation of the Holy Spirit, becomes a working agency, a fresh instrument to communicate light. By that one lamp, kept steadily burning, many others will be lighted. <RH, September 21, 1897 par. 16>

September 28, 1897 Preach the Word.

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By Mrs. E. G. White.
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"But continue thou in the things which thou hast learned and hast been assured of, knowing of whom thou hast learned them; and that from a child thou hast known the holy Scriptures, which are able to make thee wise unto salvation through faith which is in Christ Jesus. 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." <RH, September 28, 1897 par. 1>

The word of God is like a treasure-house. It is a light that shineth in darkness. It is better to neglect anything of a temporal nature than to neglect to search the Scriptures. God has appointed that through the study of the Bible, important truth shall be communicated to his human agents. My heart aches as I see that even among those who claim to be looking for Christ's appearing in the clouds of heaven, there are those who permit their minds to be taken up with that which is merely fictitious. The world is full of such books, but God has given us a definite work to do, and we are not to turn to side issues, and employ time and workers in selling books that give no light. Christianity is an intensely practical thing, and those who have put on Christ should walk even as he walked. We should be wholly engaged in the work of God. "Seeing then that all these things shall be dissolved, what manner of persons ought ye to be in all holy conversation and godliness, looking for and hasting unto the coming of the day of God?" <RH, September 28, 1897 par. 2>

God does not generally work miracles to advance his truth. If the husbandman neglects to cultivate the soil after sowing his seed, God works no miracle to counteract the sure result of neglect. In the harvest he will find his field

barren. God works according to great principles which he has presented to the human family, and it is our part to mature wise plans, and set in operation the means whereby God shall bring about certain results. Those who make no decided effort, but simply wait for the Holy Spirit to compel them to action, will perish in darkness. We would ask those who are waiting for a miracle, What means have been tried which God has placed within your reach? We would ask those who are hoping for some supernatural work to be done, who simply say, "Believe, believe," Have you submitted yourself to the revealed command of God? The Lord has said, "Thou shalt," and, "Thou shalt not." Let all study the parable of the talents, and realize that to every man God has given his work,--to every man he has entrusted his talents, that by exercising his ability, he may increase his efficiency. You are not to sit still, and do nothing in the work of God. There is work, earnest work, to be done for the Master in overcoming evil habits that are condemned in the word of God, and in doing those good things that are there commanded. Individually, you must battle against evil, wrench yourself from all hurtful associations, study God's word, and pray for divine aid to war against the world, the flesh, and the devil. You need daily light from God to fight the good fight of faith. <RH, September 28, 1897 par. 3>

He who does nothing until he feels especially compelled to do something for God, will never do anything. God has given his word, and is this not sufficient? Can you not hear his voice in his word? If you will use God's appointed means, and diligently search the Scriptures, having a determined purpose to obey the truth, you will know the doctrine whether it be of God; but God will never work a miracle to compel you to see his truth. God, in giving his only begotten Son to die on Calvary's cross, has made it possible for all men to be saved. Christ died for a ruined world, and through the merit of Christ, God has elected that man should have a second trial, a second probation, a second test as to whether he will keep the commandments of God, or walk in the path of transgression, as did Adam. Through an infinite sacrifice, God has made it possible that men shall practise holiness in this life. Those who would ascertain their election for the future life, may ascertain it by their attitude of obedience to the commandments of God. Strong emotions, strong impulses, or desires, for heaven, when listening to a description of the charms of a future life, will not prove that you are elected to sit down with Jesus Christ upon his throne. If you would know the mystery of godliness, you should follow that which has been revealed. The conditions of eternal life have been plainly stated. Jesus says: "If ye love me, keep my commandments. . . . He that hath my commandments, and keepeth them, he it is that loveth me: and he that loveth me shall be loved of my Father, and I will love him, and will manifest myself to him. . . . If a man love me, he will keep my words: and my Father will love him, and we will come unto him, and make our abode with him. He that loveth me not keepeth not my sayings: and the word which ye hear is not mine, but the Father's which sent me." Here are the conditions upon which every soul may be elected to eternal life. Your obedience to God's commandments will prove that you are predestinated to a glorious inheritance. You are elected to be laborers together with God, to work in harmony with Christ, to wear his yoke, to lift his burden, and to follow in his footsteps. You have been provided with means whereby you may ascertain what to do to make your calling and election sure. Search the Scriptures, and you will find that not a son or daughter of Adam is elected to be saved in disobedience to God's commandments. <RH, September 28, 1897 par. 4>

Should God save men in disobedience, after granting them a second probation, putting them to the test in this life, they would fail to regard his authority in the future life. Those who are disloyal to Christ in this world would be disloyal to him in the world to come, and would create a second rebellion in heaven. Men have the history of Adam's disobedience and fall before them, and because of this they should be warned against venturing to transgress the law of God. Jesus Christ has died in order that all men may have a chance to make their calling and election sure; but the standard of righteousness in this gospel age is no less than it was in the days of Adam, and heaven will be the reward of obedience. <RH, September 28, 1897 par. 5>

The world is making void the law of God, but Christians are elected to faith, loyalty, and sanctification. They are elected to obey the commandments of God, although in so doing they must lift the cross. <RH, September 28, 1897 par. 6>

The Bible, just as it reads, is to be our guide. Nothing is so calculated to enlarge the mind and strengthen the intellect as the study of the Bible. No other study will so elevate the soul and give vigor to the faculties as the study of the living oracles. The minds of thousands of ministers of the gospel are dwarfed because they are permitted to dwell upon commonplace things, and are not exercised in searching for the hidden treasure of the word of God. As the mind is brought to the study of God's word, the understanding will enlarge, and the higher powers will develop for the comprehension of high and ennobling truth. It is according to the character of the matter with which the mind becomes familiar that it is dwarfed or enlarged. If the mind is not raised up to make vigorous and persistent effort in seeking to comprehend truth by comparing scripture with scripture, it will surely become contracted and lose its tone. We should set our minds to the task of searching for truths that do not lie directly upon the surface. <RH, September 28, 1897 par. 7>

Ministers who are teaching Bible truths for this time are bearing to the people a message of a most solemn character, and they need to discipline the mind in order that they may comprehend the grand theme of redemption. They should understand from what man is to be redeemed, and how he is to be brought back to the paradise of God. It was through

disobedience that men fell; but will continued disobedience make him acceptable to God? Will continual transgression make him a fit subject of heaven? Let ministers preach the word of 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." Ministers are not to preach men's opinions, not to relate anecdotes, get up theatrical performances, not to exhibit self; but as though they were in the presence of God and of the Lord Jesus Christ, they are to preach the word. Let them not bring levity into the work of the ministry, but let them preach the word in a manner that will leave a most solemn impression upon those who hear. Let them not present their own ideas and fanciful notions as God's word, but let them present the pure word of God, in all sincerity. <RH, September 28, 1897 par. 8>

Paul mentions some ministers who wrest the Scriptures, but when they shall appear before the Judge of all the earth to answer for their work, they will wish that they had not handled the word of God deceitfully. The Lord's faithful ministers will heed the injunction given to Timothy, "Be instant in season, out of season." "They will seize opportunities in season at their appointments, and out of season when in private places by the wayside, or in families where they shall visit. Through personal labor they will press the truth home upon the conscience with all earnestness, declaring in fervency of spirit that, if heeded, it will work man's salvation, and if neglected, his condemnation. They must not only warn men, but reprove, rebuke, exhort with all long-suffering and doctrine. Many, many opportunities are unimproved because ministers consider the occasion as one out of season; but even under forbidding circumstances, the Lord may fasten the word of truth into the conscience of the hearer. "In the morning sow thy seed, and in the evening withhold not thine hand: for thou knowest not whether shall prosper, either this or that, or whether they both shall be alike good." <RH, September 28, 1897 par. 9>

Satan can furnish men with endless excuses and evasions to cause them to neglect the duty of speaking words of warning to those who are erring, and of presenting the truth as it is in Jesus to souls who are perishing. The minister who loves to sermonize will be in danger of preaching to a great length, as though a multitude of words was all-essential, and thus he will become so weary that he will have neither disposition nor strength to engage in personal effort when he has an opportunity of coming heart to heart with his hearers. The minister should be ready to open the Bible, and according as circumstances shall require, read reproof, rebuke, warning, or comfort to those who listen. He should teach the truth, rightly dividing the word, suiting out portions that will be as meat in due season to those with whom he associates. Too many ministers neglect to deal faithfully with those with whom they come in contact. They leave plain dealing to be done by other ministers: for they do not want to run the risk of losing the friendship of those for whom they labor. If ministers would deal at the right time with those who err, they would prevent an accumulation of wrong, and save souls from death. If the work of reproof is neglected by one minister, and taken up by another, those who are reproofed, receive the impression that the minister who did not point out their errors was a good minister. But this is not the case; he was merely a preacher, not a worker together with God for the suppression of sin. In the meekness of Jesus, you should do the work which will give full proof of your ministry. You should show a heartfelt sorrow for sin, but manifest no unholy passion in reproofing the error. All your efforts must be made with long-suffering and doctrine; and if you see but meager results of your work, do not be discouraged. This experience will call for the manifestation of long-suffering and patience. Keep working, be discreet, be discerning, understand when to speak and when to keep silence. <RH, September 28, 1897 par. 10>

Paul charged Timothy to "preach the word," but there was yet another part to be done,--"to reprove, rebuke, exhort with all long-suffering and doctrine." This work cannot be neglected with safety. Ministers must be instant in season and out of season, watching for souls as they that must give an account. They must exercise great carefulness. Watch in all things, watch for the devices of Satan, lest you be beguiled from doing the disagreeable part of the work. Difficulties must not intimidate or discourage you. Having well-balanced minds and established characters, meet the difficulties, and in overcoming them gain a rich experience. Do the work of an evangelist,--water and cultivate the seed already sown. When a new church has been raised up, it should not be left destitute of help. The minister should develop the talent in the church, that meetings may be profitably kept up. Timothy was commanded to go from church to church, as one who should do this kind of work, and build up the churches in the most holy faith. He was to do the work of an evangelist, and this is an even more important work than that of the ministers. He was to preach the word, but he was not to be settled over one church. <RH, September 28, 1897 par. 11>

Be determined that you will not shun the disagreeable part of the work, and by unfaithfulness be a partner to the ruin of some human soul. If we are Christians indeed, we shall have in us the spirit of Him who died for the perishing. We shall love the erring and the sinner too well to flatter him, and thus encourage him in his course of wrong-doing. We must watch for souls as they that must give an account. We must be sure that we display that love that is holy and sanctified, not that favor which savors of sentimentalism. There is an abundance of this counterfeit current in the world;

but it is not current with God. We must unfurl the banner which the Eternal has given to us to be displayed in the world. If we are true to God in minor matters, we shall have a holy boldness when we are called upon to make wise decisions, and shall be enabled to have a close walk with God, and be laborers together with God. <RH, September 28, 1897 par. 12>

October 5, 1897 Judas.

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By Mrs. E. G. White.
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The history of Judas presents before us the sad ending of the life of a man who might have been honored of God. By co-operating with Christ, not mechanically, but with heart and soul, Judas might have obtained victory after victory. He was trusted by his fellow disciples, and by his Master he was given a special work to do for the church. He understood the Scriptures, and at times seemed to have large discernment to take in the meaning of the word of God. He could present the words of the Old-Testament Scriptures in an acceptable manner. He had keen perceptive powers, a retentive memory, and was able to communicate the word to others. Had he been a doer of the word, he would have had grace and power from Christ to apply that word to his own soul. Possessing appropriating faith, he would, under the influence of light, have appreciated the presence of the Spirit, would have consecrated his heart, and would have received the seal of oneness with Christ. <RH, October 5, 1897 par. 1>

But Judas stopped short of this. He had not received Christ as his personal Saviour. He did not think that his character needed the transforming grace of Christ. In many respects he acted as Christ's disciple. He manifested an interest in his work, and in a certain sense believed on him. But Christ read beneath the surface. He saw the true inwardness of the heart. He knew that Judas was not converted. He was not a true son of God. He had not lost something he once possessed. He had never experienced the soul cleansing, the change of character, that constitutes conversion. <RH, October 5, 1897 par. 2>

Judas had valuable qualities, but there were some traits in his character that would have to be cut away before he could be saved. He must be born again, not of corruptible seed, but of incorruptible. His great hereditary and cultivated tendency to evil was covetousness. And by practise this became a habit which he carried into all his trading. His economical habits developed a parsimonious spirit, and became a fatal snare. Gain was his measurement of a correct religious experience, and all true righteousness became subordinate to this. Christlike principles of uprightness and justice had no room in his life practises. <RH, October 5, 1897 par. 3>

When Judas first united with the twelve, he manifested a spirit subordinate to his Master. He loved the great Teacher. He had listened to the parables illustrating the gospel of the kingdom of God, and he desired to be with the man whose teaching he knew to be superior to anything he had ever heard, although it was condemnatory of all pretense, hypocrisy, and avarice. There came to him a desire to be changed in spirit and inclination, and he hoped to experience this by connecting himself with Christ. Yes; in the companionship of Christ, Judas might have found continual strength and aid; he might have co-operated with Christ in overcoming temptation, instead of yielding to the suggestions of Satan. <RH, October 5, 1897 par. 4>

Knowing that he was being corrupted by covetousness, Christ gave him the privilege of hearing many precious lessons. He heard Christ laying down the principles which all must possess who would enter his kingdom. He was given every opportunity to receive Christ as his personal Saviour, but he refused this gift. He would not yield his way and will to Christ. He did not practise that which was contrary to his own inclinations; therefore his strong avaricious spirit was not corrected. While he continued a disciple in outward form, and while in the very presence of Christ, he appropriated to himself means that belonged to the Lord's treasury. <RH, October 5, 1897 par. 5>

Several of the disciples were looked upon by Judas as very deficient. They would not see their opportunities, and take advantage of circumstances. The church, he thought, would never prosper with such short-sighted men. Peter was so impetuous; he would move without consideration. John, who was gathering the power of the truths that fell from the lips of Christ and bringing them into the sanctuary of the soul, was looked upon by Judas as a poor financier, one who could not keep the church free from financial embarrassment. Matthew, who had had an education which qualified him for accuracy in all his undertakings, was very definite and particular in regard to honesty. He was ever contemplating the words of Christ, and became so absorbed in them that he could not be trusted to do sharp, far-seeing business. Thus Judas summed up all the disciples, and flattered himself that the church would often be brought into perplexity and embarrassment if it were not for his managing ability. Judas thought himself the capable one, who would not allow

himself to be cheated in a bargain. In his own estimation he was an honor to the cause, and as such he always represented himself. <RH, October 5, 1897 par. 6>

Christ's last journey to Jerusalem, whither he went with his disciples to attend the Passover feast, was a fatal one for Judas. Not that it needed to be thus, but he himself made it so by his own course of action. The dissensions which frequently arose among the disciples as to which of them should be greatest, were generally created by Judas. On this occasion this spirit led to the request of James and John that one might sit at the right hand of Christ, and the other on his left, in his kingdom. But Christ taught them that those who were nearest to their Lord in position, were not of special consequence; that those who would bring Christ into the heart as an abiding presence would not selfishly seek the highest position in personal relation to him. <RH, October 5, 1897 par. 7>

Thus it is with Christians today. Those who, in the spirit and love of Jesus, become one with him, will be in close fellowship one with another, bound together by the silken cords of love. Then the ties of human brotherhood will not be always on the strain, ready at any provocation to snap asunder. "All ye are brethren," will be the sentiment of every child of faith. When the followers of Christ are one with him, there will be no first and last, no less respected or less important ones. A blessed brotherly fellowship will bind all to Christ in a firm loyalty that cannot be broken. <RH, October 5, 1897 par. 8>

The turn that affairs had taken at the feeding of the five thousand had dissatisfied Judas. It was he who had set on foot the project to take Christ by force and make him king. But Christ, with greater authority than he was in the custom of exercising, had rebuked this step. This had provoked Judas, and he became more and more separated from Jesus. <RH, October 5, 1897 par. 9>

If Judas had practised the lessons of Christ, he would have surrendered to Christ, he would have consecrated his heart fully to God; but his confused experience was misleading him. When with the disciples, he introduced controversies, doubts, and misleading sentiments, repeating the objections that the scribes and Pharisees urged when questioning the claims of Christ. He did this at first in order to develop his reasoning powers; but the more he gave expression to the unbelieving remarks made, the more he turned them over in his mind, the more doubt and unbelief came in. <RH, October 5, 1897 par. 10>

All the little and large troubles and crosses, the difficulties and hindrances to the advancement of the gospel, Judas interpreted as being evidences against its truthfulness. He would introduce texts of Scripture that had no connection with the themes of truth that Jesus was seeking to impress upon the minds and hearts of his disciples. And these texts, separated from their connection, and placed where they had no appropriate bearing and force, confused their minds and increased the discouragements that were constantly pressing in with the suggestions of the scribes and Pharisees. The sayings of the Pharisees also were so used by him to encourage unbelief, and lessen the force of truth upon the minds of the disciples, that Jesus declared of him that he had a devil. Yet all this was done by Judas in such a way as to give the impression that he was conscientious. And while the disciples were searching for evidence to confirm the words of the great Teacher, Judas would lead them almost imperceptibly on another track. Thus in a very religious and apparently wise way he was presenting matters in a different light from that in which Jesus had given them, and attaching to his words a meaning that he never intended to convey. <RH, October 5, 1897 par. 11>

The disciples did not see in this the working of the enemy; but Jesus saw that the mind of Judas was open to questionings, doubt, and unbelief which had more or less influence on the other disciples, and that in this way, Satan was communicating his attributes to Judas, and opening up a direct channel through which to work. <RH, October 5, 1897 par. 12>

If all could understand the deep trials and discouragements that came to the human nature of Christ in his mission, verily human hearts would draw nigh to the human heart of Jesus. The old nature of the disciples often appeared. Often their natural characteristics strove for the mastery. But Jesus was ever presenting before them that these must be given up, emptied from the soul, that he might implant a new nature therein. <RH, October 5, 1897 par. 13>

That Judas, with all his faults and defects of character, was numbered among the twelve, is an instructive lesson, one by the study of which Christians may be profited. God takes men as they are, with the human element in their character, and then trains them for his service if they will be disciplined and learn of him. When Judas was chosen by the Lord, his case was not hopeless. He had some good qualities. In his association with Christ in the work, by listening to his discourses, he had a favorable opportunity to see his wrongs, to become acquainted with his defects of character, if he really desired to be a true disciple. He was even placed in a position where he could have his choice either to develop his covetous disposition or to see and correct it. <RH, October 5, 1897 par. 14>

Judas might have been benefited by these lessons, had he possessed a desire to be right at heart; but his acquisitiveness overcame him, and the love of money became a ruling power. Through indulgence, he permitted this trait in his character to grow and take so deep a root that it crowded out the good seed of truth sown in his heart. But the fact that Judas was not right at heart, that he was corrupted by selfishness and love of money, is no evidence that there are not true Christians, genuine disciples, who love their Saviour and try to imitate his life and example. There will ever

be some who do not live out their profession, whose daily lives show them to be anything but Christians. But those who, in the love of God, desire to do his will, will manifest the same in their lives. The more man views his Saviour, the more will he become assimilated to his image, and work the works of Christ. <RH, October 5, 1897 par. 15>

October 12, 1897 Judas.

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The love of money grew in the heart of Judas with the exercise of his shrewd abilities. His practical financiering ability, if exercised, enlightened, and molded by the Holy Spirit, would have been of great service to the little church; and by the sanctification of his spirit, he would have had a clear insight, a correct discernment to appreciate heavenly things. But worldly policy plans were constantly cherished by Judas. There was no outbreking sin on his part; but his sharp scheming, the selfish, parsimonious spirit that took possession of him, finally led him to sell his Lord for a small sum of money. <RH, October 12, 1897 par. 1>

He might have obtained a larger sum; but Satan had impressed upon his mind that Christ, who had so often defeated the purposes of the scribes and Pharisees, would not suffer himself to be taken. How often he had seen the scribes and Pharisees, as Jesus taught them the truth in parables, carried away with the striking figures presented! When questions were given for their decision, they pronounced judgment against themselves, condemning the course they themselves were pursuing. How often when Christ had made the application of the word to their hearts, and showed that they were the ones whose course he was illustrating, the plain truth sent home enraged them, and in their mortification and madness they had taken up stones to cast at the world's Redeemer! Again and again he would have been killed had it not been for the heavenly angels who attended him and guarded his life until the time when the case of the Jews as a nation should be decided. This human life must be kept by the power of God until his day of work was ended. <RH, October 12, 1897 par. 2>

If Christ could escape so many snares set to destroy him, thought Judas, he certainly would not allow himself to be taken by the scribes, the Pharisees, and the Sadducees; and he decided to put the matter to the test, and bring the crisis. He, Judas, would act his part in selling his Lord, and the priests would be cheated out of their money. If Christ really were the Son of God, the Messiah, the people for whom he had done so much in relieving them from the oppressive power of Satan, would rally, and come to his assistance. Then he, Judas, would have the credit of having placed him on David's throne. This would forever settle many minds that were now in such uncertainty. And this act would place him as first, next to Christ, in the new kingdom. <RH, October 12, 1897 par. 3>

There are two kinds of experience,--the external showing and the inward working. The divine and the human were at work in the character of Judas. Satan was working the human, Christ the divine. Jesus longed to see Judas rise to his appointed privileges. He had the privilege of being conformed to the image of Christ's character. This regeneration, this new birth, would have come to him through a vital connection with Christ. The Saviour's abiding presence would have been to him a daily renewal of consecration and progressive sanctification of the entire man. But the human side of the character of Judas was confused with his religious sentiments, and was treated by him as essential. By taking this view of things, he left an open door for Satan to enter and take possession of him. <RH, October 12, 1897 par. 4>

When unbelief and envy are allowed even utterance, they become agents to expel calm, living, trusting faith. Truth is misunderstood, and perverted to mean error. Evidence might be piled upon evidence, but Satan is close at hand to see that the word spoken shall be misapplied, and become a matter of suspicion and distrust. How careful, then, should every person be that he does no despite to the Spirit of grace! <RH, October 12, 1897 par. 5>

Those who resist the Spirit of God, and provoke him to depart, know not to what lengths Satan will lead them. When the Holy Spirit departs from the man, he will imperceptibly do those things which once he viewed, in a correct light, to be decided sin. Unless he heeds the warnings, he will wrap himself in a deception that, as in the case of Judas, will cause him to become a traitor and blind. He will follow, step by step in the footsteps of Satan. Who, then, can strive with him to any purpose? Will the ministers plead with him and for him? All their words are as idle tales. Such souls have Satan as their chosen companion, to misconstrue the word spoken, and bring it to their understanding in a perverted light. When the Spirit of God is grieved away, every appeal made through the Lord's servants is meaningless to them. They will misconstrue every word. They will laugh at and turn into ridicule the most solemn words of Scripture warnings, which, if they were not bewitched by satanic agencies, would make them tremble. Every appeal made to them is in vain. They will not hear reproof or counsel. They despise all the entreaties of the Spirit, and disobey

the commandments of God which they once vindicated and exalted. Well may the words of the apostle come home to such souls, "Who hath bewitched you, that ye should not obey the truth?" They follow the counsel of their own heart until truth is no more truth to them. Barabbas is chosen, Christ is rejected. [<RH, October 12, 1897 par. 6>](#)

It is essential to live by every word of God, else our old nature will constantly reassert itself. It is the Holy Spirit, the redeeming grace of truth in the soul, that makes the followers of Christ one with one another, and one with God. He alone can expel enmity, envy, and unbelief. He sanctifies the entire affections. He restores the willing, desirous soul from the power of Satan unto God. This is the power of grace. It is a divine power. Under its influence there is a change from the old habits, customs, and practises which, when cherished, separate the soul from God; and the work of sanctification goes on in the soul, constantly progressing and enlarging. [<RH, October 12, 1897 par. 7>](#)

October 19, 1897 Words of Comfort.

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While sitting round the communion table, Christ spoke words of intense interest to his disciples. He was soon to pass through scenes that would be to them the severest test. Not only did he see distinctly his own humiliation and suffering, but he saw also the effect that this would have upon the disciples. He would not leave them in darkness regarding his future work. He did not call upon them for sympathy. Words of heavenly sympathy flowed from his lips. His heart was drawn out in love for them; for he knew that they would be grievously disappointed by his crucifixion. He knew that in their sorrow they would be assailed by the enemy; for Satan's craft is most successful when carried on against those who are depressed by difficulties. [<RH, October 19, 1897 par. 1>](#)

"Verily, verily I say unto you, that one of you shall betray me." Christ gave his disciples an evidence that although Judas had been among them as one of the twelve, although he had been treated with the same tender consideration as were the other disciples, he would betray his Saviour. All the work of Judas was known to Christ; none of his secret, underhand work was concealed from Christ's gaze. By telling Judas that he would betray him, Christ gave another evidence of his divinity. [<RH, October 19, 1897 par. 2>](#)

"Little children, yet a little while I am with you," Christ said. "Ye shall seek me; and as I said unto the Jews, Whither I go, ye cannot come; so now I say to you." Christ reads the hearts of all, and he knew that these words were a great shock to the disciples. In answer to Peter's inquiry, "Lord, whither goest thou?" he said, "Whither I go, thou canst not follow me now; but thou shalt follow me afterwards. Peter said unto him, Lord, why cannot I follow thee now? I will lay down my life for thy sake." Peter remembered these words when he himself was crucified. They were indeed fulfilled. After he denied his Lord, he was truly converted; and when he was called up before his persecutors, he remembered his shameful denial, and urged that he be crucified with his head downward. He did die for the Master he loved, and even in the manner of his death, he followed his Lord. During these last sorrowful hours, Christ told his disciples that on the night of his trial, they would all be offended because of him, and that he would be left alone. He told them that for a little while after his death they would be sorrowful, but that their sorrow would be turned into joy. He told them that the time was coming when they would be put out of the synagogues, and that those who killed them would think that they were doing God service. He stated plainly why he told them these things while he was yet with them,--that when his words were fulfilled, they would remember that he had told them of them before they came to pass, and thus be strengthened to believe in him as their Redeemer. In prefiguring his future, he was plain and definite, that in their coming trial, the disciples might know that the Most High would not forget or forsake them, but would send his Spirit to remain with them forever. So Christ manifested his great love and tender compassion. [<RH, October 19, 1897 par. 3>](#)

Christ's statements saddened and amazed the disciples. But they were followed by the comforting assurance: "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. And whither I go ye know, and the way ye know." For your sake I came into the world. I am working in your behalf. When I go away, I shall still work earnestly for you. I came into the world to reveal myself to you, that you might believe. I go to my Father and yours, to co-operate with him in your behalf. The object of Christ's departure was the opposite of what the disciples feared. It did not mean a final separation from him. He was going to prepare a place for them, that he might come again, and receive them unto

himself. <RH, October 19, 1897 par. 4>

Not only to the disciples, but to us, are these words of comfort spoken. In the last scenes of this earth's history, war will rage. There will be pestilence, plague, and famine. The waters of the deep will overflow their boundaries. Property and life will be destroyed by fire and flood. We should be preparing for the mansions that Christ has gone to prepare for them that love him. There is a rest from earth's conflict. Where is it?--"That where I am, there ye may be also." Heaven is where Christ is. Heaven would not be heaven to those who love Christ if he were not there. Are we individually forming characters that will be meet for the society of Christ and the heavenly angels? <RH, October 19, 1897 par. 5>

How plain were Christ's words! How simple the language! A child could have understood it. But the disciples were perplexed. Thomas, always troubled by doubts, said: "Lord, we know not whither thou goest; and how can we know the way? Jesus saith unto him, I am the way, the truth, and the life: no man cometh unto the Father, but by me. If ye had known me, ye should have known my Father also, and from henceforth ye know him, and have seen him." <RH, October 19, 1897 par. 6>

"I am the way, the truth, and the life." When the apostle Paul, through the revelation of Christ, was converted from a persecutor to a Christian, he declared that he was as one born out of due time. Henceforward Christ was all and in all to him. "For me, to live is Christ," he declared. This is the most perfect interpretation in a few words, in all the Scriptures, of what it means to be a Christian. This is the whole truth of the gospel. Paul understood what many seem unable to comprehend. How intensely in earnest he was! His words show that his mind was centered in Christ, that his whole life was bound up with his Lord. Christ was the author, the support, and the source of his life. <RH, October 19, 1897 par. 7>

Philip said to Christ, "Lord, show us the Father, and it sufficeth us." He wished Christ to reveal the Father in bodily form; but God had already revealed himself in Christ. The doubt was answered by words of reproof. "Have I been so long time with you, and yet hast thou not known me, Philip?" Christ said. Is it possible that after walking with me, hearing my words, seeing my miracle of feeding the five thousand, of healing the sick of the dread leprosy, of raising Lazarus, whose body had seen corruption, and who was indeed a prey to death, you do not know me? Is it possible that you do not see the Father in the works which he does through me? Do you not believe that I came to testify of the Father? "How sayest thou then, Show us the Father?" "He that hath seen me hath seen the Father." I am the brightness of his glory, the express image of his person. "Believest thou not that I am in the Father, and the Father in me? the words that I speak unto you, I speak not of myself: but the Father that dwelleth in me, he doeth the works. Believe me that I am in the Father, and the Father in me: or else believe me for the very works' sake." <RH, October 19, 1897 par. 8>

Christ emphatically impressed on the disciples the fact that they could see the Father by faith only. God cannot be seen in external form by any human being. Christ alone can represent the Father to humanity; and this representation the disciples had been privileged to behold for over three years. <RH, October 19, 1897 par. 9>

"Believe me that I am in the Father, and the Father in me: or else believe me for the very works' sake." Their faith might safely rest on the evidence given in Christ's works,--works that no man ever had done or could do. These wonderful works, so full of convincing power, ought to have removed all prejudice and unbelief from the hearts of the Jews. By raising Lazarus from the dead, Christ had given a proof of his divinity. Through him the Father had been revealed to believers and unbelievers. <RH, October 19, 1897 par. 10>

If the disciples had believed in this vital connection between the Father and the Son, their faith would not have forsaken them when they saw his suffering and death to save a perishing world. Christ was seeking to lead them from their low condition of faith to the higher experience they might have received had they truly realized what he was,-- God in human flesh. He desired them to see that their faith must lead up to God, and be anchored there. How earnestly and perseveringly our compassionate Saviour sought to prepare his disciples for the storm of temptation that was soon to beat about them! He would have had them hid with him in God. <RH, October 19, 1897 par. 11>

As Christ was speaking these words, the glory of God was shining from his countenance, and all present felt a sacred awe as they listened with rapt attention to his words. They felt that their hearts were more decidedly drawn to him, and as they were drawn to Christ in greater love, they were drawn to one another. They felt that heaven was very near them, and that the words to which they listened were a message to them from their Heavenly Father. <RH, October 19, 1897 par. 12>

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"Verily, verily, I say unto you," Christ continued, "he that believeth on me, the works that I do shall he do also; and

greater works than these shall he do; because I go unto my Father." By this Christ did not mean that the disciples would make any more exalted exertion than he had made. He meant that their work would have greater magnitude. He did not refer merely to miracle-working, but to all that would take place under the working of the Holy Spirit. Christ's work was largely confined to Judea. But though his personal ministry did not extend to other lands, people from all nations listened to his teaching, and carried the message to all parts of the world. Many heard of Jesus by hearing of the wonderful miracles that he performed. And the knowledge of his suffering and death, which were to be witnessed by the large number in attendance at the Passover, would be spread from Jerusalem to all parts of the world. <RH, October 26, 1897 par. 1>

Used as Christ's representatives, the apostles would make a decided impression on all minds. The fact that they were humble men would not diminish their influence, but increase it. The minds of their hearers would be carried from them to the Majesty of heaven, who, though unseen, was still working through them. The teaching of the apostles, their words of trust, would assure all that it was not by their own power they worked, but that they were only continuing the same work carried forward by the Lord Jesus when he was with them. Humbling themselves, they would declare that he whom the Jews had crucified was the Prince of life, the Son of the living God, and that in his name they did the works that he had done. <RH, October 26, 1897 par. 2>

"Greater works than these shall he do; because I go unto my Father." He would intercede for them, and would send them his own representative, the Holy Spirit, who would attend them in their work. This representative would not appear in human form, but by faith would be seen and recognized by all who should believe in Christ. <RH, October 26, 1897 par. 3>

"And whatsoever ye shall ask in my name, that will I do, that the Father may be glorified in the Son. If ye shall ask anything in my name, I will do it." This promise is given on condition: "If ye love me, keep my commandments." The ten commandments, Thou shalt, and, Thou shalt not, are ten promises secured to us if we render obedience to the law governing the universe. A certain lawyer came to Christ, 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." This is the sum and substance of the law of God. The terms of salvation for every son and daughter of Adam are here outlined. It is plainly stated that the condition of gaining eternal life is obedience to the commandments of God. <RH, October 26, 1897 par. 4>

The whole universe is under the control of the Prince of life. Fallen man is subject to him. He paid the ransom money for the whole world. All may be saved through him. He calls upon us to obey, believe, receive, and live. He would gather together a church embracing the whole human family, if all would leave the black banner of rebellion, and place themselves under his banner. Those who believe on him, he will present to God as loyal subjects. He is our Mediator as well as our Redeemer. He will defend his chosen followers against Satan's power, and subdue all their enemies. Through him, they will be conquerors, and more than conquerors. Writing to the Ephesians, Paul says: "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, October 26, 1897 par. 5>

"Many shall be purified, and made white, and tried; but the wicked shall do wickedly: and none of the wicked shall understand; but the wise shall understand." "I will be as the dew unto Israel: he shall grow as the lily, and cast forth his roots as Lebanon. His branches shall spread, and his beauty shall be as the olive-tree, and his smell as Lebanon. They that dwell under his shadow shall return; they shall revive as the corn, and grow as the vine: the scent thereof shall be as the wine of Lebanon. . . . Who is wise, and he shall understand these things? prudent, and he shall know them? for the ways of the Lord are right, and the just shall walk in them: but the transgressors shall fall therein." <RH, October 26, 1897 par. 6>

Those who dishonor God by transgressing his law may talk sanctification; but it is of the same value, and just as acceptable, as was the offering of Cain. Obedience to the commandments of God is the only true sign of sanctification. Disobedience is the sign of disloyalty and apostasy. "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." Again, Christ repeated the condition of union with him. This promise is made to every sincere Christian. Our Saviour speaks so plainly that no one need fail to understand that true love will always produce obedience. Obedience is the sign of true love. Christ and the Father are one, and those who in truth receive Christ will love God as the great center of their adoration, and will also love one another; and in so doing they will keep the law. <RH, October 26, 1897 par. 7>

"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; 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." Christ was about to depart to his home in the heavenly courts; but he assured his disciples that he would send them the Comforter, who would abide with them forever. To the guidance of this Comforter, all may implicitly trust. He is the Spirit of truth; but this truth the world can neither see nor receive. <RH, October 26, 1897 par. 8>

Christ gave his followers a positive promise that after his ascension he would send them his Spirit. "Go ye therefore," he said, "and teach all nations, baptizing them in the name of the Father [a personal God], and of the Son [a personal Prince and Saviour], and of the Holy Ghost [sent from heaven to represent Christ]: teaching them to observe all things whatsoever I have commanded you; and, lo, I am with you alway, even unto the end of the world." <RH, October 26, 1897 par. 9>

"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. 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. Ye have heard how I said unto you, I go away, and come again unto you. If ye loved me, ye would rejoice, because I said, I go unto the Father: for my Father is greater than I." This assurance was given to the disciples, to be given to all who should believe on him till the close of this earth's history. <RH, October 26, 1897 par. 10>

Christ desired his disciples to understand that he would not leave them orphans. "I will not leave you comfortless," he declared; "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." Precious, glorious assurance of eternal life! Even though he was to be absent, their relation to him was to be that of a child to its parent. <RH, October 26, 1897 par. 11>

"At that day," he said, "ye shall know that I am in the Father, and ye in me, and I in you." He sought to impress the minds of the disciples with the distinction between those who are of the world and those who are of Christ. He was about to die, but he desired them to realize that he would live again. And although, after his ascension, he would be absent from them, yet by faith they might see and know him, and he would have the same loving interest in them that he had while with them. <RH, October 26, 1897 par. 12>

Christ assured his disciples that after his resurrection; he would show himself alive to them. Then every mist of doubt, every cloud of darkness, would be rolled away. They would then understand that which they had not in the past understood,—that there is a complete union between Christ and his Father, a union that will always exist. <RH, October 26, 1897 par. 13>

The words spoken to the disciples come to us through their words. The Comforter is ours as well as theirs, at all times and in all places, in all sorrows and in all affliction, when the outlook seems dark and the future perplexing, and we feel helpless and alone. These are times when the Comforter will be sent in answer to the prayer of faith. <RH, October 26, 1897 par. 14>

There is no comforter like Christ, so tender and so true. He is touched with the feeling of our infirmities. His Spirit speaks to the heart. Circumstances may separate us from our friends; the broad, restless ocean may roll between us and them. Though their sincere friendship may still exist, they may be unable to demonstrate it by doing for us that which would be gratefully received. But no circumstances, no distance, can separate us from the heavenly Comforter. Wherever we are, wherever we may go, he is always there, one given in Christ's place, to act in his stead. He is always at our right hand, to speak soothing, gentle words; to support, sustain, uphold, and cheer. The influence of the Holy Spirit is the life of Christ in the soul. This Spirit works in and through every one who receives Christ. Those who know the indwelling of this Spirit reveal its fruit,—love, joy, peace, long-suffering, gentleness, goodness, faith. <RH, October 26, 1897 par. 15>

November 2, 1897 The Vine and the Branches.

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By Mrs. E. G. White.
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In his lessons, Christ did not aspire to high-flown, imaginary things. He came to teach, in the simplest manner, truths that were of vital importance, that even the class whom he called babes might understand them. And yet, in his simplest imagery, there was a depth and beauty that the most educated minds could not exhaust. <RH, November 2, 1897 par. 1>

Christ drew his lessons from nature's vast resources, and by this means impressed upon the minds of his hearers truths that are as enduring as eternity. And when he was no longer with them, the precious lessons he had bound up with the things of nature were, through the Holy Spirit's working, revived in the memory of his followers. Every time they looked upon the things of nature around them, these repeated to them the lessons of their Lord. <RH, November 2, 1897 par.

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The vine had often been used as a symbol of Israel; and the lesson Christ now gave his disciples was drawn from this. He might have used the graceful palm to represent himself. The lofty cedar that was towering toward the skies, or the strong oak that spreads its branches and lifts them heavenward, he might have used to represent the stability and integrity of those who are followers of Christ. But instead of this, he took the vine, with its clinging tendrils, to represent himself and his relation to his true believers. <RH, November 2, 1897 par. 3>

"I am the true vine, and my Father is the husbandman." <RH, November 2, 1897 par. 4>

On the hills of Palestine our Heavenly Father planted a goodly Vine, and he himself was the Husbandman. It had no remarkable form that would at first sight give an impression of its value. It appeared to come up as a root out of a dry ground, and attracted but little attention. But when attention was called to the plant, it was by some declared to be of heavenly origin. The men of Nazareth stood entranced as they saw its beauty; but when they received the idea that it would stand more gracefully and attract more attention than themselves, they wrestled to uproot the precious plant, and cast it over the wall. The men of Jerusalem took the plant, and bruised it, and trampled it under their unholy feet. Their thought was to destroy it forever. But the heavenly Husbandman never lost sight of his plant. After men thought that they had killed it, he took it, and replanted it on the other side of the wall. He hid it from the view of men. <RH, November 2, 1897 par. 5>

The branches of this Vine were seen by the world; but its stock was not visible. The dry, sapless branches chosen and grafted into this stock have represented the Vine. Fruit has been obtained from them; there has been a harvest that the passers-by have plucked; but the parent stock itself has been hidden from the rude assaults of men. <RH, November 2, 1897 par. 6>

"Every branch in me that beareth not fruit he taketh away," said Christ; "and every branch that beareth fruit, he purgeth it, that it may bring forth more fruit." Every fruitful branch is pruned, that it may bring forth more fruit. Even fruitful branches may display too much foliage, and appear what they really are not. The followers of Christ may be doing some work for the Master, and yet be doing not half what they might do. He then prunes them, because worldliness, self-indulgence, and pride are cropping out in their lives. The husbandmen clip off the surplus tendrils of the vines, thus making them more fruitful. The overgrowth must be cut away, to give room for the healing beams of the Sun of Righteousness. <RH, November 2, 1897 par. 7>

"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, November 2, 1897 par. 8>

This is no casual touch, no off-and-on connection. Every branch that bears fruit is a living representative of the vine; for it bears the same fruit as the vine. But unless it becomes united firmly to the vine stock, fiber by fiber and vein by vein; unless its channels are supplied with the nourishment it receives from the parent stock, the branch becomes a withered stalk, frail and weak, and produces no fruit. Every branch will show whether or not it has life; for where there is life, there is growth. There is a continual communication of the life-giving properties of the vine, and this is demonstrated by the fruit which the branches bear. <RH, November 2, 1897 par. 9>

As the graft receives life when united to the vine, so the sinner partakes of the divine nature when in connection with Christ. Finite man is united with the infinite God. A vital connection with Christ is essential for spiritual life. The branch must become part of the living Vine. And there is a certainty in his words, "Because I live, ye shall live also." Christ is the source of all true strength. He reveals his grace to all true believers. He imparts to them his own merits in grace and goodness, that they may bear fruit unto holiness. All who are really in Christ will experience the benefit of this union. The Father accepts them in the Beloved, and they become the objects of his solicitude and tender care. This connection with Christ results in the purification of the heart, and in a circumspect life and faultless character. The fruit borne upon the Christian tree is "love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance." <RH, November 2, 1897 par. 10>

"I am the vine, ye are the branches." Christ would assure his disciples that they do not stand alone; but that just as the vine with its clinging tendrils climbs higher and higher on the trelliswork toward heaven, so may the true believer entwine his tendrils about God, and have support in Christ. He would have them bear in mind that the Father himself stands in exactly the same relation to his children as the Husbandman sustains to the Vine. <RH, November 2, 1897 par. 11>

"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." <RH, November 2, 1897 par. 12>

The branch grafted into the living vine will testify if it has, fiber by fiber and vein by vein, become one with the parent stock. The life of the vine will become the life of the adopted sapling. Its sap vessels receive of the current flowing through the vine stock, and it will bear *much fruit*. <RH, November 2, 1897 par. 13>

Christ is the True Vine; his disciples are the branches in that Vine, and they are one with him. He is the Root, the sustaining life of every believing soul. If his followers abide in him, they will bear his fruits. In union and communion

with him, and under his molding influence, they will reveal his character. But the branch that seems to be connected with the Vine--the man who has the appearance of attachment and piety, whose name is registered in the books as a Christian, but who brings forth no fruit--will be separated from the Vine stock. This branch reveals itself to be worthless. After a time its ruin will be apparent. It will be as a branch that is dead, and its end is to be consumed with fire. <RH, November 2, 1897 par. 14>

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"If ye abide in me, and my words abide in you," Christ continued, "ye shall ask what ye will, and it shall be done unto you." <RH, November 9, 1897 par. 1>

Every provision has been made in behalf of the human family. The heavenly treasury is supplied with the goods of heaven for them. "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 9, 1897 par. 2>

In Christ is God; and yet he, the Alpha,--the beginning,--the Omega,--the ending,--came as man. In taking upon himself humanity, Christ is related to the whole human family; but to any church this relationship is of no avail without a personal faith,--the identification of the individual heart and mind and soul and strength with Jesus Christ. Christ came to teach that through living faith in him, we may become one with him. And his promise is, "Him that cometh to me I will in no wise cast out" as branches that are withered and bear no fruit. As the representative of the human family, he came to save all who would make application, with prayer and supplication to, God in his name. <RH, November 9, 1897 par. 3>

Man has no right to the name of Christian unless he will become Christlike in words, in spirit, and in action. To be a Christian means culture after the divine character of Christ. That mind which was in Christ Jesus cannot be correctly represented by untrained powers, which result in an unfurnished mind. The untrained powers of those who claim to be followers of Christ dishonor him who has paid the price for their redemption. A narrow mind and dwarfed character cannot meet the mind of God. Passion manifested by a professed Christian is a denial of Christ; it gives victory to Satan, and enthrones him in the heart. Such a man gives testimony to the world that Satan has more power over him than has Christ. His words, spirit, and character testify that the molding and fashioning hand of Satan is upon him, making of him a vessel that will dishonor God. <RH, November 9, 1897 par. 4>

The physical, mental, and moral powers are the endowments of God, and are to be appreciated and cultivated. We are here on probation, in training for the higher life. All heaven is waiting to co-operate with those who will be subordinate to the ways and will of God. God gives grace, and he expects all to use it. He supplies the power if the human mind feels any need or any disposition to receive. He never asks us to do anything without supplying the grace and power to do that very thing. All his biddings are enablings. <RH, November 9, 1897 par. 5>

"Herein is my Father glorified, that ye bear much fruit; so shall ye be my disciples." Here the disciple whose religion is a profession only is distinguished from the true. Christ requires strict fidelity to truth and righteousness. "Let your light so shine before men," he says, "that they may see your good works, and glorify your Father which is in heaven." "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." <RH, November 9, 1897 par. 6>

There must be no lawless deviation from right. Evil passions, envy, evil surmisings, jealousy, accusing of the brethren, cannot be indulged without denying Christ. Christianity must be brought into the life service, as a light kept ever shining, full of vital force. There is no such thing as occupying a neutral position. Each will have given him his work according to his ability. <RH, November 9, 1897 par. 7>

The living Christ demands self-denial and strong faith. Circumstances are not to rule the life. The child of God, the heir of heaven, cannot drift hither and thither. In his mercy and love for his people, God sends them reproofs and warnings. This is kindness and benevolence on his part. It is an expression of the great love wherewith he hath loved us, that he reveals to us our misconception of his character. He does not want man to spoil himself, and make shipwreck of his faith. He has set before every one who is striving for an immortal crown, the example he is to follow. Every soul must be as a learner in the school of Christ. We shall profit by the searching of the Scriptures, by wearing Christ's yoke and lifting his burdens. Those who learn of Christ will never be anything else than meek and lowly in

heart. They will learn their lessons, and give definite expression of them from lips that have no guile. In faith, hope, and charity, they will seek to serve Christ and one another, united in one by holy cords, and fully in harmony with the spirit and mind of Christ. <RH, November 9, 1897 par. 8>

If we follow in the footsteps of Jesus, we shall be obedient to the word. Christ enjoins upon his followers, "As the Father hath loved me, so have I loved you: continue ye in my love." By your course of action show your faith in me, and let the world and the heavenly universe witness your enjoyment of my love. When obedient to my words, you will glorify me. "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." <RH, November 9, 1897 par. 9>

In Christ there was a subjection of the human to the divine. He clothed his divinity with humanity, and placed his own person under obedience to divinity. Satan had tempted Adam and Eve to believe that they should be as gods. Christ requires that humanity shall obey divinity. In his humanity, Christ was obedient to all his Father's commandments. <RH, November 9, 1897 par. 10>

Christ has expressed his love for man in that he has given his life for the ransom of the world. And this love is to measure the love that his disciples shall ever manifest for one another. "These things have I spoken unto you," he says, "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." "A new commandment I give unto you, That ye love one another; as I have loved you, that ye also love one another." "Greater love hath no man than this, that a man lay down his life for his friends." "By this shall all men know that ye are my disciples,"--disciples of Him who laid down his life for them whom he loved. "Ye are my friends," he says, "if ye do whatsoever I command you. Henceforth I call you not servants; for the servant knoweth not what his Lord doeth: but I have called you friends, for all things that I have heard of my Father I have made known unto you. 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: that whatsoever ye shall ask of the Father in my name, he may give it you. These things I command you, that ye love one another." <RH, November 9, 1897 par. 11>

This chapter is simple in its illustrations, and is one that all may understand. Christ is ever seeking to present before his followers the privileges that are offered to sinful, feeble humanity. He would teach them that only through him can it be restored to healthful growth. We are to bear in mind that the branches in the True Vine are the believers who are brought into oneness by connection with the Vine. <RH, November 9, 1897 par. 12>

The connection of the branches with one another and with the Vine constitutes them a unity, but this does not mean uniformity in everything. Unity in diversity is a principle that pervades the whole creation. While there is an individuality and variety in nature, there is a oneness in their diversity; for all things receive their usefulness and beauty from the same source. The great Master Artist writes his name on all his created works, from the loftiest cedar of Lebanon to the hyssop upon the wall. They all declare his handiwork, from the lofty mountain and the grand ocean to the tiniest shell upon the seashore. <RH, November 9, 1897 par. 13>

The branches of the vine cannot blend into each other; they are individually separate; yet every branch must be in fellowship with every other if they are united in the same parent stock. They all draw nourishment from the same source; they drink in the same life-giving properties. So each branch of the True Vine is separate and distinct, yet all are bound together in the parent stock. There can be no division. They are all linked together by his will to bear fruit wherever they can find place and opportunity. But in order to do this, the worker must hide self. He must not give expression to his own mind and will. He is to express the mind and will of Christ. The human family are dependent upon God for life and breath and sustenance. God has designed the web, and all are individual threads to compose the pattern. The Creator is one, and he reveals himself as the great Reservoir of all that is essential for each separate life. <RH, November 9, 1897 par. 14>

Christian unity consists in the branches being in the same parent stock, the vitalizing power of the center supporting the grafts that have united to the Vine. In thoughts and desires, in words and actions, there must be an identity with Christ, a constant partaking of his spiritual life. Faith must increase by exercise. All who live near to God will have a realization of what Jesus is to them and they to Jesus. As communion with God is making its impress upon the soul, and shining out in the countenance as an illuminating light, the steadfast principles of Christ's holy character will be reflected in humanity. <RH, November 9, 1897 par. 15>

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The lesson which Christ drew from the vine and its branches he taught by another illustration. "Verily, verily, I say unto you," he said, "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." <RH, November 16, 1897 par. 1>

Many of the Jews who claimed to be Christ's disciples had murmured among themselves because Christ had 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 that he saith, I came down from heaven? Jesus therefore answered and said unto them, Murmur not among yourselves. No man can come unto 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. Your fathers did eat manna in the wilderness, and are dead. This is the bread which cometh down from heaven, that a man may eat thereof, and not die. I am the living bread which came down from heaven: if 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." <RH, November 16, 1897 par. 2>

But the priests and rulers 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." <RH, November 16, 1897 par. 3>

The Saviour read the hearts of all who joined themselves to him as his disciples. He knew that there were many who thought themselves his disciples, who were not. He knew that their bitterness of spirit would be displayed if any word spoken by him did not harmonize with their preconceived opinions. He knew that prejudices and jealousies would be aroused at the slightest reference to their peculiar principles. And understanding, as he did, the heart and all its working, he sought to present the plain facts concerning his relation to humanity, his mission, and his work. The words that the Saviour spoke were the truth. He laid the ax at the root of the tree. "This is that bread which came down from heaven," he said; "not as your fathers did eat manna, and are dead: he that eateth of this bread shall live forever." <RH, November 16, 1897 par. 4>

The lesson drawn from these two symbols contains the very mystery of godliness. No one need be left in darkness. It is the truth that is to be received, and its reception will be revealed in the life of every true believer. When by faith the believer takes hold of Christ, there comes a turning-point in his life. He receives the spirit and mind of Christ, and represents his character. <RH, November 16, 1897 par. 5>

But a large number of those who followed Christ were not grafted into the True Vine, and they revealed the fact when Christ gave this lesson. "Many therefore of his disciples, when they heard this, said, This is an hard saying; who can hear it? When Jesus knew in himself that his disciples murmured at it, he said unto them, Doth this offend you? What and if ye shall see the Son of man ascend up where he was before? It is the Spirit that quickeneth; the flesh profiteth nothing: the words that I speak unto you, they are spirit, and they are life. But there are some of you that believe not. For Jesus knew from the beginning who they were that believed not, and who should betray him. And he said, Therefore said I unto you, that no man can come unto me, except it were given unto him of my Father. From that time many of his disciples went back, and walked no more with him." <RH, November 16, 1897 par. 6>

These disciples were not receiving Christ and believing in him, and the Saviour knew that it was time for them to understand what should be their relation to himself. <RH, November 16, 1897 par. 7>

Every temptation is one of the Lord's means of establishing his people in the faith. They will obtain an experience if they will seek unto the Lord; or through the wiles of Satan, they may yield their faith. But if they will refuse to make any move until they seek counsel of God, if they will open the word to understand what is written therein, they will see where they are standing, and what is their peril. The disciples who forsook Jesus had entertained contention and unbelief. Unbelief had grown into a habit; and now had become a more distinct and startling opportunity to demonstrate that they were offended. The strife of the Jews over Christ's words, meeting them with questioning and doubt, gathered about the souls of these disciples the dark clouds of unbelief. Their faith had not been genuine, and the test revealed their weakness and unreliable position. These lessons were designed to give to all a knowledge of self, to

show them the true position they sustained toward Christ. Temptation, working in darkness, was causing the weak and tempted ones to lose faith in Christ, because they could not understand the spiritual meaning of his words. <RH, November 16, 1897 par. 8>

Christ uttered sayings that have power to obtain a place in every heart that is seeking to know the will of God. He declared: "For the bread of God is he which cometh down from heaven, and giveth life unto the world." "I am the bread of life: he that cometh to me shall never hunger; and he that believeth on me shall never thirst. . . . All that the Father giveth me shall come to me; and him that cometh to me I will in no wise cast out." More precious than gold are these words. Those who will to do his will, shall know of the doctrine. But if their human ideas, received through traditions and maxims and customs of men, are still retained as of value, they may be convinced that the words of Christ will satisfy their highest wants; that these words can comfort, encourage, strengthen, and settle them, and remove from them their unrest and uncertainty; they may feel a most earnest desire for the results following the partaking of the bread from heaven, and may even be frank enough to express their wish, "Lord, evermore give us this bread:" yet they will reject Christ, and lose his proffered blessings. <RH, November 16, 1897 par. 9>

This lesson was given to test and prove his believing disciples also. These disciples had turned away from the priests and rulers to Christ, and now Christ revealed his true relation to them. Have they genuine faith in him? or are they of the number to whom Christ said, "Ye also have seen me, and believe not"? Turning to the twelve, he said: "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. Jesus answered them, Have not I chosen you twelve, and one of you is a devil? He spake of Judas Iscariot the son of Simon: for he it was that should betray him, being one of the twelve." <RH, November 16, 1897 par. 10>

Christ had come to the time when the truth must be spoken decidedly, that the disciples who were indeed in the Vine might be distinguished from those who had no vital connection with Christ. And here was a branch that apparently was one with the Vine; but after living with the disciples, and listening to the words of Christ, he gave evidence that he was not abiding in the Vine. <RH, November 16, 1897 par. 11>

Judas was one who exerted a large influence over the disciples. He was of a commanding appearance, and had excellent qualifications. But these endowments had not been sanctified to God. His energies were devoted to self-serving, self-exaltation, and gain. Had he humbled his heart before God under this divine instruction that pointed so plainly to himself, he would no longer have remained a tempter, expressing his unbelief to his brother disciples, and thus sowing the seeds of unbelief in their hearts. <RH, November 16, 1897 par. 12>

But Judas had opened the door of his heart, the chambers of his mind, to the temptations of Satan. And the enemy sowed in his heart and mind the seed which he communicated to his brethren. The questioning doubts which were passed on to the minds of his brethren. This one man, professing to be a follower of Christ, while not bearing the precious fruit revealed in the life of Christ, would be a channel of darkness to the other disciples in the time of test and trial that was soon to come, and that was even then upon them. He presented so much accusation of his brethren that he was counterworking the lessons of Christ. This is why Jesus called Judas a devil. <RH, November 16, 1897 par. 13>

God was still unknown to Judas as a living God, a loving Father. The life of Judas was not hid with Christ in God. That poor, independent soul, separate from the spirit and life of Christ, had a hard time. He was ever under condemnation, because the lessons of Christ were always cutting him. Yet he did not become transformed, and converted into a living branch through connection with the True Vine. This dry sapling adhered not to the Vine until it grew into a fruitful, living branch. He revealed that he was the graft that did not bear fruit,--the graft that did not, fiber by fiber and vein by vein, become knit with the Vine, and partake of its life. <RH, November 16, 1897 par. 14>

The dry, disconnected sapling can become one with the parent vine stock only by being made a partaker of the life and nourishment of the living vine, by being grafted into the vine, by being brought into the closest relationship possible. Fiber by fiber, vein by vein, the twig holds fast to the life-giving vine, until the life of the vine becomes the life of the branch, and it produces fruit like that of the vine. <RH, November 16, 1897 par. 15>

This is so with the follower of Christ. When he is truly connected with Christ, he will not be like those disciples who were offended because their own minds were not spiritual. They saw the truths that pleased them; but when they came to hear something they could not explain or reason out, because they were not in vital connection with Christ, they were offended. They turned away, and walked no more with him. It was better that these fruitless branches should reveal themselves while Christ was with them. It was for this reason that the words of Christ were spoken, that these disciples might be proved to be just what they were,--not of the faith, but among those that believed not. Just as long as they were with Christ, they revealed a spirit of unbelief. They found the words of Christ opposed to their ideas and maxims, and bore no fruit as branches of the Living Vine. <RH, November 16, 1897 par. 16>

November 23, 1897 Connection With Christ.

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The lessons that Christ gave in the synagogue to all that were there assembled, come down through the ages to our time. His words come impressively to every heart, and we are to take heed to them. We are not to give them casual, but special, attention. Comparatively little attention should be given to the subject of temporal food, to satisfy temporal hunger; but that food which comes down from heaven is of the highest consequence to us. The bread of life comes to satisfy our highest spiritual demands,--the hunger of the soul. It is God's truth that is the bread of life. It is the truth that confronts the falsehood of the enemy. <RH, November 23, 1897 par. 1>

All the way from the first disciple to the present time there have been those who have professed to believe in the same way that these disciples in Christ's day believed in him. These received the name of disciples; but they had not dug deep, and laid their foundation upon the Rock. Many who profess to be Christians today have not a vital connection with Christ. They do not discern their great spiritual necessity. They say, "I am rich, and increased with goods, and have need of nothing." They know not that they are wretched, and miserable, and poor, and blind, and naked. This is the sure consequence of neglecting to abide in the Vine, of neglecting to avail themselves of a personal relation to Christ. Christ cannot endure pretentious Christians,--those who do not live his character. He will spew such out of his mouth as utterly distasteful to him. <RH, November 23, 1897 par. 2>

Can it be possible, one asks, that there can be any one in our church who feels such self-sufficiency as this? Time will answer this question. When reproof comes to them from God, if they are humbly seeking him, they will receive the reproof as a blessing, and will at once begin to ascertain their spiritual necessities. If they feel that they are rich in knowledge and are in need of nothing, they will take offense, as did the disciples who turned from Christ and walked no more with him. There are many who need to be awakened by plain, decided Testimonies to discern their spiritual deficiencies. Why are they not wise? Christ answers the question. They consider themselves whole, in no need of a physician. "I am rich, and increased with goods," they say, "and have need of nothing." The disciples who turned away from Christ were of this class, and many who are reproofed for their wrongs in this time act just as did those men to whom Christ said, "Ye also have seen me, and believe not." <RH, November 23, 1897 par. 3>

But the One who is mighty in counsel says: "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." Then they will not reveal that they are worthless branches, separate from the True Vine, to be cast into the fire, and burned. <RH, November 23, 1897 par. 4>

The eye is the sensitive conscience, the inner light, of the mind. Upon its correct view of things the spiritual healthfulness of the whole soul and being depends. The "eye-salve," the Word of God, makes the conscience smart under its application; for it convicts of sin. But the smarting is necessary that the healing may follow, and the eye be single to the glory of God. The sinner, beholding himself in God's great moral looking-glass, sees himself as God views him, and exercises repentance toward God and faith toward our Lord Jesus Christ. <RH, November 23, 1897 par. 5>

This is the work of the Holy Spirit. Said Christ: "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, and of righteousness, and of judgment: of sin, because they believe not on me; of righteousness, because I go to my Father." <RH, November 23, 1897 par. 6>

Self-sufficiency is the fatal danger of a lukewarm state. The Laodiceans boasted of a deep knowledge of Bible truth, a deep insight into the Scriptures. They were not entirely blind, else the eye-salve would have done nothing to restore their sight, and enable them to discern the true attributes of Christ. Says Christ, By renouncing your own self-sufficiency, giving up all things, however dear to you, you may buy the gold, the raiment, and the eye-salve that you may see. <RH, November 23, 1897 par. 7>

The Lord sees the necessities and the peril of the soul. He came to our world in the garb of humanity, that his humanity might meet our humanity. While we were in sin, he pledged his life for us. He loves the sinner, but hates the sin. Therefore he does not leave his tempted ones with eyes that are nearly blind to their own imperfections. The man who uses the eye-salve is enabled to see himself as he is. His wretchedness is discovered; he feels his imperfections, his spiritual poverty, and his need of being healed of his spiritual malady. <RH, November 23, 1897 par. 8>

The rebuke of wrong is designed for the good of the professed follower of Christ, who is misrepresenting Christ by

his spirit of self-righteousness and self-sufficiency. "As many as I love," says Christ, "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." <RH, November 23, 1897 par. 9>

The reception of the Word, the bread from heaven, is declared to be the reception of Christ himself. As the Word of God is received into the soul, we partake of the flesh and blood of the Son of God. As it enlightens the mind, the heart is opened still more to receive the engrafted Word, that we may grow thereby. Man is called upon to eat and masticate the Word; but unless his heart is open to the entrance of that Word, unless he drinks in the Word, unless he is taught of God, there will be a misconception, misapplication, and misinterpretation of that Word. <RH, November 23, 1897 par. 10>

As the blood is formed in the body by the food eaten, so Christ is formed within by the eating of the Word of God, which is his flesh and blood. He who feeds upon that Word has Christ formed within, the hope of glory. The written Word introduces to the searcher the flesh and blood of the Son of God; and through obedience to that Word, he becomes a partaker of the divine nature. As the necessity for temporal food cannot be supplied by once partaking of it, so the Word of God must be daily eaten to supply the spiritual necessities. <RH, November 23, 1897 par. 11>

As the life of the body is found in the blood, so spiritual life is maintained through faith in the blood of Christ. He is our life, just as in the body our life is in the blood. He is made unto us wisdom, and righteousness, and sanctification, and redemption, just as the bone, sinew, and muscle are nourished, and the whole man built up, by the circulation of the blood through the system. In vital connection with Christ, in personal contact with him, is found health for the soul. It is the efficacy of the blood of Christ that supplies its every need and keeps it in a healthy condition. <RH, November 23, 1897 par. 12>

By reason of the waste and loss, the body must be renewed with blood, by being supplied with daily food. So there is need of constantly feeding on the Word, the knowledge of which is eternal life. That Word must be our meat and drink. It is in this alone that the soul will find its nourishment and vitality. We must feast upon its precious instruction, that we may be renewed in the spirit of our mind, and grow up into Christ, our living Head. When his Word is abiding in the living soul, there is oneness with Christ; there is a living communion with him; there is in the soul an abiding love that is the sure evidence of our unlimited privilege. <RH, November 23, 1897 par. 13>

A soul without Christ is like a body without blood; it is dead. It may have the appearance of spiritual life; it may perform certain ceremonies in religious matters like a machine; but it has no spiritual life. So the hearing of the word of God is not enough. Unless we are taught of God, we shall not accept the truth to the saving of our souls. It must be brought into the life practise. <RH, November 23, 1897 par. 14>

When a soul receives Christ, he receives his righteousness. He lives the life of Christ. As he trains himself to behold Christ, to study his life and practise his virtues, he eats the flesh and drinks the blood of the Son of God. When this experience is his, he can declare, with the apostle Paul: "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, November 23, 1897 par. 15>

November 30, 1897 Exposing of the Brethren's Mistakes Reproved.

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By Mrs. E. G. White.
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"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. And be at peace among yourselves. Now we exhort you, brethren, warn them that are unruly, comfort the feeble-minded, support the weak, be patient toward all men." <RH, November 30, 1897 par. 1>

In this day we have been privileged to have increased light and large opportunities, and we are held responsible for the improvement of light. This will be manifested by increased piety and devotion. Our loyalty to God should be proportionate to the light which shines upon us in this age. But the fact that we have increased light does not justify us in dissecting and judging the character of men whom God raised up in former times to do a certain work and to penetrate the moral darkness of the world. In the past the servants of God wrestled with principalities and powers, and with the rulers of the darkness of this world, and with spiritual wickedness in high places, the same as we, who bear aloft the banner of truth, do today. These men were God's noblemen, his living agencies, through whom he wrought in a wonderful manner. They were depositaries of divine truth to the extent that the Lord saw fit to reveal the truth that the

world could bear to hear. They proclaimed the truth at a time when false, corrupt religion was magnifying itself in the world. <RH, November 30, 1897 par. 2>

I could wish that the curtain could be rolled back, and that those who have not spiritual eyesight might see these men as they appear in the sight of God; for now they see them as trees walking. They would not then put their human construction upon the experience and works of the men who parted the darkness from the track, and prepared the way for future generations. Living down in our own generation, we may pronounce judgment upon the men whom God raised up to do a special work, according to the light given to them in their day. Though they may have been overcome with temptation, they repented of their sins; and no opportunity is left for us to depreciate their characters or to excuse sin. Their history is a beacon of warning to us, and points out a safe path for our feet if we will but shun their mistakes. These noble men sought the mercy-seat, and humbled their souls before God. <RH, November 30, 1897 par. 3>

Let not our voices or pens show that we are disregarding the solemn injunctions of the Lord. Let no one depreciate those who have been chosen of God, who have fought manfully the battles of the Lord, who have woven heart and soul and life into the cause and work of God, who have died in faith, and who are partakers of the great salvation purchased for us through our precious sin-bearing, sin-pardoning Saviour. God has inspired no man to reproduce their mistakes, and to present their errors to a world that is lying in wickedness, and to a church composed of many who are weak in faith. The Lord has not laid the burden upon men to revive the mistakes and errors of the living or the dead. He would have his laborers present the truth for this time. Speak not of the errors of your brethren who are living, and be silent as to the mistakes of the dead. Let their mistakes and errors remain where God has put them,--cast into the depths of the sea. The less that is said by those who profess to believe present truth, in regard to the past mistakes and errors of the servants of God, the better it will be for their own souls, and for the souls of those whom Christ has purchased with his own blood. Let every voice proclaim the words of the first and the last, the Alpha and Omega, the beginning and the end. John heard a voice saying, "Blessed are the dead which die in the Lord from henceforth: Yea, said the Spirit, that they may rest from their labors; and their works do follow them." <RH, November 30, 1897 par. 4>

"Brethren, if a man be overtaken in a fault, ye which are spiritual, restore such an one in the spirit of meekness; considering thyself, lest thou also be tempted." If you think your brethren are in error, or in danger of making strong statements and of going to extremes, in the love of Christ and in the spirit of meekness, go to them and talk the matter over with them. If you wish to be laborers together with God, if you are spiritually minded yourself, you will not seek to expose the errors and mistakes of your brethren, but will seek to correct them, and will restore the one you deem to be in danger. When this work of restoring those who err is neglected, sin lies upon those who have seen their brethren's defects, and have not followed out the gospel rule. God would have his laborers upbuild and strengthen and save those who are in danger of falling. Those who are in close connection with God, and who have a sense of the sacred character of his work, will bear one another's burdens, and so fulfil the law of Christ. This is the special work of those who believe the present truth. <RH, November 30, 1897 par. 5>

Those who neglect their God-given responsibilities, and who will not take every means in their power to save those for whom Christ died from making a misstep, are neglecting his work, and are failing to be colaborers with Christ. But if, through lack of foresight, mistakes are made by men who are chosen and beloved of God, and they make haste to correct their errors as soon as their attention is called to their mistakes, shall a brother take advantage of the circumstance? Shall articles be traced by an unfriendly pen calculated to weaken the confidence of others in the man who honestly erred in judgment, when he thought he was in the right? Let those who would do this kind of work consider how they would like to have it done to themselves, were they in similar circumstances. Let them consider whether they would have received reproof in the spirit of meekness, or whether pride would have had the mastery, and they become doubly guilty in expressing, in word and attitude, sullen defiance of the reprover. Would they have been obedient to correction, and received reproof in that spirit of meekness which yields the peaceable fruits of righteousness? <RH, November 30, 1897 par. 6>

The word of caution comes down along the line to our time: "Let him that is taught in the word communicate unto him that teacheth in all good things. Be not deceived [in your opinion of your own piety]; God is not mocked: for whatsoever a man soweth, that shall he also reap." No frost shall blight the crop, no mildew blast it, no palmer-worm devour it; the harvest is sure. Then be careful what seed you sow. God calls upon every man, woman, and youth to sow precious seed in time, that with joy he may reap in eternity. <RH, November 30, 1897 par. 7>

We have no time now, and should have no disposition, to stand as spectators of the great warfare between good and evil. We should be actively engaged in fighting the good fight of faith, and this will demand all the energies of the mind, all the capabilities and powers of the being. We are to be faithful soldiers, obeying the orders of the Captain of our salvation. We are not to take the Captain's place; but hourly to live in constant contact with Christ. We must know, individually, that we know the truth, not only theoretically, but practically. We must bring its divine principles into our

daily life. God requires truth in the inward parts, and in the hidden part wisdom. He requires us to practise righteousness, to manifest patience, mercy, and love. We should carefully review our character in the light of the character of God, as expressed in his holy law. There should be no deviating from the perfect standard. The Lord says, "Be ye therefore perfect, even as your Father which is in heaven is perfect." <RH, November 30, 1897 par. 8>

Ample provision has been made that the people of God may attain perfection of character. The apostle says, "This is the will of God, even your sanctification." Let every individual draw for himself from the inexhaustible source of all moral and intellectual power, in order that he may work the works of righteousness. Through the cross of Calvary every facility is furnished whereby man may be in union with his fellow men, and in harmony with Christ in God. The Father says that he will love those who believe that Christ died for them, even as he loves his only begotten Son. The cross of Christ is the assurance that we may be complete 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." In Christ is excellence, in him is intellectual greatness and moral efficiency. <RH, November 30, 1897 par. 9>

The Holy Spirit ever abides with him who is seeking for perfection of Christian character. The Holy Spirit furnishes the pure motive, the living, active principle, that sustains striving, wrestling, believing souls in every emergency and under every temptation. The Holy Spirit sustains the believer amid the world's hatred, amid the unfriendliness of relatives, amid disappointment, amid the realization of imperfection, and amid the mistakes of life. Depending upon the matchless purity and perfection of Christ, the victory is sure to him who looks unto the Author and Finisher of our faith. We shall be more than conquerors through him who hath loved us, and given himself for us. He has borne our sins, in order that through him we might have moral excellence, and attain unto the perfection of Christian character. Our Righteousness is our substitute and surety. <RH, November 30, 1897 par. 10>

Let no one think he can hide his imperfection behind men who have been chosen of God, yet who have shown weakness, who have made mistakes, and who have been guilty of sin. The Lord has recorded the mistakes and sins of his servants, not that they may be reproduced, but that their experience may serve as a danger-signal, that others need not fall in going over the ground where they stumbled. If you are ambitious for self-preferment, you must overcome, or you will never enter the courts of heaven. Let selfishness be rooted out of the heart. In the life of Christ there was no fiber of selfishness. He lived not to please himself. Are you covetously retaining the means which God would have you use to his name's glory? Bear in mind that covetousness is idolatry. If you keep the commandments of God, you will love God with all your heart, mind, might, soul, and strength, and your neighbor as yourself. You will not cherish an overbearing, dictatorial spirit. There will be no place in the heavenly courts for anything save sympathy and love, kindness and goodness. Mercy, long-suffering, and tender compassion are the attributes of the character of Christ. The opposite of these attributes belong to the character of Satan, and will never find an entrance into the city of our God. Love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance, are the fruits that appear on the Christian tree. "By their fruits ye shall know them." "They that are Christ's have crucified the flesh with the affections and lusts." Christians reveal the fact that they have a heavenly endowment. They think upon "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." <RH, November 30, 1897 par. 11>

December 7, 1897 Words of Warning.

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Mrs. E. G. White.
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"And as some [the disciples] spake of the temple, how it was adorned with goodly stones and gifts, he said, As for these things which ye behold, the days will come, in the which there shall not be left one stone upon another, that shall not be thrown down." <RH, December 7, 1897 par. 1>

The world's Redeemer made this the occasion of giving the disciples some lessons of great consequence to them. As they looked upon the rich adornments of the temple, he spoke to them of the calamity that was to come upon it. And carrying their minds on, he spoke of the close of this earth's history, when not merely a nation, but the whole world, would be destroyed. In the words spoken at this time, Christ has left lessons that are especially applicable to our time. "They are written for our admonition, upon whom the ends of the world are come." <RH, December 7, 1897 par. 2>

"They asked him, saying, Master, but when shall these things be? and what sign will there be when these things shall come to pass? And he said, Take heed that ye be not deceived; for many shall come in my name, saying, I am Christ;

and the time draweth near: go ye not therefore after them. But when ye shall hear of wars and commotions, be not terrified: for these things must first come to pass; but the end is not by and by. Then said he unto them, Nation shall rise against nation, and kingdom against kingdom: and great earthquakes shall be in divers places, and famines, and pestilences; and fearful sights and great signs shall there be from heaven. But before all these, they shall lay their hands on you, and persecute you, delivering you up to the synagogues, and into prisons, being brought before kings and rulers for my name's sake. . . . Settle it therefore in your hearts, not to meditate before what ye shall answer: for I will give you a mouth and wisdom, which all your adversaries shall not be able to gainsay nor resist." <RH, December 7, 1897 par. 3>

From those who thus boldly witness for Christ, men will hear truth who never heard it before. In some hearts the seed will take root. The converting power of God will win souls from darkness to light. Some of the very men on the judgment-seat--lawyers and jurors--will embrace the truth, and in their turn will confess Christ, and show their loyalty to all the commandments of God, especially the Sabbath command, which will be made, as it has ever been, the test question. <RH, December 7, 1897 par. 4>

"And ye shall be betrayed both by parents, and brethren, and kinsfolks, and friends; and some of you shall they cause to be put to death." Christ shows that the deeds of cruelty done to his people will be a repetition of the deeds done to him. "If the world hate you," he declared, "ye know that it hated me before it hated you. If ye were of the world, the world would love his own: but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you. Remember the word that I said unto you, The servant is not greater than his lord. If they have persecuted me, they will also persecute you; if they have kept my saying, they will keep yours also." <RH, December 7, 1897 par. 5>

Christ shows that without the controlling power of the Spirit of God, humanity is a terrible power for evil, to hurt and destroy humanity. When men banish this Spirit, unbelief and hatred of reproof stir up satanic influence. Principalities and powers, the rulers of the darkness of this world, and spiritual wickedness in high places, will unite in a desperate companionship. They will be leagued against God in the person of his saints. By misrepresentation and falsehood, they will demoralize both men and women who, to all appearances, believe the truth. False witnesses will not be wanting in this terrible work. But Christ gives the assurance: "There shall not a hair of your head perish. In your patience possess ye your souls." Christ will restore the life taken; for he is the Life-giver: he will beautify the righteous with immortal life. <RH, December 7, 1897 par. 6>

After speaking of the end of the world, Jesus came back to Jerusalem, the city then sitting in pride and arrogance, and saying, "I sit a queen, . . . and shall see no sorrow." "And when ye shall see Jerusalem compassed with armies," he said, "then know that the desolation thereof is nigh. Then let them which are in Judea flee to the mountains; and let them which are in the midst of it depart out; and let not them that are in the countries enter thereinto. For these be the days of vengeance, that all things which are written may be fulfilled." <RH, December 7, 1897 par. 7>

How terrible it was for Christ, whose heart overflowed with love for those whom he had purchased with human agony, to see Jerusalem fast filling up the figures of the reckoning that is kept with nations and individuals. On another occasion, with tears in his eyes and voice, Christ exclaimed, "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 *could* not?--No] ye *would* not!" You *would* not yield up your determination to turn from the light. You resisted every measure which Heaven ordained for your peace and salvation. You have refused and rejected until mercy has exhausted her last resources. What more could I have done for my vineyard than I have done? I left no means untried in my efforts to lead you to repentance and to God, that you might live. But the arm strong to support, to shield, and to save will be found strong to execute the commands of a long-suffering God, who keeps mercy for thousands, "forgiving iniquity and transgression and sin," but who "will by no means clear the guilty; visiting the iniquity of the fathers upon the children, and upon the children's children, unto the third and to the fourth generation." Why?--Because they did the same wicked deeds as did their fathers. <RH, December 7, 1897 par. 8>

The retribution to come upon Jerusalem could be delayed only a short time; and as Christ's eye rested upon the doomed city, he saw not merely its destruction, but the destruction of a world. He saw that as Jerusalem was given up to destruction, so the world will be given up to its doom. He saw the retribution that will be visited on the adversaries of God. The scenes that were transacted at the destruction of Jerusalem will be repeated at the great and terrible day of the Lord, but in a more fearful manner. <RH, December 7, 1897 par. 9>

A world is represented in the destruction of Jerusalem, and the warning given then comes sounding down along the line to our time: "And there shall be signs in the sun, and in the moon, and in the stars; and upon the earth distress of nations, with perplexity; the sea and the waves roaring." Yes, the sea shall pass its borders, and destruction will be in its track. It will engulf the ships that sail upon its broad waters; and with the burden of their living freight, these will be hurled into eternity. <RH, December 7, 1897 par. 10>

There will be calamities by land and by sea, "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." In just the same manner that he ascended, will he come the second time to our world. "And when these things begin to come to pass, then look up, and lift up your heads; for your redemption draweth nigh." <RH, December 7, 1897 par. 11>

In this perilous time, who will be found traitors? Who will choose the friendship of the enemies of Christ? Who will accept the bribery of the world, at the expense of the principles of righteousness? Of such it will be said, "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." O, if men would only hear the last call of mercy that God has sent to our world, warning them of temperance, righteousness, and judgment to come, truth and light and grace would be given them, to be given to the world. <RH, December 7, 1897 par. 12>

But ministers and teachers have resisted the light, refused the grace which God has richly provided for them, and abused the opportunities he has graciously presented to them. He looks from his throne, and sees warnings despised, convictions set aside, and the truth buried beneath the rubbish of tradition. A "Thus saith the Lord" is counted as an idle tale. Fables are chosen before the truth of heavenly origin. Invitations to repentance and the convictions of the Spirit of God are slighted. <RH, December 7, 1897 par. 13>

Confirmed impenitence is the result of refusing light and of walking in the sparks of our own kindling. Those who follow this course follow a path that leads to perdition. They are called upon to come out of the world, and be separate. But the strait and narrow path does not look attractive; it is hard to enter the strait gate, and their eyes turn with longing desire to the wide gate and the broad way. "Wide is the gate, and broad is the way, that leadeth to destruction, and many there be which go in thereat." <RH, December 7, 1897 par. 14>

Fatal hardness of heart! The peace, the mercy, the grace, the exceeding great reward of obedience, are now hidden from their eyes. The irrevocable sentence of condemnation must come from the divine lips. Christ declares, "Many will say to me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful works? Then will I profess unto them, I never knew you: depart from me, ye that work iniquity." <RH, December 7, 1897 par. 15>

Angels are co-operating with human intelligences, watching and working to draw the world to Christ, as Christ worked to draw the Jewish nation to God. But "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." The Lord wills not that any man shall perish, but that all shall come to him and be saved. But instead of his loving-kindness softening and subduing the soul, many of the objects of his love and mercy are encouraged to more obstinate resistance. O, that men would remember that there is a limit to the forbearance of God! They throw off all restraint, and make void his law; they establish their own perverted law, and try to force those who honor God, and keep his commandments, to trample his law under their feet; but they will find, too late, that the tenderness which they have mocked is exhausted. <RH, December 7, 1897 par. 16>

The warning of Christ comes sounding down along the line to our time: "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, December 7, 1897 par. 17>

December 14, 1897 Christian Liberality.

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Mrs. E. G. White.
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"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: 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, December 14, 1897 par. 1>

God is in heaven, but he has delegated his work to those on this earth. This work is to represent Christ. Christ gave himself, a full, complete offering, for the life of the world: and God calls upon all men to make a complete surrender of all they have and are to him, that they may be co-laborers with Christ. This call is just; for to whom is every member of the human family indebted for his possessions?--To God, who not only gives men temporal blessings, but freely offered up his only begotten Son, "that whosoever believeth in him should not perish, but have everlasting life." <RH, December 14, 1897 par. 2>

God has entrusted men with his gifts, that they may represent his benevolence toward those who are poor and needy. If they have the spirit of Christ, they will reveal it unmistakably by their helpfulness to others, by a faithful discharge of their duty, by acting tenderly and kindly toward God's heritage. As God sees that his children manifest compassion toward those who are poor and needy, he will bless them as faithful stewards. <RH, December 14, 1897 par. 3>

"Moreover, brethren," writes the apostle Paul, "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. Insomuch that we desired Titus, that as he had begun, so he would also finish in you the same grace also. 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. . . . 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." <RH, December 14, 1897 par. 4>

To a youthful ruler who inquired of him, "Good Master, what shall I do to inherit eternal life?" Jesus answered, "Sell all that thou hast, and distribute unto the poor, and thou shalt have treasure in heaven: and come, follow me." This was not a hard requirement; for the ruler was not handling his own property. His goods had been entrusted to him by the Lord. The choice was left with him; he must decide for himself. Did he accept the eternal treasure? or did he decide to gratify his desire for earthly treasure, and in so doing, refuse the eternal riches?--When he heard Christ's words, "he went away sorrowful: for he had great possessions." He chose the earthly good, and lost the eternal weight of glory. <RH, December 14, 1897 par. 5>

Individually, we are tried as was the young ruler. God tests us to see if, as stewards, we can safely be trusted with the eternal riches. Shall we do as the ruler did,--fasten our grasp upon the treasures lent us by God, choosing that which appears most agreeable to the natural heart, and refusing to use our possessions as God plainly states he expects us to? or shall we take up our cross, and follow our Saviour in the path of self-denial? <RH, December 14, 1897 par. 6>

Millions of people in our world are making the choice made by the young ruler. They have intelligence, but they cannot decide to be honest stewards of their Lord's goods. Many say, "I will bless and glorify myself; I will be honored as a man above his fellows." Jesus paid the price for their redemption; for their sake he became poor, that they might be rich; and yet, though wholly dependent on him for all their earthly possessions, they refuse to do his will by showing love to their fellow men. They are not willing to relieve the necessities of those around them with the means which the Lord has placed in their hands for this purpose. They refuse to appropriate the Lord's capital for the benefit of others, and hold fast to their possessions. Like the ruler, they refuse the heavenly treasure, and choose that which is agreeable to themselves. By such selfishness they prove themselves unworthy of the eternal riches. They show that they are unfit for a place in the kingdom of God; if they were allowed to enter there, they would, like the great apostate, claim everything as if they had created it, and would spoil heaven by their covetousness. <RH, December 14, 1897 par. 7>

Moses was called upon to choose between the world and God. Two conflicting objects were placed before him. The treasures of Egypt, the honor of a temporal crown, and all the worldly benefits involved in this choice, were presented by the prince of this world. The opposite side was presented by the Prince of Light, the world's Redeemer. He held out the recompense of reward, the unsearchable riches of Christ, and showed also the path of affliction, self-denial, and self-sacrifice, that must be traveled by all who gain this reward. <RH, December 14, 1897 par. 8>

The decision was left with Moses. As a free moral agent he was at liberty to choose. All heaven was interested in the matter. What would be his choice?--obedience to God, with the eternal recompense of reward, or obedience to that most agreeable to his own will? "By faith Moses, when he was come to years, refused to be called the son of Pharaoh's daughter; choosing rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season; esteeming the reproach of Christ greater riches than the treasures in Egypt: for he had respect unto the recompense of the reward." <RH, December 14, 1897 par. 9>

"By faith he forsook Egypt, not fearing the wrath of the king: for he endured, as seeing him who is invisible." This is a lesson for all who would render true service to God. We must not venture to remain where our associations will tend to draw us away from God, and to obscure our view of the reward of obedience. <RH, December 14, 1897 par. 10>

There is no saving faith in Christ only as it is revealed by obedience. Every human being is under a solemn

responsibility to obey God. His present and eternal happiness depends upon his willing obedience to the divine requirements. Man's will and inclination are to be wholly yielded to God. When this is done, man will co-operate with God, showing, by precept and example, that he has chosen to be, in all his ways, under the control of his Maker. God rejoices when, like Moses, his children choose rather to serve him than to enjoy the pleasures of this world. Could the curtain be rolled back, could men behold the angelic host as they glorify God with songs of gladness and rejoicing, they would realize that obedience ever causes joy, and disobedience, sorrow. God and the angels rejoice over every victory gained by the Christian; but when temptation overcomes the soul, there is sorrow in heaven. <RH, December 14, 1897 par. 11>

While in this world, men are tested by the society they choose, and by the attributes of character they develop. All who belong to the kingdom of Christ are of one family. They love God supremely, and their neighbors as themselves. "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,"--the grace of Christian liberality. "To do good and to communicate forget not." By "communicate," the apostle does not here mean "to speak;" for in the verse previous he has said, "By him therefore let us offer the sacrifice of praise to God continually, that is, the fruit of our lips giving thanks to his name." By this "communicating" the apostle means Christian liberality. God desires that the bounties which he has freely given to his children shall be communicated to those who are in need. By this communication, by the utterance of kindly words, accompanied by deeds of love, those who work for God will find entrance to hearts, and will win others to Christ. <RH, December 14, 1897 par. 12>

"Charge them that are rich in this world," says the apostle, "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." God would have those whom he has blessed with means, take of their abundance, and relieve the necessities of the poor. As they do this, they receive their reward; for they are "laying up in store for themselves a good foundation against the time to come, that they may lay hold on eternal life." <RH, December 14, 1897 par. 13>

God's children should be educated to see that he has claims upon them. As regularly as the seasons come round, he gives us the harvest of the earth. His liberality is constant and systematic; and our returns to him are to be made in accordance with the gifts which day by day he bestows upon us. The steady, unflinching flow of Jehovah's goodness testifies of his love and benevolence. Then shall we not, with hearts filled with gratitude for all his blessings, respond by dispensing his gifts as faithful stewards? <RH, December 14, 1897 par. 14>

All classes are entrusted with the Lord's gifts, and none are exempt from the work of Christian beneficence. There will be those who, by their unfaithfulness, will make God's benevolence to them a curse. The blessings that are shut up to the service of self, work harm instead of benefit, and God will withdraw his gifts from the unfaithful steward. Let us carefully follow God's directions in the use of what he has given us; and as we do this, he will supply grace for every time of need; for he is acquainted with the desires of the heart to follow a wrong course, and with the temptations that surround us. Let us carry out God's requirements by imparting our blessings to those around us, not from compulsion, but because he has, for our own good, made us laborers together with him. He has ordained that we shall carry forward his work by an active, living benevolence, which has for its foundation a "Thus saith the Lord." In his strength we can do this; for he is able to make all grace abound toward us, that we, "always having all sufficiency in all things, may abound to every good work." <RH, December 14, 1897 par. 15>

December 21, 1897 The Limit of God's Mercy.

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Mrs. E. G. White.
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"Because sentence against an evil work is not executed speedily, therefore the heart of the sons of men is fully set in them to do evil." <RH, December 21, 1897 par. 1>

The means which the Lord has employed in the gracious provision of his mercy, to soften and subdue the objects of his love, have, through the workings of Satan, encouraged the depraved and hardened hearts in perversity, resistance, and transgression. Even as far back as the days of David, this led him to exclaim, "It is time for thee, Lord, to work: for they have made void thy law." <RH, December 21, 1897 par. 2>

Because of the goodness and long-suffering of God, many have been led to consider and appreciate his mercy and loving-kindness, and this has led them to repentance. On the other hand, many have become more careless, and have abused his mercy. To their own loss and shame, they have followed the will of Satan, irrespective of the retribution that

will surely come upon them for their disobedience and transgression. They will yet learn that God is jealous of his honor and his glory. He will not have his laws trifled with. Men cannot with impunity treat them with indifference and defiance. <RH, December 21, 1897 par. 3>

If God had decided, in his councils in heaven, to visit the transgressors of his law with instant death, there would have resulted a much greater restriction of the inclination to do those things that are offensive to God. The very men who seem to be dead to entreaties and warnings sent in mercy by God, those who will not be deterred from their evil course of action, would be prudent to save their lives, even if they had no love for God. But the Lord's arrangement, made in council with his only begotten Son, was to leave men free moral agents to a certain length of probation. His eye would discern all their works, but he would compel no man's service. If the love displayed in his long-suffering and patience could not bring them to repentance and perfect surrender to the laws of his kingdom, then they must be left to choose whom they would serve. Their life must testify of their choice. If men love transgression, and choose to disregard his laws, after sufficient test and trial their case is forever decided. God cannot have such as members of his family in heaven. Their punishment will be in accordance with the character of their defiance and rebellion against God. <RH, December 21, 1897 par. 4>

A vast reformation would be wrought in the world if the veil of the future could be lifted, and all could see that very soon there is to be a change in the attitude of God, in his dealings with the perversity of man; that there are limits to divine mercy and forbearance. There are those who, by their impenitence under the beams of light that have shone upon them, are very near the line where the forbearance of God is exhausted. In mind and heart they are saying, "The Lord delayeth his coming," and they are eating and drinking with the drunken. But God declares of such that "sudden destruction cometh upon them," "and they shall not escape." <RH, December 21, 1897 par. 5>

The present time, when great light is shining forth from the Word of God, making dark mysteries plain as day, is the day of mercy, of hope, of assurance, of joy, for all who will be benefited thereby, for all who will open their minds and hearts to the bright beams of the Sun of Righteousness. But there are those who will not come to the light, who despise the truth because it exposes error and transgression and sin; and as a result, boldness in transgression is becoming all-pervading. <RH, December 21, 1897 par. 6>

The time is very near when men will reach the prescribed limits. They have now almost exceeded the bounds of the long-suffering of God, the limits of his grace, the limits of his mercy. The record of their works in the books of heaven is, "Thou art weighed in the balances, and art found wanting." <RH, December 21, 1897 par. 7>

The Lord will interfere to vindicate his own honor, to repress the swellings of unrighteousness and bold transgression. He will not be left without witness. The one-hour laborers will be brought in at the eleventh hour, and will consecrate their ability and their entrusted means to advance the Lord's work. While many have reduced the Word, the truth, the holy law of Jehovah, to a dead letter, and by their example testify that this law is a hard, rigorous burden; while they say, "We will lay off this yoke, we will be free, we will no longer remain in covenant relation with God, we will do as we please," there will be men who have had very meager opportunities, who have walked in ways of error because they knew no better way, to whom beams of light will come. As the word of Christ came to Zacchaeus, "I must abide at thy house," so the word will come to them; and those supposed to be hardened sinners will be found to have hearts as tender as a child's, because Christ has deigned to notice them. These will receive the reward for their faithfulness because they are true to principle, and shun not their duty to declare the whole counsel of God. When those who have had abundance of light throw off the restraint which the Word of God imposes, and make void his law, others will come in to fill their place and take their crown. <RH, December 21, 1897 par. 8>

In all parts of the world there are diligent students of the Word of prophecy, who are obtaining light, and still greater light, from their study of the Scriptures. This is true of all nations, of all tribes, and of all peoples. Many will come from the grossest error, and will take the place of those who have had opportunities and privileges, and have not prized them. These have worked out their own salvation with fear and trembling, lest they should become deficient in doing the ways and will of God; while those who have had great light have, through the perversity of their own natural heart, turned away from Christ because displeased with his requirements. Even many supposed to be heathen will take the side of Christ, while those who become offended, as did the disciples in the synagogue at Capernaum, will go away, and walk no more with him. <RH, December 21, 1897 par. 9>

From time to time the Lord has made known the manner of his working. He is mindful of what is passing upon the earth; and when a crisis has come, he has revealed himself, and has interposed to hinder the working out of Satan's plans. With nations, with families, and with individuals, he has often permitted matters to come to a crisis, that his interference might be marked. Then he has made known the fact that there is a God in Israel who will sustain and vindicate his people. <RH, December 21, 1897 par. 10>

In Noah's day, men had disregarded the law of God until almost all remembrance of the Creator had passed away from the earth. Their wickedness reached so great a height, violence, crime, and every kind of sin became so intensely

active, that the Lord brought a flood of water upon the earth. Yet mercy was mingled with judgment. Noah and his family were saved, but the wicked inhabitants of the world were swept away. In the destruction of Sodom and Gomorrah, also, when fire came down from heaven and destroyed those wicked cities, we see that the Lord will interfere for his people. <RH, December 21, 1897 par. 11>

In these last days wicked men and professed Christians will harmonize in their hatred of the law of God. Then the crisis will come; then we shall see the class specified in Mal. 3:13-15: "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." Here is a company of disaffected professed Christians, whose chief business is to murmur, and complain, and accuse God by accusing the children of God. They see nothing defective in themselves, but very much that is displeasing in others. <RH, December 21, 1897 par. 12>

But while they are murmuring, and complaining, and falsely accusing, and doing Satan's work most zealously, another class is brought to our notice: "Then they that feared the Lord spake often one to another: and the Lord harkened, and heard it, and a book of remembrance was written before him for them that feared the Lord, and that thought upon his name. And they shall be mine, saith the Lord of hosts, in that day when I make up my jewels; and I will spare them, as a man spareth his own son that serveth him. Then shall ye return, and discern between the righteous and the wicked, between him that serveth God and him that serveth him not." <RH, December 21, 1897 par. 13>

In this time of prevailing iniquity, the Protestant churches that have rejected a "Thus saith the Lord," will reach a strange pass. They will be converted to the world. In their separation from God, they will seek to make falsehood and apostasy from God the law of the nation. They will work upon the rulers of the land to make laws to restore the lost ascendancy of the man of sin, who sits in the temple of God, showing himself that he is God. The Roman Catholic principles will be taken under the protection of the state. The protest of Bible truth will no longer be tolerated by those who have not made the law of God their rule of life. <RH, December 21, 1897 par. 14>

And what effect will these attempts of men to make void the law of God have upon the righteous? Will they be intimidated by the almost universal scorn that is put upon the law of God? Will the true believers in the "Thus saith the Lord," become wavering and ashamed because the whole world seems to despise his righteous law? Will they be carried away by the prevalence of evil?--No; to those who have consecrated themselves to God to serve him, the law of God becomes more precious when the contrast is shown between the obedient and the transgressor. In proportion as the attributes of Satan are developed in the despisers and transgressors of the law of God, to the faithful adherent the holy precepts will become more dear and valuable. It is the ones who have been faithful stewards of the grace of God, whose love for God's commandments grows with the contempt which all around would put upon them. <RH, December 21, 1897 par. 15>

When the defiance of God's law is almost universal, when his people are pressed in affliction by their fellow men, God will interpose. Then will the voice be heard from the graves of martyrs, represented by the souls that John saw slain for the Word of God, and for the testimony of Jesus Christ, which they held,--then the prayer will ascend from every true child of God: "It is time for thee, Lord, to work: for they have made void thy law." The fervent prayers of his people will be answered; for God loves to have his people seek him with all the heart, and depend upon him as their deliverer. He will be sought unto to do these things for his people, and he will arise as their protector and avenger. "Shall not God avenge his own elect, which cry day and night unto him? <RH, December 21, 1897 par. 16>

December 28, 1897 "He Was Wounded for Our Transgressions."

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Mrs. E. G. White.
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"Now the chief priests, and elders, and all the council, sought false witness against Jesus, to put him to death; but found none: yea, though many false witnesses came, yet found they none. At the last came two false witnesses, and said, This fellow said, I am able to destroy the temple of God, and to build it in three days." This was the only charge that could be brought against Christ. But these words had been misstated and misapplied. Christ had said, "Destroy this temple, and in three days I will raise it up. . . . But he spake of the temple of his body." <RH, December 28, 1897 par. 1>

Priests and rulers, with many others, taunted him with this false statement. While he hung upon the cross, it was repeated in mockery by the scribes and Pharisees, and echoed by the multitude. "They that passed by reviled him,

wagging their heads, and saying, Thou that destroyest the temple, and buildest it in three days, save thyself." But though misstated, Christ's words were being fulfilled. Publicity was given to them, and they were made more impressive by the proclamations of his enemies. <RH, December 28, 1897 par. 2>

"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." Would they have believed on him had he come down? -- No. In the resurrection of Lazarus a convincing proof had been given of Christ's divinity. It was not evidence that the priests and rulers needed. This they had; but in spite of it, they sought for false witnesses, that they might mislead the minds of the people, and prejudice them against the truth. <RH, December 28, 1897 par. 3>

In the parable of the rich man and Lazarus a representation is given of those who refuse light. While the rich man was suffering the punishment of his sins, he asked that Lazarus might be sent to warn his brethren, lest they also share his fate. Abraham is represented as saying to 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." Yet to the Jews one had come who had been raised from the dead. Among them was Lazarus, who had lain four days in the grave, but who was now a living witness of the power of Christ. But in spite of this, the priests not only plotted to put Christ to death, but Lazarus also; for he was likely to be an obstacle in the way of killing Christ. <RH, December 28, 1897 par. 4>

Those who placed Christ before the world, hanging on the cross between two thieves, bruised and wounded, bore a testimony to his work. Many heard the words of mockery addressed to him as he hung on the cross; for they were spoken in no whispered tones. Thus a testimony to Christ's claims was borne in the hearing of thousands. Many minds entered on a track of thought that increased in intensity and earnestness as they searched the Scriptures for themselves. The conviction forced itself upon their minds that Jesus was the Messiah. <RH, December 28, 1897 par. 5>

Those who in derision uttered the words, "He trusted in God; let him deliver him now if he will have him: for he said, I am the Son of God," little thought that their testimony would sound down the ages. But although spoken in mockery, never were words more true. They led men to search the Scriptures for themselves. Wise men heard, searched, pondered, and prayed. There were those who never rested until, by searching the Scriptures and comparing passage with passage, they saw the meaning of Christ's mission. They saw that free forgiveness was provided by him whose tender mercy embraces the whole world. They read the prophecies regarding Christ, and the promises so full and free, pointing to a fountain opened for Judah and Jerusalem. Hope sprang up in their hearts as they read the words:-- <RH, December 28, 1897 par. 6>

"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 be any more termed Desolate: but thou shalt be called, Hephzibah, and thy land Beulah: for the Lord delighteth in thee, and thy land shall be married. . . . Go through, go through the gates; prepare ye the way of the people; cast up, cast up the highway; gather out the stones; lift up a standard for the people. Behold, the Lord hath proclaimed unto the end of the world, Say ye to the daughter Zion, Behold, thy salvation cometh; behold, his reward is with him, and his work before him." <RH, December 28, 1897 par. 7>

Never before was there such a general knowledge of Jesus as when he hung upon the cross. He was lifted up from the earth, to draw all unto him. Into the hearts of many who beheld the crucifixion scene, and who heard Christ's words, was the light of truth to shine. With John they would proclaim, "Behold the Lamb of God, which taketh away the sin of the world." Truth is truth, and will remain truth, and in the end will triumph gloriously. The lamp of life is trimmed by the hand that lighted it. The Jewish leaders sought to remove it from the earth, but it shone on, and irradiated the world. Christ rose from the grave, and over the rent sepulcher of Joseph he proclaimed, "I am the resurrection and the life." Men in this age will repeat the history of the past. By their falsehoods they think that they can quench the light of the world, but their efforts only make the light shine brighter. <RH, December 28, 1897 par. 8>

"Now there stood by the cross of Jesus his mother, and his mother's sister, Mary the wife of Cleophas, and Mary Magdalene." As Christ's mother stood by the cross upon which he hung, she realized the truth of the words spoken by Simeon, when he took the infant Saviour in his arms and blessed him. "Mine eyes have seen thy salvation," he said, "which thou hast prepared before the face of all people; a light to lighten the Gentiles, and the glory of thy people Israel. And Joseph and his mother marveled at those things which were spoken of him. And Simeon blessed them, and said unto Mary his mother, Behold, this child is set for the fall and rising again of many in Israel; and for a sign which shall be spoken against; (yea, a sword shall pierce through thy own soul also), that the thoughts of many hearts may be revealed." <RH, December 28, 1897 par. 9>

That time had come. The hearts of the persecutors, the revilers, the murderers, were indeed revealed. Attributes which form character were developed. Unbelieving Israel took sides with the first great apostate. <RH, December 28, 1897 par. 10>

Christ, bearing the sin of the world, seemed to be deserted; but he was not wholly left alone. John stood close by the cross. Mary had fainted in her anguish, and John had taken her to his house, away from the harrowing scene. But he saw that the end was near, and he brought her again to the cross. Even in his dying hour, Christ remembered his mother. He saw her distress, and he said to her, "Woman, behold thy son! Then saith he to the disciple, Behold thy mother! And from that hour that disciple took her unto his own home." This thoughtful care lifted a weight from Mary's mind; she would no longer be obliged to choose her own home, and run the risk of offending her relatives; for Christ's wish was law. Christ knew what she most needed,--the tender sympathy of one who loved her because she loved Jesus. <RH, December 28, 1897 par. 11>

"Now from the sixth hour there was darkness over all the land until the ninth hour." Human passions were raging at the foot of the cross when the earth was bereft of the light of the sun. The Sun of Righteousness was withdrawing his light from the world, and nature sympathized with her dying Author. A great darkness clothed the earth as with sackcloth of hair, and enshrouded the cross. It was as if the sun in its noonday splendor had been blotted out. Thus was represented the night of woe that was settling down on the Jewish nation. <RH, December 28, 1897 par. 12>

"And about the ninth hour Jesus cried with a loud voice, saying, Eli, Eli, lama sabachthani? that is to say, My God, my God, why hast thou forsaken me?" These words would not be misunderstood, but priests and rulers interpreted them to suit their own understanding. With bitter contempt and scorn, they said, "This man calleth for Elias." Jesus said, "I thirst." These words, which should have awakened compassion in every heart, were held up to ridicule by the priests, in whose hearts humanity was eclipsed by satanic malignity. One of the hardened Roman soldiers, touched with pity as he looked at the parched lips, took a stalk of hyssop, and dipping it in a vessel of vinegar, lifted it to the Saviour's lips. But from the mockers came the words, "Let be, let us see whether Elias will come to save him." <RH, December 28, 1897 par. 13>

This scene was transacted in the sight of heaven and earth. Angels beheld the pitiless scorn and contempt shown to Jesus by those who should have acknowledged him as the Messiah. To this length they were led when unrestrained by the Lord of heaven. So it is with all religious zealots who separate from heavenly influences. <RH, December 28, 1897 par. 14>

Again came the cry, as of one in mortal agony, "It is finished." "Father, into thy hands I commend my spirit: and having said thus, he gave up the ghost." Christ, the Majesty of heaven, the King of glory, was dead. The Jewish leaders had crucified the Son of God, the long-expected Messiah, him (so the people had hoped) who was to bring about so many reforms. They refused the only One who could save them from national ruin. <RH, December 28, 1897 par. 15>

"And, behold, the veil of the temple was rent in twain from the top to the bottom; and the earth did quake, and the rocks rent." Those who had induced the people to release Barabbas and crucify Christ, now trembled with terror. They were conscious of the wicked deed they had done. They realized that they had shed the blood of the Son of God. This blood they had invoked on themselves, saying, "His blood be on us, and on our children." Christ had prayed, "Father, forgive them; for they know not what they do." But they made this prayer an impossibility; for they would not be convicted, they would not repent and be converted. <RH, December 28, 1897 par. 16>

Christ has said, "If they have persecuted me, they will also persecute you." There is no greater evidence that Satan is working than that those who profess to be sanctified to God's service persecute their fellow beings because they do not believe the same doctrine that they themselves believe. These will rush with fury against God's people, stating as true that which they know to be untrue. Thus they show that they are inspired by him who is an accuser of the brethren, and a murderer of the saints of God. But if God permits tyrants to do with us as the priests did with his Son, shall we give up our faith, and go back to perdition? It is not because God does not care for us that he permits these things to be; for he declares, "Precious in the sight of the Lord is the death of his saints." <RH, December 28, 1897 par. 17>

With Satan at their head to imbue them with his spirit, men may afflict God's people, they may cause pain to the body, they may take away their temporal life; but they cannot touch the life that is hid with Christ. We are not our own. Soul and body, we have been bought with the price paid on the cross of Calvary; and we are to remember that we are in the hands of him who created us. Whatever Satan may inspire evil men to do, we are to rest in the assurance that we are under God's charge, and that by his Spirit he will strengthen us to endure. "He shall deliver the needy when he crieth; the poor also, and him that hath no helper. He shall spare the poor and needy, and shall save the souls of the needy. He shall redeem their soul from deceit and violence: and precious shall their blood be in his sight." <RH, December 28, 1897 par. 18>

The time is soon to come when the Lord will say, "Come, my people, enter thou into thy chambers, and shut thy doors about thee: hide thyself as it were for a little moment, until the indignation be overpast. For, behold, the Lord cometh out of his place to punish the inhabitants of the earth for their iniquity: the earth also shall disclose her blood, and shall no more cover her slain." Those who love God need not be surprised if those who claim to be Christians are

filled with hatred because they cannot force the consciences of God's people. Not long hence they will stand before the Judge of all the earth, to render an account for the pain they have caused to the bodies and souls of God's heritage. They may indulge in false accusations now, they may deride those whom God has appointed to do his work, they may consign his believing ones to prison, to the chain-gang, to banishment, to death; but for every pang of anguish, every tear shed, they must answer. For every drop of blood drawn forth by torture, for all they have burned with fire, they will receive punishment. God will reward them double for their sins. They have drunk the blood of the saints, and have become intoxicated with exultation. God says to his ministers of judgment: "Reward her even as she rewarded you, and double unto her double according to her works: in the cup which she hath filled fill to her double. How much she hath glorified herself, and lived deliciously, so much torment and sorrow give her: for she saith in her heart, I sit a queen, and am no widow, and shall see no sorrow. 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, December 28, 1897 par. 19>

January 4, 1898 Christian Benevolence. - No. 1.

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Mrs. E. G. White.
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"As Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up: that whosoever believeth in him should not perish, but have eternal life." In the Word of God alone shall we find how to secure eternal life. We are not left to conjecture as to how we shall obtain it; we are to work out the statement made, and receive the truth into the heart. Religion that comes from God is the only religion that will lead to God. "He that believeth on the Son hath everlasting life." "And as many as received him, to them gave he power to become the sons of God, even to them that believe on his name." <RH, January 4, 1898 par. 1>

The love of God revealed for man is beyond any human computation; it is infinite. And the human being who is a partaker of the divine nature will love as Christ loves, will work as he worked. The love that is inspired by the love we have for Jesus will see in every soul, rich or poor, a value that cannot be measured by human estimate. The world sinks into insignificance in comparison with the value of one soul. This love can exist, and be kept pure, refined, and holy, only through the love in the soul for Jesus Christ, nourished by daily communion with God. There will be an inborn compassion and sympathy which will not fail nor be discouraged. This is the spirit that should be encouraged to live in every heart, and be revealed in every life. <RH, January 4, 1898 par. 2>

Coldness on the part of Christians is a denial of the faith. But this spirit will melt away before the bright beams of Christ's love in his follower. Willingly, naturally, he will obey the injunction, "Love one another, as I have loved you." <RH, January 4, 1898 par. 3>

And the love of God in the heart, manifested in true, unselfish missionary labor, will be more mighty than the sword or courts of justice in dealing with the evil-doer. Often the hearts of men will harden under rebuke, but they cannot withstand the love expressed toward them in Christ. The living missionary, with his heart overflowing with the love of God, can break down the barriers. The medical missionary, taking up his appointed work, can not only relieve bodily maladies, but through the love and grace of Christ, can heal the diseased soul, leprous with sin. <RH, January 4, 1898 par. 4>

The Lord has enlisted every believing soul in his service, to bring the transgressor of his law back to obedience and loyalty to Christ. He will accept those who will devote themselves to him, to work with the combined influence of the heavenly, unfallen intelligences to restore the moral image of God in man. "We are laborers together with God," he declares; "ye are God's husbandry, ye are God's building." Bid the sinner have hope, and not feel that he is an outcast from his fellows. Reveal to the desperate, discouraged sufferer that he is a prisoner of hope. Let your message be, "Behold the Lamb of God, which taketh away the sin of the world." Present before men in your life a love higher than it is possible for you to express in words. You are laborers together with God, to bring back lost faith in God. <RH, January 4, 1898 par. 5>

There is a work to do for the wealthy, in awakening them to a sense of their responsibility and accountability to God to conduct all their business relations as those who must give an account to him who will judge the quick and the dead at his appearing and kingdom. The wealthy man needs your labor in the love and fear of God. He trusts in his riches, and feels not his danger. The eyes of his mind need to be attracted to things of enduring value. He needs to recognize the authority of true goodness, which says, "Come unto me, all ye that labor, and are heavy laden, and I will give you rest." Put off that yoke which you have manufactured for your neck, and over which you have been perplexing

yourself, and take my yoke upon you. "Learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls. For my yoke is easy, and my burden is light." "If any man thirst, let him come unto me, and drink." "Him that cometh to me I will in no wise cast out." <RH, January 4, 1898 par. 6>

O, if that man of wealth would only listen, if he would only hear, if he would only take time to consider, he could not but discern in these invitations the superior goodness that invites him! He would see that it is the voice of the true Shepherd that calls him, and that God will give him something of more value than gold, or silver, or precious stones. O that, in the place of trusting in uncertain riches, he would realize that he is a responsible agent, a steward of the means entrusted to him; that God calls upon him to be faithful in the use and improvement of his goods; and that he may, if he will, become a distinguished worker together with God in uplifting those whom Christ came to the world to save. <RH, January 4, 1898 par. 7>

The Lord has endowed man with capabilities and power and influence; he has entrusted him with his money; but these gifts are not to be lavishly spent in self-gratification. To every man he has given his work. Man is to be a co-worker with God in the great redemption. The money that God has entrusted to men is to be used in blessing humanity, in relieving the necessities of the suffering and the needy. Men are not to feel that they have done a very wonderful thing when they have endowed certain institutions or churches with large gifts. In the wise providence of God, there are constantly presented before them the very ones who need their help. They are to relieve the suffering, clothe the naked, and help many who are in hard and trying circumstances, who are wrestling with all their energies to keep themselves and their families from a pauper's home. God never meant that this misery should exist. He never meant that one man should have an abundance of the luxuries of life, while the children of others should cry for bread. The means over and above the positive necessities of life are entrusted to men to do good, to bless humanity. God has entrusted his goods to stewards; and if these stewards love him, they will love those formed in his image. <RH, January 4, 1898 par. 8>

But too often those who are enjoying the gifts of God add house after house, and farm after farm, to their possessions. Some even build for their dogs, homes that are like palaces, and keep hired attendants to take care of them, while their fellow beings are left to misery and crime, to disease and death. How long, O Lord! how long, shall this state of things exist? God will judge the world in righteousness by that man Jesus whom he hath ordained to judge the quick and the dead; and those who have long neglected to feed the hungry, to clothe the naked, to give relief and comfort to suffering humanity, will have to render an account to God for the misapplication of his entrusted talents. What a record will then appear of money spent on pleasures and the gratification of appetite in wine and liquor and rich dainties, for extravagant houses and furniture and dress, while human beings received not one pitying look, one word of sympathy. <RH, January 4, 1898 par. 9>

The principle of worldlings is to get all they can of the perishable things of this life. Selfish love of gain is the ruling principle in their lives. But the purest joy is not found in riches, nor where covetousness is always craving, but where contentment reigns, and where self-sacrificing love is the ruling principle. There are thousands who are passing their lives in self-indulgence, and whose hearts are filled with repining. They are victims of selfishness and discontent in the vain effort to satisfy their minds with indulgence. Unhappiness is stamped upon their very countenances, and behind them is a desert, because their course is not fruitful in good works. <RH, January 4, 1898 par. 10>

Those who feel no special pleasure in seeking to be a blessing to others, in working, even at a sacrifice, to do them good, cannot have the spirit of Christ or of heaven; for they have no union with the work of heavenly angels, and cannot participate in the bliss that imparts elevated joy to them. But Christ says to his disciples, "If any man will come after me, let him deny himself, and take up his cross, and follow me." I lead in the path of self-denial. I require nothing of you, my followers, but that of which I, your Lord, give you an example in my own life. <RH, January 4, 1898 par. 11>

By a chain of circumstances which should call forth their charities, God bestows upon men the best means of cultivating benevolence. He designs to keep them habitually giving to help the poor and to advance his cause. He sends his poor as the representatives of himself. By their necessities, a ruined world is drawing forth from us talents of means and of influence, of which it is in perishing need. And as we heed these calls by labor and by acts of benevolence, we are assimilated to the image of him who for our sake became poor. In bestowing, we bless others, and thus accumulate true riches. <RH, January 4, 1898 par. 12>

January 11, 1898 Christian Benevolence. - No. 2.

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Mrs. E. G. White.
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Those who are yoked up with Christ will not give with a patronizing air, as though they should have great praise for their benevolence. They will realize that they are trading in their Lord's goods, not their own, and that they will have to give an account, in the Judgment, of the use they have made of their entrusted capital. Those truly love their neighbor as themselves who realize their responsibilities and the claims that suffering humanity has upon them, and carry out the principles of God's law in the daily life. <RH, January 11, 1898 par. 1>

It is not God's plan at all that the rich should give gifts to those who have abundance. It is the distressed, the down-trodden, the discouraged, the hungry, the suffering, the naked, the poor, of whom Christ says, "Ye have the poor always with you." We need to take closer views of God's word and of eternity. This will not disqualify any one for the duties of life, or to act a Christlike part in society. The gospel of Christ is not only to be believed, but to be acted. We are to be doers of the word. We are daily determining our destiny in the future life by the character we develop in this. <RH, January 11, 1898 par. 2>

Jesus, the world's Redeemer, laid off his royal crown, laid aside his royal robe, and clothed his divinity with humanity; though adored and worshiped by the angelic host, he left his high command, and for our sake became poor, that we, through his poverty, might be made rich. This is not riches in houses and lands, but the riches which will endure unto eternal life. <RH, January 11, 1898 par. 3>

Christ penetrated into the very inner circles of life. He sought to arrest the actors in domestic life, in the midst of their household cares, and call their attention to the fact that they had eternal interests to secure. He told them: Your various endowments are so many talents. These the Lord has entrusted to you to be improved, and by their use to gain other talents. They will increase through constant exercise. God has made men almoners of his providence, to use wisely the entrusted capital, as well as the endowments of his grace, to do all the good they possibly can, and thus constitute themselves wise, faithful stewards, laborers together with God, to reshape characters, and to elevate and help those who need help. <RH, January 11, 1898 par. 4>

The command is given, Work while the day lasts: the night cometh, when no man can work. Jesus asks, "Are there not twelve hours in the day." If these hours were employed as if men realized that they were accountable human beings, responsible before God, as serious, candid, heaven-bought subjects, keeping eternity in view, there would be sufficient time to secure for every soul an inheritance among the sanctified in the kingdom of God. There would be time for each one to be instrumental in the saving of many souls through precept and example. But we have no time to waste, no time to devote to selfish pleasure-loving, no time to give to the indulgence of sin. Time is golden. We have characters to form for the future, immortal life. Angels of God are watching our development of character; they are weighing moral worth. <RH, January 11, 1898 par. 5>

It is said that one of earth's rulers, when told by the physician that he could live but a few moments, exclaimed, "A kingdom for one hour's time!" Year after year he had been granted the twelve hours of the day, but he had not spent them in securing his eternal interests. <RH, January 11, 1898 par. 6>

Christ points out to us that which he expects us to do. He has given us a glimpse of eternity, that we may realize that there is something higher than temporal things to engage our attention, and call into activity all our delegated powers. They must be used to glorify our Redeemer. Christ calls for the human agents to co-operate with the divine agencies in saving the world. Not one is to feel that he can use his time as he chooses. Heavenly requirements are not to be ignored. <RH, January 11, 1898 par. 7>

It is the almost universal practise of men to subordinate the eternal to the temporal; the claims of the future, the unseen, to the common affairs of the present. But Christ declares, "Ye cannot serve God and Mammon." "No man can serve two masters." The god of this world claims wonderful activity and constant slavery to his will. Christ, the uplifted Saviour, calls men to look and live. He declares, "I am the way, the truth, and the life." "Seek ye first the kingdom of God, and his righteousness," he declares, and all needed things of secondary importance "shall be added unto you." <RH, January 11, 1898 par. 8>

If the churches that have had great light and great opportunities will walk humbly with God, the Lord will give every member a work to do for him. If you make no success in the highways, go into the byways, to those who are poor, despised, and forsaken. If you work for them while mounted upon the stilts of your dignity and superiority, you will accomplish nothing; but if you will be truly converted to the Lord Jesus Christ, and learn of him who is meek and lowly in heart, you will show that you have learned how to work the works of God. This is the work of God, that you believe on him whom he hath sent, that you go to him for counsel and instruction, and pray, and watch, and work. <RH, January 11, 1898 par. 9>

Waste nothing in your life practise. Jesus worked a miracle to feed the five thousand tired people. He selected a pleasant place for them,--for "there was much grass in that place,"--and gave his orders, commanding them to sit down. Then he took the five loaves and two small fishes. No doubt many remarks were made as to the impossibility of satisfying five thousand hungry men, besides women and children, from that scanty store. Then Jesus gave thanks, and placed the food in the hands of his disciples, to distribute to the multitude. The food increased in the hands of Christ,

and as often as the disciples returned to him, they received a fresh supply. <RH, January 11, 1898 par. 10>

Here is a lesson to be learned. Blessings, either spiritual or temporal, will accompany those who impart to the multitudes that are in need of these gifts. In the act of imparting, an increase is given of God. <RH, January 11, 1898 par. 11>

The necessities of the great multitude were supplied. Then came the words of Christ. "Gather up the fragments that remain, that nothing be lost." He who had all reserves at his command gave a lesson that not a fragment should be wasted. He who has plenty should not waste. Let nothing be wasted that can do good to any one. Collect every fragment; for some one will need it. <RH, January 11, 1898 par. 12>

The souls of the poor are of just as much value in the sight of God as are the souls of the rich. Then labor for those who need your help, although you may receive very little sympathy from those who are prosperous. Christ says, "Freely ye have received, freely give." <RH, January 11, 1898 par. 13>

In every large city there are human beings who are not cared for, and are made of less consideration than the brutes. Moral degradation meets the eye and pains the senses. Human beings live in dark cellars, in houses that are reeking with dampness and filth. Children are born in these terrible places. Through the years of infancy and youth, their eyes behold nothing attractive; nothing of the beauty of nature cheers their vision. They hear the name of God only in profanity. <RH, January 11, 1898 par. 14>

These children are allowed to grow up molded and fashioned in character by low precepts, disagreeable surroundings, and wretched examples. Impure words and the fumes of liquor greet the senses. Want and wretchedness are on every hand, because of the insufficient and miserable food, which is unfit for human beings to subsist upon; and from these abodes of want there are sent forth piteous cries for food and clothing by many who know nothing about prayer. <RH, January 11, 1898 par. 15>

Christians, will you consider that Jesus gave his life to save these souls? Will you not co-operate with him in this great work? It is not fitful service that God accepts; it is not emotional spasms of piety that make us children of God. He calls upon us to work for principles that are true, firm, and abiding. If Christ is formed within, the hope of glory, he will be revealed in the character, it will be Christlike. We are to represent Christ to the world, as Christ represented the Father. <RH, January 11, 1898 par. 16>

January 18, 1898 Our Words. - No. 1.

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Mrs. E. G. White.
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"A good man out of the good treasure of the heart bringeth forth good things: and an evil man out of the evil treasure bringeth forth evil things. But I say unto you, That every idle word that men shall speak, they shall give account thereof in the day of judgment. For by thy words thou shalt be justified, and by thy words thou shalt be condemned." <RH, January 18, 1898 par. 1>

The Jewish priests and rulers, to whom these words were addressed, held positions of great responsibility. They were not ignorant men; they were looked upon by the people as wise teachers, whom they must obey. But they were unworthy of their holy office. Christ said of them: "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, January 18, 1898 par. 2>

Here is shown the improper use made of the gift of speech. John was the greatest prophet born of women. "Verily I say unto you," Christ declared, "among them that are born of women there hath not arisen a greater than John the Baptist." "This is he, of whom it is written, Behold, I send my messenger before thy face, which shall prepare thy way before thee." He was sent by God to prepare the way for his only begotten Son; but bitter, unkind words were spoken of him, and those who spoke these words pronounced judgment on themselves in so doing. "They say, He hath a devil," Christ said. Did that make it so?--No; these words were spoken because he rebuked sin, and called men to repentance. <RH, January 18, 1898 par. 3>

Many today feel at liberty to use the talent of speech recklessly, without thinking of the influence their words will have upon others. The Lord sends his messages by whom he will, and those who make disparaging remarks of the messengers and the message need to remember that they would speak in the same way of Christ if he should come to them as he came to the Jews, with a message that did not suit their unrenewed hearts. Those who use their speech to

mimic the one who is speaking the words of God are charged with having done this to Christ; for it is done to him in the person of his saints. <RH, January 18, 1898 par. 4>

The pious rulers would not receive John, and neither would they receive Christ who declared to them, "I am not come to call the righteous, but sinners to repentance." Christ clothed his divinity with humanity, to meet humanity where it was, but not to speak the words of humanity. He sat at the table with publicans and sinners, he went among the most needy to speak words of life, and to sow the seeds of truth; for there he found more hopeful subjects than among the jealous, prejudiced scribes and Pharisees, who thought themselves exalted to heaven by their position. <RH, January 18, 1898 par. 5>

Christ carried on his work among the needy and suffering. These judged him by his works. "Then was brought unto him one possessed with a devil, blind, and dumb: and he healed him, insomuch that the blind and dumb both spake and saw." When this man was healed, the people were amazed, and they expressed their conviction when they said, "Is not this the Son of David?" meaning, Is not this the Messiah? The gracious works they had witnessed were to them a convincing evidence that he who performed them had the power of God, and they had no thought of attributing them to any other agency. Hence the inquiry, "Is not this the Son of David?" <RH, January 18, 1898 par. 6>

But when the Pharisees heard it, they said, contemptuously, "This fellow doth not cast out devils, but by Beelzebub, the prince of the devils." These words were inspired by Satan. The enmity and prejudice of the rulers were stirred into a fury of madness; and priests and rulers, Pharisees and Sadducees, united in pouring forth their hatred. From the treasure-house of their hard, stubborn hearts came the words, "This fellow doth not cast out devils but by Beelzebub, the prince of the devils." They could not ignore Christ's wonderful works, or attribute them to natural causes, so they said, They are the works of the devil. In unbelief they spoke of the Son of God as a human being. The works of healing done before them, works which no man had ever done or could do, were a manifestation of the power of God. But they charged Christ with being in league with hell. Their talent of speech was used to abuse the world's Redeemer, and the recording angel wrote their words in the books of heaven. They attributed to satanic agencies the holy power of God, manifested in the works of Christ. Thus the Pharisees sinned against the Holy Ghost. Stubborn, sullen, iron-hearted, they determined to close their eyes to all evidence, and thus they committed the unpardonable sin. <RH, January 18, 1898 par. 7>

"If I had not come and spoken unto them, they had not had sin," Christ said, "but now they have no cloak for their sin. . . . But this cometh to pass, that the word might be fulfilled that is written in their law, They hated me without a cause." Christ's works of mercy contrasted too sharply with their pride, selfishness, and evil actions. They could not bear to have his goodness and tender sympathy acted out, even to those whom they despised. <RH, January 18, 1898 par. 8>

"Jesus knew their thoughts, and said unto them, Every kingdom divided against itself is brought to desolation; and every city or house divided against itself shall not stand: and if Satan cast out Satan, he is divided against himself; how shall then his kingdom stand? And if I by Beelzebub cast out devils, by whom do your children cast them out? therefore they shall be your judges. But if I cast out devils by the Spirit of God, then the kingdom of God is come unto you. Or else how can one enter into a strong man's house, and spoil his goods, except he first bind the strong man? and then he will spoil his house. He that is not with me is against me; and he that gathereth not with me scattereth abroad. Wherefore I say unto you, All manner of sin and blasphemy shall be forgiven unto men: but the blasphemy against the Holy Ghost shall not be forgiven unto men. And whosoever speaketh a word against the Son of man, it shall be forgiven him: but whosoever speaketh against the Holy Ghost, it shall not be forgiven him, neither in this world, neither in the world to come. Either make the tree good, and his fruit good; or else make the tree corrupt, and his fruit corrupt: for the tree is known by his fruit." In Christ's works the Pharisees were given sufficient evidence of his mission, but they rejected this evidence. <RH, January 18, 1898 par. 9>

"O generation of vipers, how can ye, being evil, speak good things? for out of the abundance of the heart the mouth speaketh." By their words the Pharisees and Sadducees were exerting a deadly influence upon the people, who looked upon them as wise and good men. They were false teachers, poisoning the religious principles of the people by their deception, and teaching for doctrine the commandments of men. The Pharisees especially were stirred by a power from beneath, and they strove earnestly to exalt their manufactured precepts, their traditions and man-made commandments, above the law of God. <RH, January 18, 1898 par. 10>

As for you, Christ said, your words reveal the malignity of your hearts. "A good man out of the good treasure of the heart bringeth forth good things: and an evil man out of the evil treasure bringeth forth evil things. But I say unto you, That every idle word that men shall speak, they shall give account thereof in the day of judgment. For by thy words thou shalt be justified, and by thy words thou shalt be condemned." Your words are an index of your character, and they will testify against you. <RH, January 18, 1898 par. 11>

Here we see the importance of carefulness in the employment of speech. This talent is a great power for good when it is used aright, but it is just as great a power for evil when the words spoken are poisonous. If this talent is abused, out

of the heart proceed evil things. The words are either a savor of life unto life or of death unto death. <RH, January 18, 1898 par. 12>

It is the privilege of all to fill the chambers of the soul with pure and holy treasures by making themselves thoroughly familiar with the precious words of Christ, spoken for our instruction. "The entrance of thy words giveth light; it giveth understanding unto the simple." The word "simple" does not here mean those who lack reason and intellect. It means that class specified in Isa. 57:15: "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." By heeding the reproof and encouragement given in God's word, we may "walk worthy of the Lord unto all pleasing, being fruitful in every good work, and increasing in the knowledge of God; strengthened with all might, according to his glorious power, unto all patience and long-suffering with joyfulness." Those who are thus strengthened will not walk with head bowed down like a bulrush. Cheap, nonsensical remarks, spoken to create levity, will not fall from their lips. <RH, January 18, 1898 par. 13>

"Giving thanks unto the Father, which hath made us meet to be partakers of the inheritance of the saints in light: who hath delivered us from the power of darkness, and hath translated us into the kingdom of his dear Son: in whom we have redemption through his blood, even the forgiveness of sins." Then shall we not all, old and young, learn to converse in the language that is spoken by those who are translated into God's kingdom? Shall not our words be such as will be heard with pleasure by our Heavenly Father? <RH, January 18, 1898 par. 14>

As those who claim to be Christians, we are under solemn obligations to reveal the truth of our profession by our words. The tongue is a little member; but what an amount of good it can do if the heart is pure! If the heart is stored with good things, if it is stored with Christlike tenderness, sympathy, and politeness, this will be shown by the words spoken and the actions performed. The light shining from the word of God is our guide. Nothing so weakens a church as a wrong use of the talent of speech. We dishonor our Leader when our words are not such as should come from the lips of a Christian. <RH, January 18, 1898 par. 15>

"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 quality of our works is shown by our words. When our words and works harmonize in Christ, we show that we are consecrated to God, perfecting holiness in his fear. As we give ourselves, soul, body, and spirit, to him, he works in us, both to will and to do of his good pleasure. <RH, January 18, 1898 par. 16>

The love of Christ in the heart is revealed by the expression of praise. Those who are consecrated to God will show this by their sanctified conversation. If their hearts are pure, their words will be pure, showing an elevated principle working in a sanctified direction. The mind will be absorbed in holy contemplation, and there will be a sense of the presence of God. <RH, January 18, 1898 par. 17>

January 25, 1898 Our Words. - No. 2.

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Mrs. E. G. White.
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"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. Wherefore I will not be negligent to put you always in remembrance of these things, though ye know them, and be established in the present truth." <RH, January 25, 1898 par. 1>

This admonition and warning was left on record for all who have a knowledge of the truth, and claim to be Seventh-day Adventists. Our probation is of more value to us than all the gold and silver of the world. Man has been given a second trial; but it was at an infinite cost to heaven that we were granted another opportunity to form characters of which God can approve. Christ united his divinity with humanity. He possessed the qualities of infinite and finite. In his person all excellence dwells. His sacrifice was our ransom from the slavery of sin. By his atonement we are enabled to sit with him on his throne, and share his glory. Then shall we, with such possibilities before us, show ourselves incapable of appreciating the heavenly gift? As the recipients of his grace, shall we not do our part by working out our salvation with fear and trembling? It is God that works in us both to will and to do of his good pleasure. Man works, and God works; but God can do nothing without man's co-operation. <RH, January 25, 1898 par. 2>

We are responsible for the gift of hearing and for the gift of speech. These gifts may be used to the glory of God. Will not those who have ears to hear, hear as for their lives, and hear to a purpose? Take heed and obey. Truly to believe on the Son of God is to have Christ dwelling in the heart, and to dwell in Christ. Then the Lord is glorified by a pure and

holy service. <RH, January 25, 1898 par. 3>

"The seed is the word of God." "He that received seed into the good ground is he that heareth the word and understandeth it; which also beareth fruit [even the fruit of the lips, in appropriate words to the glory of God], and bringeth forth, some an hundredfold, some sixty, some thirty." The fruitful hearer is a sincere believer in Jesus Christ. Christ was fruitful because he had that faith which works by love and purifies the soul. A true believer shows that his character has been transformed by living a spiritual life, by living on every word that proceeds out of the mouth of God. His consecration is shown by the words that fall from his lips and by his zeal in good works. Has the hearing of the word humbled our pride? Has it wrought repentance in the soul? Do the fruits of righteousness appear in our lives, shown by our holy conversation? Are we bringing forth fruit to the glory of God, or do others see how little we, who profess to believe the truth, reveal it in our lives? <RH, January 25, 1898 par. 4>

"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 an 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. And ye shall dwell in the land that I gave to your fathers; and ye shall be my people, and I will be your God." Will not those thus cleansed manifest it by the words spoken? Will they not be holy in all manner of conversation? Having received the message of truth for this time, will they not reveal this truth "in all holy conversation and godliness, looking for and hasting unto the coming of the day of God, wherein the heavens being on fire shall be dissolved, and the elements shall melt with fervent heat? The earth also, and the things that are therein, shall be burned up. Nevertheless we, according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness. Wherefore, beloved, seeing that ye look for such things, be diligent that ye may be found of him in peace, without spot, and blameless." <RH, January 25, 1898 par. 5>

"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." <RH, January 25, 1898 par. 6>

Let all who read these words take heed, and ascertain the character of the fruit borne by their words. Is Christ formed within us, the hope of glory? If so, the society of the frivolous will be avoided. If we put on Christ, and wear his garment of righteousness, we shall certainly reveal this by pure and holy conversation. <RH, January 25, 1898 par. 7>

There is too little conversation among Christians in regard to the precious chapters in their experience. The work of God is crippled, and God is dishonored, by the abuse of the talent of speech. Jealousy, evil-surmising, and selfishness are cherished in the heart, and the words show the inward corruption. Evil-thinking and evil-speaking are indulged by many who name the name of Christ. These seldom make mention of the goodness, mercy, and love of God, manifested in giving his Son for the world. This he has done for us, and should not our love and gratitude demand expression? Should we not strive to make our words a source of help and encouragement to one another in our Christian experience? If we truly love Christ, we shall glorify him by our words. Unbelievers are often convicted as they listen to pure words of praise and gratitude to God. <RH, January 25, 1898 par. 8>

"If any man among you seem to be religious, and bridleth not his tongue, but deceiveth his own heart, this man's religion is vain. 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." Those who do this work must seek strength and wisdom from above. They must be refreshed by drinking from the stream of life, that their labors may not become exhausting; for those who are doing God's service will strive to communicate what they receive. Therefore provision is made for every soul. "Not by might, nor by power, but by my Spirit, saith the Lord of hosts." The golden oil, representing the Holy Spirit, is communicated to God's servants by the two anointed ones that stand by the Lord of the whole earth. This will supply the necessities of all who hunger and thirst after righteousness. But if we make no preparation by self-examination and prayer, we cannot receive this precious oil. <RH, January 25, 1898 par. 9>

Please read the fifty-eighth chapter of Isaiah. Great light is given in this chapter. The earnest prayer from the humble, contrite heart will be heard and answered. "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 drought, neither shall cease from yielding fruit." This we have a right to expect if we co-operate with God by consecrating ourselves, soul, body, and spirit, to his keeping. No foolish talking or evil-speaking will then be heard. The tongue will utter right things. <RH, January 25, 1898 par. 10>

The love of God in the heart will lead us to speak gentle words. "Charity [love] suffereth long, and is kind; charity envieth not; charity vaunteth not itself, is not puffed up, doth not behave itself unseemly, seeketh not her own, is not

easily provoked, thinketh no evil; rejoiceth not in iniquity, but rejoiceth in the truth; beareth all things, believeth all things, hopeth all things, endureth all things. Charity never faileth." Shall we not remember this? If the love of God is in our hearts, we shall not think evil, we shall not be easily disturbed, we shall not give loose rein to passion; but we shall show that we are yoked up with Christ, and that the restraining power of his Spirit leads us to speak words that he can approve. The yoke of Christ is the restraint of his Holy Spirit; and when we become heated by passion, let us say, "No; I have Christ by my side, and I will not make him ashamed of me by speaking hot, fiery words." Christ's word to all who are connected with him is: "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, January 25, 1898 par. 11>

The education of the speech must not be neglected in our schools. Those who go into society with a desire and a determination to be as Christ commanded them to be, will not condescend to unchristian conversation. They will seek to represent Christ by their Spirit and words. They will aim to promote the happiness of all with whom they come in contact, by revealing Christ as the sin-pardoner, by taking notice of those who are neglected, by informing the ignorant, encouraging the desponding, comforting the afflicted, supporting the weak; and in these labors of love, they will realize that they have a divine Helper. <RH, January 25, 1898 par. 12>

"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." This should be the theme of our conversation. <RH, January 25, 1898 par. 13>

The Lord has rich blessings for all who serve him in righteousness and truth. Great thoughts, noble aspirations, clear perceptions of truth, unselfish purposes, yearnings for purity and holiness, will bear fruit in words that reveal the character of the heart-treasure. This is religion. Let us pray, as did David, "Let the words of my mouth, and the meditation of my heart, be acceptable in thy sight, O Lord, my strength, and my Redeemer." <RH, January 25, 1898 par. 14>

February 1, 1898 The Plan of Redemption.

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What a wonderful plan is the plan of redemption! Christ saw that the world had so absorbed the minds of men that they did not see the beautiful image of truth. While men slept, Satan had worked with his bewitching power to bring in traditions and false maxims, and had buried the truth beneath a mass of rubbish. He saw that the world had taken the place of God in man's affections and mind, and had divorced the soul from him; that the love of God was expelled from the heart, and the eternal world was lost from the vision. Christ himself was the Word, the Wisdom, of God; and in him God himself came down from heaven, and clothed himself in the habiliments of humanity. He engaged in the mysterious conflict with Satan and his hosts, that man might understand elevated themes of truth. He rescued the truth from the companionship of error, and sent it forth free to the world. He caused it to shine in its own native clearness and purity; for he designed that it should illuminate the dense darkness of the earth and the gross darkness of the people. All his work in its many lines was to make man meet for the inheritance of the saints in light; his words of life were given that the darkness which prevailed might pass away, and the true light shine forth. <RH, February 1, 1898 par. 1>

Only a brief record has been given of the words and works of Christ during the three years and a half that he was with his disciples; there are many things that the pen has not traced. Yet even this brief relation of facts is full of life and lessons, and is of deepest interest to every soul. We may learn how Jesus spent his time from day to day, and we shall find an activity that will surprise us. <RH, February 1, 1898 par. 2>

The Sea of Galilee was a place to which he often resorted with his disciples. Capernaum, Chorazin, and Bethsaida were places highly favored, because they received the largest share of his ministerial labor. In these places at a distance from the metropolis of Judea, the Saviour found people of simple tastes, who would more readily harmonize with his work. Near the ford of Jordan was the road frequented by travelers on the way from Damascus to Jerusalem. Here his words were listened to by men from all parts of the world. Thus the precious truth which he came to unfold was as seed sown beside all waters. <RH, February 1, 1898 par. 3>

The apostles were Christ's personal attendants. They traveled with him from place to place throughout the cities and

towns of Palestine. They partook with him of his frugal fare, and with him were sometimes hungry and often weary. They followed him through the crowded streets, by the side of the lake, and in the lonely wilderness. They saw Jesus in every phase of his life. They witnessed his miracles, and heard his lessons of instruction. And it was the design of Christ that these followers should be co-partners with himself to build up, strengthen, and advance his kingdom in the world. He therefore commissioned his disciples to go forth and carry the message he had given them. He bade them lift their voices to the traders in vanity, and break the spell of infatuation, bringing to mind eternal interests. "The kingdom of God is at hand," was to be their message. <RH, February 1, 1898 par. 4>

The work of the disciples needed molding and correcting by tenderest discipline, and by opening to others a knowledge of the word they themselves had received; and Christ gave them special instruction in regard to their course of action and their work. In his own life he had given them an example of strict conformity to the rules which he now laid down for them. They were not to enter into controversies; this was not their work. They were to reveal and advocate the truth in their own characters, through earnest prayer and meditation revealing personal experience in genuine Christianity. This would be in decided contrast to the religion of the Pharisees and Sadducees. They were to call the attention of their hearers to greater truths yet to be revealed. They were to cast the arrow, and the Spirit of God was to guide the shaft into the heart. <RH, February 1, 1898 par. 5>

The message which the disciples were to bear was of infinite importance. It was to impregnate every moment of the present life with future, eternal realities. They were enjoined to make known to all who would hear them that the greatness of his kingdom is the wealth of his salvation. And this message was not to be slighted and rejected with impunity. "Into whatsoever city ye enter," he said, "and they receive you not, go your ways out into the streets of the same, and say, Even the very dust of your city, which cleaveth on us, we do wipe off against you: notwithstanding be ye sure of this, that the kingdom of God is come nigh unto you. But I say unto you, that it shall be more tolerable in that day for Sodom, than for that city. Woe unto thee, Chorazin! woe unto thee, Bethsaida! for if the mighty works had been done in Tyre and Sidon, which have been done in you, they had a great while ago repented, sitting in sackcloth and ashes. But it shall be more tolerable for Tyre and Sidon at the judgment, than for you. And thou, Capernaum, which art exalted to heaven, shalt be thrust down to hell. He that heareth you heareth me; and he that despiseth you despiseth me; and he that despiseth me despiseth him that sent me." <RH, February 1, 1898 par. 6>

Christ designed that his disciples should learn by experience the meaning of faith in him. In healing the sick and casting out devils they would obtain an experience which was new to them, and thus would be brought where they needed special wisdom from above. They desired in all things to exercise sound discretion, and when brought, as they often were, into painful perplexity, they dared not act independently. How they longed to have their Master by their side, that he might tell them what course to pursue! But they obtained an experience by relying on the promises given them by Christ. They claimed the promise, "Ask, and it shall be given you." They did pray most earnestly, and were not left without the Holy Spirit. At times they were tempted to move unadvisedly; but the words of the prophet, "Lean not unto thine own understanding," and, "In all thy ways acknowledge him, and he shall direct thy paths," led them to One who would not err in counsel. <RH, February 1, 1898 par. 7>

As the apostles presented the truth, the grace of God made itself manifest, taking possession of the soul. This resulted in giving them a sympathy with Christ. Christ co-operated with them, in all their efforts arousing and quickening their spiritual life. The entrance of the word of God into their souls manifested itself in their character and conversation; and the disciples returned to Christ freighted with a treasure costlier than that with which any earthly business could have repaid them. In a special sense their minds were dealing with both worlds, and were broadening and strengthening for future development which would tax their faith to the uttermost. <RH, February 1, 1898 par. 8>

This is the experience that the workers of today are to obtain. You are to lean wholly on God. You must not trust to your own wisdom. If you desire to put forth the energies of your spiritual life, if you would have your heart illumined by the bright beams of the Sun of Righteousness, remove every obstruction, throw open the passage of communication between Christ and the soul, that the life which is in him may flow freely to you, and that you may impart the same to others. <RH, February 1, 1898 par. 9>

Christ attaches great importance to the work of the ministry; but this does not mean preaching merely. It means personal effort also. The Saviour of the world devoted more time and labor to healing the sick than to preaching. His last injunction to his apostles, his representatives upon earth, was to lay hands on the sick, that they might recover. And when the Master shall come again, he will commend those who have visited the sick, and relieved the necessities of the afflicted. "Well done, good and faithful servant," he will say; "enter thou into the joy of thy Lord." <RH, February 1, 1898 par. 10>

There is need of seeking clearness of spiritual eyesight, that we may discern the best methods of working. We have a wily foe upon our track, and we must not be ignorant of the power that is working against us. Many professed Christians will be seduced by Satan's delusions. There is safety only in continually seeking counsel of God, refusing to

receive the praise of any one, and bracing the mind by the knowledge of the word of God, received through diligent study. Then Satan's illusions may be resisted. The application of spiritual truth to the heart and conscience by the Holy Spirit's agency, is saving in its influence. "The entrance of thy words," says the psalmist, "giveth light; it giveth understanding unto the simple. <RH, February 1, 1898 par. 11>

In receiving and believing the words of God, the understanding is enlightened and strengthened. These truths are of vital, soul-stirring interest, and are designed to engage the attention of all for whom Christ has died. They are truths that reach into eternity, and their greatness and importance correspond to their duration. <RH, February 1, 1898 par. 12>

The Christian who has a knowledge of God and a sense of his presence will cultivate his reasoning powers, and will live with an eye single to the glory of God. He will have breadth of thought. His mind will be enlarged, his faculties strengthened to examine the scriptures that are difficult and obscure. With humility and caution will he contemplate the Word; and the entrance of the word of God into his heart will give him understanding. The pure principles which he adopts will have a molding influence upon his life and character. The Spirit of Christ will dwell in him as a well of water, springing up into eternal life. <RH, February 1, 1898 par. 13>

Though many do not positively reject the message which the Lord sends them, they give little response to it in life and character, in comparison with what the Lord has a right to expect from them. But it is God's design that the truth shall be carried into the sanctuary of the soul, and work upon the conscience, and that its presence there shall be revealed by the works done to restore the moral image of God in man. Every one may find something to do in saving souls and advancing the truth of God. And all who engage in this work are laboring for time and for eternity. The promise of Inspiration is, "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, February 1, 1898 par. 14>

February 8, 1898 The Truth Revealed in Jesus.

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When prophets stood in defense of the truth, it was the word of God that was given to them. They understood the work of salvation to be accomplished by the Messiah to come. But after Christ came, after he died as man's sacrifice, after the typical sacrifices were fulfilled by the antitype, the old truth in the typical service was revealed more clearly. In Christ, the representative of the Father, a wonderful truth was revealed to the world. The light from the cross of Calvary, reflected back upon the Jewish age, gives character and significance to the whole Jewish economy; and on this side of the cross, in a special manner, we have the truth as it is in Jesus. Truth communicated through our Redeemer becomes indeed present truth. <RH, February 8, 1898 par. 1>

What a truth is presented as we gaze upon Jesus in connection with the cross of Calvary, as we see this Wonderful, this Counselor, this mysterious victim, stooping beneath the amazing burden of our race! That the transgressor might have another trial, that men might be brought into favor with God the Father, the eternal Son of God interposed himself to bear the punishment of transgression. One clothed with humanity, who was yet one with the Deity, was our ransom. The very earth shook and reeled at the spectacle of God's dear Son suffering the wrath of God for man's transgression. The heavens were clothed in sackcloth to hide the sight of the divine sufferer. <RH, February 8, 1898 par. 2>

It was the transgression of the law of God that made this suffering necessary. And yet men harbor the thought, and give expression to the suggestions of Satan through those who trample upon the law of God, that all this suffering was to make that law of none effect. Deceived and blinded by the great transgressor, they tell the people that there is no law, or that, if they keep the commandments of God in this dispensation, they have fallen from grace. What a delusion is this that Satan has fastened upon human minds! <RH, February 8, 1898 par. 3>

When the theory that the law of Jehovah is not binding upon the human family is adopted and taught, man is blinded to his terrible ruin. He cannot discern it. Then God has no moral standard by which to measure character, and to govern the heavenly universe, the worlds unfallen, and this fallen world. Could God have abolished the law in order to meet man in his fallen condition, and yet have maintained his honor as Governor of the universe, Christ need not have died. But the death of Christ is the convincing, everlasting argument that the law of God is as unchanging as his throne. In the place of the great sacrifice's abating one jot or one tittle of the Father's law, that sacrifice exalts the law; it proclaims to worlds unfallen and to the fallen race that God's law is changeless, and that he will maintain his authority and sustain his law. <RH, February 8, 1898 par. 4>

Were the law understood apart from Christ, it would have a crushing power upon sinful men, blotting the sinner out of existence. But by understanding the law in connection with Christ, receiving him by faith as his substitute and surety, man sees himself as a prisoner of hope. The truth as it is in Jesus is an acquaintance with the holy, just, and good law of God, as this law is elevated, and its immutability demonstrated, in Christ. He magnified the law, expanded its every precept, and in his obedience left man an example, that he also may meet its demands. <RH, February 8, 1898 par. 5>

Then why will men be so deceived, and rush on in transgression, breaking God's law, and teaching others to do the same, rushing on the thick bosses of Jehovah's buckler? Why will they make trial for themselves? Why will they test the justice of God, whether he will venture to deal out to man, unsparingly and unflinchingly, the portion that is expressly declared in the Scriptures for all transgressors of the law? The agonies of the garden of Gethsemane, the insult, the mockery, the abuse, heaped upon God's dear Son, the horrors and ignominy of the crucifixion, furnish sufficient and thrilling demonstration that God's justice, when it punishes, does the work thoroughly. The fact that his own Son, the surety for man, was not spared, is an argument that will stand to all eternity before saint and sinner, before the universe of God, to testify that he will not excuse the transgressor of his law. <RH, February 8, 1898 par. 6>

God is love. He has shown that love in the gift of his only begotten Son. Yet the love of God does not excuse sin. God did not excuse sin in Satan, in Adam, or in Cain, nor will he excuse sin in any of the children of men. The perverted nature of man may distort the love of God into an attribute of weakness; but light is shining from the cross of Calvary, that man may have correct views, and hold theories that are not perverted. <RH, February 8, 1898 par. 7>

God has given his law for the regulation of the conduct of nations, of families, and of individuals. There is not one worker of wickedness, though his sin is the least and the most secret, that escapes the denunciation of that law. The whole work of the father of lies is recorded in the statute-books of heaven; and those who lend themselves to the service of Satan, to present to men his lies by precept and practise, will receive according to their deeds. Every offense against God, however minute, is set down in the reckoning. And when the sword of justice is taken in hand, it will do the work that was done to the divine sufferer. Justice will strike; for God's hatred of sin is intense and overwhelming. <RH, February 8, 1898 par. 8>

The truth as it is in Jesus will teach most important lessons. It will show that the love of God is broad and deep; that it is infinite; and that in awarding the penalty to the disobedient, those who have made void God's law, it will be uncompromising. This is the love and the justice of God combined. It reaches to the very depth of human woe and degradation, to lift up the fallen and oppressed who lay hold of the truth by repentance and faith in Jesus. And God works for the good of the universe, for the good of the rebellious sinner, by causing the sinner to suffer the penalty of his sin. <RH, February 8, 1898 par. 9>

The plan of salvation is but dimly comprehended by the Christian world. Man, as now taught by men who claim to have a knowledge of the Scriptures, can never know the extent of his fallen, degraded condition; but the mission of Christ will reveal the truth as it is in Jesus. Man can know the depths to which he has sunk only by beholding the wondrous chain of redemption employed to draw him up. The extent of our ruin can be discerned only in the light of the law of God exhibited in the cross of Calvary. The wonderful plan of redemption must be discerned in the death of Christ. <RH, February 8, 1898 par. 10>

The world by its own wisdom cannot acquire a correct knowledge of the true and living God. When Christ came to this world, clothing his divinity with humanity, the treatment he received from the highest authorities of a nation that professed to know God, made fully manifest the strength of human wisdom and reason. Their reason could not form a correct idea of God through his way and works. <RH, February 8, 1898 par. 11>

Only through faith in Christ is it possible for man to live the law. Man is not able to save himself, but the Son of God fights his battles for him, and places him on vantage-ground by giving him his divine attributes. And as man accepts the righteousness of Christ, he is a partaker of the divine nature. He may keep the commandments of God, and live. Says Peter: "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." <RH, February 8, 1898 par. 12>

The truth as it is in Jesus is obedience to every precept of Jehovah. It is heart work. Bible sanctification is not the spurious sanctification which will not search the Scriptures, but will trust to good feeling and impulses rather than to the seeking for truth as for hidden treasure. Bible sanctification will lead its possessors to know the requirements of God and to obey them. There is a pure and holy heaven in store for those who keep God's commandments. It is worth lifelong, persevering, untiring effort. Satan is on your right hand and on your left; he is before you and behind. He supplies his falsehoods to every soul who is not cherishing the truth as it is in Jesus. He, the destroyer, is upon you to palsy your every effort. But there is a crown of life to be won, a life that measures with the life of God. And those who do not close their hearts and minds to conviction will learn what the love of a holy and righteous God is; for it is an

February 15, 1898 The Danger of Rejecting Light.

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While on earth, Christ accomplished the work for which he left the throne of God in heaven. He worked for humanity, that through his work, humanity might be elevated in the scale of moral value with God. He assumed human nature, that he might elevate the human family, make them partakers of the divine nature, and place them on vantage-ground with God. His every action had been in behalf of the fallen world,--to seek the sheep that had strayed from the fold, and bring it back to God. <RH, February 15, 1898 par. 1>

But the mission and character of Christ were misinterpreted by the Jewish nation. The Pharisees claimed to understand the Scriptures, and the coming of the Messiah was the burden of their searching. Yet they refused to listen to the teachings of Christ, because those teachings directly condemned their cherished sins. Christ therefore declared that they had rejected the word of God, inasmuch as they had rejected him whom God had sent. He commanded them, "Search the Scriptures; for in them ye think ye have eternal life: and they are they which testify of me." <RH, February 15, 1898 par. 2>

"Ye will not come to me, that ye might have life," he said. The One who patriarchs and prophets had testified would come, and who had declared the manner of his coming,--the One for knowledge of whom they had searched the Scriptures,--he who could give them life and light,--was among them; yet they refused to receive him. Those who should have echoed the message of John, "Behold the Lamb of God, which taketh away the sin of the world," held him up before the people as a deceiver. <RH, February 15, 1898 par. 3>

Had the Son of Man come flattering their pride and justifying their iniquity, the Pharisees and rulers would have hastened to do him honor. But Christ declared: "I receive not honor from men. But I know you, that ye have not the love of God in you. 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. How can ye believe, which receive honor one of another, and seek not the honor that cometh from God only?" <RH, February 15, 1898 par. 4>

Jesus did not represent his work as differing from that of his Father. His plans were not independent of God. He moved in perfect harmony with God; his every act carried out his Father's will. His life was the mind of God expressed in humanity. He had come to the world in the Father's name, that through him we might have life. To the Jews he said: "I have many things to say and to judge of you: but he that sent me is true; and I speak to the world those things which I have heard of him. . . . When ye have lifted up the Son of man, then shall ye know that I am he, and that I do nothing of myself; but as my Father hath taught me, I speak these things. And he that sent me is with me: the Father hath not left me alone; for I do always those things that please him. As he spake these words, many believed on him. Then said Jesus to those Jews which believed on him, If ye continue in my word, then are ye my disciples indeed; and ye shall know the truth, and the truth shall make you free. . . . I speak that which I have seen with my Father: and ye do that which ye have seen with your father. . . . If I honor myself, my honor is nothing: it is my Father that honoreth me; of whom ye say, that he is your God." <RH, February 15, 1898 par. 5>

When Christ should go to the Father, he could tell him that he had fulfilled his mission. Christ came to fulfill the law by perfect obedience in a world that was transgressing that law. "I am not come," he said, "to destroy, but to fulfil," -- to manifest in my life every precept that my Father has given, and thus magnify the law, and make it honorable. Thus he left to all who believe in him an example of obedience to the law of God. "As the Father hath loved me," he says, "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." <RH, February 15, 1898 par. 6>

Christ was the only begotten Son of God, yet he became a servant. Through the prophet Isaiah the Lord declares this. He says of him: "Behold my servant, whom I uphold; mine elect, in whom my soul delighteth; I have put my Spirit upon him: he shall bring forth judgment to the Gentiles. He shall not cry, nor lift up, nor cause his voice to be heard in the street. A bruised reed shall he not break, and the smoking flax shall he not quench: he shall bring forth judgment unto truth. He shall not fail nor be discouraged, till he have set judgment in the earth: and the isles shall wait for his law." <RH, February 15, 1898 par. 7>

The Lord saw us in a sad condition, and sent to our world the only messenger that he could trust with his great

treasure of pardon and grace. Christ, the only begotten Son of God, was the delegated messenger. He was ordained to do a work that even the angels of heaven could not accomplish. He alone could be trusted to do the work required for the redemption of a world all seared and marred with the curse. And in this gift the Father gave all heaven to the world. <RH, February 15, 1898 par. 8>

What a change was this for the Son of God, him who was the adored of angels, the Light of heaven! He might have gone to the pleasant homes of the unfallen worlds, to the pure atmosphere where disloyalty and rebellion had never intruded; and there he would have been received with acclamations of praise and love. But it was a fallen world that needed the Redeemer. "I came not to call the righteous," said he, "but sinners to repentance. He came to represent the Father in bringing the message of hope and salvation to our world. He lived not for himself; he did not consult his own ease and pleasure; he did not yield to temptation; and he condescended to die in order that sinful men might be redeemed, and live eternally in the mansions he was to prepare for them. His mission was to teach souls who were dying in their sins. <RH, February 15, 1898 par. 9>

This work Christ has laid upon every one whom he has purchased. The Lord will give ample light to all who will be true and loyal to him, but he will show no more favor to Phariseeism and self-righteousness today than when he walked in his humanity in our world. The soul that encourages an atmosphere of doubt, God cannot favor with constantly increasing grace. His mercy and the gracious influences of his Spirit remain the same for all who will receive them. His offer of salvation does not change. It is man who changes his relationship to God. Many place themselves where they cannot recognize his grace and his salvation. They are under a delusion as to what constitutes Christianity. And while man refuses to become pure, holy, and undefiled, as God's law requires him to do, he is walking away from Christ. <RH, February 15, 1898 par. 10>

The man who refuses the light that God has given in his word, cannot expect that the appeal ignored by him today will soften and humble his heart on the morrow, and that higher incentives and greater rewards will be presented before those who are refusing God's mercy. Every day Satan is stealing a march upon the poor, tempted soul who will not yield his heart to God; and with each rejection of light, the probability of his becoming a Christian lessens, until the Holy Spirit is grieved away. <RH, February 15, 1898 par. 11>

But will those who have had light and truth reveal that they have not the spirit and love of Christ in the heart, -- that they are not connected with the parent vine stock? Should they not rather, as the favored people of God, manifest to the world that they are one with Christ, as he is one with the Father? This every true worker with Christ will do, through the grace given him. As Christ was dependent upon his Father, so man is dependent upon Christ. "I can of mine own self do nothing," he declared. The work which I do is all of my Father. The necessity is anticipated by him to whom I have access at all times. Had there been one deviation from the divine mind in the work of Christ, the plan of redemption would have proved a failure. So man can do nothing apart from Christ. When there is any deviation on our part from working in Christ's lines, a false mold is given to his work. Man is to live only for the accomplishment of the same work given the Son of God to do. He is honored in being a laborer together with God; and the Lord appreciates his workmanship. God has left nothing undone that he could do for us. He gave a perfect example of his character in the character of his Son; and it is the work of Christ's followers, as they behold the incomparable excellency of his life and character, to grow in his likeness. As they look unto Jesus and respond to his love, they will reflect the image of Christ. <RH, February 15, 1898 par. 12>

February 22, 1898 Denouncing the Pharisees.

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For the last time, Christ is in the temple. He has given warnings to the Pharisees and scribes, and uttered denunciations against them, while at their tables, having been invited there that they might find some pretext for causing him to be put to death. Now, addressing them and his disciples, he says, "The scribes and the Pharisees sit in Moses' seat." The Jewish teachers stood up to read the Scriptures, but were seated when they expounded them. As persons exalted, they supposed themselves capable of acting in the place of Moses as interpreters of the law given by God. <RH, February 22, 1898 par. 1>

"All therefore," continued Christ, "whatsoever they bid you observe, that observe and do; but do not ye after their works: for they say [when teaching the law from the Scriptures], and do not." They did not bring their own works into accordance with the written Word. They enjoined duties upon others, but their own teaching they did not practise. "For

they bind heavy burdens [of exactions and requirements] 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." <RH, February 22, 1898 par. 2>

The phylacteries were strips of parchment, with scriptures written upon them, which were worn upon the wrists, the forehead, and the arms. But all this outward appearance of piety was, through their spiritual pride, only violating both the spirit and the letter of the law. <RH, February 22, 1898 par. 3>

Whatever good thing they do, said Christ, whatever zeal they show, is not that they may obey and honor God, but to gain approval and respect for themselves, that others may think them pious and holy. The oft-repeated "rabbi" was very acceptable to the ear, but Jesus warned his disciples against this. He said to them: "But 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. Neither be ye called masters: for one is your Master, even Christ." <RH, February 22, 1898 par. 4>

By these words Christ meant that no man is to place his spiritual interest under another, as a child is guided and directed by his earthly father. This spirit, whenever encouraged, has led to a desire for ecclesiastical superiority, and has always resulted in the injury of those who have been trusted, and addressed as "father." It confuses the sense of the sacredness of the prerogatives of God. <RH, February 22, 1898 par. 5>

Of these sins the scribes and Pharisees were guilty; and it was for this that Christ denounced them, saying, "Woe unto you, scribes and Pharisees, hypocrites! for ye shut up the kingdom of heaven against men." And to the lawyers he said: "Woe unto you, lawyers! for ye have taken away the key of knowledge: ye entered not in yourselves, and them that were entering in ye hindered." <RH, February 22, 1898 par. 6>

Knowledge is the only key that will give entrance into heaven. The inspired John declares, "And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent." A right knowledge of God and of Jesus Christ whom he has sent is eternal life to all who believe. <RH, February 22, 1898 par. 7>

"Woe unto you, scribes and Pharisees, hypocrites! for ye devour widows' houses, and for a pretense make long prayer: therefore ye shall receive the greater damnation. Woe unto you, scribes and Pharisees, hypocrites! for ye compass sea and land to make one proselyte, and when he is made, ye make him twofold more the child of hell than yourselves. . . . Woe unto you, scribes and Pharisees, hypocrites! for 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. Ye blind guides, which strain at a gnat, and swallow a camel. Woe unto you, scribes and Pharisees, hypocrites! for ye make clean the outside of the cup and of the platter, but within they are full of extortion and excess. Thou blind Pharisee, cleanse first that which is within the cup and platter, that the outside of them may be clean also. Woe unto you, scribes and Pharisees, hypocrites! for ye are like unto whited sepulchers, which indeed appear beautiful outward, but are within full of dead men's bones, and of all uncleanness. Even so ye also outwardly appear righteous unto men, but within ye are full of hypocrisy and iniquity. Woe unto you, scribes and Pharisees, hypocrites! because ye build the tombs of the prophets, and garnish the sepulchers of the righteous, and say, If we had been in the days of our fathers, we would not have been partakers with them in the blood of the prophets. Wherefore ye be witnesses unto yourselves, that ye are the children of them which killed the prophets. Fill ye up then the measure of your fathers. Ye serpents, ye generation of vipers, how can ye escape the damnation of hell? 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." <RH, February 22, 1898 par. 8>

The most terribly momentous period of the Jewish nation was at the time when Jesus was in the midst of them. Yet it was this generation, that had been honored and favored above all people on the earth, that was guilty of rejecting all the importunity of the yearning love of Christ. <RH, February 22, 1898 par. 9>

Anguish, deep and unfathomable, pressed upon the soul of Christ; and in the intense pain of unrequited love, he exclaimed, "O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee," not content to receive with indifference and spurning the message sent by God's servants unto you, your hatred against God you have vented upon his messengers. You will not suffer them to live. "How often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not!" The same work that you do to my messengers whom I send will be reflected back upon you. Refusing to be gathered, you will realize what it means to be scattered, to be the despised of all nations. <RH, February 22, 1898 par. 10>

In the lamentation of Christ, the very heart of God was pouring itself forth in his representative. This was the separation struggle, the mysterious farewell of the long-suffering love of the Deity; it was the expression of abused,

rejected love. Christ's representation is a most striking one. He would have gathered his chosen people together as a hen gathers her chickens under her wing. He would have given them protection, they would not have been left defenseless. When the hen sees that her brood is in danger, she calls them under her sheltering wings. She will resist any enemy that may approach. She will die rather than that those who have fled for protection under her sheltering wings should suffer. This will Christ do for those who fly to him for refuge. He will gather his children together under his mediatorial wings, and there they will be safe. <RH, February 22, 1898 par. 11>

But the chosen nation of God must receive its eternal retribution for its refusal of the Son of God. "Behold, your house is left unto you desolate," Christ said. Christ himself was the Lord of the temple. When he should leave it, its glory would depart,--that glory once visible over the mercy-seat in the holy of holies, where the high priest entered only once a year, on the great day of atonement, with the blood of the slain victim,--typical of the blood of the Son of God,--and sprinkled it upon the altar. <RH, February 22, 1898 par. 12>

The Jewish nation would none of the counsels of Christ; they despised all his reproofs. They would not come to him, that they might have life. Therefore he declared to them, Your destruction lies at your own door; you yourselves are responsible. "Behold, your house is left unto you desolate. For I say unto you, Ye shall not see me henceforth, till ye shall say, Blessed is he that cometh in the name of the Lord." <RH, February 22, 1898 par. 13>

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The Lord expects his followers to reveal, in the transformation of their life and character, the power of the gospel, which converts and sanctifies the soul. He calls for all tact and energy to be educated and trained for his service. And yet there are but few who have educated themselves to take in the subject of redemption, and the responsibility which it places upon the followers of Christ. Thousands are doing nothing in real service for the Master. They have no feeling for sin-sick souls who are perishing out of Christ. Although many profess godliness, they help very little in alleviating the poverty and suffering that exist all around them; they reach out no hand to save the perishing. Selfishness increases in every line. It is seen in the clothing of the body, in the decorating of the home, in expending money for that which is not bread, in gratifying pride, and in selfish indulgence. Compassion is becoming rare in the hearts of those who claim to be Christians. They seem to have drunk a deadly draft of Satan's "peace-and-safety" decoction, and to be insensible to the perils to which human souls are exposed. <RH, March 1, 1898 par. 1>

The Lord of glory clothed his divinity with humanity, and came to our world to endure self-denial and self-sacrifice, in order that the moral image of God might be restored in man. All the heavenly attributes were in his heart in abundance, and flowed out in an irrepressible stream of good works. Mark how readily and heartily he ministered to those in need, how his eyes took in the situation of every tempted soul, how his heart was touched with human woe! <RH, March 1, 1898 par. 2>

In Christ's unwearying efforts is our pattern. Pity for those in need and suffering will be awakened in all who will attempt this self-denying, self-sacrificing work that the Majesty of heaven came to our world to perform. Those who receive Christ by faith will represent his compassion, his goodness, and his love in a world that is marred and seared with the curse. The degree to which these graces exist in the life and character, measures the genuine likeness to God. "By their fruits," said Christ, "ye shall know them." This is the true test both in grace and in nature. <RH, March 1, 1898 par. 3>

If men would but consider the souls who are ready to perish as of more value than their own pleasure and selfish indulgence, means, in small and large sums, would flow into the treasury as the price of self-denial in outward adornment, in household furniture, and many other things. God's people would act as if they were pilgrims and strangers in this world. <RH, March 1, 1898 par. 4>

Those who have great light have the privilege of obtaining still greater light if they will but appreciate that which they already have. But if that light is not appreciated, if God's professed people will not themselves become light to those who are in darkness, the light they have, but do not rejoice in and impart, will become darkness. If they would put their tact and ability to use in the service of Christ, he would put his Spirit upon them. The grace and attributes of Christ, imparted to others, would draw from the treasure-house of God more grace, as circumstances should demand. <RH, March 1, 1898 par. 5>

The Lord has made it our duty to seek him in earnest prayer, that we may understand his will. He has shown the error

of the human race in having direct communion with God to so slight a degree. This is where the weakness of thousands lies today. They place finite man where God should ever be, and thereby lose a great wealth of experience. They catch the spirit of the world; they act as the world acts, and talk as the world talks. Its notions and traditions and infidel sentiments they receive as truth; and when something new is introduced, they grasp it with eagerness. That which is but chaff they look upon as manna from heaven. They are leavened by the human ideas and erroneous sentiments of professed Christians who are far from being doers of the word. Men, women, and children are neglectful of their God-given responsibilities. Perverted appetites are indulged to the injury of mental, physical, and moral health. They are fictitious representations of Christ Jesus. They belong to that class whom Paul describes as lovers of pleasure more than lovers of God. As a result, their hearts are hardened. Christ's grace of sympathy and tender pity is regarded as a weakness, and they are led to a misconception of the work that needs to be accomplished. <RH, March 1, 1898 par. 6>

Many have been entrusted with precious talents of intellect. But what good has been accomplished with these entrusted capabilities? What has been done with the education received from God? Have they, with all their varied plans, appreciated the Giver? or have they joined the apostate who was once a covering cherub, and placed their powers at the disposal of Satan? The work given man in this world is to co-operate with Christ in counterworking the work of the first great rebel, in suppressing the rebellion that he has created. Man is to work as Christ worked for humanity. <RH, March 1, 1898 par. 7>

But who are walking even as he walked? Who are working in Christ's lines? Who among us have the faith which works by love and purifies the soul? Who are coming into such conformity to God as was represented in the grace of him who is our pattern? Those who yoke up with Christ will have the mind of Christ. They will garrison the mind so that it shall not become enslaved to the control of a power that will stop at nothing in its earnest zeal to win the victory. <RH, March 1, 1898 par. 8>

We need to guard continually against the sophistry in regard to geology and other branches of science falsely so-called, which have not one semblance of truth. The theories of great men need to be carefully sifted of the slightest trace of infidel suggestions. One tiny seed sown by teachers in our schools, if received by the students, will raise a harvest of unbelief. The Lord has given all the brilliancy of intellect that man possesses, and it should be devoted to his service. <RH, March 1, 1898 par. 9>

Because so little effort has been made to engage young men and women in the missionary work which must be done to bring the gospel invitation to all, there is but one worker where there should be a hundred. The indifference which is manifested for suffering humanity is charged against churches and families and individuals. The medical missionary work is becoming disproportionate to the moral influence and spiritual labor put forth by church-members generally to reach the souls dead in trespasses and sins. Churches that ought to work in Christ's lines are inclined to make disparaging remarks of those who engage in medical missionary work. And yet they profess to be the people of God. <RH, March 1, 1898 par. 10>

True Christlike compassion will be manifested in seeking to save those who are lost, looking for them not only in the churches, but also in the world. The woes of men are to be met by all who believe in Christ: the lost are to be sought for on every side; restoration is to be begun. Compassion manifested for the physical necessities opens the way for the soul to be reached. <RH, March 1, 1898 par. 11>

What excuse can be made in the great day of God for the neglect of souls for whom Christ has died? Wasted opportunities will be presented before those who might, with their God-given abilities and influence, have accomplished a work for God. Then they will see how their unfaithfulness has left souls unassisted, unwarned, unenlightened. Then they will realize that the blood of these souls is upon the garments of those whose duty it was to work in Christ's lines to save the souls for whom he died. <RH, March 1, 1898 par. 12>

Many of us have a serious account to settle for the misuse of our God-given faculties. For the misuse of the talent of time that has been wasted in selfish pleasure, the waste of the influence which God requires to be employed in his service in response to the service he is constantly doing for us, for the neglect to carry unselfish burdens in this life, God will call us to account. He declares "And, behold, I come quickly; and my reward is with me, to give every man according as his work shall be. I am Alpha and Omega, the beginning and the end, the first and the last. Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city." <RH, March 1, 1898 par. 13>

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"Then came to Jesus scribes and Pharisees, which were of Jerusalem, saying, Why do thy disciples transgress the tradition of the elders? for they wash not their hands when they eat bread." Expecting to see Jesus at the Passover, the Pharisees had laid a trap for him. But Jesus, knowing their purpose, had absented himself from this gathering. "Then came together unto him the Pharisees, and certain of the scribes." As he did not go to them, they came to him. <RH, March 8, 1898 par. 1>

This deputation was sent from Jerusalem for the express purpose of watching Jesus, that something might be found with which to accuse him. The Pharisees saw that the disciples did not observe diligently the traditions of the elders. They did not practise the custom of "washing of cups and pots, brazen vessels, and of tables." Hoping to provoke a controversy, the Pharisees said to Christ, "Why walk not thy disciples according to the tradition of the elders, but eat bread with unwashen hands?" They thought to draw from Christ words of which they could make capital. But he answered them with authority, while divinity was revealed with startling power: "Well hath Esaias prophesied of you hypocrites, as it is written, This people honoreth me with their lips, but their heart is far from me. Howbeit in vain do they worship me, teaching for doctrines the commandments of men. For laying aside the commandment of God, ye hold the tradition of men, as the washing of pots and cups: and many other such like things ye do." <RH, March 8, 1898 par. 2>

Christ gave them an example of what they were repeatedly doing, and had done just before coming in search of him. "Full well ye reject the commandment of God," he said, "that ye may keep your own tradition. For Moses said, Honor thy father and thy mother; and, Whoso curseth father or mother, let him die the death: but ye say, If a man shall say to his father or mother, It is Corban, that is to say, a gift, by whatsoever thou mightest be profited by me; he shall be free. And ye suffer him no more to do aught for his father or his mother." They set aside the fifth commandment as of no consequence, but were very exact in carrying out the tradition of the elders. The sayings of supposed great men had been handed down from rabbi to rabbi, nullifying the plain requirements of God, "making the word of God of none effect," said Christ; "and many other such like things ye do." <RH, March 8, 1898 par. 3>

"And he called the multitude, and said unto them, Hear, and understand." He spoke with no hesitation, but with authority, as one who would flash light upon all around him. "Not that which goeth into the mouth defileth a man; but that which cometh out of the mouth, this defileth a man." These words, spoken in the hearing of the multitude, infuriated the ecclesiastical powers. The cavilers were seeking to destroy Christ's influence over the people, but he flashed forth such divine truth that they dared not ask him further questions. Christ knew that if he could speak directly to the people, opening to them the Scriptures, he would be heard; for they were in a far more receptive frame of mind than were the leaders. The punishment would fall upon those who were leading them from the path of rectitude. The people listened eagerly to all that Christ said; for never before had they heard such words. They were plain, direct, forcible, and brief, and clearly defined the true meaning of sin and pollution. <RH, March 8, 1898 par. 4>

The Pharisees had given expression to their hatred, but they dared not then carry out their full purpose. They slunk away, repulsed. They would not receive the light shining on their pathway. When the light shines forth, those who are unwilling to receive it begin to cultivate in the heart the seeds of bitterness. These they also plant in other hearts. This evil seed prepares a place for itself, and the unconverted heart sees everything in a perverted light. So it was with the Pharisees. <RH, March 8, 1898 par. 5>

"Then came his disciples, and said unto him, Knowest thou that the Pharisees were offended, after they heard this saying?" Christ knows the hearts of all men. Nothing is hid from him. "He answered and said, Every plant, which my heavenly Father hath not planted, shall be rooted up. Let them alone: they be blind leaders of the blind. And if the blind lead the blind, both shall fall into the ditch." "For the leaders of this people cause them to err; and they that are led of them are destroyed. Therefore the Lord shall have no joy in their young men, neither shall have mercy on their fatherless and widows; for every one is an hypocrite and an evil-doer, and every mouth speaketh folly." <RH, March 8, 1898 par. 6>

"Then answered Peter and said unto him, Declare unto us this parable. And Jesus said, Are ye also yet without understanding? Do not ye yet understand, that whatsoever entereth in at the mouth goeth into the belly, and is cast out into the draft? But those things which proceed out of the mouth come forth from the heart; and they defile the man. For out of the heart proceed evil thoughts, murders, adulteries, fornications, thefts, false witness, blasphemies; these are the things which defile a man: but to eat with unwashen hands defileth not a man." <RH, March 8, 1898 par. 7>

In this our day we meet the same false religious requirements upheld by the Pharisees. The fourth precept of the decalogue is set aside, as the Jews set aside the fifth commandment, while traditions are eagerly grasped and enforced. The Lord did not give the Jews their multitudinous traditions and ceremonies. He did not require them to occupy precious time in doing that which was of no benefit to any one, while they disregarded his commands; neither has he

commanded men to observe the first day of the week. <RH, March 8, 1898 par. 8>

To a large degree the religious world is following in the path of the Jews. The Pharisees taught for doctrine the commandments of men, making the word of God void by their traditions, and this the teachers of today are doing by upholding the first day of the week,--a day that bears not the divine credentials. They clothe their false Sabbath with a garb of sanctity, and many would compel its observance by imprisonment and fine. Under the enemy's training, their zeal will grow until, like the Jews, they will think they are doing God a service by heaping reproach on those who have the moral courage to keep his commandments. <RH, March 8, 1898 par. 9>

Those who do this venture to make of none effect a commandment instituted in Eden; for there, when the morning stars sang together, and all the sons of God shouted for joy, the foundation of the Sabbath was laid, and the seventh day was set apart to be observed as sacred. The Lord blessed this day as the day of his rest, and sanctified it, commanding man to "remember." Do not forget it; keep it holy. <RH, March 8, 1898 par. 10>

Man has no permission from God to nullify one precept of the decalogue. He has no permission to lead the minds of others to bow to an idol, or to make laws compelling God's heritage to worship that which is false. Of those who do this, God says, "This people draweth nigh unto me with their mouth, and honoreth me with their lips; but their heart is far from me." They place the commandments of men on a level with the divine requirements; yea more, they exalt a spurious Sabbath above the Sabbath of the fourth commandment. Their obedience to man-made requirements makes their worship null and void; but God bears with their ignorance till light comes to them. <RH, March 8, 1898 par. 11>

The worship of a common working-day, and the multitudinous ceremonies connected with this false sabbath, are of the same nature as the wrongs pointedly exposed by Christ when he said, "And many other such like things ye do." The plain evidence of truth is not discerned. Laying aside the commandments of God as altogether unimportant, men follow tradition. They reject God's law, in order that they may keep their tradition. Common things are exalted above those things that are sacred and heavenly. <RH, March 8, 1898 par. 12>

Satan has taken the world captive. He has introduced an idol sabbath, apparently giving to it great importance. He has stolen the homage of the Christian world away from the Sabbath of the Lord for this idol sabbath. The world bows to a tradition, a man-made commandment. As Nebuchadnezzar set up his golden image on the plain of Dura, and so exalted himself, so Satan exalts himself in this false sabbath, for which he has stolen the livery of heaven. <RH, March 8, 1898 par. 13>

In this work the principles of the enemy are deep and deceiving, and Christ's words are appropriate, "Laying aside the commandment of God, ye hold the tradition of men." The heavenly universe is amazed that, in their credulity, men transfer the benediction given to the seventh day to the first day of the week. The Sabbath is God's memorial of creation and rest, and at the beginning of the Sabbath command he places the word of warning, "Remember the Sabbath day, to keep it holy." "Wherefore the Lord said, Forasmuch as this people draw near me with their mouth, and with their lips do honor me, but have removed their heart far from me, and their fear toward me is taught by the precept of men: therefore, behold, I will proceed to do a marvelous work among this people, even a marvelous work and a wonder: for the wisdom of their wise men shall perish, and the understanding of their prudent men shall be hid." Thus it was with the Jewish nation, and thus it will be with all who, laying aside the commandments of God, teach for doctrine the commandments of men. <RH, March 8, 1898 par. 14>

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"For by him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers: all things were created by him, and for him: and he is before all things, and by him all things consist. And he is the head of the body, the church: who is the beginning, the first-born from the dead; that in all things he might have the pre-eminence. For it pleased the Father that in him should all fulness dwell; and, having made peace through the blood of his cross, by him to reconcile all things unto himself; by him, I say, whether they be things in earth, or things in heaven." <RH, March 15, 1898 par. 1>

Before leaving his disciples, Christ gave them their commission. Standing but one step from the throne, his last instruction to them was, "Go ye therefore, and teach all nations." "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, March 15, 1898 par. 2>

"Go ye into all the world, and preach the gospel to every creature." Again and again the words are repeated, that they may not lose their significance. Upon all creatures under heaven, high and low, rich and poor, was the light of heaven to shine in clear, strong rays. The disciples were to be colaborers with him, their Redeemer, in the work of saving the world. Christ assured them, "All power is given unto me in heaven and in earth." They were to go forth in his name, and he promised them the ministry of his Spirit. He did not lay before them a plain and easy path. They were to be partakers of his sufferings. But he told them of the legacy they would receive. If they united with one another and with him, his righteousness would shine upon them, and from them to a world constantly increasing in wickedness. <RH, March 15, 1898 par. 3>

The disciples were to catch the radiance of the light from the Saviour's presence, and were to let that light shine upon those walking in the shadow of death. They were commissioned to begin their work in Jerusalem. They were to bear witness to Christ in the city which had been the scene of his great humiliation. Here they were to give evidence of their strength and efficiency by lifting Christ up before those who had resisted his mercy and his love. Under the inspiration of Satanic agencies, those whom God had made the depositaries of sacred truth had denied and crucified their Messiah. To them the wondrous power of God was to be revealed. But the work of the disciples was not to begin and end in Jerusalem. They were to carry the truth to all nations. <RH, March 15, 1898 par. 4>

Christ carried the minds of his disciples to an eminence, and showed them the vast confederacy arrayed against him who came as the light and life of men. He told them that they were to fight not merely against flesh and blood, but against principalities and powers, against the ruler of the darkness of this world, against spiritual wickedness in high places. He reminded them that they were engaged in a warfare on which eternal results depended. In view of the heavenly universe, they were warring against principalities and powers. But they were not left to depend on human wisdom or human facilities. They were to work as seeing him who is invisible. <RH, March 15, 1898 par. 5>

In his name the warfare of truth against error was to be carried forward, subverting the strongholds of idolatry and sin. People were to be stirred to carry the truth to all tongues and nations, giving the trumpet a certain sound, and rousing the slumbering nations from spiritual apathy and death. The disciples were to be his witnesses. Their every action was to fasten attention on his name, as possessing that vital power by which men may be brought into oneness with him who is the source of all power and efficiency. They were to center their faith in him who is the fountain of mercies, blessings, and power. They were to present their petitions to the Father in his name, and then their prayers would be answered. They were to baptize in the name of the Father, and of the Son, and of the Holy Ghost. Christ's name was to be their watchword, their badge of distinction, their bond of union, the authority for their course of action, and the source of their success. Nothing was to be recognized in his kingdom that did not bear his name and superscription. <RH, March 15, 1898 par. 6>

In order that his disciples might engage in this great work, and fulfil their commission, Christ declared that they would have power as God's peculiar people: "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, March 15, 1898 par. 7>

Christ read the minds of his disciples, and he saw that they were awake to the peculiar dangers that would assail them. He assured them that if they would go forward in faith to fulfil their commission, they would move under the shield of Omnipotence. He made every provision for the success of their mission. He took the responsibility of the work upon himself. <RH, March 15, 1898 par. 8>

This was his last instruction to his disciples. He had told them his will concerning their work. He had opened their understanding, that they might comprehend the Scriptures. He had plainly assured them that they were to begin their work in Jerusalem, the very hardest field they could enter, and were to preach the remission of sins to all nations. "Ye are witnesses of these things,"--his trial, his rejection, his crucifixion, his rising from the dead, and being on the earth for forty days. "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." <RH, March 15, 1898 par. 9>

"And he led them out as far as to Bethany, and he lifted up his hands, and blessed them. And it came to pass, while he blessed them, he was parted from them, and carried up into heaven." While the Saviour's hands were still outstretched in blessing, he was taken from them; and as they stood gazing upward, to catch a last glimpse of their ascending Lord, the sound of the voices of the angels that escorted him was wafted down to them. "While they looked steadfastly toward heaven as he went up, behold, two men stood by them in white apparel; which also said, 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." "And they . . . returned to Jerusalem with great joy: and were continually in the temple, praising and blessing God." <RH, March 15, 1898 par. 10>

"And when they were come in, they went up into an upper room, where abode both Peter, and James, and John, and Andrew, Philip, and Thomas, Bartholomew, and Matthew, James the son of Alphaeus, and Simon Zelotes, and Judas the brother of James. These all continued with one accord in prayer and supplication." <RH, March 15, 1898 par. 11>

"And when the day of Pentecost was fully come, they were all with one accord in one place. And suddenly there came a sound from heaven as of a rushing mighty wind, and it filled all the house where they were sitting. And there appeared unto them cloven tongues like as of fire, and it sat upon each of them. And they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance." <RH, March 15, 1898 par. 12>

By the power of the Holy Spirit the disciples were fitted to act out the impression that had been left upon their minds by Christ's words,--that they held in trust the most sacred truths ever committed to mortals. The church was fitted for the work of representing Christ. The messengers of God spoke as the Spirit gave them utterance. In accordance with the directions given, they prayed in the name of Jesus. So were the words of Christ fulfilled: "Whatsoever ye shall ask in my name, that will I do, that the Father may be glorified in the Son. . . . 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. 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." <RH, March 15, 1898 par. 13>

Shortly before his ascension, Christ had prayed, "For their sakes I sanctify myself." He had given himself wholly to the work of human redemption. Charged with this exalted office, Christ stood as the head of humanity, the visible representative of an invisible God. "He that hath seen me," he declared, "hath seen the Father;" and again, "I and my Father are one." And having embodied in himself the love of God, Christ has imparted it to those who believe on his name, that the copies of his character may be multiplied. <RH, March 15, 1898 par. 14>

"As thou hast sent me into the world, even so have I also sent them into the world." They are a part of the great firm in the science of salvation, which is to work the works of Christ. "And for their sakes I sanctify myself, that they also might be sanctified through the truth." <RH, March 15, 1898 par. 15>

To us as well as to the disciples, Christ has given the work of carrying the truth to the world. But before engaging in this great and aggressive warfare, upon which eternal results depend, Christ invites all to count the cost. He assures them that if they take hold of the work with undivided hearts, giving themselves as light-bearers to the world, if they will take hold of his strength, they will make peace with him, and obtain supernatural assistance that will enable them in their weakness to do the deeds of Omnipotence. If they go forward with faith in God, they will not fail nor become discouraged, but will have the assurance of infallible success. <RH, March 15, 1898 par. 16>

The hour came for the lifting up of the Son of God on the cross, and the hour has now come for him to be lifted up from the earth. Impelled and stimulated by the love of Christ, as God's people advance in the work marked out for them, they will conquer through faith. By faith they may behold even more than angels in their ranks; for the abundant aid of the General of armies is ready for them in every emergency. He leads them on from victory to victory, proclaiming at every step, "I have overcome the world." Your leader goeth forth, conquering and to conquer. Never forget that you are fighting the battle of the Lord of hosts, in full view of the invisible world. <RH, March 15, 1898 par. 17>

March 22, 1898 Go, Preach the Gospel. - No. 2.

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Mrs. E. G. White.
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"How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace; that bringeth good tidings of good, that publisheth salvation; that saith unto Zion, Thy God reigneth! . . . Break forth into joy, sing together, ye waste places of Jerusalem: for the Lord hath comforted his people, he hath redeemed Jerusalem. The Lord hath made bare his holy arm in the eyes of all the nations; and all the ends of the earth shall see the salvation of our God." <RH, March 22, 1898 par. 1>

"Incline your ear, and come unto me: hear, and your soul shall live; and I will make an everlasting covenant with you, even the sure mercies of David. Behold, I have given him for a witness to the people, a leader and commander to the people. Behold, thou shalt call a nation that thou knowest not, and nations that knew not thee shall run unto thee, because of the Lord thy God, and for the Holy One of Israel; for he hath glorified thee." <RH, March 22, 1898 par. 2>

This work is given to all who have had Christ set forth crucified among them. By the baptism of the Holy Spirit, God's people are to do, through the instrumentality of their Master, the work that Christ did. They are to represent the

benevolence of God to our world. Partakers of the divine nature, they are not only to save their own souls, through faith in Jesus; but Christ says of them, Ye are laborers together with God. As his witnesses, he has given to each his work. As his representatives, they are to bear to the world the message of invitation and mercy. <RH, March 22, 1898 par. 3>

Christ enjoins upon his disciples to lift up the world's Redeemer. They are to have a sense of their obligation to devote their entrusted capabilities to the work of winning souls to the gospel of him who has made so full a sacrifice for the enlightenment and recovery of the world. <RH, March 22, 1898 par. 4>

The utmost eloquence cannot describe the love of God. So vast was the conception of the divine Teacher of the love of God, that its measure could not be expressed. "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 scales, then, can weigh the tremendous guilt of professed believers in Christ, who, for the sake of gain, give their powers of persuasion to matters earthly and common, losing sight of Christ, losing all knowledge of him! If we taxed our intellectual and spiritual powers more to comprehend this love in a fuller sense than we do now, we would put to the tax every capability, every power, to seek and save souls that are perishing out of Christ. Christlike work would be done. <RH, March 22, 1898 par. 5>

Christ travailed in soul for the salvation of perishing sinners. "As many as received him, to them gave he power to become the sons of God, even to them that believe on his name." He commissioned his disciples to be unceasing in their efforts to save the world. He himself appointed the Christian ministry and the various means of grace, as channels through which his grace and light and truth might be communicated to every creature that is in need. Abundant provision is in readiness to give spiritual power, and to set the grace of Christ flowing through channels that are cleansed, and ready to receive the heavenly gift. <RH, March 22, 1898 par. 6>

In accepting Christ, and individual members of the church take the responsibility of doing the work he has appointed them. By faith they pledge themselves to wear the yoke of Christ, and bear his burdens. If they refuse to practise self-denial, and fail to place themselves in the channel where the Lord, by his Spirit, can work through them, they are not registered as Christians in the books of heaven. The more deeply the church feels the need of multiplying channels, the more thoroughly will the riches of the grace of Christ adorn the doctrines of the gospel of salvation. <RH, March 22, 1898 par. 7>

In every age of the world the gift of the Holy Spirit is the great promise for the church. "Ask, and it shall be given you." There are supplies for all. "I will pour out my Spirit upon all flesh." The promise of the Holy Spirit to accomplish the work is repeated in every soul that is converted to the truth. Every one newly added to the church is to be educated in regard to the work he is to do for the Master in winning souls to Christ. <RH, March 22, 1898 par. 8>

The Lord requires all who profess to be Christians to be filled with the Holy Spirit, and then to consecrate their means and powers to his work. They will then have a lofty estimate of what is due to the world's Redeemer. They are to realize that they are to use every jot and tittle of their influence to help one another to appreciate the heavenly endowment. The absence of the means or influence of one whose name is registered in the church-books means robbery to God. All are to wear the yoke of Christ, and lift his burdens, by watching for souls as they that must give account. To every man is given his work; no one is excused. <RH, March 22, 1898 par. 9>

The promised influence of the Holy Spirit, which molds and fashions the worker, enables him to co-operate with heavenly intelligences. Such a worker will be God's living, working agency, through whom he can manifest himself. But those who are not daily converted to the Master's use, dishonor their profession of faith. They dishonor the Holy Spirit, who is appointed to aid God's people in the great and grand work of watching for souls as they that must give account. <RH, March 22, 1898 par. 10>

We are to look unto Jesus, "the author and finisher of our faith." The Lord Jesus allied himself to us, that we might appreciate the high privilege of being partakers of the divine nature, having escaped the corruption that is in the world through lust. Satan seeks to pervert Christianity by filling the hearts of church-members with his attributes. The law of God is the expressed character of God, but Satan has worked against it until, by a large number of those who claim to open the word of God to others, the law is declared to be abrogated. But this law is the standard of the character they must attain in order to be among God's family in the heavenly courts. <RH, March 22, 1898 par. 11>

The Christian church is to endure the seeing of him who is invisible. The members of the body of Christ are to reach the highest attainments in mental, physical, and spiritual soundness, because the church is the instrumentality by which Christ enlightens those that sit in darkness. God calls upon his light-bearers to put away all selfishness, all that confuses them, and distracts them from their work. As did Daniel, they are to bring self-culture into their lives. <RH, March 22, 1898 par. 12>

Look to Jesus, the source of all strength, for perfection of understanding. "All power is given unto me in heaven and in earth," said Christ. If God withheld not his only begotten Son, but gave him up to death, that we might be restored to the image of the Creator, how much more will he, with him, freely give us all things? <RH, March 22, 1898 par. 13>

We may expect that the Holy Spirit will impress the hearts and minds of the workers. He takes the youth with fresh

talent, energy, courage, and ready susceptibilities, and brings them into harmony with divine agencies, which give no doubtful precepts, and do not lead those desiring to know the Lord to take one false step. The Lord requires all who enter his service to be consecrated and converted daily, as vessels unto honor. Simplicity will be their true eloquence.

<RH, March 22, 1898 par. 14>

The heart that is under the molding of the Spirit of truth is full of holy sentiments. It possesses the meekness and lowliness of Christ, and a veneration for the pure, the merciful, the upright, who possess sterling integrity, combined with the most tender sympathy for humanity. Such a one places true goodness before greatness. He has a mental culture that is in harmony with the character of Christ. Such a man will possess eloquence that is of a superior order. "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength: and . . . thy neighbor as thyself." Obedience to this command is the mainspring to the highest eloquence. Those who obey these principles practise true godliness. The soul is purified from selfishness and sensuality and from every phase of sin; it chooses those things that are lovely and of good report, and is a vessel unto honor. <RH, March 22, 1898 par. 15>

There is altogether too little account made of the Holy Spirit's power to work upon mind and character. Those who reject the Holy Spirit, thinking that the human being, single-handed, can struggle with principalities, and powers, and spiritual wickedness in high places, will find themselves overmatched. <RH, March 22, 1898 par. 16>

Christ calls upon his church to come into harmony with his character. As in the case of Daniel, in exact proportion as the spiritual character is developed, the intellectual capabilities are increased. He who loves God with all his heart and his neighbor as himself, attains this position through the working of the Holy Spirit upon mind and heart. The Lord will qualify him to be a colaborer with Jesus in the greatest work ever given to mortals. <RH, March 22, 1898 par. 17>

By the word coming from God, we are instructed to educate, educate, educate, young men and young women to understand the living oracles of God. This knowledge will be of the greatest possible value to them as they labor for God. God requires that minds shall not be dwarfed by a connection with the church, but strengthened, elevated, enriched, ennobled, and made fit for the most sacred work ever committed to mortals. The Lord will have a well-trained army, ready to be called into action at a word. These will be well-disciplined men and women and youth, who have placed themselves under educating influences that have made them vessels unto honor. <RH, March 22, 1898 par. 18>

The Holy Spirit is the molding power. "Without me," said Christ, "ye can do nothing." But let the Holy Spirit take hold of heart and character, and all who will heed its voice will be lights in the world. Experimental Bible religion is a leavening power wherever it is introduced. <RH, March 22, 1898 par. 19>

The young men and women who join the church should have a special education in the work for which they are adapted. But if one continues to choose a low, common train of conversation, receive him not as a worker. He will do more than can be counteracted to spoil the other workers. Be sure that such are not chosen to do the work that is so sacred. The words, the spirit, the attitude, determine the scale of usefulness. Let not the work of God be cheapened by those who show that they do not appreciate the elevated character of the work. <RH, March 22, 1898 par. 20>

The highest interests demand the close attention and energy that are too often given to lower and comparatively insignificant things. Under the molding, educating influence of the greatest Teacher the world has ever known, capabilities and powers will be brought into the church. These are not to be hidden, but are to be used in lines outside the church to augment the power and efficiency of the church. Those who possess these powers are to proclaim the gospel of Christ to all nations, tongues, and peoples. <RH, March 22, 1898 par. 21>

Those who are truly converted are born again. "A new heart also will I give you," God says. Provision is made by God himself for every soul that turns to the Lord, to receive his immediate co-operation. The Holy Spirit becomes his efficiency. Faith in Christ is our only hope of salvation. The work of every true Christian is to set forth Christ and him crucified. "Ye are the light of the world," Christ said. What constitutes God's people lights in the world?--Abiding in Christ. Doing this, they can co-operate with him in the grand work of winning souls from darkness to light. <RH, March 22, 1898 par. 22>

March 29, 1898 Personal Effort.

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Mrs. E. G. White.

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"And Jesus, when he came out, saw much people, and was moved with compassion toward them, because they were as sheep not having a shepherd: and he began to teach them many things. And when the day was now far spent, his disciples came unto him, and said, This is a desert place, and now the time is far passed: send them away, that they may

go into the country round about, and into the villages, and buy themselves bread: for they have nothing to eat. He answered and said unto them, Give ye them to eat. And they say unto him, Shall we go and buy two hundred pennyworth of bread, and give them to eat? He saith unto them, How many loaves have ye? go and see. And when they knew, they say, Five, and two fishes." <RH, March 29, 1898 par. 1>

Five loaves and two fishes! What a meager portion, seemingly! But in his life of assumed humanity, the Saviour relied implicitly upon God; he knew that his Father's power was sufficient for all things. Taking the small supply of food, he blessed it, and dividing it among the disciples, bade them distribute it to the multitude. "And they did all eat, and were filled." <RH, March 29, 1898 par. 2>

The provision lasted until the deed of mercy was accomplished, and the wants of every hungry soul were supplied. Then Christ said, "Gather up the fragments that remain, that nothing be lost." "And they took up twelve baskets full of the fragments, and of the fishes." So Christ would teach us economy. <RH, March 29, 1898 par. 3>

From this miracle, Christ would have us learn lessons applying to spiritual things. By his action he showed the necessity of relieving temporal hunger; and how much more important it is that spiritual hunger be satisfied. In this world there are hearts that are crying aloud for the living God, that are starving for the bread of life. God requires that the truth committed to men be not only eaten by them, but given to others. <RH, March 29, 1898 par. 4>

As we do this work, we must learn to rely upon what God can do for the saving of souls. Generally too much dependence is placed upon human ability, and too little faith is shown in him whose grace is sufficient to supply all our deficiencies. We are inclined to think that unless an organized company of workers is sent to a field, the efforts put forth will be useless. We feel as if we must belong to some organization if we would accomplish good. <RH, March 29, 1898 par. 5>

But John the Baptist did not work on this plan. His mission was to prepare the way for the Messiah by his God-given message; and under the guidance of the Holy Spirit, he did the work appointed him without calling to his aid priest or rabbi. <RH, March 29, 1898 par. 6>

In the place of relying upon men for guidance, we should humble ourselves before God, confessing our sins, and pleading with him for forgiveness. We should forsake our proud, self-sufficient way, and go to work, seeking God most earnestly for strength to give the bread of life to those who are not converted,--those who are sick and in need of a physician. <RH, March 29, 1898 par. 7>

After the disciples had received the Holy Spirit, they went out to give to others the light and knowledge they had received. They were few in numbers, but under the guidance of the Holy Spirit, they did more for the conversion of those in Jerusalem than the large religious organizations had ever done. They extended their work to the remote parts of the earth. God blessed their efforts, and thousands of such as should be saved were added to the church. So the Lord would have us labor. Unless those now gathered in cities will go forth willingly to do earnest, solemn work for the Master, the Lord himself will scatter them. <RH, March 29, 1898 par. 8>

Success does not depend upon the numbers engaged in the work. Whether they be few or many, all are to work to the utmost of their ability, feeling that as individuals they have a personal responsibility to labor for Christ. <RH, March 29, 1898 par. 9>

When Christ fed the multitude, each one of the disciples was given a part in the work. Christ asked his Father's blessing on the food, and it came; but the work was not left to one man. Each one was given something to do. So it is now. God has given to every man his work; and he expects all to do their part faithfully. When the truth is presented, God does not design that one man shall do the greatest part of the work. No man should put himself and his work in the place of God. One man's voice must not be heard continually, while others stand by as onlookers. All are to labor for the promotion of the work. Every available power is to be used to carry forward the great work. <RH, March 29, 1898 par. 10>

No one should lose sight of his personal responsibility, relying on some other worker to do the work he should do, forgetting that he has a part to act in relieving those who are perishing for want of the bread of life. Ordained ministers are not the only ones who can work for Christ. Those who have heard the truth and rejoice in it have a work to do also. At all times they can work for God. It is a law of God that whoever believes the truth as it is in Jesus will make it known. In this perilous time no one can really believe the truth, and stand idly by as a spectator, without interest in the work of God. <RH, March 29, 1898 par. 11>

God has given different gifts to different people. These varied gifts meet and impress varied minds. In any effort made to advance the truth, a diversity of gifts is a help. By their personal influence some may win their way to hearts and subdue stubborn natures, while others, though not possessing this God-given tact, may have more knowledge and experience. <RH, March 29, 1898 par. 12>

God desires all to realize that they must be careful how they strive to control those who are doing his work. No one is to seek to bind the hands of God's instrumentalities. God has given to every man his work, and if his children will consecrate themselves to him, no one has a right to specify who is to work, or who is not to work. Let God work

through whomsoever he will. <RH, March 29, 1898 par. 13>

Faithfully and earnestly we are to do the work God has given us, be it large or small. No one else can do our work for us. Individual effort must be made. The Holy Spirit worked through John, but it did not submerge him in some one else. Christ called Matthew from the receipt of custom; he did not make Matthew John. He took his disciples just as he found them, and connected them with himself. He poured out his Spirit upon these human agencies, that they might speak the word of righteousness to those in need of light. <RH, March 29, 1898 par. 14>

As we work for God, the outlook may not be flattering, yet if faithful, unselfish workers will go to those places that have not yet received the truth, and act their part by communicating the light they have received, God will bless their efforts. As they hold forth the bread of life to perishing souls, even though they themselves do not know where the means to carry forward the work is coming from, God will open a way before them. They will be furnished with grace, ample and full, which will supply their every necessity. The Lord will not allow his work to languish. <RH, March 29, 1898 par. 15>

A simple faith and trust in God brings its reward. But the work must be regarded as God's work. It is to be done for the good of others, not to gratify pride or self-sufficiency. Every worker must be ready to sacrifice his own wishes and plans for the good of others. <RH, March 29, 1898 par. 16>

The work of saving souls is infinitely above any other work in our world. He who is brought under the influence of the truth, and through faith is made a partaker of Christ's love, is by that very act appointed to save others. He has a mission in the world. He is a co-worker with Christ. <RH, March 29, 1898 par. 17>

It pays to labor for those for whom Christ has died. Our strength and resources can be expended in no better way. As we co-operate with God in this work, we can think of Christ's words, which are so full of assurance: "I say unto you, that likewise joy shall be in heaven over one sinner that repenteth, more than over ninety and nine just persons, which need no repentance." God loves the souls to whom he gave his only begotten Son, and he calls upon us to see all men through the eyes of divine compassion. <RH, March 29, 1898 par. 18>

April 5, 1898 The Perfect Law.

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Mrs. E. G. White.
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The law of God, as presented in the Scriptures, is broad in its requirements. Every principle is holy, just, and good. The law lays men under obligation to God; it reaches to the thoughts and feelings; and it will produce conviction of sin in every one who is sensible of having transgressed its requirements. If the law extended to the outward conduct only, men would not be guilty in their wrong thoughts, desires, and designs. But the law requires that the soul itself be pure and the mind holy, that the thoughts and feelings may be in accordance with the standard of love and righteousness.

<RH, April 5, 1898 par. 1>

In his teachings, Christ showed how far-reaching are the principles of the law spoken from Sinai. He made a living application of that law whose principles remain forever the great standard of righteousness--the standard by which all shall be judged in that great day when the judgment shall sit, and the books shall be opened. He came to fulfil all righteousness, and, as the head of humanity, to show man that he can do the same work, meeting every specification of the requirements of God. Through the measure of his grace furnished to the human agent, not one need miss heaven. Perfection of character is attainable by every one who strives for it. This is made the very foundation of the new covenant of the gospel. The law of Jehovah is the tree; the gospel is the fragrant blossoms and fruit which it bears. <RH, April 5, 1898 par. 2>

When the Spirit of God reveals to man the full meaning of the law, a change takes place in his heart. The faithful portrayal of his true state by the prophet Nathan made David acquainted with his own sins, and aided him in putting them away. He accepted the counsel meekly, and humbled himself before God. "The law of the Lord," he said, "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. Who can understand his errors? cleanse thou me from secret faults. Keep back thy servant also from presumptuous sins; let them not have dominion over me: then shall I be upright, and I shall be innocent from the great transgression. Let the words of my mouth, and the meditation of my heart, be acceptable in thy

sight, O Lord, my strength, and my Redeemer." <RH, April 5, 1898 par. 3>

Paul's testimony of the law is: "What shall we say then? Is the law sin [the sin is in the man, not in the law]? God forbid. Nay, I had not known sin, but by the law: for I had not known lust, except the law had said, Thou shalt not covet. 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. 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." <RH, April 5, 1898 par. 4>

Sin did not kill the law, but it did kill the carnal mind in Paul. "Now we are delivered from the law," he declares, "that being dead wherein we were held; that we should serve in newness of spirit, and not in the oldness of the letter." "Was that then which is 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." "Wherefore the law is holy, and the commandment holy, and just, and good." Paul calls the attention of his hearers to the broken law, and shows them wherein they are guilty. He instructs them as a schoolmaster instructs his scholars, and shows them the way back to their loyalty to God. <RH, April 5, 1898 par. 5>

There is no safety nor repose nor justification in transgression of the law. Man cannot hope to stand innocent before God, and at peace with him through the merits of Christ, while he continues in sin. He must cease to transgress, and become loyal and true. As the sinner looks into the great moral looking-glass, he sees his defects of character. He sees himself just as he is, spotted, defiled, and condemned. But he knows that the law cannot in any way remove the guilt or pardon the transgressor. He must go farther than this. The law is but the schoolmaster to bring him to Christ. He must look to his sin-bearing Saviour. And as Christ is revealed to him upon the cross of Calvary, dying beneath the weight of the sins of the whole world, the Holy Spirit shows him the attitude of God to all who repent of their transgressions. "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, April 5, 1898 par. 6>

We need, individually, to take heed as we have never done before to a "Thus saith the Lord." There are men who are disloyal to God, who profane his holy Sabbath, who cavil over the plainest statements of the Word, who wrest the Scriptures from their true meaning, and who at the same time make desperate efforts to harmonize their disobedience with the Scriptures. But the Word condemns such practises, as it condemned the scribes and Pharisees in Christ's day. We need to know what is truth. Shall we do as did the Pharisees? Shall we turn from the greatest Teacher the world has ever known to the traditions and maxims and sayings of men? <RH, April 5, 1898 par. 7>

There are many beliefs that the mind has no right to entertain. Adam believed the lie of Satan, the wily insinuations against the character of God. "And the Lord God commanded the man, saying, Of every tree of the garden thou mayest freely eat: but of the tree of the knowledge of good and evil, thou shalt not eat of it: for in the day that thou eatest thereof thou shalt surely die." When Satan tempted Eve, he said, "Hath God said, Ye shall not eat of every tree of the garden? And the woman said unto the serpent, We may eat of the fruit of the trees of the garden: but of the fruit of the tree which is in the midst of the garden, God hath saith, Ye shall not eat of it, neither shall ye touch it, lest ye die. And the serpent said unto the woman, 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." <RH, April 5, 1898 par. 8>

The knowledge which God did not want our first parents to have was a knowledge of guilt. And when they accepted the assertions of Satan, which were false, disobedience and transgression were introduced into our world. This disobedience to God's express command, this belief of Satan's lie, opened the flood-gates of woe upon the world. Satan has continued the work begun in the garden of Eden. He has worked vigilantly, that man might accept his assertions as proof against God. He has worked against Christ in his efforts to restore the image of God in man, and imprint in his soul the similitude of God. <RH, April 5, 1898 par. 9>

The belief of a falsehood did not make Paul a kind, tender, compassionate man. He was a religious zealot, exceedingly mad against the truth concerning Jesus. He went through the country, haling men and women, and committing them to prison. Speaking of this, he says: "I am verily a man which am a Jew, born in Tarsus, a city in Cilicia, yet brought up in this city at the feet of Gamaliel, and taught according to the perfect manner of the law of the fathers, and was zealous toward God, as ye all are this day. And I persecuted this way unto the death, binding and delivering into prisons both men and women." <RH, April 5, 1898 par. 10>

The human family are in trouble because of their transgression of the Father's law. But God does not leave the sinner until he shows the remedy for sin. The only begotten Son of God has died that we might live. The Lord has accepted this sacrifice in our behalf, as our substitute and surety, on the condition that we receive Christ and believe on him. The sinner must come in faith to Christ, take hold of his merits, lay his sins upon the sin-bearer, and receive his pardon. It was for this cause that Christ came into the world. Thus the righteousness of Christ is imputed to the repenting,

believing sinner. He becomes a member of the royal family, a child of the heavenly King, an heir of God, and joint heir with Christ. <RH, April 5, 1898 par. 11>

April 12, 1898 Waiting and Working for Christ.

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Mrs. E. G. White.
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"Brethren, I count not myself to have apprehended: but this one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before, I press forward to the mark for the prize of the high calling of God in Christ Jesus. Let us therefore, as many as be perfect, be thus minded: and if in anything ye be otherwise minded, God shall reveal even this unto you. Nevertheless, whereto we have already attained, let us walk by the same rule, let us mind the same thing. Brethren, be followers together of me, and mark them which walk so as ye have us for an ensample. For many walk, of whom I have told you often, and now tell you even weeping, that they are the enemies of the cross of Christ." <RH, April 12, 1898 par. 1>

This warning in regard to the perils of the people of God is given by one who knew. The enemies of the cross of Christ will put on the garments of light. This they did in Paul's day. As the apostle saw the power of their influence for wrong, he warned the people with weeping not to give them encouragement. They were enemies of Christ, "whose end is destruction, . . . who mind earthly things." <RH, April 12, 1898 par. 2>

"For our conversation is in heaven," Paul continues, "from whence also we look for the Saviour, the Lord Jesus Christ: who shall change our vile body, that it may be fashioned like unto his glorious body, according to the working whereby he is able even to subdue all things unto himself. Therefore, my brethren dearly beloved and longed for, my joy and crown, so stand fast in the Lord, my dearly beloved." "Watch therefore: for ye know not what hour your Lord doth come. But know this, that if the goodman of the house had known in what watch the thief would come, he would have watched, and would not have suffered his house to be broken up. Therefore be ye also ready: for in such an hour as ye think not the Son of man cometh." <RH, April 12, 1898 par. 3>

Is Christ soon to come in the clouds of heaven, with power and great glory? Is the end of all things at hand? If so, those who claim to be followers of Christ must work in proportion to their faith. Our part is not to wait in idle expectancy, but to act in accordance with our faith in the word of God. Vigilant waiting is to be combined with earnest watching. In view of the solemn events soon to take place, every soul who has been privileged to hear the truth is to work earnestly. <RH, April 12, 1898 par. 4>

No one who is in Christ's service can rest content with doing nothing. The Christian life is not alone a life of waiting and meditation, not alone a life of prayer, but a life also of work. We are to wait, and watch, and work for Christ. Thus only can we attain to the full stature of men and women in Christ. <RH, April 12, 1898 par. 5>

"We are laborers together with God," is the inspired declaration. While we search the Scriptures to learn God's plan, we are to strive to carry out that plan, praying for strength to do the work that God has given us. Not only are we to seek for strength from God, in order to know his will, but to do that will. As his earthly agents, we are to co-operate with divine intelligences in carrying out God's plan for the salvation of those for whom Christ has died. As we work under the Captain of our salvation, faithfully obeying his orders, our characters are developed. Through his merits we are enabled to work in harmony with God's great plan. <RH, April 12, 1898 par. 6>

While we are to guard against all hurry and bustle that would lead us to neglect to form characters after the divine Pattern, we are also to heed the admonition, "Not slothful in business; fervent in spirit; serving the Lord." We are to guard against the devices which lead to spiritual declension, that the day of the Lord may not come upon us as a thief. Those who merely profess to be Christians,--the subjective part of religion,--who do not do faithful service for Christ, will fail of obtaining that experience that will make them of value in God's sight. But those who realize the necessity of working for the Master, communicating to others the light and knowledge that he has given them, will be growing Christians. Waiting, praying, watching, and working, they are prepared to witness to the truth. <RH, April 12, 1898 par. 7>

Heart-work reveals itself in actions. Those who appreciate truth and righteousness will show their zeal by their efforts to give the light to others. Those who are chosen vessels must reflect the character of Christ. Through these the grace of Christ from the river of the water of life flows in rich, pure streams, enabling them to bless all with whom they come in contact. <RH, April 12, 1898 par. 8>

Golden instruction is given us in the fourth chapter of Zechariah. "The angel that talked with me," the prophet writes,

"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 said unto me, Knowest thou not what these be? And I said, No, my lord. Then he 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. . . . And I answered again, and said unto him, What be these two olive branches which through the two golden pipes empty the golden oil out of themselves? And he answered me and said, Knowest thou not what these be? And I said, No, my lord. Then said he, These are the two anointed ones, that stand by the Lord of the whole earth." <RH, April 12, 1898 par. 9>

There is a work for all to do for the Master. Every human being who has a vital connection with Christ will earnestly strive to carry forward the work committed to him. But no selfishness can enter God's work. The most splendid service, if it originates with self, is useless. Unless the root is holy, no fruit can be borne to God's glory. <RH, April 12, 1898 par. 10>

God calls upon every true worker to be an ambassador of love. The Lord is at the door, and all the manhood and womanhood of our spiritual being is to be called into activity. We are to be justified by faith and judged by works. God's law claims obedience from all, and condemns disobedience. All are tested and proved, to see if they will keep the law of the heavenly courts. At this time, when universal contempt is shown by the professed Christian world to the royal law of Jehovah, God's witnesses are to arise and show their loyalty by keeping his law. Their prayer will be, "It is time for thee, Lord, to work: for they have made void thy law." <RH, April 12, 1898 par. 11>

"Ye are my friends," Christ said, "if ye do whatsoever I command you. Henceforth I call you not servants; for the servant knoweth not what his lord doeth: but I have called you friends; for all things that I have heard of my Father I have made known unto you." For what purpose?--That they might make it known to others. "When the Comforter is come, whom I will send unto you from the Father, even the Spirit of truth, which proceedeth from the Father, he shall testify of me: and ye also shall bear witness, because ye have been with me from the beginning." <RH, April 12, 1898 par. 12>

God has said, Remember, do not forget, that thou keep holy the Sabbath day. If we are loyal to God's commandments, we shall hold as sacred the day he has sanctified and blessed as commemorative of his work of creation. He has set the Sabbath as a sign between us and him throughout all our generations forever, and we honor him when we reverence his Sabbath. <RH, April 12, 1898 par. 13>

"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. Judas saith unto him, not Iscariot, Lord, how is it that thou wilt manifest thyself unto us, and not unto the world? Jesus answered and said unto 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." Precious assurance, to be realized as true by those who are obedient. <RH, April 12, 1898 par. 14>

"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." "As the Father hath loved me, so have I loved you: continue ye in my love." Shall we not continue in God's love by obeying implicitly all his commandments? "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." Full and entire obedience brings joy, not mourning, doubt, and uncertainty. <RH, April 12, 1898 par. 15>

All who stand under the blood-stained banner of Prince Emmanuel, working out his commands as loyal subjects, can claim the words: "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. . . . 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." Here it is definitely stated that it is the law given in Eden to which John refers, and that this law has binding claims upon all mankind. <RH, April 12, 1898 par. 16>

We are not in a dreamland of inaction. We are soldiers of Christ, enlisted in the work of showing our loyalty to him who has redeemed us. What we are in the heavenly home, when saved, eternally saved, will be the reflection of what we now are in character and holy service. Shall we not show our loyalty by keeping God's commandments here, in this our place of probation? Shall we not raise the standard of loyalty to the God of heaven, irrespective of consequences, unheeding the reviling and hatred of the churches that have apostatized from the service of their Creator? <RH, April 12, 1898 par. 17>

The Lord has a people on the earth, who follow the Lamb whithersoever he goeth. He has his thousands who have not bowed the knee to Baal. Such will stand with him on Mount Zion. But they must stand on this earth, girded with the whole armor, ready to engage in the work of saving those who are ready to perish. Heavenly angels conduct this search,

and spiritual activity is demanded of all who believe present truth, that they may join the angels in their work. <RH, April 12, 1898 par. 18>

We need not wait till we are translated to follow Christ. God's people may do this here below. We shall follow the Lamb of God in the courts above only if we follow him here. Following him in heaven depends on our keeping his commandments now. We are not to follow Christ fitfully or capriciously, only when it is for our advantage. We must choose to follow him. In daily life we must follow his example, as a flock trustfully follows its shepherd. We are to follow him by suffering for his sake, saying, at every step, "Though he slay me, yet will I trust in him." His life practise must be our life practise. And as we thus seek to be like him, and to bring our wills into conformity to his will, we shall reveal him. <RH, April 12, 1898 par. 19>

Are we following Christ with unswerving loyalty, keeping his life of perfect obedience, of purity and self-sacrifice, ever before us, that, by beholding, we may become changed into his image? Do we strive to imitate his fidelity? If we educate ourselves to say, Be thou my Pattern; if by the eye of faith we see him as a living Saviour, we shall be strengthened to follow him. Then with the undefiled we shall follow him in the future life. As eye- and heart-witnesses, we can bear testimony to his majesty; for by faith we have been with him in the holy mount. <RH, April 12, 1898 par. 20>

April 19, 1898 "All That Will Live Godly in Christ Jesus Shall Suffer Persecution."

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After hearing Christ's words in regard to the destruction of Jerusalem, the disciples came to him with the question, "When shall these things be? and what shall be the sign of thy coming, and of the end of the world?" In answer, Christ gave them important lessons, interweaving with the destruction of Jerusalem a still greater destruction,--the final destruction of the world. The warning here given as to what the disciples would have to meet at the hands of their fellow men is a warning to us also. <RH, April 19, 1898 par. 1>

"Then shall they deliver you up to be afflicted," Christ said, "and shall kill you: and ye shall be hated of all nations for my name's sake. And then shall many be offended, and shall betray one another, and shall hate one another." These words will be fulfilled. Those who have been our companions in Christian association will not always maintain their fidelity. Envy and evil-surmising, if cherished, will separate very friends. When a man loses the shield of a good conscience, he loses the co-operation of heavenly angels. God is not working in him. He is controlled by another spirit. <RH, April 19, 1898 par. 2>

We must not think that Satan will cease for one moment his efforts to do to Christ's followers as he did to Christ. "If the world hate you," Christ said, "ye know that it hated me before it hated you. If ye were of the world, the world would love his own: but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you. Remember the word that I said unto you, The servant is not greater than his lord. If they have persecuted me, they will also persecute you; if they have kept my saying, they will keep yours also. But all these things will they do unto you for my name's sake, because they know not him that sent me. . . . This cometh to pass, that the word might be fulfilled that is written in their law, They hated me without a cause." Can those who claim to be followers of Christ say, with their Master, "They hated me without a cause"? <RH, April 19, 1898 par. 3>

"The mystery of iniquity doth already work: only he who now letteth will let, until he be taken out of the way. And then shall that Wicked be revealed, whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming." "Son of man, say unto the prince of Tyrus, Thus saith the Lord God; Because thine heart is lifted up, and thou hast said, I am a god, I sit in the seat of God, in the midst of the seas; yet thou art a man, and not God, though thou set thine heart as the heart of God: . . . therefore thus saith the Lord God; Because thou hast set thine heart as the heart of God; behold, therefore I will bring strangers upon thee, the terrible of the nations: and they shall draw their swords against the beauty of thy wisdom, and they shall defile thy brightness. They shall bring thee down to the pit, and thou shalt die the deaths of them that are slain in the midst of the seas. Wilt thou yet say before him that slayeth thee, I am God? but thou shalt be a man, and no God, in the hand of him that slayeth thee. Thou shalt die the deaths of the uncircumcised by the hand of strangers: for I have spoken it, saith the Lord God." <RH, April 19, 1898 par. 4>

The time is fast approaching when this scripture will be fulfilled. The world and the professedly Protestant churches are in this our day taking sides with the man of sin; and to those who have the light of the commandments of God is the message given, "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: but the word preached did not profit them,

not being mixed with faith in them that heard it. . . . For he spake in a certain place of the seventh day on this wise, And God did rest the seventh day from all his works." The great issue that is coming will be on the seventh-day Sabbath. This day God would have us reverence. "I am the Lord your God," he declared; "walk in my statutes, and keep my judgments, and do them; and hallow my Sabbaths; and they shall be a sign between me and you, that ye may know that I am the Lord your God." <RH, April 19, 1898 par. 5>

There are many who would serve Christ, provided they could serve themselves also. But this cannot be. The Lord will not accept cowards in his army. There must be no dissembling. Christ's followers must stand ready to serve him at all times and in every way that may be required. "He that is not with me is against me," Christ declares; "and he that gathereth not with me scattereth abroad." <RH, April 19, 1898 par. 6>

Many have tried neutrality in a crisis, but they have failed in their purpose. No one can maintain a neutral position. Those who endeavor to do this will fulfill Christ's words, "No man can serve two masters: for either he will hate the one, and love the other; or else he will hold to the one, and despise the other. Ye cannot serve God and Mammon." Those who begin their Christian life by being half and half, will at last be found enlisted on the enemy's side, whatever may have been their first intentions. And to be an apostate, a traitor to the cause of God, is more serious than death; for it means the loss of eternal life. <RH, April 19, 1898 par. 7>

Double-minded men and women are Satan's best allies. Whatever favorable opinion they may have of themselves, they are dissemblers. All who are loyal to God and the truth must stand firmly for the right because it is right. To yoke up with those who are unconsecrated, and yet be loyal to the truth, is simply impossible. We cannot unite with those who are serving themselves, who are working on worldly plans, and not lose our connection with the heavenly Counselor. We may recover ourselves from the snare of the enemy, but we are bruised and wounded, and our experience is dwarfed. "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." <RH, April 19, 1898 par. 8>

Christ does not promise his followers a smooth and easy path, but he does not ask them to travel the Christian way alone. "When the Comforter is come," he said, "who I will send unto you from the Father, even the Spirit of truth, which proceedeth from the Father, he shall testify of me: and ye also shall bear witness, because ye have been with me from the beginning. These things have I spoken unto you, that ye should not be offended." Christ told his disciples the truth regarding the future, that when their trial came, they might not fall into discouragement and doubt. When John the Baptist was beheaded, his disciples were inclined to reproach Christ because he had not worked a miracle to save his servant. So today there is danger that we shall become dissatisfied because Christ does not work a miracle in our behalf, and humiliate our enemies. <RH, April 19, 1898 par. 9>

"They shall put you out of the synagogues." Has not this been done? Have not those who have accepted the light in regard to the binding claims of the law of God, who have decided to observe conscientiously the Sabbath of the fourth commandment, been turned out of the churches? But they are precious in God's sight. When the light came to them, they repented and were converted, and Christ's words are applicable to them: "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, April 19, 1898 par. 10>

"Yea, the time cometh, that whosoever killeth you will think that he doeth God service." These words come sounding down along the line to our time. A deception is upon those who oppress their fellow men because they do not believe the same form of doctrine that their oppressors believe. Such can give no stronger evidence to the heavenly universe and to the worlds unfallen that they have chosen to stand on Satan's side; for Satan is ever an oppressor of those who love God. <RH, April 19, 1898 par. 11>

Again Christ repeated the reason for so fully presenting the future: "These things have I told you, that when the time shall come, ye may remember that I told you of them. And these things I said not unto you at the beginning, because I was with you," to strengthen you by my presence and comfort you by my words. "But now I go my way to him that sent me; and none of you asketh me, Whither goest thou? But because I have said these things unto you, sorrow hath filled your heart. 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." <RH, April 19, 1898 par. 12>

The true and faithful follower of Christ must suffer persecution. There is no way of avoiding it. Paul wrote to Timothy: "Yea, and all that will live godly in Christ Jesus shall suffer persecution. But evil men and seducers shall wax worse and worse, deceiving, and being deceived. But continue thou in the things which thou hast learned and hast been assured of, knowing of whom thou hast learned them." <RH, April 19, 1898 par. 13>

How many have come to Christ, ready to cast their interests in with his, and, like the rich young ruler, earnestly desiring to inherit eternal life! But when the cost is presented to them,--when they are told that they must forsake all, houses and lands, wife and children, and count not their lives dear unto themselves,--they go away sorrowful. They

want the treasures of heaven, and the life that measures with the life of God, but they are not willing to give up their earthly treasures. They are not willing to surrender all to obtain the crown of life. <RH, April 19, 1898 par. 14>

Persecution has frightened many poor souls from the blood-stained banner of Prince Emmanuel to the black banner of the great apostate. For the sake of this life, they transgress the law of God, and in that day when all transgressors are destroyed, they will be bound up with Satan to suffer the second death. But while persecution from those who worship at false shrines will cause some to yield up the truth, it will never induce a true child of God to separate from Christ, in whom his hopes of eternal life are centered. <RH, April 19, 1898 par. 15>

April 26, 1898 Christ's Commission.

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The Lord has given his church a special work of personal service to do. God could have sent angels to work for the reformation of man, but he did not do this. Humanity must touch humanity. The church is the Lord's instrumentality. He works through those that are willing to be worked. If the church had cherished a sense of her accountability, fervent, earnest messengers would have carried the truth to countries far and near. God's living word would have been preached in every corner of the earth. <RH, April 26, 1898 par. 1>

What was Christ's last commission to his disciples before he left them?--Lifting up his hands, he blessed them, and said, "Go ye into all the world, and preach the gospel to every creature." This command has not been fully obeyed by the professed followers of Christ. Our salvation depends on our obedience. It is left with each one to say whether he will qualify himself to do the work God has appointed him to do, or whether he will bury his talent in the earth. <RH, April 26, 1898 par. 2>

Christ's commission is to be received and acted upon. We are to go forth in faith, with earnest prayer for the promise of One who has said, "Lo, I am with you alway, even unto the end of the world." With the promise of such companionship, we are guilty of great unbelief and disobedience if we refuse to take up the cross of self-denial and self-sacrifice. <RH, April 26, 1898 par. 3>

The words, "Go ye into all the world, and preach the gospel to every creature," are spoken to every individual. We may be adapted for different branches of the work; but while we do our part unselfishly, we are obeying the command. Do we search the precious word of God interestedly, that we may say, "The entrance of thy words giveth light; it giveth understanding unto the simple," not to men and women of weak intellect, but to those who cherish simplicity of heart and mind, who are willing to be taught by the Holy Spirit, that they may know how to open the word of life to others? As we communicate the light that has found entrance to our souls, the Holy Spirit gives increased light, and our hearts are filled with the precious joy of the Lord. <RH, April 26, 1898 par. 4>

Christ did not go to heaven directly after his death. It is claimed by some that when he died, although his body was laid in the grave, his spirit went to heaven. But after his resurrection he said to Mary, "Touch me not; for I am not yet ascended to my Father: but go to my brethren, and say unto them, I ascend unto my Father, and your Father; and to my God, and your God." If, after he bowed his head and died, he went directly to heaven, certainly he did ascend to his Father. <RH, April 26, 1898 par. 5>

Christ remained in the grave the allotted period of time, and then he took up his life again. In the hearing of the people he had said, "Destroy this temple, and in three days I will raise it up," referring to his body. He came forth from the grave a conqueror, proclaiming, over the rent sepulcher of Joseph, "I am the resurrection, and the life." <RH, April 26, 1898 par. 6>

We have a crucified, risen Saviour to present to the people. All who have come to Jesus for pardon have found him ever ready to take their sins, and to impute his righteousness to them. He who has come to Christ, and has been truly converted, will have a longing to save the souls that are out of Christ. He who loves God supremely and his neighbor as himself cannot rest content with doing nothing. He goes forth proclaiming, "Behold the Lamb of God, which taketh away the sin of the world." As he comes to Christ himself, his whole soul breathes out for Christ. He receives the light and knowledge that the Lord gives to every true seeker to impart to others. After the Holy Spirit has molded the heart of the true believer, the light that enters heart and mind cannot be shut in; it must shine forth to others. <RH, April 26, 1898 par. 7>

God will use humble men as his instruments. Even though they have but one talent, if they trade upon it, it will increase. The great fault in the church is that the work of saving souls is so limited that the advancement of the

kingdom of God is slow. A backslidden church is the sure result of a selfish church,--a church that does not use her talents in co-operating with Jesus to restore the image of God in men. We are to minister to every creature. A responsibility is laid upon us to work for all,--our friends, our acquaintances, those who are bound up with the world and alienated from God. The apparently amiable and agreeable are to come into the sphere of our labors. The truth is for them as much as for us, and we must say, "Come." <RH, April 26, 1898 par. 8>

God has entrusted the knowledge of the truth of redemption to every converted soul, and this knowledge is to be given to others. With a tender, sympathetic heart, tell them of the great truth of redemption. If we are in earnest, we can and will so speak that all will see that we have the love of the truth in our hearts. The frivolity and love of amusement that we encounter may chill our soul, but it will not silence the message we bear as Christ's witnesses. And each soul saved will save other souls; for those who are truly converted will realize that they are the depositaries of sacred trusts. What rich blessings will follow pure, consecrated effort, the worker depending on God to give the increase! <RH, April 26, 1898 par. 9>

It is a most fatal mistake to suppose that the work of saving souls depends alone on ordained ministers. All who are ordained unto the life of Christ are ordained to work for the salvation of the souls of their fellow men. "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." It is by the Spirit's power that souls that are dead in trespasses and sins are quickened to hear the words of life. <RH, April 26, 1898 par. 10>

There are heathen at our doors; there is infidelity in the church that palsies the working element with unbelief. The command to work unselfishly and earnestly, wearing Christ's yoke and bearing his burdens, rests upon every soul. Wherever his work, whatever his business, his first interest is to seek the kingdom of God and his righteousness; and by precept and example, in word, spirit, and action, to show his earnest zeal for Christ. <RH, April 26, 1898 par. 11>

May 3, 1898 God's Standard of Character.

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The law of God is binding on all human intelligences. "Think not," said Christ, "that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfil. For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled. Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven: but whosoever shall do and teach them, the same shall be called great in the kingdom of heaven." <RH, May 3, 1898 par. 1>

God requires obedience to his law. But Satan, ever since his fall, has been working against this law. He created disaffection in heaven by his ambition to be higher than Christ, the Commander of the heavenly host; and then he attacked the law of Jehovah. He held a position next to Christ, and in his rebellion he carried the angels with him. With their leader, these were expelled from heaven; and when Christ came to this earth to live the law that Satan had declared could not be kept, Satan followed him from the manger to the cross, doing all in his power to render his work a failure. <RH, May 3, 1898 par. 2>

Many mistakes were made by the Jewish teachers in regard to the true character and far-reaching principles of the law. Its relation to sin was misconceived and misapplied. The outward action was dealt with, but inward sins were not touched. Those who did not allow the defilement of the soul to develop into outward defilement, were looked upon as righteous, while in their hearts they cherished thoughts of the most sinful character,--thoughts that were earthly and sensual. <RH, May 3, 1898 par. 3>

In his sermon on the mount, Christ made known the comprehensive and far-reaching character of the law of God. He applied its great principles to the thoughts and the desires. He taught that all wrong thoughts and feelings, though unknown to any human being, are a transgression of the law of God, and that those who cherish them must suffer the penalty. Thus the law was shown to reach the inner life. <RH, May 3, 1898 par. 4>

Christ presented the truth as a sharp sword, which cut to the soul. He flashed the divine requirements upon the secrets of the perverted heart. "Ye have heard that it was said by them of old time, Thou shalt not commit adultery: but I say unto you, That whosoever looketh on a woman to lust after her hath committed adultery with her already in his heart." "Ye have heard that it was said by them of old time, Thou shalt not kill; and whosoever shall kill shall be in danger of the judgment: but I say unto you, That whosoever is angry with his brother without a cause shall be in danger of the

judgment: and whosoever shall say to his brother, Raca, shall be in danger of the council: but whosoever shall say, Thou fool, shall be in danger of hell fire." <RH, May 3, 1898 par. 5>

In the Old Testament and the New the law is shown to be God's standard of character. A lawyer came to Christ with the question, "What shall I do to inherit eternal life?" "What is written in the law? how readest thou?" the Saviour asked. The lawyer had been urged by Christ's enemies to ask him this question, that they might find something wherewith to accuse and condemn him. In his wisdom, Christ referred the question back to the questioner. This was so unexpected that the lawyer did not study how to evade the matter, but answered him honestly, in accordance with the light that he had. He was acquainted with the principles of the law, and he replied, "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." "Thou hast answered right," said Christ; "this do, and thou shalt live." To love God with all the heart is the first great law of the universe. When the love of God fills the heart, love to our fellow men will flow forth in words and deeds as the fruit of that love. <RH, May 3, 1898 par. 6>

From the pillar of cloud the Lord gave the same lesson to Moses, to be given to the people. "The Lord spake unto Moses, saying, . . . Ye shall do my judgments, and keep mine ordinances, to walk therein: I am the Lord your God. Ye shall therefore keep my statutes, and my judgments: which if a man do, he shall live in them. I am the Lord." <RH, May 3, 1898 par. 7>

"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. 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 3, 1898 par. 8>

Today Satan's influence is great, and it is his special work to make void the law of God. Those who place themselves under his control he leads to do this also. The work he began in heaven he has zealously carried out on the earth. The war between the two great armies is waged upon the commandments of God and the faith of Jesus. Satanic agencies are united with human agencies in an effort to make void the law of God, and to teach for doctrines the commandments of men. Two contending forces are striving for the mastery. Shall we allow our influence to swell the tide of iniquity and transgression? Every soul that believes the word of God should arise and shine because his light has come, and the glory of the Lord has risen upon him. Shall we not study the word of God critically, refusing to trust to our own intelligence, which may be under the control of a masterly tempter? <RH, May 3, 1898 par. 9>

It means everything to us on which side we place our influence. It makes all possible difference what we believe. The falsehood maintained by Satan, that the law of God is abrogated, will be accepted in all honesty by those who have not walked in the light as it has shone upon their path. They have turned aside to falsehood, and they wrest the Scriptures to maintain their false theories. The more sincerely a man believes falsehood, the more fatal it is to his own soul. He earnestly advocates this falsehood, and those who have not been sanctified through the truth accept it. The more he advocates error, the more certain he becomes that it is truth, and that truth is error, and must be exposed and denounced. He is imbued with a zeal that is in accordance with the zeal of his leader. <RH, May 3, 1898 par. 10>

A striking contrast is seen between those who practise the truth and those who have joined the ranks of the apostate. Meek and lowly will those be who follow the Lamb of God. Boastful, denunciatory, and lawless in word and deed will those be who war against the commandments of God. They are thus because they have the spirit and attributes of the dragon, who was wroth with the woman, and went to make war with the remnant of her seed, who keep the commandments of God, and have the testimony of Jesus. <RH, May 3, 1898 par. 11>

God's law is immutable and eternal; for it is the transcript of his character, and by it God designs to bring the family on earth into harmony with the family in heaven. God has made it possible for men to obey his requirements, by making it possible for them to be partakers of the divine nature. Thus our characters may be molded in accordance with the law of God. And by willing obedience to this law our characters are conformed to the character of God. <RH, May 3, 1898 par. 12>

Obedience to the law of ten commandments is the condition of salvation. This is God's positive requirement. The Bible declares that no one can truly love God and yet refuse to obey his law, after receiving light in regard to its immutability. Many attempt to justify their disobedience by distinguishing between God's commandments and Christ's commandments. This they do, that they may bear the name of Christian and yet live in violation of God's law. But those who plead thus place their faith in a falsehood devised by the father of lies. <RH, May 3, 1898 par. 13>

God's commandments are indeed the commandments of Jesus. "If a man love me," Christ declared, "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 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. . . . 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, May 3, 1898 par. 14>

"He that saith, I know him," John wrote, "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. 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." <RH, May 3, 1898 par. 15>

Through Jesus there is divine sympathy between God and the human beings who, through obedience, are accepted in the Beloved. Thus humanity conforms to the will of divinity, fulfilling the words, "If ye love me, keep my commandments." The commandment-keeping people of God are to walk in the sunlight of Christ's righteousness, their countenances expressing cheerfulness and thanksgiving, joyful in the assurance, "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, May 3, 1898 par. 16>

May 10, 1898 Parental Responsibility. - No 1.

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In the education of their children, parents should begin early to establish in them correct methods and habits; for the early education of the youth shapes their character in both their secular and religious life. Their minds should be directed in profitable channels of thought. Their occupations should be such as not only to benefit themselves, but to teach others the development of thought and labor that will be for their present and eternal good. <RH, May 10, 1898 par. 1>

Children may be trained for the service of sin, or for the service of righteousness. Solomon says, "Train up a child in the way he should go: and when he is old, he will not depart from it." This language is positive. The training that Solomon enjoins is to direct, educate, develop. But in order for parents to do this work, they must themselves understand the "way" the child should go. It is impossible for parents to give their children proper training unless they first give themselves to God, learning of the great Teacher the precious lesson of obedience to his will. The mother should feel her need of the Holy Spirit, that she may herself have a genuine experience in submission to the way and will of the Lord. Then, through the grace of Christ, she can be a wise, gentle, loving teacher of her children. <RH, May 10, 1898 par. 2>

Fathers and mothers are responsible for the health, the constitution, and the development of the characters of their children. No one else should be left to see to this work. As parents, it devolves upon you to co-operate with the Lord in educating your children in sound principles, keeping their minds open and impressible by the inculcation of Bible truth. This will develop strong characters. <RH, May 10, 1898 par. 3>

Diet.

In two many cases the parents are only grown-up children. They are not intelligent teachers; they do not realize the responsibilities that rest upon them. In their ignorance of the wants of their infants, many parents think that they can be fed upon those things which they themselves eat. They have no knowledge of what constitutes a proper diet. Many mothers have come to me, saying, "My baby does not thrive. It is poor and fretful and sick. What is the matter with it?" <RH, May 10, 1898 par. 4>

"What do you give your child to eat?" I have questioned. <RH, May 10, 1898 par. 5>

"The same food that we ourselves eat,--a little bit of everything,--a little tea, coffee, potato, beer, and meat." <RH, May 10, 1898 par. 6>

This variety of food is unwholesome for the parents, and is much more so for the child. The child has but a small stomach, and should have regular periods of eating, and then it should not eat too largely. Overeating crowds the stomach, and distress is the result. The "stuffing" process has placed many a little child in its narrow bed, just because of the ignorance of the parents. Let the child dress simply, and eat of the simplest and most wholesome diet. Let him not be indulged, and tempted to eat more than he should. This will ruin the digestive organs before he can become intelligent upon the important subjects of how to eat, how to dress, how to exercise, in order to retain health. The youth who are not perseveringly educated to respect the laws of their own being, will easily turn aside from the laws which God has ordained for their spiritual life. <RH, May 10, 1898 par. 7>

The Spoiled Child.

In some families the wish of the child is law. Everything he desires is given him. Everything he dislikes, he is encouraged to dislike. Indulgence is supposed to make the child happy, but it only makes him restless and discontented. Indulgence has spoiled his appetite for plain, healthful food, and for the plain use of his time; self-gratification has done the work of unsettling his character for time and for eternity. <RH, May 10, 1898 par. 8>

A great mistake is made when the lines of control are placed in the child's hands, and he is allowed to bear sway in the home. But this has been done, and will continue to be done, because fathers and mothers are blind in their discernment and calculation. The child who is not carefully and prayerfully disciplined will be unhappy in this life, and will form such unlovely traits of character that the Lord can not unite him with his family in heaven. There is a very great burden to be carried all through the life of a spoiled child. When his will is crossed, he is aroused to anger. In trial, in disappointment, in temptation, he will follow his undisciplined, misdirected will. <RH, May 10, 1898 par. 9>

Children who have never learned to obey will have weak and impulsive characters. They may profess to be Christians, but how sad is their experience. They seek to rule, but have not learned to submit. These half-educated children are without moral strength to restrain their wayward tempers, to correct their wrong habits, or to subdue their uncontrolled wills. That mother who, knowing what is best for the spiritual and physical help of her child, yields to his tears and importunity, will, through her own training, be pierced through with many sorrows. <RH, May 10, 1898 par. 10>

The heavenly intelligences can not co-operate with fathers and mothers who neglect to train their children, and who allow Satan to make the youthful mind an instrument through which he can work to counteract the working of the Holy Spirit. The youth may profess to be converted, but the character will reveal whether or not the neglected work of the parents has been overruled by good. What sin can be greater than that of allowing children to be spoiled by mismanagement? When these children have families of their own, they carry their defects with them, and thus the neglect of parents to deal faithfully carries evil from generation to generation. Thus the world is deprived of the moral power of rectitude and integrity which it should have. <RH, May 10, 1898 par. 11>

The happiness of every child may be secured by strong, even discipline. A child's truest graces consist in modesty and obedience,--in attentive ears to hear the words of direction, in willing feet and hands to walk and work in the path of duty. And a child's true goodness will bring its own reward, even in this life. The early years are the time for the training process, not only that the child may become most serviceable and full of grace and truth in this life; but that he may secure the place prepared in the home above for all who are true and obedient. In our own training of children, and in the training of the children of others, we have proved that they never love parents and guardians less for restraining them from doing evil. <RH, May 10, 1898 par. 12>

The future of society depends on the education and training of the youth of today. Parents, a solemn work is resting upon you. The greatest power, the efficient gospel, has its effect in the well-ordered, well-disciplined family. The children are not to be treated as dolls, made to be dressed and undressed,--idols, to have affection and indulgence lavished upon them, and parental self-sacrifice cater to their impulses. They are to learn to obey in the family government. They are to form a symmetrical character, of which God can approve, maintaining law in the home life. Christian parents are to educate their children to obey the law of God. The reasons for this obedience and respect for the law of God may be impressed upon the children as soon as they can understand its nature, so they will know what they should do, and what they should abstain from doing. <RH, May 10, 1898 par. 13>

God requires obedience of every human being. Upon this our eternal future depends. In obedience to the law of God we shall form a beautiful character. "The law of the Lord is perfect, converting the soul." Children should be taught to respect every word that proceeds out of the mouth of God. Parents are ever to magnify the precepts of the law of the Lord before their children, by showing obedience to that law, by themselves a living under the control of God. If a sense of the sacredness of the law takes possession of the parents, it will surely transform the character by converting the soul. <RH, May 10, 1898 par. 14>

Parents, never prevaricate, never tell an untruth by word or deed. If you want your child to be truthful, be truthful yourselves; be straightforward and undeviating. Even a slight prevarication should not be allowed. If the mother is accustomed to be untruthful, the child will follow her example. <RH, May 10, 1898 par. 15>

The work of "breaking the will" is contrary to the principles of Christ. The will of the child must be directed and guided. Save all the strength of the will, for the human being needs it all; but give it a proper direction. Treat the child's will wisely and tenderly, as a sacred treasure. Do not hammer it to pieces; but by precept, by true example and love, wisely fashion and mold it until the child comes to years of responsibility. Then still guide with your counsel, bringing your child up in the nurture and admonition of the Lord. <RH, May 10, 1898 par. 16>

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If parents desire their children to be pleasant, they should never speak to them in a scolding manner. The mother often allows herself to become irritable and nervous. Often she snatches at the child, and speaks in a harsh manner. If a child is treated in a quiet, kind manner, it will do much to preserve in him a pleasant temper. The grandest and noblest work that parents have to do for their Master is to bring Bible discipline into their government. Mothers, teachers, and guardians of the youth, be careful. If things arise to irritate, you are not at liberty to act out your feelings. Educate yourselves to carry a pleasant countenance, and to bring sweetness and melody into the voice. The angels of God are ever near your little ones; and your harsh, loud tones of fretfulness are not pleasant to their ears. Let love and tenderness, patience and self-control, be at all times the law of your speech. Winning love is to be like deep waters, ever flowing forth in the management of your children. <RH, May 17, 1898 par. 1>

All through his life, Christ performed acts of love and tenderness for the children. He took the little ones in his arms, and blessed them. On one occasion he called a little child to him, and set him in the midst of his disciples, and said: "Verily I say unto you, Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven. Whosoever therefore shall humble himself as this little child, the same is greatest in the kingdom of heaven. And whoso shall receive one such little child in my name receiveth me." <RH, May 17, 1898 par. 2>

Parents should heed the words of Christ: "Take heed that ye despise not one of these little ones; for I say unto you, That in heaven their angels do always behold the face of my Father which is in heaven." These words are not spoken for the benefit of those only who are young in years. They include all who are newly come to the faith, who are little children in experience, born again into the kingdom of God. <RH, May 17, 1898 par. 3>

It is your duty, parents, to educate and train your children to do service for him whose they are by creation and redemption. If the Lord could present a little child in its simplicity as an object-lesson, then be careful how you treat the precious little ones, the lambs of the flock. There need be no harsh tones, no hard, painful strokes upon the little form. If, in the fear and love of God, you will do your duty, you will not deserve the pain you cause your child to suffer because of your masterly spirit that is so easily provoked. We would be much happier if we would manifest the gentleness of Christ in dealing with the little ones, who have everything to learn from the lips and character of the parents. It is a pleasant thing for God and the angels above to behold this work carried on in the families of earth in a Christlike manner, the parents fully appreciating the value of the souls of the little ones committed to their care. <RH, May 17, 1898 par. 4>

The long, protracted effort made to obtain an education in books is a mistake. There is danger of arousing love for pleasure and amusement. This gives the youth an education which is deleterious and unprofitable, and which God can not bless; for it divorces the thoughts from him, and corrupts the soul. Those who receive this training are wavering and irresolute. They crave those things that are not essential for this life, or for the future, immortal life. They are full of conceit and self-importance. Unless completely transformed in character, they will never understand and know the truth. <RH, May 17, 1898 par. 5>

All are to be students in this life. We are to improve our faculties, that we may do the best kind of service for him who has given his life to redeem us. We are to think soberly, and consecrate ourselves to God day by day. Then we shall consider every hour precious, and shall purify our souls with stern resolution. Our opportunities and privileges are golden. We have a high standard to reach. We are to do missionary work for the Master, co-operating with Christ in restoring the moral image of God in men. <RH, May 17, 1898 par. 6>

The glory of God is to be kept before the mind's eye. This should be the one aim and purpose of parents. Everything that would hinder in this consecrated service is to be left. We are to separate ourselves from whatever position we have placed ourselves in that would fetter us to cheap habits, common words, common works, or littleness of purpose. Christians are to be Christlike. All who sincerely believe that the living oracles of God mean just what they say, will act that faith. <RH, May 17, 1898 par. 7>

Nothing can excuse parents from their responsibility toward their children in their influence in the home discipline and education. Low, cheap, common talk should find no place in the family. When the heart is pure, rich treasures of wisdom will flow forth. The heart should be a holy temple for God, where no entrance of corrupt principles is allowed

to divorce us from God, and extinguish our moral and spiritual power. In the training of their children, parents should inculcate right principles. Every action is liable to be repeated. Every course of action has a twofold character and importance. It is virtuous or vicious, right or wrong, according to the motive which prompts it. A wrong action, by frequent repetition, leaves a permanent impression upon the mind of the actor, and also on the minds of those who are connected with him in any relation, either spiritual or temporal. The parents or teachers who give no attention to the small actions that are not right, establish those habits in the youth. Principle must be firmly held by parents and teachers. They must reverence the principles of God's holy word, and let their own lives reveal that they are pure and noble and heavenly. <RH, May 17, 1898 par. 8>

On every hand we see a neglect to train children to engage in useful labor. They are allowed to grow up in ignorance of simple and necessary things. But those who are so unfortunate in their training must awake; take the burden of the matter upon themselves; and, if they ever expect to have success, find incentives to the honest employment of their God-given powers. Their own enlightened understanding must lead them to engage in useful work. Without this kind of education, this principle of action will not be established. Their work will be fitful, and their efforts in every line, feeble. <RH, May 17, 1898 par. 9>

Parents are not to be slaves to their children, doing all the self-sacrifice, while the children are permitted to grow up careless and unconcerned, letting all the burdens rest upon their parents. The children are God's precious heritage, to be disciplined, educated, and trained to lift burdens in their early years. These should be light at first; but children should be carefully educated to do their part, that they may understand how to do their work with willing aptitude. Young men and young women who have been so unfortunate as to have the idea impressed upon their minds that work is degrading to ladies and gentlemen, will in the end lose the credit of being ladies and gentlemen. There are domestic duties calling for a helping hand; in every place there are things that require energetic, persevering, skilled activity, which ready, experienced hands know how to undertake. The laws of necessity require that our missionaries, in the fulfilment of the duties of common, practical life, become wise in methods and plans. <RH, May 17, 1898 par. 10>

Work is constantly being done in heaven. There are no idlers there. "My Father worketh hitherto," said Christ, "and I work." We can not suppose that when the final triumph shall come, and we have the mansions prepared for us, idleness will be our portion,--that we shall rest in a blissful, do-nothing state. We have a great work to do in this our day to prepare the way for the King of kings and Lord of lords. Be sure he finds us at the occupation he has given us. To every man he has given his work,--a fitting occupation,--to prepare a people to stand in the great day of the Lord. <RH, May 17, 1898 par. 11>

May 24, 1898 Words of Warning.

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Mrs. E. G. White
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When Christ sent forth the twelve, he warned them of the persecution they would receive for his sake. "Behold," he said, "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." They will do this while they apparently wish you to regard them as your friends. By the deceptive attitude which they assume to retain your confidence, they will betray you. They hide the spirit of the wolf under the appearance of the sheep. Their lips may speak words as smooth as oil, but the poison of asps is under their tongues. <RH, May 24, 1898 par. 1>

The truth of Christ's words was verified in the case of Lazarus. Those who witnessed the resurrection of Lazarus were unable to keep silence; the miracle was the burden of the conversation of thousands. God designed that there should be witnesses to give publicity to this, Christ's crowning miracle. At the feast of the Passover, many were drawn from their homes to see and hear Jesus. "And they came not for Jesus' sake only, but that they might see Lazarus also, whom he had raised from the dead." Many of the Jews went away, and believed on Jesus. Those who saw Lazarus told others, and thus the news spread. Such a thing had never before been heard of. That he who had been cut off from among the living, now stood among them with the love of God expressed in his face, was the subject on all lips. <RH, May 24, 1898 par. 2>

"The Pharisees therefore said among themselves, Perceive ye how ye prevail nothing? behold, the world is gone after him." The evidences of the resurrection of Lazarus were so clear that the rulers could not resist them; neither could they frame their falsehoods so long as he stood to bear testimony against them. All the false statements of the priests and rulers, all their hatred and jealousy, could not draw the people to them as long as Lazarus was living to say: He spoke,

and I was released from the bonds of death. "I live; yet not I, but Christ liveth in me." The same omnipotent power that made the world has conquered death. And as long as Lazarus lived, his testimony could not be silenced. <RH, May 24, 1898 par. 3>

"The chief priests consulted that they might put Lazarus also to death; because that by reason of him many of the Jews went away, and believed on Jesus." As they had laid their plans to kill Jesus, so they consulted together how they might, in some secret manner, employ men to rid them of the presence of Lazarus. If he were removed, they thought, they could more easily accomplish the death of Christ. When men open the door of the heart to let Satan in as their guest, they follow his promptings, and let unbelief bear sway. They misinterpret and misapply the Scriptures; for they read the Word in the light of their own perverted imagination. While they put on an appearance of sanctity, and profess to be doing the service of God, there is no end to the crimes they will commit if circumstances but favor them. <RH, May 24, 1898 par. 4>

"And ye shall be brought before governors and kings for my sake," Christ continued, "for a testimony against them and the Gentiles. But when they deliver you up, take no thought [be not anxious] how or what ye shall speak: for it shall be given you in that same hour what ye shall speak." <RH, May 24, 1898 par. 5>

From the burning bush the Lord reproveth Moses for unbelief when he pleaded his inability to speak. "Who hath made man's mouth?" he said, "or who maketh the dumb, or deaf, or the seeing, or the blind? have not I the Lord? Now therefore go, and I will be with thy mouth, and teach thee what thou shalt say." When the word of Lord came to Jeremiah, he said, "Ah, Lord God! behold, I can not speak: for I am a child." But the Lord said to him: "Say not, I am a child: for thou shalt go to all that I shall send thee, and whatsoever I command thee thou shalt speak. Be not afraid of their faces: for I am with thee to deliver thee, saith the Lord." <RH, May 24, 1898 par. 6>

The same God who gave his messages to Moses and Jeremiah will give his word to his witnesses in this generation. "For it is not ye that speak," Christ declares, "but the Spirit of your Father which speaketh in you." This word of the Lord has been verified in all ages, and it will be verified to the close of time in all who hold the beginning of their confidence firm unto the end. The most powerful testimony will be given in defense of the faith once delivered to the saints. The Holy Spirit is close beside those who are called to witness for truth and righteousness. He orders the testimony that is borne before earthly authorities, that the glorious truth may appear. <RH, May 24, 1898 par. 7>

The history of Judas is written for our learning. He was a betrayer of sacred trusts. He had an opportunity to become converted, heart and soul, to Christ. The Saviour bore long with his perversity and defects of character. He gave no personal rebuke; he dealt with him by revealing principles of righteousness. But this was not enough. Before he left his disciples, he desired them to know the true character of Judas, and he reproveth him for his covetousness in rebuking Mary for her use of the ointment. <RH, May 24, 1898 par. 8>

Christ washed the feet of Judas. This was the time for Judas to confess his sin, and ask the forgiveness of Christ. This was his opportunity to accept Christ, or to shut the door of his heart against the light. The promptings of the Spirit were repressed. Judas partook of the broken body and spilled blood of his Lord, and went out from the table to betray his Master. He would not receive counsel nor reproof; he was determined to have his own way, to follow his own impulses. <RH, May 24, 1898 par. 9>

We have far greater light than Judas had. We have a crucified, risen, and ascended Saviour, who ever liveth to make intercession for us. The Lord reveals to men their danger, and warns them to put away all selfishness, that they may have that faith which works by love and purifies the soul. Yet, notwithstanding this, Satan works upon human minds to do as Judas did. The deadly, groveling passions that take possession of the heart in these last days, when self once becomes lifted up, bring all kinds of evil. Those who sympathized with Korah, Dathan, and Abiram in their apostasy, brought blight and death upon themselves. So it will be in these last days. The cause of Christ will be betrayed. Those who have had the light of truth, and have enjoyed its blessings, but who have turned away from it, will fight down the Spirit of God. Inspired with a spirit from beneath, they will tear down that which they once built up, and show to all reasonable, God-fearing souls that they can not be trusted. They may lay claim to truth and righteousness, but their spirit and works will testify that they are betrayers of their Lord. The attributes of Satan they call the movings of the Holy Spirit. <RH, May 24, 1898 par. 10>

"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, May 24, 1898 par. 11>

There are but two classes in our world, and they are thus described in the word of God: "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." "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. For without are dogs, and sorcerers, and whoremongers,

and murderers, and idolaters, and whosoever loveth and maketh a lie." <RH, May 24, 1898 par. 12>

The warning of Christ comes sounding down the line to our time: "Then shall many be offended, and shall betray one another, and shall hate one another. And many false prophets shall rise, and shall deceive many. And because iniquity shall abound, the love of many shall wax cold." "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." <RH, May 24, 1898 par. 13>

Said Christ: "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? 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 light: and what ye hear in the ear, that preach ye upon the housetops. 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." <RH, May 24, 1898 par. 14>

Men will have great opportunities and privileges, and great light; and they will either go forward unto the perfection of Christ's character, or they will follow their own peculiar traits of character. Under the sway of Christ, they will be mild and teachable; under the inspiration of Satan, they will reveal a harsh spirit, and become betrayers of their brethren. They will walk frowardly, in the way of their heart. If those who have light will open the chambers of the mind, they will see as the Lord sees; they will take counsel and reproof; they will open the door of the heart of Jesus, and will welcome him in as an honored guest. Then the soul will be a temple where Christ can dwell. <RH, May 24, 1898 par. 15>

May 31, 1898 The Lord's Supper and the Ordinance of Feet-Washing. - No. 1.

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"Then came the day of unleavened bread; when the passover must be killed. And he sent Peter and John, saying, Go and prepare us the passover, that we may eat. And they said unto him, Where wilt thou that we prepare? And he said unto them, Behold, when ye are entered into the city, there shall a man meet you, bearing a pitcher of water; follow him into the house where he entereth in. And ye shall say unto the goodman of the house, The Master saith unto thee, Where is the guest-chamber, where I shall eat the passover with my disciples? And he shall show you a large upper room furnished: there make ready. And they went, and found as he had said unto them: and they made ready the passover. And when the hour was come, he sat down, and the twelve apostles with him. And he said unto them, With desire I have desired to eat this passover with you before I suffer: for I say unto you, I will not any more eat thereof, until it be fulfilled in the kingdom of God. And he took the cup, and gave thanks, and said, Take this, and divide it among yourselves: for I say unto you, I will not drink of the fruit of the vine, until the kingdom of God shall come." <RH, May 31, 1898 par. 1>

The symbols of the Lord's house are simple and plainly understood, and the truths represented by them are of the deepest significance to us. In instituting the sacramental service to take the place of the Passover, Christ left for his church a memorial of his great sacrifice for man. "This do," he said, "in remembrance of me." This was the point of transition between two economies and their two great festivals. The one was to close forever; the other, which he had just established, was to take its place, and to continue through all time as the memorial of his death. <RH, May 31, 1898 par. 2>

"And he took bread, and gave thanks, and brake it, and gave unto them, saying, This is my body which is given for you: this do in remembrance of me. Likewise also the cup after supper, saying, This cup is the new testament in my blood, which is shed for you. But, behold, the hand of him that betrayeth me is with me on the table. And truly the Son of man goeth, as it was determined: but woe unto that man by whom he is betrayed!" "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." <RH, May 31, 1898 par. 3>

With the rest of the disciples, Judas partook of the bread and wine, symbolizing the body and blood of Christ. This was the last time that Judas was present with the twelve. But that the Scripture might be fulfilled, he left the sacramental table, Christ's last gift to his disciples, to complete his work of betrayal. O, why did not Judas at that solemn service recognize in its true light the awful work he had pledged himself to perform? Why did he not throw himself penitent at the feet of Jesus? He had not yet passed the boundary of God's mercy and love. But when his

decision was made to carry out his purpose, when he left the presence of his Lord and fellow disciples, that barrier was passed. <RH, May 31, 1898 par. 4>

In this last act of Christ in partaking with his disciples of the bread and wine, he pledged himself to them as their Redeemer by a new covenant, in which it was written and sealed that upon all who will receive Christ by faith will be bestowed all the blessings that heaven can supply, both in this life and in the future immortal life. <RH, May 31, 1898 par. 5>

This covenant deed was to be ratified with Christ's own blood, which it had been the office of the old sacrificial offerings to keep before their minds. This was understood by the apostle Paul, who said: "For the law having a shadow of good things to come, and not the very image of the things, can never with those sacrifices which they offered year by year continually make the comers thereunto perfect. For then would they not have ceased to be offered? because that the worshipers once purged should have had no more conscience of sins. But in those sacrifices there is a remembrance again made of sins every year. For it is not possible that the blood of bulls and of goats should take away sins. Wherefore when he cometh into the world, he saith, Sacrifice and offering thou wouldest not, but a body hast thou prepared me: in burnt-offerings and sacrifices for sin thou hast had no pleasure. Then said I, Lo, I come (in the volume of the book it is written of me), to do thy will, O God. Above when he said, Sacrifice and offering and burnt-offerings and offering for sin thou wouldest not, neither hadst pleasure therein; which are offered by the law; then said he, Lo, I come to do thy will, O God. He taketh away the first, that he may establish the second. By the which will we are sanctified through the offering of the body of Jesus Christ once for all. And every priest standeth daily ministering and offering oftentimes the same sacrifices, which can never take away sins: but this man, after he had offered one sacrifice for sins forever, sat down on the right hand of God." <RH, May 31, 1898 par. 6>

Christ designed that this supper should be often commemorated, in order to bring to our remembrance his sacrifice in giving his life for the remission of the sins of all who will believe on and receive him. And this ordinance is not to be exclusive, as many would make it. Each must participate in it publicly, and thus bear witness: I accept Christ as my personal Saviour. He gave his life for me, that I might be rescued from death. <RH, May 31, 1898 par. 7>

"And supper being ended, the devil having now put into the heart of Judas Iscariot, Simon's son, to betray him; Jesus knowing that the Father had given all things into his hands, and that he was come from God, and went to God; he riseth from supper, and laid aside his garments; and took a towel, and girded himself. After that he poureth water into a basin, and began to wash the disciples' feet, and to wipe them with the towel wherewith he was girded. Then cometh he to Simon Peter: and Peter saith unto him, Lord, dost thou wash my feet? Jesus answered and said unto him, What I do thou knowest not now; but thou shalt know hereafter. Peter saith unto him, Thou shalt never wash my feet. Jesus answered him, If I wash thee not, thou hast no part with me. Simon Peter saith unto him, Lord, not my feet only, but also my hands and my head. Jesus said to him, He that is washed needeth not save to wash his feet, but is clean every whit: and ye are clean, but not all. For he knew who should betray him; therefore said he, Ye are not all clean." <RH, May 31, 1898 par. 8>

The children of God are to bear in mind that God is brought sacredly near on every such occasion as the service of feet-washing. As they come up to this ordinance, they should bring to their remembrance the words of the Lord of life and glory: "Know ye what I have done to you? 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 he that is sent greater than he that sent him. If ye know these things, happy are ye if ye do them." <RH, May 31, 1898 par. 9>

The object of this service is to call to mind the humility of our Lord, and the lessons he has given in washing the feet of his disciples. There is in man a disposition to esteem himself more highly than his brother, to work for himself, to serve himself, to seek the highest place; and often evil-surmisings and bitterness of spirit spring up over mere trifles. This ordinance preceding the Lord's Supper is to clear away these misunderstandings, to bring man out of his selfishness, down from his stilts of self-exaltation, to the humility of spirit that will lead him to wash his brother's feet. It is not in God's plan that this should be deferred because some are considered unworthy to engage in it. The Lord washed the feet of Judas. He did not refuse him a place at the table, although he knew that he would leave that table to act his part in the betrayal of his Lord. It is not possible for human beings to tell who is worthy, and who is not. They can not read the secrets of the soul. It is not for them to say, I will not attend the ordinance if such a one is present to act a part. Nor has God left it to man to say who shall present themselves on these occasions. <RH, May 31, 1898 par. 10>

The ordinance of feet-washing has been especially enjoined by Christ; and on these occasions the Holy Spirit is present to witness and put a seal to this ordinance. He is there to convict and soften the heart. He draws the believers together, and makes them one in heart. They are made to feel that Christ is indeed present to clear away the rubbish that has accumulated to separate the hearts of the children of God. <RH, May 31, 1898 par. 11>

These ordinances are regarded too much as a form, and not as a sacred thing to call to mind the Lord Jesus. Christ ordained them, and delegated his power to his ministers, who have the treasure in earthen vessels. They are to

superintend these special appointments of the One who established them to continue to the close of time. It is on these, his own appointments, that he meets with and energizes his people by his personal presence. Notwithstanding that there may be hearts and hands that are unsanctified who will administer the ordinance, still Jesus is in the midst of his people to work on human hearts. All who keep before them, in the act of feet-washing, the humiliation of Christ, all who will keep their hearts humble, and keep in view the true tabernacle and service, which the Lord pitched and not man, will never fail to derive benefit from every discourse given, and spiritual strength from every communion. These ordinances are established for a purpose. Christ's followers are to bear in mind the example of Christ in his humility. This ordinance is to encourage humility, but it should never be termed humiliating, in the sense of being degrading to humanity. It is to make tender our hearts toward one another. <RH, May 31, 1898 par. 12>

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Those who come to the sacramental service with their hearts open to the influences of the Spirit of God will be greatly blessed, even if those who officiate are not benefited thereby. Christ is there to make the heart susceptible to his Holy Spirit, and to discern the entire dependence of his people upon him for their salvation. "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. For I will not contend forever, neither will I be always wroth: for the spirit should fail before me, and the souls which I have made. For the iniquity of his covetousness was I wroth, and smote him: I hid me, and was wroth, and he went on frowardly in the way of his heart." <RH, June 7, 1898 par. 1>

These ordinances were established that all might have the privilege of acknowledging their wrongs, and confessing their sins at this time. And as the heart is softened and melted under the movings of the Holy Spirit, the heavenly anointing gives them spiritual eyesight to discern their errors. Jesus has pledged himself to be present in the fulness of his grace to change the current of the minds that are running in selfish channels. This service can not be repeated without one thought's linking itself with another. Thus a chain of thought calls up remembrances of blessings, of kindnesses, and of favors received from friends and brethren, that have passed out of mind. The Holy Spirit, with its quickening, vivifying power, presents the ingratitude and lack of love that have sprung from the hateful root of bitterness. Link after link of memory's chain is strengthened. The Spirit of God is at work upon human minds. The defects of character, the neglect of duties, the ingratitude to God, are brought to the remembrance, and the thoughts are brought into captivity to Christ. <RH, June 7, 1898 par. 2>

How the heart of Christ is pierced by the forgetfulness, unwillingness, and neglect to do the things that God has enjoined upon us! The heart needs to be broken, that selfishness may be cut away from the soul, and put away from the practise. If we have learned the lessons that Christ desires to teach us in this preparatory service, the Witness will respond to the feelings implanted in the heart for a higher spiritual life. <RH, June 7, 1898 par. 3>

"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, 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." Christ does indeed manifest himself unto the believers who thus reveal their faith by coming together at the communion table with the simplicity of children to remember Jesus, his words, and his requirements, determined to exclude from the heart all selfishness and love of supremacy. <RH, June 7, 1898 par. 4>

The broken bread and pure juice of the grape are to represent the broken body and spilled blood of the Son of God. Bread that is leavened must not come on the communion table; unleavened bread is the only correct representation of the Lord's Supper. Nothing fermented is to be used. Only the pure fruit of the vine and the unleavened bread are to be used. <RH, June 7, 1898 par. 5>

We do not come to the ordinances of the Lord's house merely as a form. We do not make it our business, as we gather around the table of our Lord, to ponder over and deprecate our shortcomings. The ordinance of feet-washing included all this. "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." We do not come with our minds diverted to our past experience in the religious life, whether that experience be elevating or depressing. We do not

come to revive in our minds the ill-treatment we have received at the hands of our brethren. The ordinance of humility is to clear our moral horizon of the rubbish that has been permitted to accumulate. We have assembled now to meet with Jesus Christ, to commune with him. Every heart is to be open to the bright beams of the Sun of Righteousness. Our minds and hearts are to be fixed on Christ as the great Center on whom our hopes of eternal life depend. We are not to stand in the shadow, but in the saving light, of the cross. With hearts cleansed by Christ's most precious blood, and in full consciousness of his presence, although unseen, we may listen to his voice that thrills the soul with the words: "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." On these occasions, heaven is brought very near to the true members of the Lord's family, and they are brought into sweet communion one with another. <RH, June 7, 1898 par. 6>

There can be no union between our soul and God except through Christ. Union and love between brother and brother must be cemented and rendered eternal by the love of Jesus. Then do we not assemble around the communion table to meet and converse with Jesus as we receive the bread and wine symbolizing his broken body and spilled blood? Thus we must feed on Christ, or we can have no communion with him. <RH, June 7, 1898 par. 7>

Christ knows that if we should allow our minds to become engrossed with earthly things, we would forget him in whom our hopes of eternal life are centered, and so lose the lifegiving power, the peace and joy, which the Lord wishes us to receive and retain. And he 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. 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, June 7, 1898 par. 8>

These things we are never to forget. The love of Jesus, with its convincing power, is to be kept fresh in the memory. We must not forget him who is our strength and our sufficiency. He has instituted this service, that it may speak constantly to our senses of the love of God that has been expressed in our behalf. He gave us all that it was possible for him to give,—he gave his life for the life of the world. <RH, June 7, 1898 par. 9>

And his appeal to our love is strikingly made in the words of the apostle Paul: "For I have received of the Lord that which also I delivered unto you, That the Lord Jesus the same night in which he was betrayed took bread: and when he had given thanks, he brake it, and said, Take, eat: this is my body, which is broken for you: this do in remembrance of me. After the same manner also he took the cup, when he had supped, saying, This cup is the new testament in my blood: this do ye, as oft as ye drink it, in remembrance of me. For as often as ye eat this bread, and drink this cup, ye do show the Lord's death till he come. Wherefore whosoever shall eat this bread, and drink this cup of the Lord, unworthily, shall be guilty of the body and blood of the Lord. But let a man examine himself, and so let him eat of that bread, and drink of that cup. For he that eateth and drinketh unworthily, eateth and drinketh damnation to himself, not discerning the Lord's body. For this cause many are weak and sickly among you, and many sleep. For if we would judge ourselves, we should not be judged. But when we are judged, we are chastened of the Lord, that we should not be condemned with the world. Wherefore, my brethren, when ye come together to eat, tarry one for another. And if any man hunger, let him eat at home; that ye come not together unto condemnation. And the rest will I set in order when I come." <RH, June 7, 1898 par. 10>

Christ's second appearing, in the clouds of heaven, is ever to be kept before us. Almost his last words of consolation to his disciples were: "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, June 7, 1898 par. 11>

And the communion is to be a constant reminder of this. Says Christ: Under a conviction of sin, remember that I died for you. When oppressed and persecuted and afflicted for my sake and the gospel's, remember that my love was so great that I gave my life for you. Will you evidence your love for me, if required, by dying for me? When you feel your duties stern and severe, and almost too heavy to bear, will you remember that it was for your sake that I endured the cross, despising the shame? When your heart shrinks from the trying ordeal, remember that your Redeemer liveth to make intercession for you. "Be of good cheer; I have overcome the world." <RH, June 7, 1898 par. 12>

Christ declared: "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." We can not, as individuals, maintain our bodily life unless we eat and drink for ourselves of temporal food. In order to maintain spiritual life and health, we must feed on Jesus Christ by studying his word, and doing the things he has commanded in that word. This will constitute a close union with Christ. The branch that bears fruit must be in the vine, a part of it, receiving nourishment from the parent stalk. This is living by faith upon the Son of God. Christ has declared: "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 can not bear fruit of itself, except it abide in the vine; no more can ye, except ye abide in me. I am the vine, ye are the branches: he that

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"And as they did eat, Jesus took bread, and blessed, and brake it, and gave to them, and said, Take, eat: this is my body. And he took the cup, and when he had given thanks, he gave it to them: and they all drank of it. And he said unto them, This is my blood of the new testament, which is shed for many. Verily I say unto you, I will drink no more of the fruit of the vine, until that day that I drink it new in the kingdom of God. And when they had sung a hymn, they went out into the mount of Olives." Here was established the great memorial, the Lord's Supper. Can we take in the strains of Christian melody rising to heaven from the lips of the disciples? Christ, the Captain of our salvation, made of himself a sacrificial offering. The Prince of life became the Prince of martyrs. <RH, June 14, 1898 par. 1>

"Now before the feast of the passover, when Jesus knew that his hour was come that he should depart out of this world unto the Father, having loved his own which were in the world, he loved them unto the end. And supper being ended, the devil having now put into the heart of Judas Iscariot, Simon's son, to betray him; Jesus knowing that the Father had given all things into his hands, and that he was come from God, and went to God; he riseth from supper, and laid aside his garments; and took a towel, and girded himself. After that he poureth water into a basin, and began to wash the disciples' feet, and to wipe them with the towel wherewith he was girded. Then cometh he to Simon Peter: and Peter saith unto him, Lord, dost thou wash my feet? Jesus answered and said unto him, What I do thou knowest not now; but thou shalt know hereafter. Peter saith unto him, Thou shalt never wash my feet. Jesus answered him, If I wash thee not, thou hast no part with me. Simon Peter saith unto him, Lord, not my feet only, but also my hands and my head. Jesus saith to him, He that is washed needeth not save to wash his feet, but is clean every whit: and ye are clean, but not all. For he knew who should betray him; therefore said he, Ye are not all clean." <RH, June 14, 1898 par. 2>

The act of Christ in washing the feet of his disciples was a sacred one; his motive in so doing was to bring about, through their remembrance of what Christ had done for them, a state of feeling where no exaltation of one above another should find place. This ordinance was to bring brother to an understanding of the feelings of his brother. <RH, June 14, 1898 par. 3>

The last act of Christ in behalf of his betrayer was to wash his feet. He, their Lord and Master, showed that he would do anything to save the most guilty sinner. He said, "He that is washed needeth not save to wash his feet, but is clean every whit: and ye are clean, but not all." If he will believe on Jesus Christ as the Son of God, the Redeemer of the world, he is the child of God. <RH, June 14, 1898 par. 4>

Christ came not to save man in his sins, but from his sins. John's testimony of him was, "Behold the Lamb of God, which taketh away the sin of the world." And "as many as received him, to them gave he power to become the sons of God, even to them that believe on his name." <RH, June 14, 1898 par. 5>

Christ had washed the feet of Judas first. This disciple was having his last opportunity. When the ceremony was ended, the Master said, "Ye are clean, but not all. For he knew who should betray him; therefore said he, Ye are not all clean." These words were spoken that Judas might understand that Christ had read his secret purposes, that he was not ignorant of his wicked schemes. This was his opportunity to confess and be converted. The disciples did not understand his words at the time, but they were imprinted on their memory afterward, and they had something to consider in the patience, the mercy, and the forbearance of God toward the most grievously erring. <RH, June 14, 1898 par. 6>

Christ gave his disciples to understand that the washing of their feet did not cleanse away their sin, but that the cleansing of their heart was tested in this humble service. If the heart was cleansed, this act was all that was essential to reveal the fact. He had washed the feet of Judas; but he said, "Ye are not all clean." Judas brought a traitor's heart to this scene, and Christ revealed to all that he knew him to be the betrayer of his Lord, and that the washing of his feet was not an ordinance to cleanse the soul from its moral defilement. <RH, June 14, 1898 par. 7>

"So after he had washed their feet, and had taken his garments, and was set down again, he said unto them, Know ye what I have done to you? Ye call me Master and Lord; and ye say well; for so I am [for I have given you an example of the position you should hold toward one another]. 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." Here is the object-lesson: "Ye also ought to wash one another's feet." "Verily, verily, I say unto you, The servant is not greater than his lord; neither he that is sent, greater than he that sent him. If ye know these things, happy are ye if ye do them." This

ordinance is not to be treated in a mechanical way as a form. Its real object is to teach humility. <RH, June 14, 1898 par. 8>

"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. 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 that receiveth whomsoever I send receiveth me; and he that receiveth me receiveth him that sent me. When Jesus had thus said, he was troubled in spirit, and testified, and said, Verily, verily, I say unto you, that one of you shall betray me." <RH, June 14, 1898 par. 9>

Jesus would give convincing proof that he understood perfectly the character of Judas, and that he had not withheld his ministry even from him whom he knew to be working to betray him into the hands of his enemies. And we have, in his example, the lesson that the ordinance of feet-washing is not to be deferred because there are some professed believers who are not cleansed from their sins. Christ knew the heart of Judas, yet he washed his feet. Infinite Love could do no more to bring Judas to repentance, and save him from taking this fatal step. If this service of his Master, in humbling himself to wash the feet of the worst sinner, did not break his heart, what more could be done? It was the last act of love that Jesus could evidence in behalf of Judas. Infinite Love could not compel Judas to repent, confess his sin, and be saved. Every opportunity was granted him. Nothing was left undone that could be done to save him from the snare of Satan. <RH, June 14, 1898 par. 10>

Let all behold, in the boundless love of Christ, a long-suffering Saviour, who holds out every inducement for the sinner to receive him, repent, and be cleansed from the defilement of sin. We must understand that because we suppose one to be in error and sin, we are not to divorce ourselves from him, refuse to have any association with him, and make our suppositions prominent. The example of Christ will not sustain any one in these conclusions. Many a soul may be saved by further effort on the part of his brother; but a careless separation from him, leaving him exposed to the temptations of Satan, and driving him upon the devil's battle-ground, is not the method of Christ. He sought to restore, not to destroy. He who washed the feet of his disciples was the Majesty of heaven. He had the hoarded love of eternity in his heart, but he was in their midst as one who served; and in washing their feet, he gave them evidence that he would do any service, however humble, in order to make them heirs together with him of all the eternal wealth of heaven's treasure. <RH, June 14, 1898 par. 11>

When this simple ordinance is being performed, the followers of Christ should bear in mind that this is the time for all to search their hearts to see if they are willing to humble themselves in spirit, and follow the example of Christ. He gives them this ordinance as a test, a heart-searcher. The Holy Spirit will be present on every occasion to convince of sin, of any wrong action done to a brother. Let none grieve the Holy Spirit of God by disregarding the object of this ordinance, and the gracious opportunity it presents to confess every wrong, every act of injustice done to a brother. Had Judas accepted this last chance given him by Christ, the poor sinner would never have betrayed his Lord, and the words of Christ would never have been spoken, "Ye are not all clean." <RH, June 14, 1898 par. 12>

The Lord is present on every occasion when this humble ceremony is performed. He is the unseen Witness. He reads every heart, with its concealed purposes, its wrong-doings, its sin. You can neglect, you can leave, these seasons of divine appointment; and of you Christ's words may be appropriately spoken, "Ye are not all clean." <RH, June 14, 1898 par. 13>

Is any sin cherished? Let it be cut away from the soul by confession. The first look, the first act, of contrition and repentance that you direct toward Christ, does not escape his notice. The first step you take toward him will bring him more than a step toward you. All things, especially on this occasion, are ready for your reception. He will meet you in your weakness, repenting, broken-hearted soul, with his divine strength; he will meet your emptiness and spiritual poverty with his inexhaustible fulness. <RH, June 14, 1898 par. 14>

In this ordinance, Christ discharged his disciples from the cares and burdens of the ancient Jewish obligations in rites and ceremonies. These no longer possessed any virtue; for type was meeting antitype in himself, the authority and foundation of all Jewish ordinances that pointed to him as the great and only efficacious offering for the sins of the world. He gave this simple ordinance that it might be a special season when he himself would always be present, to lead all participating in it to feel the pulse of their own conscience, to awaken them to an understanding of the lessons symbolized, to revive their memory, to convict of sin, and to receive their penitential repentance. He would teach them that brother is not to exalt himself above brother, that the dangers of disunion and strife shall be seen and appreciated; for the health and holy activity of the soul are involved. <RH, June 14, 1898 par. 15>

This ordinance does not speak so largely to man's intellectual capacity as to his heart. His moral and spiritual nature needs it. If his disciples had not needed this, it would not have been left for them as Christ's last established ordinance in connection with, and including, the last supper. It was Christ's desire to leave to his disciples an ordinance that would do for them the very thing they needed,—that would serve to disentangle them from the rites and ceremonies which they had hitherto engaged in as essential, and which the reception of the gospel made no longer of any force. To continue these rites would be an insult to Jehovah. Eating of the body, and drinking of the blood, of Christ, not merely at the

sacramental service, but daily partaking of the bread of life to satisfy the soul's hunger, would be in receiving his word and doing his will. <RH, June 14, 1898 par. 16>

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Christ came to seek and to save that which was lost. His instruction was confined to the wants of their own condition in practical life. The curiosity that led them to seek for something they had not, when they came to him with prying questions, he turned into occasions of most solemn, earnest, vital appeal. When they were so eager to pluck from the tree of knowledge, he presented them with the fruit of the tree of life. They found every avenue closed to them, which would not advance them in spiritual understanding of the narrow way, leading to eternal life. They found every fountain sealed, save the fountain of eternal life. While the Holy Spirit was given them to understand everything that was essential for their salvation in the living oracles, the word of God, their unnecessary, uneasy, speculating inquiries were not opened before them. The devoted, humble seekers after the Way, the Truth, and the Life will be directed in safe paths to the mansions he has gone to prepare for them. All the light of revelation is permitted to shine upon this path alone, to make it so distinct that not one human soul need wander from the highway of holiness. <RH, June 21, 1898 par. 1>

The great Teacher's wisdom in limiting the measure of our researches in earthly directions, called the attention of all to his legislation from the very foundation of our world,--to a code of morals, pure, simple, and practical, unencumbered by the long years of types and sacrifices, which passed away when the only true Sacrifice, Jesus, the only begotten Son of God, was offered for the sins of the world. His lessons to his disciples are received by all who would become his disciples, to the end of time. These lessons discharge his followers from the bondage of the ceremonial law, and leave them the ordinance of baptism to be received by repentance and faith in Jesus Christ as the only one who can take away sin. <RH, June 21, 1898 par. 2>

The ceremony of feet-washing and the Lord's Supper, in its simplicity and spirituality, is to be observed with true solemnity, and with hearts full of thankfulness. Its participants are not to exhaust their powers of thought or their physical powers on outward forms and ceremonies. All the vigor of mind and the healthfulness of body are to be fresh to engage in the work of the gospel, to lead souls from sin into the upward path of holiness. In this ordinance is presented the necessity of economizing all the thoughts, all the energies, all the affections and faculties, to wear Christ's yoke, to come into partnership with him in seeking to save the souls that are perishing without God and without hope in the world. <RH, June 21, 1898 par. 3>

This work the whole angelic host are engaged in as their highest service; and the human agent is to become a channel to meet humanity, and communicate to the world that which God has communicated to him, putting mind, heart, and soul into the work. God has made every provision that his requirements should meet a response in every soul, and that all should be eager, interested workers, putting forth all their entrusted capital of money, of vigor, of capabilities, that they may be worked upon by the Holy Spirit, adorning the doctrine of Christ their Saviour. <RH, June 21, 1898 par. 4>

None should glory in their capabilities, or pride themselves in their intellectual greatness. All that can stir the soul, give impulse to the human agent, and awaken the godly to intense activity, comes from God. To those who are in connection with the work of the heavenly angels to embody in human nature the perfection of heavenly grace in Christ,--those who are one with Christ and with God,--he will give impulse to energize their every spiritual power. He calls upon all to surmount their difficulties, instead of looking at and deploring them. God will give sanctified energy to all who profess Christ. He arranges all rites, he collects all influences, and works them to his own name's glory. <RH, June 21, 1898 par. 5>

God treats the human agencies connected with himself with a heavenly respect. The whole of God's law is of this character. Taking off every oppressive weight that man would lay upon his fellow man, he prescribes only that which is absolutely necessary for his physical, mental, and moral well-being. He imbues man with the attributes of God, and builds up the human character after the divine similitude, a goodly fabric of spiritual beauty and perfection. <RH, June 21, 1898 par. 6>

In order to do this, in order that man might be in partnership with the great firm of heaven, Christ's lessons, from the beginning to the close of his life, taught humility before God. This would lead man to a love for his brother,--a spirit of love and forbearance toward all for whom Christ has died. Genuine humility is expressed in the words: "Whose adorning let it not be that outward adorning of plaiting the hair, and of wearing of gold, and 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." Humility is the lesson which Jesus has given in all his teachings all through his ministry, by both precept and example. He raised this precious attribute out of the dust in which it had been trodden, and clothed it with the garments of his own righteousness. "Blessed are the poor in spirit," he says; "for theirs is the kingdom of heaven." <RH, June 21, 1898 par. 7>

Satan erected his standard of revolt against God in heaven. He aspired to be like God, and determined to assert a power of independence of God. His after-history has revealed a persevering determination to establish his empire, governed by laws, and replenished with resources, independent of God. Every species of idolatry, sensuality, crime, rebellion, and irreligion, is the fruit borne from the proud and exalted claims of Satan. The Lord Jesus came to tear away the deceptive claims of Satan, and to reveal to the world that pride, self-sufficiency, and wrestling for the supremacy have no favor with heaven; for they are the attributes of Satan. Look at the humility of our Saviour in humbling himself to our humanity: "And being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross. Wherefore God also hath highly exalted him, and given him a name which is above every name: that at the name of Jesus every knee should bow." <RH, June 21, 1898 par. 8>

In the East a common courtesy granted to travelers as they were welcomed to a house, was that a servant should remove their sandals and wash their feet. This hospitable action was neglected on one occasion, and the Lord reminded the Pharisee, whose invited guest he was, that he had shown discourtesy in this manifest neglect. <RH, June 21, 1898 par. 9>

"Then came the day of unleavened bread, when the passover must be killed And he sent Peter and John, saying, Go and prepare us the passover, that we may eat. And they said unto him, Where wilt thou that we prepare? And he said unto them, Behold, when ye are entered into the city, there shall a man meet you, bearing a pitcher of water; follow him into the house where he entereth in. And ye shall say unto the goodman of the house, The Master saith unto thee, Where is the guest-chamber where I shall eat the passover with my disciples? And he shall show you a large upper room furnished: there make ready. And they went, and found as he had said unto them: and they made ready the passover. And when the hour was come, he sat down, and the twelve apostles with him. And he said unto them, With desire I have desired to eat this passover with you before I suffer: for I say unto you, I will not any more eat thereof, until it be fulfilled in the kingdom of God. And he took the cup, and gave thanks, and said, Take this, and divide it among yourselves: for I say unto you, I will not drink of the fruit of the vine, until the kingdom of God shall come. <RH, June 21, 1898 par. 10>

"And he took bread, and gave thanks, and brake it, and gave unto them, saying, This is my body which is given for you: this do in remembrance of me. Likewise also the cup after supper, saying, This cup is the new testament in my blood, which is shed for you. But, behold, the hand of him that betrayeth me is with me on the table. And truly the Son of man goeth, as it was determined: but woe unto that man by whom he is betrayed! And they began to inquire among themselves, which of them it was that should do this thing. And there was also a strife among them, which of them should be accounted the greatest." <RH, June 21, 1898 par. 11>

When they assembled to partake of the Lord's Supper, the ordinance of feet-washing was to be established as a religious ceremony. There was the pitcher of water, the basin, and the towel; but there had been a contention as to which should be the greatest in the Master's kingdom. The request of the sons of Zebedee that they should be awarded the most honored position, created jealousy and a heated discussion as to who should be thus favored. They began to refer to their capabilities and qualifications, and to declare who would best serve for the advancement of the kingdom. They had heard the words of Christ to John when, in response to the request of James and John, "Grant unto us that we may sit, one on thy right hand, and the other on thy left hand, in thy glory," Jesus said: "Ye know not what ye ask: can ye drink of the cup that I drink of? and be baptized with the baptism that I am baptized with? And they said unto him, We can. And Jesus said unto them, Ye shall indeed drink of the cup that I drink of; and with the baptism that I am baptized withal shall ye be baptized. But to sit on my right hand and on my left hand is not mine to give; but it shall be given to them for whom it is prepared." <RH, June 21, 1898 par. 12>

But the disciples did not consider these words, and keep silent. The disciples should have learned the lessons of the Master,--that it is not reputation, natural talent, acquired skill, professional standing, nor any honor given them of men, that weighs at all in the decisions of heaven; "but it shall be given to them for whom it is prepared of my Father." Had they thought of the lessons given them in reference to humility, they would have had altogether different opinions of the ones who should be honored in the kingdom of God. The disciples had often contended as to which of them should occupy the highest place of honor in the kingdom of God. Christ had given them special lessons, the most striking and positive of which is recorded in Matthew 18: "At the same time came the disciples unto Jesus, saying, Who is the greatest in the kingdom of heaven? And Jesus called a little child unto him, and set him in the midst of them, and said, Verily I say unto you, Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven. Whosoever therefore shall humble himself as this little child, the same is greatest in the kingdom of heaven.

And whoso shall receive one such little child in my name receiveth me. But whoso shall offend one of these little ones which believe in me, it were better for him that a millstone were hanged about his neck, and that he were drowned in the depth of the sea." Yet again and again these lessons had to be repeated. The Lord had assured them that his kingdom was not of this world, but it was difficult for his disciples to be set right on this point. <RH, June 21, 1898 par. 13>

June 21, 1898 To Every Man His Work

"Moreover it is required in stewards, that a man be found faithful.' 'Who then is a faithful and wise servant, whom his lord hath made ruler over his household, to give them meat in due season? Blessed is that servant, whom his lord when he cometh shall find so doing. Verily I say unto you, That he shall make him ruler over all his goods. But and if that evil servant shall say in his heart, My lord delayeth his coming; and shall begin to smite his fellow servants, and to eat and drink with the drunken; the lord of that servant shall come in a day when he looketh not for him, and in an hour that he is not aware of, and shall cut him asunder, and appoint him his portion with the hypocrites: there shall be weeping and gnashing of teeth.' <RH, June 21, 1898 par. 1>

"A steward identifies himself with his master. His master's interests become his. He has accepted the responsibilities of a steward, and he must act in the master's stead, doing as the master would do if he were presiding over his own goods. The position is one of dignity, in that his master trusts him. If a steward in any wise acts selfishly, and turns the advantages gained in trading with his lord's goods to his own advantage, he has perverted the trust reposed in him. The master can no longer look upon him as a servant to be trusted, one on whom he can depend. <RH, June 21, 1898 par. 2>

"Every Christian is a steward of God, entrusted with his goods. Ministers and laymen have a work committed to them as individuals. All who are connected by faith with our Lord Jesus Christ have a ministry to perform. Those who do not take their position on the Lord's side, ought to without delay; for they will have to give an account of themselves to God. Christ paid the ransom for them as verily as for every professed Christian. If they despise the gift, the question will be asked, 'Who hath bewitched you, that ye should not obey the truth, before whose eyes Jesus Christ hath been evidently set forth, crucified among you?' <RH, June 21, 1898 par. 3>

"Whether you are believers or unbelievers, you are the Lord's property, bought with a price. You may ignore your relationship with God as his children. Whose children, then, are you?--Children of the devil, and his deeds you are content to do. But all the influence you might have exercised by using your talent in behalf of truth and by co-operating with God, all the improvement your talents would have made if put into actual service through the provision made for you to co-operate with God, will be charged to your account. You stubbornly held yourself on Satan's side, giving your influence to the great apostate; and all the good you might have done through the atoning sacrifice, but did not do, will be charged against you when you are weighed in the balances and found wanting. You had a work to do. A special stewardship was entrusted to you, but you would not accept the trust. Christ crucified was presented to you. The Spirit of God pleaded with you. By being lifted up on the cross, Christ sought to draw you to himself. But your stubborn will would not yield to his invitations. His appeals were resisted. You are stewards, notwithstanding; but unfaithful, dishonorable stewards, burying your talents in the world, serving Satan in the place of serving the Lord. Impenitent sinner, what excuse will you give to God for all your wasted opportunities?" <RH, June 21, 1898 par. 4>

"It is required in stewards, that a man be found faithful.' He may not be an eloquent speaker, but he can present the truth in the clearest simplicity. He can work intelligently, doing his best according to his ability; and if he is faithful, God will give him wisdom, and increase his talents. <RH, June 21, 1898 par. 5>

"To some are entrusted larger responsibilities than to others. But if you have only one talent, you may increase it by use, to two. Then by working humbly, trustingly, you may add to the two, two more. Thus the work in your charge may be continually growing. But there are a large number of idle stewards. . . . <RH, June 21, 1898 par. 6>

"Let every church-member carefully consider his responsibilities, and look himself in the face. Become acquainted with yourself. Urge home upon your own heart that you are not to seek to make yourself a specialty, for effect, for praise, but a specialty in seeking first the kingdom of God and his righteousness. Inquire seriously, Am I faithful? First be a most faithful steward over yourself. Search your own heart, and often compare it with the great mirror of the word of God, until, tried and searched of God, you will be approved of him, not having your own righteousness, but the righteousness of Jesus Christ. Strengthened by his might in the inner man, you will be accepted as a vessel unto honor. <RH, June 21, 1898 par. 7>

"You may say, I have not large means, and can do but little with the little I have. All the Lord asks of you is to be a faithful steward, to render to God a tenth of all your increase, without stopping to measure the matter to see how you are coming out. You who have but little means, render back to him the portion belonging to him; for it is not yours. It is a serious matter to rob God. Thus you deprive yourself of the blessing he has promised to bestow if you exercise

faithful stewardship. If you have been untrue to God, if you show that you will not do according to the agreement he has made with you, will he bless you with facilities for obtaining more means? You keep yourself under condemnation as an unfaithful steward by working contrary to a 'Thus saith the Lord.' You deprive the treasury of God of your proportion of his agreement with you because you choose to walk in the light of the sparks of your own kindling. In your finite wisdom, you think you are making better terms with yourself than God has made with you. How, then, if you are an unfaithful steward with the least, can the Lord entrust to you larger responsibilities? <RH, June 21, 1898 par. 8>

"God wants all his stewards to be exact in following divine arrangements. They are not to offset the Lord's plans with some deed of charity, some gift, or some offering, done or given when and how they, the human agents, shall see fit. God has made his plan known; and all who co-operate with him will carry out his plan, instead of daring to attempt to improve on it by their own arrangements. Those who honor a 'Thus saith the Lord,' who accept exactly what the Lord has devised, will do according to God's plan. God will honor them, and work in their behalf; for we have his pledged word that he will open the windows of heaven, and pour us out a blessing, such as there will not be room enough to receive. <RH, June 21, 1898 par. 9>

"It is a very poor policy for men to seek to improve on God's plan, and invent a makeshift, averaging up their good impulses in this and that instance, and offsetting them against all that is required by God. God calls upon you to give every jot of influence to his own arrangement and ordinances. We are to strike true and faithful figures in tithing, and then say to the Lord, I have done as thou hast commanded me. If thou wilt honor me by trusting me with thy goods to trade upon, I will, by thy grace, be a faithful steward, doing all in my power to bring meat to thy house; and I will seek to instruct others how to work in the same lines. <RH, June 21, 1898 par. 10>

"Bear in mind, 'Moreover it is required in stewards, that a man be found faithful.' Men who have large responsibilities are to be sure that they are not robbing God in any jots or tittles, when so much is involved, as is so plainly stated in Malachi. Here we are told that a blessing is given for a faithful disposition of the tithes, and a curse for the covetous retention of the money which should flow into the treasury. Then ought we not to be sure to work on the safe side, so dealing with God in handling the property lent us on trust, that no shadow of reproach shall fall upon us? <RH, June 21, 1898 par. 11>

"'Will a man rob God? Yet ye have robbed me. But ye say, Wherein have we robbed thee? In tithes and offerings. Ye are cursed with a curse: for ye have robbed me, even this whole nation. Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it. And I will rebuke the devourer for your sakes, and he shall not destroy the fruits of your ground; neither shall your vine cast her fruit before the time in the field, saith the Lord of hosts. And all nations shall call you blessed: for ye shall be a delightsome land, saith the Lord of hosts.' I need not ask, Will not God bless those who are faithful?--We have his pledged word. But the blessing of God is withdrawn from dishonest, covetous church-members in this life. God says it; and what God says is true. Who of you claiming to be the children of God will venture to meet your delinquencies when the books shall be opened, and every man judged according to the deeds done in the body? <RH, June 21, 1898 par. 12>

"The first point we need to settle is that we are not to look upon the property we are handling as our own, with which we may do as we please. It is the Lord's, to be administered in accordance with his prescribed plans. Be faithful in giving to the Lord the specified amount he has directed you to give. Then present the great mystery of godliness, lifting up Christ, and saying, 'Behold the Lamb of God, which taketh away the sin of the world.' <RH, June 21, 1898 par. 13>

"Every church-member who has been truly converted is to be given some work. 'The cause which I knew not I searched out,' Job declared. Consideration is to be given as to what service for God means. It means that we are to do the same kind of ministry that Christ did when he was in our world. In this work, whether we are rich or poor, we are called upon to wear Christ's yoke, and learn of him to be meek and lowly in heart. Some more especially may be given the work of setting forth Christ from the pulpit, opening the oracles of God to the churches. Yet they should not seclude themselves from visiting families, talking with them, praying with them, exhorting them, encouraging those who need encouraging, and presenting a 'Thus saith the Lord' to meet every cause of deficiency. Altogether too little of this work is done. Personal labor is greatly needed. Many, many souls might be saved if those who claim to be followers of Christ would work as Christ worked, living not to please self, but to glorify God, acting as missionaries, showing genuine love for the Master by making every possible use of their entrusted talents. From the very nature of work in Christ's lines, those who do it will lose sight of self. <RH, June 21, 1898 par. 14>

"We are called upon to love souls as Christ loved them, to feel a travail of soul that sinners shall be converted. Present the matchless love of Christ. Hide self out of sight. O, what care should be taken by all who claim to be Christians, that they do not call their passions and self-importance, religion! By showing vanity, by longing for distinction, many hide the person of Christ, and expose themselves to view. There is such self-importance in their own ideas and ways, and they cherish such a pleasing sense of their own smartness, that the Lord can not bestow his Holy

Spirit upon them. If he did, they would misinterpret it, and exalt themselves still higher because of it. Their self-pleasing ideas are a great hindrance to the advancement of the work. Whatever part they act, self is the main picture presented. Their own zeal and devotion are thought to be the great power of truth. Unaware to themselves, all such are unfaithful stewards. They swerve the work into wrong lines. Self-importance leads them where they will be left to make false moves. <RH, June 21, 1898 par. 15>

"We are not to exalt the work of any man, magnifying him and praising his judgment. The first rising of self is the beginning of your fall, your separation from Christ. We can not in any degree exalt self without being humbled. As Christians, we are to make the light of Christ's truth shine. Self is to be kept out of sight. Christ is the Truth and the Light. He is the mirror from which to reflect truly every work done to his name's glory. The world needs light. 'Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven.' <RH, June 21, 1898 par. 16>

"What makes it so hard for the rich to enter into the kingdom of heaven? Why are riches, in the place of becoming a precious treasure used to advance the work and cause of God, made a curse, separating the soul from God? Why allow them to lead to the idolatry of self? God wants you, rich men, to use your goods as a sacred trust, not your own. He has made you stewards over these goods. You are to calculate wisely, employing your powers to use, to the very best advantage, the money entrusted. <RH, June 21, 1898 par. 17>

"But O, how many of God's gifts have been misused, because those to whom they were given did not have the fervor of the love of Christ in the soul! There is great need of each one doing his best. There are those who would have used wisely the talents given them, if they had been left to struggle and depend on their capabilities. But they became the possessors of means, and they lost the incentive to cultivate their talents, and make all possible of themselves by communicating what they had. An abundance of money has spoiled them for faithfully fulfilling their stewardship. <RH, June 21, 1898 par. 18>

"Let all who claim to be Christians deal wisely with the Lord's goods. God is making an inventory of the money lent you and the spiritual advantages given you. Will you, as stewards, make careful inventory? Will you examine whether you are using economically all that God has placed in your charge, or whether you are wasting the Lord's goods by selfish outlay in order to make a display? Would that all that is spent needlessly were laid up as treasure in heaven! <RH, June 21, 1898 par. 19>

"God gives more than money to his stewards. Your talent of imparting is a gift. What are you communicating of the gifts of God, in your words, in your tender sympathy? Are you allowing your money to go into the enemy's ranks to ruin the ones you seek to please? Then, again, the knowledge of truth is a talent. There are many souls in darkness that might be enlightened by true, faithful words from you. There are hearts that are hungering for sympathy, perishing away from God. Your sympathy may help them. <RH, June 21, 1898 par. 20>

"The Lord has need of your words, dictated by his Holy Spirit. He has need of the investment of your means. He needs your work for the salvation of souls. You can permit your means to be taken out of your hands to please your children. You may allow the enemy to rob you of the means that God calls for, to be used in lifting up the standard of truth in places where the people have not yet heard the message. Your means may be sunk in worldly investments, and turned into worldly channels. It may be used to do no one any good. But the Lord, the owner of all, will call you to render your account to him. <RH, June 21, 1898 par. 21>

"The first work for all Christians to do is to search the Scriptures, with most earnest prayer, that they may have that faith that works by love, and purifies the soul from every thread of selfishness. If the truth is received into the heart, it works like good leaven, until every power is brought into subjection to the will of God. Then you can no more help shining than can the sun. You have striven to separate from every kind of rubbish, and to let the peace of Christ rule in your heart. But if you do not have the bright beams of the Sun of Righteousness, you will reveal this by your outward insincerity. You will show this by revealing a heart that is pleased with vanity and outward adornment, by using the means that comes into your hands to gratify the unsanctified soul with idols of some order. How small is the treasure laid up in heaven by such! How little do they communicate to others in sacred ministry! <RH, June 21, 1898 par. 22>

"All natural gifts are to be sanctified as precious endowments. They are to be consecrated to God, that they may minister for the Master. All social advantages are talents. They are not to be devoted to self-pleasing, amusement, or self-gratification. Money and estates are the Lord's, to be used wholly to honor him; for he has pledged his word that if we use his entrusted goods as faithful stewards, we shall be rich in blessings, of which we shall have a supply to bless others. But if we regard the advantages given to us as our own, to be used according to our pleasure, to make a display and create a sensation, the Lord Jesus, our Redeemer, is put to shame by the characters of his professed followers." <RH, June 21, 1898 par. 23>

"The Lord has given evidence of his love for the world. There was no falsity, no acting, in what he did. He gave a living Gift, capable of suffering humiliation, neglect, shame, reproach. This Christ did that he might rescue the fallen. While human beings were instituting schemes and methods to destroy him, the Son of the infinite God came to our

world to give an example of the great work to be done to redeem and save man. But today the proud and disobedient are striving to acquire a great name and great honor from their fellow men by using their God-given endowments to amuse. This they do instead of calling upon them to behold the Lamb of God, who taketh away the sins of the world.

<RH, June 21, 1898 par. 24>

"God's great and strange work is to redeem and save, and thus repair the ruin that sin has made. Some see many things in the Bible that to them sanction a course of action that God will never approve. But when God converts human agents, they will flee to Christ, their life, to be hid with him in God. They will lift up their eyes to the perpetual desolation which sin has made and is making, and will pray that they may be co-laborers with Christ. They will begin to repair the old waste places which have been made by high and low in the law of God. <RH, June 21, 1898 par. 25>

"All who desire a place of distinction have an opportunity to wear the yoke of Christ 'Learn of me,' says the Great Teacher; 'for I am meek and lowly in heart: and ye shall find rest unto your souls. For my yoke is easy, and my burden is light.' Let the cry of the soul be, 'O Lord, thou art my God; I will exalt thee, I will praise thy name; for thou hast done wonderful things; thy counsels of old are faithfulness and truth. . . . For thou hast been a strength to the poor, a strength to the needy in his distress, a refuge from the storm, a shadow from the heat, when the blast of the terrible ones is as a storm against the wall. . . . And it shall be said in that day, Lo, this is our God; we have waited for him, and he will save us: this is the Lord; we have waited for him, we will be glad and rejoice in his salvation.' <RH, June 21, 1898 par. 26>

"The gift of correct example is a great thing. But many gather about the soul an atmosphere that is malarious. These know not, in this their day, the things that belong to their peace. They have, to a great degree, lost the faculty of spiritual discernment. They call good evil, and evil good. <RH, June 21, 1898 par. 27>

"The gifts of speech, of knowledge, of sympathy and love, communicate a knowledge of Christ. All these gifts are to be converted to God. The Lord stands in need of them; he calls for them. All are to act a part in preparing their own souls and the souls of others to dedicate their talents to God. Every soul, every gift, is to be laid under contribution to God. All are to co-operate with God in the work of saving souls. The talents you possess are given you of God to make you efficient co-laborers with Christ. There are hearts hungering for sympathy, perishing for the help and assistance God has given you to give to them. Our churches are sickly, because they do not do their appointed work. They are not as God would have them be. O, that they would awake from their lethargy! <RH, June 21, 1898 par. 28>

"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. Stand therefore, having your loins girt about with truth, and having on the breastplate of righteousness; and your feet shod with the preparation of the gospel of peace; above all, taking the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked. And take the helmet of salvation, and the sword of the Spirit, which is the word of God: praying always with all prayer and supplication in the Spirit, and watching thereunto with all perseverance and supplication for all saints.'" <RH, June 21, 1898 par. 29>

Christianity.

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"'Christianity.' How many there are who do not know what it is! It is not something put on the outside. It is a life inwrought with the life of Jesus. It means that we are wearing the robe of Christ's righteousness. In regard to the world, Christians will say, We will not dabble in politics. They will say, decidedly. We are pilgrims and strangers; our citizenship is above. They will not be seen choosing company for amusement. They will say, We have ceased to be infatuated by childish things. We are strangers and pilgrims, looking for a city which hath foundations, whose builder and maker is God."--*Testimony*. <RH, June 21, 1898 par. 30>

"The Lord has been greatly dishonored by his people catching up the issues that arise in this time of test and trial. His people are to keep free from politics. They are to stand as a separate and peculiar people; the name of God, our Ruler, is to be in their foreheads, showing to all that he is their Sovereign. <RH, June 21, 1898 par. 31>

"If those who know the truth will have faith and zeal corresponding to their knowledge; if they desire to manifest their piety, and reveal what the truth has done for them, showing that the salt has not lost its savor, they will communicate the saving and sanctifying power of the truth to all with whom they associate. There will then be less controversy and a deeper interest in the things of God. . . . Men are to become the subjects of Christ's kingdom.

Through the divine power imputed to them, they are to return to their allegiance. By laws and resources, God has ordained a heavenly communication with man's spiritual life, that, in its action, is as mysterious as the science and operation of the wind. John 3: 7, 8. Christ declared, 'My kingdom is not of this world.' While it imprints its influence upon earthly governments, it can not take the slightest imprint from them without marring the divine similitude. So spiritual is the character of God's work upon the human heart that receives it, that it makes every one a new creature, without destroying or weakening any capability God has given to man. It purifies every attribute fit for connection with the divine nature. That which is born of the Spirit is spirit; and when man is born from above, a heavenly peace pervades the soul. <RH, June 21, 1898 par. 32>

"Christ's subjects are those who keep his commandments. These only are counted as his subjects. If, after the light has come, the disobedient continue in transgression, they are subjects of the kingdom of the prince of this world. That which is born of the flesh is flesh; that which is born of the Spirit is spirit. <RH, June 21, 1898 par. 33>

"But the heavenly principles that distinguish those who are one with Christ from those who are one with the world have become almost indistinguishable. The professed people of Christ are no longer a separate and peculiar people. The line of demarcation is indistinct. People are subordinating themselves to the world, to its practises, its customs, its selfishness. The church has gone over to the world in transgression of the law, when the world should have come over to the church in obedience to the law. Daily the church is becoming converted to the world. Professing Christians are slaves of Mammon. Their indulgence of appetite, and extravagant expenditure of money for selfish gratification, greatly dishonor God. <RH, June 21, 1898 par. 34>

"Contrary to worldly kingdoms, Christ does not find his subjects,--he makes them. Those who stand under the blood-stained banner of Prince Immanuel are the subjects of a kingdom not recognized by worldly kingdoms, whose subjects have wandered from their allegiance to God, from their obedience to the law of his kingdom. These are accounted as dead in trespasses and sins. They are destitute of the Spirit of God, which worketh in the children of obedience. <RH, June 21, 1898 par. 35>

"I am come, Christ said, to set up a new kingdom. Except a man be born of the Spirit, he can not be enrolled as a subject of my kingdom."--*Testimony, Jan. 11, 1897.* <RH, June 21, 1898 par. 36>

"The Lord did not want you to employ your God-given time, and set your talents to work, in wrong channels. Your work was not set you in that line at all. Neither you nor any of your brethren had any work to do in arguing or writing or talking any part whatever in politics. God was dishonored by all who acted any part in politics. <RH, June 21, 1898 par. 37>

"God has chosen a people who are to proclaim the third angel's message to the world. They are to be a separate and peculiar people in this world of churches who are transgressing his commandments. We have a special work to do to prepare the people for the greatest event the world has ever seen. The books of Daniel and Revelation are of great consequence to us, and should be studied with great earnestness. <RH, June 21, 1898 par. 38>

"'For thou art an holy people unto the Lord thy God: the Lord thy God hath chosen thee to be a special people unto himself, above all 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. . . . And the Lord will take away from thee all sickness, and will put none of the evil diseases of Egypt, which thou knowest, upon thee; but will lay them upon all them that hate thee.' <RH, June 21, 1898 par. 39>

"The Lord would have his people a separate and peculiar people, bearing the sign and seal of the Sabbath, in preserving the memorial, the seventh day, upon which the Lord rested after his work of creation. 'And God blessed the seventh day, and sanctified it: because that in it he had rested from all his work which God created and made.' He gave the Sabbath to man as a day of rest, when his people might assemble to worship him, and come in close relationship with God. All heaven is interested in the worship of God's people. <RH, June 21, 1898 par. 40>

"When man is created anew in Christ Jesus, he becomes partaker of the divine nature. God has, through his own power, united in man the human and the divine. He clothes humanity with the robe of Christ's righteousness. Man is enabled to discern the Saviour; and by beholding, he is changed into the likeness of his character. He recognizes the words of Christ, 'All power is given unto me in heaven and in earth.' He who discerns Christ is a partaker of his Spirit and his righteousness. He has the inward assurance that Christ is abiding in the soul-temple. <RH, June 21, 1898 par. 41>

"The redemption of men draws them away from political strife to rest and peace and quietude in God. All who contemplate this will indeed have the mind of Christ, and will be clothed with the garments of Christ's righteousness. And all who are thus blessed will, with ardor, cry, "We beheld his glory, the glory as of the only begotten of the Father, full of grace and truth.' <RH, June 21, 1898 par. 42>

"Here was presented to the human mind spiritual and glorious light. 'The Word was made flesh, and dwelt among us, . . . full of grace and truth.' What nearness to God we may experience! What views of heaven we may obtain! But that which is of the greatest importance to all who live their life to God, is for them to understand their daily service for Jesus Christ, in representing his character in meekness and lowliness of heart, and in being good and doing good. . . . <RH, June 21, 1898 par. 43>

"The Lord would have us represent Christ, and show to the world his attractive character. We may have joy in the Lord, if we will keep his commandments. If we indeed have our citizenship above, and a title to an immortal inheritance, an eternal substance, then let us have that faith that works by love and purifies the soul from every spiritual defilement. If our citizenship is above, what right have we to be engaging in political strifes? We are not called to any such service. '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.' What more could we ask? We shall be members of the royal family, children of a heavenly King, heirs of God, and joints heirs with Christ to an immortal inheritance. We shall have the crown of life, that fadeth not away."--*Testimony, Dec. 14, 1897.* <RH, June 21, 1898 par. 44>

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"For the kingdom of heaven is like unto a man that is an 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 into 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. 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, June 28, 1898 par. 1>

The laborers for the Master were his official servants, upon whom he laid the weightiest responsibilities to do his work. And he agreed to give them their wages. From time to time he added others to the laborers, saying, "Go ye also into the vineyard, and whatsoever is right I will give you." Some were found waiting for work at the eleventh hour, only one hour before the close of the working-day. When the reckoning-time between the master and workers came, the last hired were the first paid. When the first came, they supposed that they would receive more than those who had worked for so short a period; but they received every man a penny. Yet those who received all that had been promised them were displeased. <RH, June 28, 1898 par. 2>

This parable was forever to quench the eager, grasping, mercenary spirit which is so offensive to God. Those who possessed this spirit were revealing their own unworthiness of having their wages increased, or to have the highest place. The complaint was: "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." The answer came: "Friend, I do thee no wrong: didst not thou agree with me for a penny? . . . 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, June 28, 1898 par. 3>

The spirit with which each one labors is what determines his usefulness and faithfulness in the work. In all who indulge the spirit of criticizing and murmuring, these attributes are confirmed, and thus the root of dissension and

bitterness grows up imperceptibly. When circumstances occur that demand the most attentive, whole-souled interest, to do the right kind of work, to co-operate with God, such are found on the wrong side. Satan's temptations find a place in their mind and heart; and they work to counteract, rather than to co-operate with, God. <RH, June 28, 1898 par. 4>

The Lord understands all the defects in human character. He desires to save man. It was for this purpose that he came to this world. In him all sufficiency dwells. In him dwells all "the fulness of the Godhead bodily." The defective characters that remain thus, when One is among them who came to our world for the express purpose of taking away the sin of the world, make manifest that they do not appreciate the attributes of Christ sufficiently to hunger and thirst after righteousness, and they will not be exalted as worthy. "Blessed are the meek," were the words that fell from his divine lips; "for they shall inherit the earth. Blessed are they which do hunger and thirst after righteousness: for they shall be filled. Blessed are the merciful: for they shall obtain mercy. Blessed are the pure in heart: for they shall see God. Blessed are the peacemakers: for they shall be called the children of God." <RH, June 28, 1898 par. 5>

These are the characters that are fitting for heaven. Christ is every possible strength to all who will appropriate his words by faith. He is indeed the Bread of life. No man, woman, youth, or child can say, I have cravings that he can not satisfy. All cravings that he does not fill are supplied with a superior sufficiency, which is for the perfection of Christian character. <RH, June 28, 1898 par. 6>

We all need to understand that the craving for supremacy is placing men where they will never gain the supremacy in the future life, even if they gain it in this. The ordinance of feet-washing was a revealer of character, and always will be. The Holy Spirit is present on such occasions to convict of sin, and the heart is touched and made contrite. The penitential confession clears the moral atmosphere of the soul, and awakens holy principles. The subduing grace of Christ comes into the heart, and the love of Christ draws hearts together in a blessed unity. Sins are seen in the light in which God views them. They are confessed, they are forgiven. <RH, June 28, 1898 par. 7>

The administration of the sacrament of the Lord's Supper is for the purpose of making a forcible illustration of the infinite sacrifice made for a sinful world, and for us individually, as a part of that great whole of fallen humanity, before whose eyes Christ has evidently been set forth crucified among them. <RH, June 28, 1898 par. 8>

"For I have received of the Lord that which also I delivered unto you, That the Lord Jesus the same night in which he was betrayed took bread: and when he had given thanks, he brake it, and said, Take, eat: this is my body, which is broken for you: this do in remembrance of me. After the same manner also he took the cup, when he had supped, saying, This cup is the new testament in my blood: this do ye, as oft as ye drink it, in remembrance of me. For as often as ye eat this bread, and drink this cup, ye do show the Lord's death till he come. Wherefore whosoever shall eat this bread, and drink this cup of the Lord, unworthily, shall be guilty of the body and blood of the Lord." <RH, June 28, 1898 par. 9>

This is a special service; and in its observance there is to be a peaceful, grateful heart. Inasmuch as this service, in the bread and wine, represents the body the Lord gave for the sin of the world, the ministration of the sacrament is commemorative of Christ's humiliation, betrayal, and sufferings, as an offered sacrifice. In symbol, Christ is set forth crucified among us. The representative of Christ is present. No one can partake of the emblems of the Lord's sacrifice in behalf of the world, with his spiritual sensibilities in full and free exercise, without recalling the whole painful history connected with the scene of Christ's communion with his disciples. Before the mind passes the whole scene of his great agony in the garden of Gethsemane. All the abuse and suffering that man could heap upon his fellow man were endured by our Lord and Master. <RH, June 28, 1898 par. 10>

The Lord Jesus is present on every occasion. He reads every purpose of the heart, and his righteous principles are vindicated in the heart-searching, the heart-humbling, the penitence; and the atonement itself provided by Infinite Love is acceptable to God, and Christ's righteousness is imputed to the sinner. The humiliating ordinance is made an occasion of appeal to the spiritual imagination, and there is a vital connection with Jesus Christ. If a man is to be convinced, the truth as it is in Jesus must be presented to his mind, and must appeal to his heart. Christ refuses every other method,--everything like compulsion, or restriction, or force. His only weapons are truth and love. "I, if I be lifted up from the earth," he says, "will draw all men unto me." Fallen humanity is drawn, not forced, into any position. <RH, June 28, 1898 par. 11>

To all who receive him, Christ is an inexhaustible treasure-house of supply for all spiritual necessities. Then let us take in all the blessedness of the provision made, that when we shall engage in the ordinance of feet-washing, we may take in all its significance. The Holy Watcher is present from heaven to make this season one of soul-searching, one of conviction of sin, and of the blessed assurance of sins forgiven. "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." They have the blessed assurance, "Lo, I am with you always, even unto the end of the world." <RH, June 28, 1898 par. 12>

And now, with humble, subdued, and grateful hearts, they come to the sacramental service. We need to have an

understanding that we are living under the dispensation of the Spirit. Our senses must be cultivated through the improvement of our God-given opportunities to lay hold, with intellect and soul, upon the mystery of godliness by obtaining a more thorough knowledge of the work of redemption. This is not to be merely the work that ministers must do. Every soul who names the name of Christ must participate in it. The members of the church who listen to the word that is preached among them are to put to a practical use that word as a God-sent message to them individually. They are to comprehend, which it is the privilege of all to do, far more intelligently and deeply than they have done, the expiatory sufferings of Christ. <RH, June 28, 1898 par. 13>

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Christ was performing an act of service for his disciples. He took a towel, and girded himself. He had many things to say to them, but how would they bear it? He saw that commotions of a forbidding order were taking hold upon them. Contention had come in among them. For one of their number to wash the feet of the rest was, they thought, an act to be looked down upon,--an act that servants were supposed to do always,--and there was no one that made a move, yet, the while, all were trying to appear unconscious. O, how wretchedly miserable they felt! They seemed to think only of themselves. What terrible selfishness, and choosing to have their own way! <RH, July 5, 1898 par. 1>

The Saviour let the matter linger a little while, to see if their hearts would change. And then he, the one they loved, rose, and laid aside his garments, and, taking a towel, girded himself, pouring water into the basin. It was then that the disciples were astonished and ashamed. Christ could not have put upon them a greater rebuke. In his heart he pitied his disciples. He knew that after his death, all this scene would scourge them, and be sufficient punishment. His soul was already pressed under a severe load, that none of them could enter into. But his love did not change at all. He knew that the hour was just before him when he should depart out of this world, and go unto the Father; yet, having loved his own which were in the world, he loved them unto the end. His love was enduring, it was divine. Their childish jealousies and passions were hurting their own souls. <RH, July 5, 1898 par. 2>

Christ gave no word of rebuke to Judas,--the poor, sinful man who had allowed himself to become the channel of darkness. O that he would be ashamed, convicted, and be willing to cast out Satan! But Judas turned the wrong way. The greater the goodness, the humility, and the love of Christ expressed toward him, the more powerful were the enemy's presentations that this was not the Son of God, but a pretender. Judas knew better; but he braced his soul against light. He had given up all hope of temporal preferment, and now sought to obliterate from his mind everything that he had heard. He had often been deeply impressed under the Holy Spirit's working; but he fought away from Jesus, and became a traitor, a betrayer. <RH, July 5, 1898 par. 3>

The disciples knew nothing of the purposes of Judas. Jesus alone could read his secret. Yet the Master did not expose him. When Jesus' precious hands were bathing those soiled feet, and wiping them with the towel, the heart of Judas thrilled through and through with an impulse there and then to confess. He was the first one whose feet were washed. The way Christ treated his disciples, and especially poor, deluded Judas, was a sample of his treatment of them all through his association with them. Judas was not, in appearance or deportment, the low, villainous man that might be supposed. He was considered by his associate disciples to be a man of great capabilities. He had considerable breadth of knowledge, and his qualifications would have been valuable if they had been sanctified to the service of God. But while the disciples were ashamed, mortified, and conscience-stricken, their hearts subdued and broken, they felt their hearts go out to Jesus with that deep, earnest faith that works by love and purifies the soul. Judas was rejecting Jesus. <RH, July 5, 1898 par. 4>

When Peter's turn came, he utterly refused to allow Christ to touch his feet. He would gladly have taken the place of the Master, and become even a slave for his sake. He exclaimed, "Thou shalt never wash my feet." But Christ told him, as he had told John when he refused to baptize Jesus, "Suffer it to be so now." That which he did not understand then, he would better comprehend at another time. He assured Peter, "If I wash thee not, thou hast no part with me." Except in the case of one, this washing signified the cleansing from sin. He said, "Ye are clean, but not all." Judas would not be cleansed by repentance, remorse, and confession. His last chance was being offered him. In his heart, Jesus felt the keenness of hunger for that soul. His soul had a burden similar to that he bore when he wept over the doomed city on the crest of Olivet. In his agony of tears his heart said, "How shall I give thee up?" "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." Judas' last chance was gone. <RH, July 5, 1898 par. 5>

When Christ told Peter that unless he submitted to this service, he could have no part with him, Peter surrendered his pride and self-will. This can never, never be. He was all broken up at the thought, and exclaimed, "Not my feet only, but also my hands and my head." Jesus had a lesson, deep, full, and significant: "He that is washed needeth not save to wash his feet, but is clean every whit: and ye are clean, but not all." The true version reads, "He that is bathed needeth not save to wash his feet." That lesson comprehended more than bodily cleansing. The feet of Judas were washed, but his heart was defiled with sin. In the very act of girding himself with a towel to wash the feet of his disciples, Jesus would subdue and cleanse them from their alienation, and dissension, and jealousy, and pride. Not one of them was in an acceptable state before God, with such a spirit of unhappy dissension. The renewed heart, cleansed from every defilement, was of far more consequence than the outward application of water to their dusty feet. Jesus could not give them the lessons he so much desired to impart unless they would come into a proper state of humility and affection. Dissension always creates hatred, but Christ washed it away in the act of washing his disciples' feet. A change of feeling did come; the union of heart and love for one another did exist. They became meek, teachable, and loving, and would have conceded to any one the highest place. They were prepared to partake of the last supper with fragrant feelings of love, deep and full, for their Master and for one another. <RH, July 5, 1898 par. 6>

Shall we learn the lesson of the marvelous wisdom and love of God? Shall we, at the ordinance of feet-washing, be softened and subdued, as were the first disciples? Peter shrank from bringing his soiled feet in touch with the hands of his Lord and Master; yet how often we bring our sinful, polluted souls in contact with the heart of Christ, who hates nothing but sin. O, how we grieve the pure, holy Spirit of Christ with our defiling sins! We are not prepared for the appreciation of the holy communion with Christ and with one another unless we are cleansed by his efficacy. <RH, July 5, 1898 par. 7>

We need closely to investigate our life and character, and have true contrition of soul, having fellowship with Christ and fellowship with our brethren. Then we shall show that we can appreciate the work of the Holy Spirit upon our hearts. The barriers of pride, of self-sufficiency, are first to be broken down; then the love of Jesus will abound in our hearts. Then we can partake of the communion with a consciousness of sins forgiven; for whosoever sits down at the communion service should sit down humble and clean in heart, and purified from all defilement. Then the sunshine of Christ's righteousness will fill the chambers of our minds and the soul temple. We shall "behold the Lamb of God, which taketh away the sin of the world." <RH, July 5, 1898 par. 8>

This humble service is to recover man from the difficulties of sin. We are to bear in mind that in washing one another's feet, we are in Christ's place. And while we do this service, Christ is our witness; angels are watching, and the atmosphere of heaven is surrounding us. When we do just what Christ has charged us to do, we are bringing ourselves in close relation to our Lord, who is present on that occasion. There is One in our midst who has said, "Lo, I am with you always, even unto the end of the world." He is present to impress hearts. The life of him who is the Light from above and the Way below, will guide into all truth every soul who will come to him. His whole life was an unfolding of his love,--a revelation of the character of God. His Father is our Father. <RH, July 5, 1898 par. 9>

We can better take part in this instituted ordinance when we call to mind his words: "Know ye what I have done to you? 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 he that is sent greater than he that sent him. If ye know these things, happy are ye if ye do them. 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. 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 that receiveth whomsoever I send receiveth me; and he that receiveth me receiveth him that sent me." <RH, July 5, 1898 par. 10>

July 12, 1898 Treasure Hidden.

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Mrs. E. G. White.
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The sayings of Christ are to be valued not merely in accordance with the measure of man's understanding; they are to be considered in the important bearing which Christ himself gave them. He took old truths, of which he himself was the

originator, and placed them before his hearers in heaven's own light. And how different was their representation! What a flood of meaning, and brightness, and spirituality was brought in by their explanation! <RH, July 12, 1898 par. 1>

Christ set forth deeper and more spiritual truths than had ever before been heard from rulers, scribes, or elders. "I am the way, the truth, and the life," he declared. The rich treasures of truth opened before the people attracted and charmed them. They were in marked contrast with the spiritless, lifeless expositions of the Old Testament Scriptures by the rabbis. And the miracles which Jesus wrought kept constantly before his hearers the honor and glory of God. He seemed to them a messenger direct from heaven; for he spoke not to their ears only, but to their hearts. As he stood forth in his humility, yet in dignity and majesty, as one born to command, a power attended him; hearts were melted into tenderness. An earnest desire was created to be in his presence, to listen to the voice of him who uttered truth with such solemn melody. <RH, July 12, 1898 par. 2>

At the beginning of his ministry, Christ had declared the character of his work. "And he came to Nazareth, where he had been brought up: and, as his custom was, he went into the synagogue on the Sabbath day, and stood up for to read. And there was delivered unto him the book of the prophet Esaias. And when he had opened the book, he found the place where it was written, 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." <RH, July 12, 1898 par. 3>

That word was fulfilled. The sick were healed, demoniacs were restored, lepers and paralytics were made whole. The dumb spoke, the ears of the deaf were opened, the dead were brought to life, and the poor had the gospel preached to them. Every miracle wrought by Christ convinced some of his true character. Had a man in the common walks of life done the same works that Christ did, all would have declared that he was working by the power of God. But there were those who did not receive the light of heaven, and they set themselves more determinedly against this evidence. <RH, July 12, 1898 par. 4>

The Jews were expecting an earthly prince, who would deliver them from power which God had declared would rule over them if they refused to keep the way of the Lord, and obey his laws. They had made their proud boast that Israel's king, the star arising from Judah, would break their thralldom, and make of them a kingdom of priests. <RH, July 12, 1898 par. 5>

It was not the absence of external honor and riches and glory that caused the Jews to reject Jesus. The Sun of Righteousness, shining amid the moral darkness in such distinct rays, revealed the contrast between sin and holiness, purity and defilement, and such light was not welcome to them. Christ was not such a one as themselves. The Jews could have borne the disappointment of their hopes better than they could bear the righteous denunciation of their sins. In parables, Christ laid bare their professed sanctity. He compared them to whited sepulchers, deceiving the people by their pretensions to purity. <RH, July 12, 1898 par. 6>

In his youth, Christ was subject to his parents,--an example of obedience to all the youth. In his youth he learned the trade of a carpenter, and earned his bread by the sweat of his brow. Thus he honored physical labor. It should be an encouragement and source of strength to every human being, in the performance of the commonplace duties of life, to know that Jesus toiled to provide for his own temporal wants. <RH, July 12, 1898 par. 7>

The teachings of Christ, in precept and example, were the sowing of the seed afterward to be cultivated by his disciples. The testimony of these fishermen was to be referred to as the highest authority, by all the nations of the world. They had not learned in the schools of the prophets; but Jesus had been their teacher, and had given them knowledge uncorrupted by tradition and bigotry. Christ scattered the heavenly grain, which minds and hearts that desired light and knowledge might gather up as precious treasure sent from heaven. <RH, July 12, 1898 par. 8>

After his resurrection, Christ opened the understanding of his followers, that they might understand the Scriptures. Everything had been transformed by the working of the arts of Satan. Truth was covered up by the rubbish of error, and hidden from finite sight. When Christ had foretold his humiliation, rejection, and crucifixion, the disciples would not take in his meaning. It had been a part of their education that the Messiah would set up a temporal kingdom; and when Christ spoke of his sufferings, they did not understand his words. He reproved them because of their slowness of apprehension, and promised them that when the Comforter should come, he would bring many things to their remembrance. <RH, July 12, 1898 par. 9>

Christ had many truths to give to his disciples, of which he could not speak, because they did not advance with the light that was flashed upon Levitical laws and the sacrificial offerings. They did not accept the light, advance with the light, and follow on to still greater brightness as Providence should lead the way. And for the same reason, Christ's disciples of 1898 do not comprehend important matters of truth. So dull has been the comprehension even of those who teach the truth to others, that many things can not be opened to them until they reach heaven. This ought not to be. But as men's minds become narrow, they think they know all, when they have only a glimpse of truth. They close their minds, as if there were no more for them to learn; and should the Lord attempt to lead them on, they would not accept

the increased light. They cling to the spot where they see light, when that which they see is only a glimmer of the bright beams they might enjoy. They know very little of what it means to follow in the footsteps of Christ. <RH, July 12, 1898 par. 10>

In their harmonious relation, the truths of Scripture are like links in a chain. Just as fast as our minds are quickened by the Spirit of God to comprehend light, and in humbleness appropriate it, we shall dispense it to others, and give the glory back to God. The development of truth is the reward of the humble-hearted seeker who will fear of God, and walk with him. The truth which the mind grasps as truth is capable of constant expansion and new development. While we behold it, the truth is revealed in all its bearings in the life and character, and becomes more clear, and certain, and beautiful. The mind that grasps it in its preciousness becomes elevated, ennobled, sanctified. <RH, July 12, 1898 par. 11>

Far, very far, are human minds from grasping the teachings of Christ. These are old truths in new settings. The entire system of Judaism was the gospel veiled. Those who will not consider are like the Jews. It is humbling to their dignity and pride to work the mines of truth. But the Light of the world is sending his divine rays to illuminate the entire Jewish economy, and the minds that have been accepting the sayings of men as the commandments of God are to be educated to look to God himself, the author of all truth. <RH, July 12, 1898 par. 12>

In his habits and customs and practises, Christ did not conform to the standard of the world. What a lesson he gives to the churches that bear his name! They are not to exalt themselves above the Majesty of heaven, their Redeemer. What do men find in the example of Christ to justify them in their feelings of superiority, in keeping themselves apart from their fellow men, hiding themselves from their own flesh, because they have obtained more of this world's goods than their neighbors? Because the world honors the wealthy and despises the poor, shall those who claim to follow Jesus do the same? Whose example are such following?--Surely not the example of him who said, "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 gospel to the poor." <RH, July 12, 1898 par. 13>

Very many teachers are content with a supposition in regard to the truth. They have crude ideas, and are content with a surface work in searching for truth, taking for granted that they have all that is essential. They take the sayings of others for truth, being too indolent to put themselves to diligent, earnest labor, represented in the Word as digging for hidden treasure. But man's inventions are not only unreliable, they are dangerous; for they place man where God should be. They place the sayings of men where a "Thus saith the Lord" should be. The world's Redeemer alone possesses the key to unlock the treasure-house of the Old Testament. He explores hidden things. He separates the precious truth from superstition and error and the devisings and imaginings of men. <RH, July 12, 1898 par. 14>

Sharp, clear perceptions of truth will never be the reward of indolence. Investigation of every point that has been received as truth will richly repay the searcher; he will find precious gems. And in closely investigating every jot and tittle which we think is established truth, in comparing scripture with scripture, we may discover errors in our interpretation of Scripture. Christ would have the searcher of his word sink the shaft deeper into the mines of truth. If the search is properly conducted, jewels of inestimable value will be found. The word of God is the mine of the unsearchable riches of Christ. <RH, July 12, 1898 par. 15>

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"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 alway, even unto the end of the world." <RH, July 19, 1898 par. 1>

This is a consecrated message, commissioning God's servants to preach the gospel to all nations, tongues, and peoples. Christ gave his life to save sinners. He gave himself as a substitute for the sinful race. He made an offering of himself, that men might be elevated and ennobled by entering into oneness with him. He came to quicken their understanding, that they might discern truth. The truths which God had given had been lost or obscured. Through the lapse of time, they had been removed from their true place in the economy of God. Christ replaced and re-established these principles. He laid out a work before his disciples. They were to preach the word. Not in their own strength were they to do this. Christ came to reveal the truth. "The Word was made flesh, and dwelt among us, . . . full of grace and truth." In his power the disciples were to carry forward the work given them. <RH, July 19, 1898 par. 2>

And to those who have the light of truth in this time is the commission given, "Go work today in my vineyard." All heaven is waiting for men to co-operate with heavenly intelligences by repeating the lessons given by Christ to his disciples when he was with them in humanity. At all times and in all places, we are to work for God. The call is to be given in the highways and hedges, "Come; for all things are now ready." All who go forth as Christ has directed, with a sense of their responsibility for the souls to be saved, will have an increasing solicitude to win souls to Christ; and they will be blessed in their work. There are many who desire the truth. After hearing the word from God's messengers, they receive it. Through diligent searching, they understand their Bibles as never before. All heaven is full of joy when souls thus hunger and thirst after righteousness, confessing their sins, and receiving remission from Christ. <RH, July 19, 1898 par. 3>

The Pharisees could not understand why the holy Teacher sent from God should eat with publicans and sinners. "Why eateth your Master with publicans and sinners?" they asked the disciples. In answer to them, Christ spoke words that will live through all time: "Go ye and learn what that meaneth, I will have mercy, and not sacrifice: for I am not come to call the righteous, but sinners to repentance." "The Son of man is come to save that which was lost. How think ye? if a man have an hundred sheep, and one of them be gone astray, doth he not leave the ninety and nine, and goeth into the mountains, and seeketh that which is gone astray? And if so be that he find it, verily I say unto you, he rejoiceth more of that sheep, than of the ninety and nine which went not astray. Even so it is not the will of your Father which is in heaven, that one of these little ones should perish." "I say unto you, that likewise joy shall be in heaven over one sinner that repenteth, more than over ninety and nine just persons, which need no repentance." <RH, July 19, 1898 par. 4>

Why did Christ eat with publicans?--Because he knew that at their tables there were sinners to be saved. In all his words he scattered the seeds of truth. This his ambassadors are to do. They are to study how they can reach souls. They are to be found in every place where there are souls in need of a Saviour. <RH, July 19, 1898 par. 5>

In Christ's strength, men may go forward in the great, grand work of imparting his life-giving principles to those who are perishing in their sins. Those who are called and chosen will be co-laborers with Christ. They have a part to act under the greatest Educator the world has ever known. He who is consecrated to God, sanctified by the breath of Christ, is one with Christ. He can communicate to others the instruction he has received. He can tell them that the merits of a crucified and risen Saviour are our hope and crown of rejoicing. <RH, July 19, 1898 par. 6>

Jesus is our surety. "Behold the Lamb of God, which taketh away the sin of the world." Christ, our Passover, has been sacrificed for us. Every drop of blood shed by the Jewish sacrifices pointed to the Lamb of God. All the typical offerings were fulfilled in him. Type met antitype when he died on the cross. He came to make it possible, by the sacrifice of himself, to put away sin. He paid the ransom for our redemption. We are bought with a price; and Christ calls upon us to let him take our sins, and impute to us his righteousness. <RH, July 19, 1898 par. 7>

God is found of those who diligently seek him. His servants are not to be slothful in business. They may understand that it is their privilege to be obedient to all his requirements. They are to be fervent in spirit, serving the Lord. They are not to serve worldly interests. They are not to seek for gold and silver as their god. All their desires are to be directed heavenward. Those who believe the truth are to use their entrusted capital of intellect and wealth in God's service. God has made them his stewards; they are to act in his stead. God has a controversy with those who misapply the capabilities and powers given them. Souls that might have been saved are lost through their unfaithfulness, indolence, and neglect. <RH, July 19, 1898 par. 8>

Think of what may be gained by all who seek first the kingdom of God and his righteousness! There is a great work before all who will do this. A field of usefulness is open to him who will do good in this life. The words and works of the one who thus serves God are a savor of life unto life. He may not be able to speak to congregations, but he can lead souls to Jesus. <RH, July 19, 1898 par. 9>

The Lord has more and still more grace and love to give to those who preach the gospel to sinners. A work is to be done in and for the churches. They are not merely to be preached to; they are to be educated to receive Christ as their Saviour. The hearts of the members are to be so softened and humble that they will receive with meekness the engrafted word, which is able to save their souls. <RH, July 19, 1898 par. 10>

Ministry does not consist alone in preaching. Those minister who relieve the sick and suffering, helping the needy, speaking words of comfort to the desponding and those of little faith. Nigh and afar off, souls are weighed down by a sense of guilt. It is not hardship, toil, or poverty that lowers and degrades humanity. It is guilt, wrong-doing. This brings unrest and dissatisfaction. Jesus would have his children minister to sin-sick souls. Those that are strong ought to bear the infirmities of the weak until they become strong. <RH, July 19, 1898 par. 11>

The Lord has debarred no one from ministering to others. "These signs shall follow them that believe," he declared to his disciples. "In my name shall they cast out devils; they shall speak with new tongues; they shall take up serpents; and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick, and they shall recover." <RH, July

19, 1898 par. 12>

Why do we not present our sick and suffering before God in the arms of our faith? Why do we not teach them to believe in the great Healer? Why do we not lay hold of the promises, and bring the sick to God, praying for his healing power to be revealed? Why do we not plead the promise, "These signs shall follow them that believe"? This is the privilege of God's children, and faith should lay hold of all that it is possible to have as an endorsement of faith. <RH, July 19, 1898 par. 13>

Christ's promises are just as fresh and strong and trustworthy now as they were in the days of the apostles. Some have carried the matter of faith-healing to an extreme, and this has greatly hurt the subject. But the need of faith in God should be kept before the church. The realization of our privileges has become almost extinct. Let this part of the commission be brought into our practical life. It is of as much importance as the preaching of the word. <RH, July 19, 1898 par. 14>

These signs shall follow them that believe on Christ as a risen Saviour, who proclaimed, over the rent sepulcher of Joseph, "I am the resurrection, and the life." But if the workers neglect to link themselves in divine connection with God, the electric current of reviving, life-giving spiritual energy can not flow in full, rich streams to the people. The church needs to be awakened. When Christ was on this earth, trying to reclaim souls, to restore the moral image of God in man by warnings, entreaties, appeals, by a perfect example of obedience to his Father's will, he could not do many mighty works in some of the places he visited, because of their unbelief. This is why we do not now see more of the deep moving of the Spirit of God upon human minds, more of his power manifested in healing the sick. Unbelief is the barrier between us and God. <RH, July 19, 1898 par. 15>

How sad it is that God is disappointed and robbed of his glory because those who minister the word do not realize their privilege, and fail to increase in faith and charity. Bring your sick to God in faith. Humble your hearts before him, confessing your sins. Then pray earnestly, trustingly. You will see the practical working of God's power, and it will be said, "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." <RH, July 19, 1898 par. 16>

Much more of God's light and love and grace should be seen in our churches. Then we should see souls receiving the impress of the image of Christ. Those who keep the love of Christ glowing in the heart will provoke others to good works. A hundredfold will be rendered to God in praise and gratitude, in willing, cheerful obedience. The hearts of God's children will be full of praise and thanksgiving to him who gave his life for the life of the world. <RH, July 19, 1898 par. 17>

Standing within one step of his Father's throne, Christ made the promise, "Lo, I am with you always, even unto the end of the world." We need more of Christ's wisdom. If we prayed in faith, and took God at his word, he would work for us. But our faith in eternal realities is weak. We have a heavy charge against us in the books of heaven for neglecting to do our utmost for the salvation of those who are nigh and afar off. Every day we are losing our grasp of eternal interests. God will not honor such manifest unbelief. Why do we not lay hold of the promises, presenting them before God in living faith? We must no longer remain indifferent. Let us awake to our duty. Let us not sleep as do others. Let us devote every entrusted power and endowment to the service of God, who has given Jesus to be our righteousness and our efficiency. Let us rely upon him who has promised to help us. <RH, July 19, 1898 par. 18>

Christ came to our world to restore the moral image of God in man. He takes human agents into co-partnership with himself, giving them the breath of his own Spirit, the life of his own life. To all who would obtain a correct view of their duty in regard to their fellow men, Christ gives power to obtain righteousness and to do their work successfully. These breathe the atmosphere that surrounds Christ. They live the true life that he lived in our world. <RH, July 19, 1898 par. 19>

Christ seeks to engage the attention of repentant sinners, that they may read the expression of love in his face, and receive him as their Saviour. He would turn men's minds from every sound that emanates from him who abode not in the truth. He has knowledge to impart,--the absolute necessity of regeneration by the Holy Spirit, who comes to the believing soul under the great seal of solemn assurance. I speak to you, he said; I, who speak not merely as a man,--I, who am the Truth,--I, who am acquainted with heaven, and all the characters that shall be there admitted,--I, who hold the keys of the kingdom of heaven,--I say, "Except a man be born again, he can not see the kingdom of God." The realization of the absolute necessity of regeneration through the Holy Spirit comes to all who, by patient continuance in well-doing, seek for glory, honor, and immortality. <RH, July 19, 1898 par. 20>

There is majesty in the truth. Those who possess that faith which works by love, and purifies the soul, have a message, plain and decided, to bear to those who know not the truth. They have an important work entrusted to them. They are to live close to the One who has said, "Lo, I am with you always, even unto the end of the world." "Go ye therefore, and teach all nations." The messenger who bears the word of life to a perishing world, is bound to speak the truth. The Lord Jesus is by his side, ready to enlarge the narrow confines of human knowledge, that all may see that the

teacher is presenting the gift of imperishable wealth to all who will believe on Christ. There is power in Christ to redeem the mental and moral character, and to mold the man after the divine likeness. <RH, July 19, 1898 par. 21>

None who breathe the breath of God, receiving the Holy Spirit from him, can be indifferent in regard to the welfare of others. Their own souls are inspired with the love of Christ, and they use all their powers in the work of presenting Bible principles. Some may tire of the warnings and appeals given them. The workers may receive no response from them. This is discouraging, but it is no more so to us than it was to Christ. There are others who have not realized that they need to behold the Lamb of God. These become interested, and inspired with hope. They believe in the Saviour, and he fills their souls with his grace. How precious to them does the light appear! How different is their attitude from the attitude of the scorner of grace! If scornors see one inquiring, What must I do to be saved? they make light of his convictions, and try by every false method to prevent him from seeking for truth as for hidden treasure. But those who have received Christ understand the meaning of the words, "The entrance of thy words giveth light." They eat the bread that comes down from heaven; and they are surprised that their companions turn from the truth, which to them is so precious. <RH, July 19, 1898 par. 22>

The great apostle Paul spoke from a heart full of love, because in Ephesus there were souls who had accepted Christ as the Saviour: "Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ: 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. . . . In whom we have redemption through his blood, the forgiveness of sins, according to the riches of his grace." This is the message that God has commissioned his servants to bear. <RH, July 19, 1898 par. 23>

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Marked and decided hostility is at this time shown to God. Passion and human wisdom are arrayed against purity and holiness, against self-denial, against the law which governs heaven and earth. Man's purpose, dictated by the wisdom of Satan, is to deny God's requirements. Human laws have taken the place of the divine. The will of finite man has been brought into direct collision with the will of the infinite God. The judgment of the creature is set above that of the Creator. Man is working in direct hostility to the God of heaven. <RH, July 26, 1898 par. 1>

The man of sin has exalted himself against God, sitting in the temple of God, and showing himself to be God. He has trampled underfoot God's great memorial of creation, established to commemorate his work; and in its stead he has presented to the world a common working-day. This day he has set up as a rival sabbath, to be observed and honored. Thus the world has been turned against God; for the Lord declares that he has sanctified the day of his rest. <RH, July 26, 1898 par. 2>

But though every member of the human family should accept this child of the papacy, in no case would this invalidate the holy Sabbath of Jehovah. Those who accept the false sabbath exalt the man of sin, and assail the government of God. But the man of sin can not annul what God has declared shall stand fast forever. The work now to be done in our world is to exalt the law of the Lord, and call the attention of the people to it. The time has come when the truth is to be proclaimed against falsehood and error. <RH, July 26, 1898 par. 3>

"After these things," writes John, "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. Reward her even as she rewarded you, and double unto her double according to her works: in the cup which she hath filled fill to her double. How much she hath glorified herself, and lived deliciously, so much torment and sorrow give her: for she saith in her heart, I sit a queen, and am no widow, and shall see no sorrow. 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, July 26, 1898 par. 4>

The Lord has given his church a special work. The crisis is right upon us. We have only, as it were, a moment of time. We must now take our Bibles, and in the Holy Spirit's power, proclaim the great truth for these last days. It will not be long before every one shall have heard the warning and made his decision. Then shall the end come. "There followed another angel, saying, Babylon is fallen, is fallen, that great city, because she made all nations drink of the wine of the wrath of her fornication. And the third angel followed them, saying 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; and he shall be tormented with fire and brimstone in the presence of the holy angels, and in the presence of the Lamb." <RH, July 26, 1898 par. 5>

People are suffering for want of a knowledge of the truth. They do not understand what they must do to be saved. Unless the gospel is preached clearly, simply, over and over again, line upon line, precept upon precept, Satan will cast his shadow between the sinner and God. God will be represented as a stern, unforgiving Judge. Christ taught in simplicity, making everything connected with the salvation of the soul plain and easy to be understood; and thus his ambassadors are to present the truth. There must be given to the world the message that the way of repentance and faith is now made plain through him who had power to lay down his life and to take it again. "He that believeth in me," Christ declared, "though he were dead, yet shall he live." <RH, July 26, 1898 par. 6>

The conflict between good and evil will continue till the close of time. Satan will inspire his followers with hatred against God. His warfare is not carried on in subordination to established law, but in positive defiance to the God of heaven. He works with malice to destroy souls; but eternal vigilance, laying hold of the promises of God, will raise up a standard against the enemy for the tempted soul. <RH, July 26, 1898 par. 7>

The church militant is not in this world the church triumphant. From generation to generation, the enemy has been marshaling his forces against God. His enmity against the law of God has increased as time has passed. And his followers are at enmity with any one who has moral courage to depart from evil, and bear witness to the truth. They pay no respect to the divine law, but they are strict in enforcing human laws. They are not in harmony with God. They are not attracted by his righteousness. In their human judgment they will condemn men who conscientiously keep the commandments of God. But God's children will not be frightened from their purpose by the proud, presumptuous opposition of evildoers. By faith they see a crown of life awaiting those who are victorious, and they press forward toward the mark for the prize of their high calling in Christ Jesus. <RH, July 26, 1898 par. 8>

Angels are sent to minister to those who shall be heirs of salvation. Could the eyes of God's children be opened, they would see from how many evils they have been saved, how many perils they have escaped. "Lo, I am with you always," Christ says, "even unto the end of the world." You may be taken by councils, and condemned by the men who have been chosen to administer justice, but who are themselves trampling underfoot the highest of all laws, even the law of Jehovah. "But be of good cheer; I have overcome the world." <RH, July 26, 1898 par. 9>

Suffering, want, despondency, misery, unbelief, the ministers of God will meet every day. Their work is not a work of self-pleasing. Many, many souls are unsaved. Fasten yourselves by faith to the Lord, and tell sinners that the Saviour is calling for them. Entreat them to tarry not; for he is calling, "Come; for all things are now ready." These are days of peril. Be instant in season and out of season. Be always ready, saying, "Speak, Lord; for thy servant heareth." <RH, July 26, 1898 par. 10>

The Lord longs to give precious blessings to the self-denying, self-sacrificing worker. He would have his servants at their post of duty, their loins girt about with truth. Gird up the loins of your mind; be sober, and hope to the end, watching, waiting, praying, and working. <RH, July 26, 1898 par. 11>

The apostle Paul, in his epistle to the Corinthians, lifts a voice of warning: "Be not deceived: evil communications corrupt good manners. Awake to righteousness, and sin not; for some have not the knowledge of God. [They live in an atmosphere of sin, and therefore sin is not to them exceeding sinful.] I speak this to your shame." <RH, July 26, 1898 par. 12>

Christ's commission is ever to be kept before the church. Sinners must be saved by the light reflected from the church by the ministry of the word. Through God's commandment-keeping people, sinners are to behold the Sun of Righteousness. Ministers and people are to catch the light of God's purposes, hidden from the world because it can not see the Sun of Righteousness. <RH, July 26, 1898 par. 13>

"Ye are the light of the world," Christ said to his disciples. As light-bearers, you are to reflect to the world the rays of the Sun of Righteousness. You are a spectacle to the world, to angels, and to men. God's people should now receive the light and diffuse it. They need not try to shine; if their hearts are enlightened by Christ, they can not help shining. The brightness will appear; every true disciple will reveal Christ to the world as the sin-pardoning Saviour. <RH, July 26, 1898 par. 14>

The church is to show to the world God's forbearance, his holiness, meekness, mercy, and truth. Christians are to shine brighter and brighter, daily catching more and more of the beams from the Redeemer's face. God has appointed every member of the human family to represent the truth. He has given men and women capabilities and faculties, and

has endowed them with ability to improve these powers. The voice, the affections, influence, property,--all are entrusted to man to be returned to God. <RH, July 26, 1898 par. 15>

God would have us quicken our powers by appropriating his grace and communicating it. Just in accordance with the grace imparted will be the grace given us to use. We must work while the day lasts. Pure doctrines have been lost; and as the result, error has taken the field where truth alone should be. God's requirements are lost sight of. All that can possibly be done should be done to dispel the moral darkness. <RH, July 26, 1898 par. 16>

The Lord says to those living in 1898, as he said to those of Israel who had chosen to serve him, "I will give them an heart to know me, that I am the Lord." The Lord has given us Jesus our Saviour. He revealed in humanity the character that he wishes us to reveal. The Lord's purpose concerning his people is, I have given them minds; I will increase my grace to them. <RH, July 26, 1898 par. 17>

Will not those who have backslidden from God return? Let there be no delay. "In that day it shall be said to Jerusalem, Fear thou not: and to Zion, Let not thine hands be slack. The Lord thy God in the midst of thee is mighty; he will save, he will rejoice over thee with joy; he will rest in his love, he will joy over thee with singing." "And thou shalt return and obey the voice of the Lord, and do all his commandments which I command thee this day. And the Lord thy God will make thee plenteous in every work of thine hand, . . . for the Lord again rejoice over thee for good, as he rejoiced over thy fathers: if thou shalt hearken unto the voice of the Lord thy God, to keep his commandments and his statutes which are written in this book of the law, and if thou turn unto the Lord thy God with all thine heart, and with all thy soul. For this commandment which I command thee this day, it is not hidden from thee, neither is it far off. It is not in heaven, that thou shouldest say, Who shall go up for us to heaven, and bring it unto us, that we may hear it, and do it? Neither is it beyond the sea, that thou shouldest say, Who shall go over the sea for us, and bring it unto us, that we may hear it, and do it? But the word is very nigh unto thee, in thy mouth, and in thy heart, that thou mayest do it." <RH, July 26, 1898 par. 18>

August 2, 1898 "Prepare Ye the Way of the Lord."

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In John the Baptist, God raised up a messenger to prepare the way of the Lord. He was to bear to the world an unflinching testimony, reproving and denouncing sin. In announcing John's mission and work, the angel said: "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." <RH, August 2, 1898 par. 1>

John had not been educated in the schools of the rabbis. He had obtained no human scholarship. God and nature had been his teachers. The forerunner of Christ did not expose himself to evil conversation and the corrupting influences of the world. He chose to have his home in the wilderness, where, by studying the book of nature, he could become acquainted with the character of God, and preserve the sacred sense of his majesty. <RH, August 2, 1898 par. 2>

To prepare the way before Christ, one was needed who, like the prophets of old, could summon the degenerate nation to repentance, and the voice of John was lifted up like a trumpet. His commission was, "Show my people their transgression, and the house of Jacob their sins." He presented no long arguments, no fine-spun theories, elaborately delivered in their "first," "secondly," and "thirdly." Pure, native eloquence was revealed; every word carried with it certainty and truth. <RH, August 2, 1898 par. 3>

All went forth into the wilderness to hear him. Unlearned peasants and fishermen came from the surrounding country. The Roman soldiers from the barracks of Herod came to hear him. Chieftains came, with their swords at their sides, to put down anything that savored of rebellion. The avaricious tax-gatherers came from the regions round about; and from the Sanhedrin came the phylacteried priests. All listened as if spellbound; and all, even the Pharisee, the Sadducee, and the cold, unimpressible scoffer, came away with the sneer gone, and cut to the heart with a sense of their sins. <RH, August 2, 1898 par. 4>

John called every class to repentance. He met sin with open rebuke in men of humble occupation and in men of high degree. He declared the truth to kings and nobles, whether they would hear or reject it. And kings and nobles, Pharisees and Sadducees, Roman soldiers, officers trained in all court etiquette, and wily, calculating tax-gatherers and world-renowned men listened to his words. They had confidence in his plain statements, and were convicted of sin. <RH, August 2, 1898 par. 5>

"And the people asked him, saying, What shall we do then? He answereth and saith unto them, He that hath two

coats, let him impart to him that hath none; and he that hath meat, let him do likewise." <RH, August 2, 1898 par. 6>

"Then came also publicans to be baptized, and said unto him, Master, what shall we do?" Did the Baptist say, Leave your toil and custom-houses?--No; he said to them, "Exact no more than that which is appointed you." If they were tax-gatherers still, they could hold just weights and balances of truth in their hands. They could reform in those things that savored of dishonesty and oppression. <RH, August 2, 1898 par. 7>

"And the soldiers likewise demanded of him, saying, And what shall we do? And he said unto them, Do violence to no man, neither accuse any falsely; and be content with your wages." <RH, August 2, 1898 par. 8>

To the Pharisees and Sadducees he said, "Begin not to say within yourselves, We have Abraham to our father." Your claims are not of the least value. They will not impart to you pure principles and holiness of character. Your ceremonial sacrifices possess no value unless you discern in them the Lamb of God, which taketh away the sin of the world. By turning from God's requirements, and following your own perverted ideas, you have lost those characteristics which would constitute you children of Abraham. Pointing to the rocks in wild confusion around him, he said: "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: every tree therefore 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, August 2, 1898 par. 9>

Through this messenger of God, even Herod Antipas had his last opportunity to hear the truth. The opportunity came for John to speak face to face with the royal commandment-breaker. He spoke to Herod in regard to his marriage with Herodias, saying, "It is not lawful for thee to have her." He spoke to the king of a future retribution, when God would judge every man according to his works. John made no reference to the laws of men, but he pointed the people to the statutes given by the Lord God of heaven. <RH, August 2, 1898 par. 10>

Herod heard the straightforward reproof of his character and life practise, and he knew it to be the truth. He knew the Baptist to be a just and holy man; but while he respected his frankness, he did not love his practical godliness. And for his reproof of the wicked king, John lost his liberty and his life. "Herod the tetrarch, being reproved by him for Herodias his brother Philip's wife, and for all the evils which Herod had done, added yet this above all, that he shut up John in prison." <RH, August 2, 1898 par. 11>

In this age, just prior to the second coming of Christ in the clouds of heaven, God calls for men who will prepare a people to stand in the great day of the Lord. Just such a work as that of John is to be carried on in these last days. The Lord has given messages to his people, through the instruments he has chosen, and he would have all give heed to the admonitions and warnings he sends. The message preceding the public ministry of Christ was: Repent, publicans and sinners; repent, Pharisees and Sadducees; "repent; for the kingdom of heaven is at hand." Our message is not to be one of peace and safety. As a people who believe in Christ's soon appearing, we have a message to bear,--"Prepare to meet thy God." We are to lift up the standard, and bear the third angel's message. Our message must be as direct as was the message of John. He rebuked kings for their iniquity. Notwithstanding that his life was in peril, the truth did not languish upon his lips. And our work in this age must be as faithfully done. <RH, August 2, 1898 par. 12>

The inhabitants of the world at this time are represented by the dwellers upon the earth at the time of the flood. The wickedness of the antediluvians is plainly stated: "And God saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually." God became weary of this people, whose thoughts were only of sinful pleasure and indulgence. They sought not the counsel of him who had created them, nor cared to do his will. The rebuke of God was upon them, because they followed the imagination of their own hearts; and there was violence in the land. "And it repented the Lord that he had made man on the earth, and it grieved him at his heart. . . . And God looked upon the earth, and, behold, it was corrupt; for all flesh had corrupted his way upon the earth. And God said unto Noah, The end of all flesh is come before me; for the earth is filled with violence through them; and, behold, I will destroy them with the earth." <RH, August 2, 1898 par. 13>

In his teachings, Christ referred to this: "But as the days of Noe were," he said, "so shall also the coming of the Son of man be. For as in the days that were before the flood they were eating and drinking, marrying and giving in marriage, until the day that Noe entered into the ark, and knew not until the flood came, and took them all away; so shall also the coming of the Son of man be." <RH, August 2, 1898 par. 14>

Look at the picture which the world presents today. Dishonesty, fraud, and bankruptcies, violence and bloodshed, exist on every hand. The widows and the fatherless are robbed of their all. Plays, horse-races, and amusements of every kind occupy the mind. In the church, sins have become fashionable. They are glossed over and excused. The right hand of fellowship is given to the very men who bring in false theories and sentiments. Thus the discernment and sensibilities have become deadened as to what constitutes right principles. Conscience has become insensible to the

counsel and reproofs which have been given. The light given, calling to repentance, has been shut out by the thick cloud of unbelief and opposition brought in by human plans and human inventions. <RH, August 2, 1898 par. 15>

The inhabitants of the antediluvian world had the warning given them prior to their overthrow; but the warning was not heeded. They refused to listen to the words of Noah; they mocked at his message. Righteous men lived in that generation. Before the destruction of the antediluvian world, Enoch bore his testimony unflinchingly. And in prophetic vision he saw the condition of the world at the present time. He said: "Behold, the Lord cometh with ten thousands of his saints, to execute judgment upon all, and to convince all that are ungodly among them of all their ungodly deeds which they have ungodly committed, and of all their hard speeches which ungodly sinners have spoken against him." <RH, August 2, 1898 par. 16>

"These are murmurers, complainers, walking after their own lusts; and their mouth speaketh great swelling words, having men's persons in admiration because of advantage. But, beloved, remember ye the words which were spoken before of the apostles of our Lord Jesus Christ; how that they told you there should be mockers in the last time, who should walk after their own ungodly lusts. These be they who separate themselves, sensual, having not the Spirit." <RH, August 2, 1898 par. 17>

It is loving earnestness that God requires at this time. Ministers may have but little learning from books; but if they do the best they can with their talents; if they work as they have opportunity; if they clothe their utterances in the plainest and most simple language; if they walk in carefulness and humility, seeking for heavenly wisdom; if they work for God from the heart, actuated by love for Christ and the souls for whom Christ has died, they will be listened to by men of even superior ability and talents. There will be a charm in the simplicity of the truths they present. <RH, August 2, 1898 par. 18>

The men who have spent long terms in the study of books are not all revealing in their lives that earnest ministry which is essential for this time. Some do not have a simple, straightforward testimony. Among ministers there is a need of the infusion of the Spirit of God. The prayerful, earnest appeals that come from the heart of the whole-hearted messenger, will create conviction. It will not need the learned men to do this; for often they depend more on their own learning than upon their knowledge of God, and of Jesus Christ, whom he has sent. All who know the only true and living God will know Jesus Christ, the only begotten of the Father, and they will preach Christ and him crucified. <RH, August 2, 1898 par. 19>

August 9, 1898 The True, or the False?

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Mrs. E. G. White.
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"What shall we say then? Is the law sin? God forbid." The apostle decidedly denies the assertion: "Nay, I had not known sin, but by the law: for I had not known lust, except the law had said, Thou shalt not covet. But sin, taking occasion by the commandment, wrought in me all manner of concupiscence. For without the law sin was dead." <RH, August 9, 1898 par. 1>

What is sin?--It is the result of Satan's administration. It is his work to make of no effect the law of God. He is determined that man shall do what God has forbidden him to do. By his deceptive, artful temptations, he strives to make men disobey. This he did with Adam and Even in Eden, and this he will continue to do till the close of time. <RH, August 9, 1898 par. 2>

"For I was alive without the law once," Paul continues; "but when the commandment came, sin revived, and [the law died?--No] I died. 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." But because of this does Paul say, I am opposed to the commandment?--No; he declares: "Wherefore the law is holy, and the commandment holy, and just, and good." <RH, August 9, 1898 par. 3>

"Was then that which is 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." Here we are plainly shown that the commandments of God are true and righteous, and that they are to be honored and obeyed. Right down on this side of the crucifixion, Paul declares, "Wherefore the law is holy, and the commandment holy, and just, and good." <RH, August 9, 1898 par. 4>

Satan has invented thousands of errors to counterfeit God's truth. And the false paths that he has made have been followed as if they were paths of right. Thousands of false steps he has taken, and men seem eager to endorse the false, rather than to follow the path of truth and righteousness. <RH, August 9, 1898 par. 5>

Counterfeits are made so as to resemble the true as nearly as possible. The Lord has specified the seventh day as the day that is to be kept holy. He has said, "Six days shalt thou labor, and do all thy work: but the seventh day is the

Sabbath of the Lord thy God: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy manservant, nor thy maidservant, nor thy cattle, nor thy stranger that is within thy gates: for in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the Lord blessed the Sabbath day, and hallowed it." This day is God's great memorial, established to celebrate the work of creation. On this day God rested, sanctifying and blessing it as the day of his rest. <RH, August 9, 1898 par. 6>

But a false sabbath has been instituted. Who instituted it?--The man of sin, who has thought to change times and laws. The world has turned from the true and living God to serve an idol, but because of this has Satan accomplished what he desired?--No; the Lord's word reads just as it did when it was given. Satan's counterfeits do not bear God's signature. Though every son and daughter of Adam should endorse these falsehoods, God's truth would not be annihilated. Not the smallest jot or tittle of the law has ever been given over to Satan, to be manipulated according to his fancy. If this could have been done, it would have been when the matter was first agitated in the heavenly courts. But there the first intimation of a change in God's law was met by a decided No. This led to a battle in heaven, and Satan, next to Christ the most exalted being in the heavenly courts, was overcome, and with his sympathizers cast out of heaven. Thus it was shown that Satan was not in the right, and that God had not abrogated or changed his law. This law is the transcript of his character; and throughout the eternal ages it will remain Yea and Amen, perfect and unalterable, without variableness or shadow of turning. <RH, August 9, 1898 par. 7>

The principles of God's law are contained in the two precepts, "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." When we realize this, there will be a searching after truth, a deep conviction of the far-reaching claims of God's law. <RH, August 9, 1898 par. 8>

That law takes cognizance of the thoughts of the heart, as well as of the actions of the life. A man may be a lawbreaker in heart, yet if the outward action is wanting, he is treated as loyal by the world. He may in heart be an adulterer, yet by his fellow men he may be regarded as possessing great integrity. But God's law looks into the secrets of the heart, and pours a flood of light on things that have been buried in darkness. Why, then, do not the teachers of the people search for truth as for hidden treasure? Why do they not humble their souls in the dust, lest they be deceived, as were Adam and Eve in Eden? <RH, August 9, 1898 par. 9>

By his deceptions, Satan has led the people away from God. The sayings of men are exalted above the word of God. The world has accepted a false sabbath, discarding the holy, sanctified day of the Lord of hosts. Men have shut themselves away from the light, saying, by word and action, Seek no further. And God says, Shall I not judge for these things? Why do not the religious teachers of today instruct the people regarding the traitorous movement that Satan has made in putting a common working-day in the place of the day that God has set apart as holy? <RH, August 9, 1898 par. 10>

The fourth commandment is the only one to which "remember" is prefixed. God says, "Remember the Sabbath day, to keep it holy." Do not forget it. "Ye shall do my judgments, and keep mine ordinances, to walk therein: I am the Lord your God. Ye shall therefore keep my statutes, and my judgments: which if a man do, he shall live in them: I am the Lord." The Lord presents himself as the authority for his requirements. There is to be no departure from the word of God in order to exalt the word of man. God is authority and what he says is to be done. <RH, August 9, 1898 par. 11>

The whole matter centers here. Obedience means eternal life; disobedience means eternal death. Error never becomes truth, though it may be hoary with age. Then shall intelligent beings decide that in this world, to which Satan was banished as an exile, God has given the rebel what he claimed and failed to gain in heaven? Shall the professed Christian churches change leaders, taking a "Thus saith Satan" in the place of a "Thus saith the Lord"? <RH, August 9, 1898 par. 12>

When there is so much at stake, why do not those who claim to be God's delegated messengers go to the Word of life, and make honest, wise, prayerful research, saying, We will know what saith the Lord in this matter? If the search is undertaken in the spirit of Christ, it will be awarded. But if the teachers of the people echo the words of the great apostate, it will be found to their shame and ruin; and they will carry with them those whom they have deceived, as Satan in his rebellion carried out of the heavenly courts those who accepted his words instead of the words of God. <RH, August 9, 1898 par. 13>

Sin lies at the door of those who do not allow their ignorance to be expelled by the rays of light from God's word. They are doing what the Jews did in the days of Christ,--teaching for doctrine the commandments of men. By their actions they say, We do not wish to be disturbed. Let us alone. Do not disturb our peace. To God's messengers, sent to them with words of warning and reproof, they say, "Art thou he that troubleth Israel?" <RH, August 9, 1898 par. 14>

God purchased men by giving his only begotten Son to die for them. If those who claim to be light-bearers in the world lead the people in paths of transgression, they are not only answerable for their own souls, but for the souls of those whom they mislead. By their profession of sanctity, they lead the unwary into disobedience, and their names are recorded on the books of heaven as workers of iniquity. God will not accept the inventions of men who in their work

enter the inner circle of God, where only the Holy One, whose form is that of the Son of God, has a right to tread. In the great day of judgment, what will those who have taken sides with the apostate plead as an excuse for their conduct? How contemptible to them will appear the sparks which they have kindled, in contrast with the holy fire of God's kindling! <RH, August 9, 1898 par. 15>

Sin is the most fearful thing in the whole universe. So fearful is it that it could be pardoned only by the sacrifice of the Son of the infinite God. If unpardoned, it must be followed by eternal death. There is a time coming when every unrepentant transgressor of God's law will know what it means to be a sinner, standing in God's sight uncovered, without the robe of Christ's righteousness, and with a full sense that there is no power in the law to save the transgressor. <RH, August 9, 1898 par. 16>

Shall all the efforts that Heaven has made to restore in the human race the image of God be in vain because men teach for doctrines the commandments of men? Shall we sell our Lord, in order to be in harmony with the rebellious multitude? Shall our names be recorded in heaven as the names of those who have corrupted the way of the Lord? Shall we be of that number who say, "Lord, Lord," but refuse to do his will? Shall we be among those who present their supposedly good works to God, because they think he needs to be reminded of his duty toward them? He, the God of heaven, will one day present their own case before them, and they will see clearly that they were the ones who needed to be reminded. <RH, August 9, 1898 par. 17>

God will say to all such, Why did you not keep sacred my memorial of creation? Why did you not hear my warnings? "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven. Many will say to me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils, and in thy name done many wonderful works? And then will I profess unto them, I never knew you: depart from me, ye that work iniquity." He who ventures to corrupt truth and exalt error,--he who sells his intellect or integrity at any price, in order to gain worldly advantage,--will one day be denied in sorrow. <RH, August 9, 1898 par. 18>

August 16, 1898 Witnesses for Christ.

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Mrs. E. G. White.
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"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." <RH, August 16, 1898 par. 1>

Christ gave this commission to his disciples just before, in his risen and glorified body, he ascended to his Father. This charge he gives to every one who has an intelligent knowledge of the plan of salvation. It is the privilege of his followers to reveal Christ and the Father to the world. The work of Christ in the world was to reveal the Father; and when praying for his disciples, he said: "As thou hast sent me into the world, even so have I also sent them into the world." "And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent. I have glorified thee on the earth: I have finished the work which thou gavest me to do. And now, O Father, glorify thou me with thine own self with the glory which I had with thee before the world was. I have manifested thy name unto the men which thou gavest me out of the world: thine they were, and thou gavest them me; and they have kept thy word. Now they have known that all things whatsoever thou hast given me are of thee. For I have given unto them the words which thou gavest me; and they have received them, and have known surely that I came out from thee, and they have believed that thou didst send me." <RH, August 16, 1898 par. 2>

This is the knowledge that every true witness will have. Upon this rock will he stand. His faith in Christ as the Son of the infinite God, the mighty Counselor, the everlasting Father, the Prince of Peace, will give him assurance. And resting his faith in Christ, he will become one with the Father. He will have an experimental knowledge of what Christ is to the believer. He will realize that no member of the human family can, of himself, meet the claims of God's law or satisfy his justice, but that Christ is the justifier of those who believe. <RH, August 16, 1898 par. 3>

We have an infinite Redeemer, and how precious are the gems of truth that testify to this in God's word. But these precious jewels have been buried beneath a mass of rubbish, of tradition, of heresies, which Satan himself has originated. His schemes are working with a strange power upon human minds to eclipse the value of Christ to those who believe in him. The enemy of God and man has cast a spell over those who profess to be the followers of Christ, until of many it can be said, They know not the time of their visitation. <RH, August 16, 1898 par. 4>

In the sacrifice of Christ for our world, his mediation is made visible. This is the evidence of things unseen, and makes faith the gift of God. "For it pleased the Father that in him should all fulness dwell; . . . having made peace through the blood of his cross, by him to reconcile all things unto himself; by him, I say, whether they be things in earth, or things in heaven." <RH, August 16, 1898 par. 5>

It was by this means that Christ acquired the power to lay under tribute to himself man's entrusted talents, influence, and wealth to carry forward this great work in the world. It is contrary to the Lord's plan that one soul should withhold from him his ability, his means, or his influence. Every soul to whom the Lord has given a knowledge of the truth is a thread in the great web of humanity. He is to fill his position, to act his part, holding himself under the orders of the Captain of his salvation. Each is to bear a part in the work of saving souls, that there may be no hindrance to the upbuilding of the kingdom of God. <RH, August 16, 1898 par. 6>

The Lord's Spirit is grieved when any of his servants withhold their tribute of service. When this is done, additional burdens fall on those who are willing to labor. To all who are converted to God, and who, through faith, become partakers of the divine nature, are entrusted talents, to be employed in the salvation of souls. Each is commanded, "Go work today in my vineyard." And in working as a colaborer with Christ, man is educated for the work. As a faithful servant looks to his master, and a handmaid to her mistress, so the servant of God will look in earnest prayer to Christ. He will be a doer of the Word. He will obey orders. If the Christian is to be the light of the world, he must shine; he must be a faithful worker for Christ, holding forth the word of life, lifting up Jesus before the people, and repeating his lessons. <RH, August 16, 1898 par. 7>

"Charge them that are rich in this world," says the apostle, "that they be not high-minded, and 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, August 16, 1898 par. 8>

By precept and example, the followers of Christ are to preach Christ. They are to entreat their fellow men not to provide for themselves only an earthly portion, and deprive themselves of eternal happiness. "Lay not up for yourselves treasures upon earth," says Christ, "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." He who secures his treasure beside the eternal throne, becomes a partaker of the heavenly attributes. Divine attributes and temporal blessings are appreciated and enjoyed in a sense that the worldling can not understand. <RH, August 16, 1898 par. 9>

When the Lord asked Solomon what he should give him, Solomon said: "Thou hast showed unto thy servant David my father great mercy, according as he walked before thee in truth, and in righteousness, and in uprightness of heart with thee; and thou hast kept for him this great kindness, that thou hast given him a son to sit on his throne, as it is this day. And now, O Lord my God, thou hast made thy servant king instead of David my father: and I am but a little child: I know not how to go out or come in. And thy servant is in the midst of thy people which thou hast chosen, a great people, that can not be numbered nor counted for multitude. 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?" <RH, August 16, 1898 par. 10>

"And the speech pleased the Lord, that Solomon had asked this thing. And God said unto him, Because thou hast asked this thing, and hast not asked for thyself long life; neither hast asked riches for thyself, nor hast asked the life of thine enemies; but hast asked for thyself understanding to discern judgment; behold, I have done according to thy words: lo, I have given thee a wise and an understanding heart; so that there was none like thee before thee, neither after thee shall any arise like unto thee. And I have also given thee that which thou hast not asked, both riches, and honor: so that there shall not be any among the kings like unto thee all thy days. And if thou wilt walk in my ways, to keep my statutes and my commandments, as thy father David did walk, then I will lengthen thy days." <RH, August 16, 1898 par. 11>

This is a lesson for us. Our petitions to God should not proceed from hearts that are filled with selfish aspirations. God exhorts us to choose those gifts that will redound to his glory. He would have us choose the heavenly instead of the earthly. He throws open before us the possibilities and advantages of a heavenly commerce. He gives encouragement to our loftiest aims, security to our choicest treasure. When the worldly possession is swept away, the believer will rejoice in his heavenly treasure, the riches that can not be lost in any earthly disaster. Then why should we not let our property go before us to heaven? By our works here below we lay up for ourselves a good foundation against the time to come. <RH, August 16, 1898 par. 12>

Why are so many who profess to be children of God devoting their God-entrusted capabilities to selfish purposes? They are stewards of the grace of Christ, and should lift up Jesus before the world. They should talk of Christ. His praise should be on their lips because the Sun of Righteousness is shining in their hearts. Through them his holy name

should be exalted in the earth. Many, many, become the subjects of Satan's temptations because they do not disinterestedly and energetically engage in the service of Christ, but take their position in opposition to the great worker. The names of such can not be registered in the books of heaven as laborers together with God. They are numbered with the idlers. <RH, August 16, 1898 par. 13>

The True Witness says, "I have somewhat against thee, because thou hast left thy first love." In the ardor of the first love, what testimonies were poured forth for Christ! what entreaties were made from souls overflowing with love! what joyous gratitude filled the heart and flowed forth from the soul, when the believer first became conscious of the love of Jesus! With tears and prayers, he offered his petitions to God, and entreated his friends to accept Jesus. His yearning sympathy was revealed in the love he manifested for the souls for whom Christ had died. <RH, August 16, 1898 par. 14>

Sinners will not always respond to the Heaven-born pity revealed by the laborer in his first love. Minds may seem unimpressed; we may meet with coldness. But the example of Christ is placed before us, that we may not fail nor be discouraged. Faith--living, active faith--must work through apparent discomfiture and contempt. The love of Christ in the heart must not be quenched, but show itself invincible through God. In seeking wisdom from God in the work of saving souls, unwavering faith must be manifested. <RH, August 16, 1898 par. 15>

Yet how many in our churches have lost their first love! With many it is almost extinct. Shall not the Christian graces be brought back? The Lord expects his stewards to be faithful, educating and training all their powers, that when the Lord comes to scrutinize his talents, they may return his own with usury. Unless Christlike humility is brought into the life, the believer will grow away from the simplicity of the work. He will bring in spiritual pride and self-sufficiency to supply the place that should be filled with the love of Jesus. Bungling work will be done, because the worker is not disposed to act a self-denying, self-sacrificing part. This he leaves for some one else to do. The love of Christ is scarcely mentioned. The minister whose heart is unsubdued by the grace of Christ can not give his attention to the people. He has not the Christ-love in his own soul, and therefore it can not flow out in rich currents to others. <RH, August 16, 1898 par. 16>

The Lord makes every effort to reclaim those who place themselves out of the rank of workers, as if they were not responsible for the salvation of their own souls and of the souls of others. But if these men continue in this position, Christ can not become responsible for their salvation; for they hide their Lord's talents, and bind themselves to the side of the enemy. "He that is not with me," says Christ, "is against me; and he that gathereth not with me scattereth abroad." <RH, August 16, 1898 par. 17>

In the work of redemption, all heaven is constantly employed. Angels are actively engaged in executing God's plans, to bring men back from their rebellion to reconciliation with him. With intense earnestness they are co-operating with God to bring to man moral efficiency, that, in and through Christ, he may be more than conqueror! Jesus left the heavenly courts and came to our world, bringing with him the sympathies of the angels. He advanced from the manger to Calvary, with all the heavenly intelligences in his train. In the dying victim on Calvary, mercy answered the claims of justice with a full compensation. <RH, August 16, 1898 par. 18>

All who are partakers of this great salvation wrought out by Jesus Christ are under obligation to work as laborers together with God. In the heavenly courts the roll is called, on which every name is registered, and the heavenly agencies respond to the call. The service given by every human being upon earth is there recorded. If any are negligent, it is recorded; if diligent, the same is reported; if idlers, the fact stands against their names. In all the great mass of humanity, not one is lost sight of. Then let every one be ready to answer the call, saying, "Here, Lord, ready for action." <RH, August 16, 1898 par. 19>

The world has claims upon you. If you fail to shine as lights in the world, some will rise in the Judgment, and charge upon you the blood of their souls. It will be seen that you were an agent in the hands of the enemy of God and man to mislead and deceive by your profession of Christianity. You did not lead souls to piety and devotion. You had a name to live, but were spiritually dead. You had not the vitalizing influence of the Spirit of God, which is abundantly provided for all who, in faith, make demands upon it. <RH, August 16, 1898 par. 20>

If man turns away, and does not act his part, he not only imperils his own soul, but deprives those who are in darkness of the light he could bring them. Man must watch constantly for opportunities to do good. Then he will co-operate with the heavenly agencies. The spirit of Christ will lead men to impart to others the light given them of God. Truth in the heart longs for diffusion. According to our appreciation of its value, will be our desire to impart it. <RH, August 16, 1898 par. 21>

August 23, 1898 The Christian's Duty.

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Mrs. E. G. White.
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"The light of the body is the eye: therefore when thine eye is single, thy whole body also is full of light; but when thine eye is evil, thy body is full of darkness. Take heed therefore that the light which is in thee be not darkness. If thy whole body therefore be full of light, having no part dark, the whole shall be full of light, as when the bright shining of a candle doth give thee light." <RH, August 23, 1898 par. 1>

This privilege is presented before every soul. Each may have heaven's light to guide him. If we discern the truth, and obey it, our whole course of action will be in accordance with the truth; for the truth sanctifies the receiver. But if men refuse to search for the truth as for hidden treasure, if the mind is pleased with the theories of error, the soul will remain in darkness. The course of the life, the development of the character, will be corrupted by false sentiments. Error never sanctifies. It can do no good. And how full of darkness is the soul that receives error as truth, and shapes his course of action in accordance with it. <RH, August 23, 1898 par. 2>

All to whom the heavenly inspiration has come are put in trust with the gospel. The most solemn responsibility rests upon them to devote their powers to making known the only true God, and Jesus Christ, whom he has sent. They must not live a divided life. "Ye can not serve God and Mammon," says the Great Teacher. You may think that you can serve both; but Christ says, You will hold to the one, and despise the other. Christ lived not to please himself. He was self-denying. In behalf of man, he consented to become a man of sorrows, and acquainted with grief. All who stand ready to make a compromise with the world do in truth despise the humble, self-denying, self-sacrificing principles of Christ. <RH, August 23, 1898 par. 3>

All who have the mind of Christ will live the law of God. They will feed upon Christ, and become partakers of the divine nature. They will stand as God's living sentinels for the truth. It is not a trifling matter for those who have the light of truth to be non-committal, nor for the sentiments of the heart to be expressed in the words, "My Lord delayeth his coming." The influence of the peace-and safety sentiment is in the midst of us. A worldly, malarious influence prevails to soothe those who should be stirred by the message of truth to stand as faithful sentinels at the post of duty. Truth must be expressed in our lives. The light must shine brightly, or we shall cause others to stumble and fall. <RH, August 23, 1898 par. 4>

Those who hide their light will soon lose all power to let it shine. They are represented by the foolish virgins; and when the crisis comes, and the last call is made, "Behold, the Bridegroom cometh; go ye out to meet him," they will find that while they have been mingling with the world, their light has gone out. They did not continue to provide themselves with the oil of grace. The peace-and-safety cry hushed them to slumber, and made them careless in regard to their light. The ease-loving, world-loving professed Christians can not go in with the wise virgins to the marriage feast. When they solicit entrance, saying, "Lord, Lord, open unto us," the reply is made, "Verily I say unto you, I know you not." <RH, August 23, 1898 par. 5>

The voice of God speaks to his people, 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." Those who are watching and waiting for the appearance of Christ in the clouds of heaven will not mingle with the world in gatherings merely for their own amusement. As faithful watchmen, they will be found proclaiming, "The morning cometh, and also the night." <RH, August 23, 1898 par. 6>

God calls upon those who stand as soldiers under his blood-stained banner to go to work. He will give increased light to those who love the light, to those who seek for the truth with keen perception. In the Holy Spirit, celestial aid is given to every soul. Heavenly inspiration is still imparted to God's people. God would have those who know the truth impart that which they have gained in Christian experience. The time is coming when it will be too late to use the light we now have. Then the decree will go forth: "He that is unjust, let him be unjust still: and he which is filthy, let him be filthy still: and he that is righteous, let him be righteous still: and he that is holy, let him be holy still. And, behold, I come quickly; and my reward is with me, to give every man according as his work shall be. I am Alpha and Omega, the beginning and the end, the first and the last. Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city." <RH, August 23, 1898 par. 7>

God's people must give to the world a representation of the character of Christ. A message has come from God, which must be proclaimed: "I Jesus have sent mine angel to testify unto you these things in the churches. I am the root and the offspring of David, and the bright and morning star. And 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, August 23, 1898 par. 8>

Those who are of a contrite heart will receive the message from heaven, and will repeat the words of invitation, "Whosoever will, let him take the water of life freely." Christ called the attention of the woman of Samaria from the

inferior gifts of this life to those things that are eternal, saying: "If thou knewest the gift of God, and who it is that saith to thee, Give me to drink; thou wouldest have asked of him, and he would have given thee living water." "Whosoever drinketh of this water shall thirst again: but whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall be in him a well of water springing up into everlasting life." <RH, August 23, 1898 par. 9>

These words of Christ are to be repeated by every worker together with God. Our faith will give evidence of its sincerity in genuine work for the souls that are in darkness. In the place of educating ourselves to have a do-nothing spirit, we shall have an earnest desire to create in every heart a love for souls. Words of entreaty and warning will be spoken to those who are seeking to quench their thirst from the waters of the valley instead of the snow waters of Lebanon. <RH, August 23, 1898 par. 10>

Those whom Christ has connected with himself will, so far as in them lies, labor diligently and perseveringly, as he labored, to save the souls who are perishing around them. It is impossible for those who are really converted, enjoying communion with God, to be negligent of the vital interests of those who are perishing outside of Christ. There may be some who think the way of life trying and difficult. These should go to work and seek to help others. In such efforts, mingled with prayer for divine light, their own hearts will throb with the quickening influence of the grace of God; their own affections will glow with more divine fervor; and their whole Christian life will be more of a reality, more earnest, more prayerful. <RH, August 23, 1898 par. 11>

August 30, 1898 The Sabbath Test. - No. 1.

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Mrs. E. G. White.
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The Sabbath was given to all mankind to commemorate the work of creation. The great Jehovah, when he had laid the foundations of the earth, when he had dressed the whole world in its garb of beauty, and created all the wonders of the land and the sea, instituted the Sabbath day and made it holy. When the morning stars sang together, and all the sons of God shouted for joy, the Sabbath was set apart as God's memorial. God sanctified and blessed the day in which he had rested from all his wondrous work. And this Sabbath, sanctified of God, was to be kept for a perpetual covenant. It was a memorial that was to stand from age to age, till the close of earth's history. <RH, August 30, 1898 par. 1>

God brought the Hebrews out of their Egyptian bondage, and commanded them to observe his Sabbath, and keep the law given in Eden. Every week he worked a miracle to establish in their minds the fact that in the beginning of the world he had instituted the Sabbath. Through the prophet Isaiah, God speaks thus of his works for Israel: "When Israel was a child, then I loved him, and called my son out of Egypt. . . . I taught Ephraim also to go, taking them by their arms; but they knew not that I healed them. I drew them with cords of a man, with bands of love." Through the psalmist he says: "He brought forth his people with joy, and his chosen with gladness: . . . that they might observe his statutes, and keep his laws." <RH, August 30, 1898 par. 2>

On the fifteenth day of the second month after their departure from Egypt, the children of Israel came to the wilderness of Sin; and there "the whole congregation of the children of Israel murmured against Moses and Aaron. . . . And the children of Israel said unto them, Would to God we had died by the hand of the Lord in the land of Egypt, when we sat by the flesh-pots, and when we did eat bread to the full; for ye have brought us forth into this wilderness, to kill this whole assembly with hunger. <RH, August 30, 1898 par. 3>

"Then said the Lord unto Moses, Behold, I will rain bread from heaven for you; and the people shall go out and gather a certain rate every day, that I may prove them, whether they will walk in my law, or no. And it shall come to pass, that on the sixth day they shall prepare that which they bring in; and it shall be twice as much as they gather daily. And Moses and Aaron said unto all the children of Israel, At even, then ye shall know that the Lord hath brought you out from the land of Egypt: and in the morning, then ye shall see the glory of the Lord; for that he heareth your murmurings against the Lord: and what are we, that ye murmur against us? And Moses said, This shall be, when the Lord shall give you in the evening flesh to eat, and in the morning bread to the full; for that the Lord heareth your murmurings which ye murmur against him: and what are we? your murmurings are not against us, but against the Lord." <RH, August 30, 1898 par. 4>

"And in the morning the dew lay round about the host. And when the dew that lay was gone up, behold, upon the face of the wilderness there lay a small round thing, as small as the hoar frost on the ground. And when the children of Israel saw it, they said one to another, It is manna: for they wist not what it was. And Moses said unto them, This is the bread which the Lord hath given you to eat. This is the thing which the Lord hath commanded, Gather of it every man

according to his eating, an omer for every man, according to the number of your persons; take ye every man for them which are in his tents. . . . <RH, August 30, 1898 par. 5>

"And it came to pass, that on the sixth day they gathered twice as much bread, two omers for one man: and all the rulers of the congregation came and told Moses. And he said unto them, This is that which the Lord hath said, Tomorrow is the rest of the holy Sabbath unto the Lord; bake that which ye will bake today, and seethe that ye will seethe: and that which remaineth over lay up for you to be kept until the morning. And they laid it up till the morning, as Moses bade: and it did not stink, neither was there any worm therein. And Moses said, Eat that today; for today is a Sabbath unto the Lord: today ye shall not find it in the field. Six days ye shall gather it; but on the seventh day, which is the Sabbath, in it there shall be none. <RH, August 30, 1898 par. 6>

"And it came to pass, that there went out some of the people on the seventh day for to gather, and they found none. And the Lord said unto Moses, How long refuse ye to keep my commandments and my laws? See, for that the Lord hath given you the Sabbath, therefore he giveth you on the sixth day the bread of two days; abide ye every man in his place, let no man go out of his place on the seventh day." <RH, August 30, 1898 par. 7>

In the third month they came to the desert of Sinai, and there the law was spoken from the mount in awful grandeur. During their stay in Egypt, Israel had so long heard and seen idolatry practised that to a large degree they had lost their knowledge of God and of his law, and their sense of the importance and sacredness of the Sabbath; the law was given a second time to call these things to their remembrance. In God's statutes was defined practical religion for all mankind. Before Israel was placed the true standard of righteousness. <RH, August 30, 1898 par. 8>

"And the Lord spake unto Moses, saying, Speak thou also unto the children of Israel, saying, Verily my Sabbaths ye shall keep." Some, who have been anxious to make of none effect the law of God, have quoted this word "Sabbaths," interpreting it to mean the annual sabbaths of the Jews. But they do not connect this positive requirement with that which follows:-- <RH, August 30, 1898 par. 9>

"For it is a sign between me and you throughout your generations; that ye may know that I am the Lord that doth sanctify you. Ye shall keep the Sabbath therefore; for it is holy unto you: every one that defileth it shall surely be put to death: for whosoever doeth any work therein, that soul shall be cut off from among his people. Six days may work be done; but in the seventh is the Sabbath of rest, holy to the Lord: whosoever doeth any work in the Sabbath day, he shall surely be put to death. Wherefore the children of Israel shall keep the Sabbath, to observe the Sabbath throughout their generations, for a perpetual covenant. It is a sign between me and the children of Israel forever: for in six days the Lord made heaven and earth, and on the seventh day he rested, and was refreshed." <RH, August 30, 1898 par. 10>

There are those who hold that the Sabbath was given only for the Jews; but God has never said this. He committed the Sabbath to his people Israel as a sacred trust; but the very fact that the desert of Sinai, and not Palestine, was the place selected by him in which to proclaim his law, reveals that he intended it for all mankind. The law of ten commandments is as old as creation. Therefore the Sabbath institution has no special relation to the Jews, any more than to all other created beings. God has made the observance of the Sabbath obligatory upon all men. "The Sabbath," it is plainly stated, "was made for man." Let every one, therefore, who is in danger of being deceived on this point give heed to the word of God rather than the assertions of men. <RH, August 30, 1898 par. 11>

In Eden, God said to Adam concerning the tree of knowledge, "In the day that thou eatest thereof thou shalt surely die." "And the serpent said unto the woman, 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." Adam listened to the voice of Satan speaking through his wife; he believed another voice than that which spoke the law in Eden. <RH, August 30, 1898 par. 12>

Every man has been placed on trial, as were Adam and Eve in Eden. As the tree of knowledge was placed in the midst of the garden of Eden, so the Sabbath command is placed in the midst of the decalogue. In regard to the fruit of the tree of knowledge, the restriction was made, "Ye shall not eat of it, . . . lest ye die." Of the Sabbath, God said, Ye shall not defile it, but keep it holy. "Remember the Sabbath day, to keep it holy." As the tree of knowledge was the test of Adam's obedience, so the fourth command is the test that God has given to prove the loyalty of all his people. The experience of Adam is to be a warning to us so long as time shall last. It warns us not to receive any assurance from the mouth of men or of angels that will detract one jot or tittle from the sacred law of Jehovah. <RH, August 30, 1898 par. 13>

September 6, 1898 The Sabbath Test. - No. 2.

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Mrs. E. G. White.

Notwithstanding the deplorable results of our first parents' belief of a lie, similar presentations are made today. Satan claims to be the prince of this world, and he wishes to obliterate from the minds of men all knowledge of the Creator, the rightful owner of the earth. As the most successful way to accomplish this, he has attempted to change the fourth commandment of the decalogue. He knows that if he can change the Lord's rest day from the seventh to any other day of the week, if he can succeed in deluding the world in regard to this one commandment, he will gain the homage that is due to the Lord of heaven; therefore he presents a day in his own honor--a day that God has not blessed and sanctified. <RH, September 6, 1898 par. 1>

God could not alter one precept of his law to meet man in his lost condition; for in so doing he would reveal that he was not an all-wise and infallible being, without variableness or shadow of turning. No man can prove that God has changed the thing that has gone out of his lips. God is not changeable. He is not a man, that he should lie. One precept, one jot or tittle, of the law changed or altered, would have given Satan all he asked in heaven in his controversy with Christ. Satan could not point to any time when the Lord had changed his holy rest day, when he had removed his sanctity from the seventh day of the week and placed it upon the first. Therefore he had to employ his deceiving power to make men believe that the fourth commandment had been changed. <RH, September 6, 1898 par. 2>

The scheme of Satan has been successful, and he is well pleased that he can sway the religious mind by presenting a mass of false theories and innumerable conjectures and sayings of men. His disguise gives him an advantage in his master working. In his counsels the way is prepared in so specious a manner that his satanic cunning is not detected. Thus he turns men's minds from the genuine to the false. The day instituted by God, when men should engage in the worship of Jehovah, is trampled underfoot, and Satan's invention--a spurious, idol sabbath--is exalted. <RH, September 6, 1898 par. 3>

By the falsehoods and devices of the man of sin, the Sunday has gradually gathered to itself a covering of sanctity, and its claims upon the human race have become established; many now honestly believe that God has changed his purpose, and that he now designs Sunday to be exalted above the day which, in the beginning, he blessed and sanctified. Thus Satan gathers into his ranks not only the unbelieving world, but also the churches. Some who profess to be God's peculiar people go over to the enemy's side. They profane the day that he has sanctified, and exalt and honor a day on which he has placed no sanctity. Thus, just as surely as did Adam, they constitute themselves transgressors of the law. <RH, September 6, 1898 par. 4>

Many who profess to be Christians have divorced themselves from Christ. They second the efforts of the man of sin, and, infused with his spirit, show determined opposition to the holy law of God. They array themselves against the fourth precept of the decalogue, and accept a spurious sabbath. They place themselves on Satan's side of the question. They heed the voice of Satan rather than the voice of God. Notwithstanding the most positive assertions from lips in which is no guile, men professing to believe the word of God take the word of Satan, and believe his lie; and they act in accordance with the character of him who has deceived them. They are inspired with hatred and malice against those who will not receive the lies of the great apostate, who will not bow down to worship an idol sabbath. <RH, September 6, 1898 par. 5>

The world and many of the professed followers of Christ are united in their efforts to honor the Sunday. Through the deceiving power of Satan, they will strive to make God's law of no effect. But the word of God contains the truth, and all who support the truth of God for this time are doing their work for time and for eternity. Those who bring the word of God into mind and heart take their stand on the side of God and the heavenly universe. They will stand heart to heart and hand to hand in defense of the holy and the pure, while those who support error by word, and pen, and voice, and by the oppression of those who are linked with the truth, are ranged upon the other side. They are leagued with the first great apostate and the evil men who are his agents. The Word declares of these that they shall "wax worse and worse, deceiving and being deceived." <RH, September 6, 1898 par. 6>

God foresaw the workings of the arch-deceiver--every art and device in his crooked twistings and turnings. He knew that Satan's purpose was to make void the law of God, especially the fourth commandment, which specifies in unmistakable language who is the living God, the Creator of the heavens and the earth. Therefore God gave his word through Moses: "Remember the Sabbath day, to keep it holy. Six days shalt thou labor, and do all thy work: but the seventh day is the Sabbath of the Lord thy God: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy man servant, nor thy maid servant, nor thy cattle, nor thy stranger that is within thy gates: for in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the Lord blessed the Sabbath day, and hallowed it." <RH, September 6, 1898 par. 7>

God has not left the matter so undefined that we can not tell when the true Sabbath comes. "Six days," he says, "may work be done; but in the seventh is the Sabbath of rest, holy to the Lord." He has given directions that on Friday, the day prior to the Sabbath, shall be prepared all the food to be eaten on the Sabbath. "Bake that which ye will bake," he

says, "and see the that ye will see the; and that which remaineth over lay up for you to be kept until the morning." Servile work for a livelihood, or common business transactions upon the Sabbath, constitute those who take part in them transgressors. All labor necessary to provide for the sustenance of the body is to be done in the six working days. <RH, September 6, 1898 par. 8>

In the fourth commandment the claims of God are expressed. In it he has specified his holy day; and he declares that so long as heaven and earth remain, not one jot nor tittle of his law shall be changed. "Think not," he says, "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, September 6, 1898 par. 9>

If the Lord designed to change the day, why did he give no intimation of it? He certainly knew if he designed to do any such thing. When the transgressors of the law of God raise their objections to the Sabbath specified in the fourth commandment, they have their answer in the words of Christ: "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." <RH, September 6, 1898 par. 10>

Heaven and earth still stand to confirm every word that proceeds out of the mouth of God. For a time the powers of darkness have seemed to prevail, the man of sin has seemed to triumph; but during all the days when darkness seemed to eclipse the light, the Sabbath has been kept by God's representatives. And as we near the second appearing of Christ in the clouds of heaven, when he comes to take the kingdom under the whole heaven, and reign as King of kings and Lord of lords; when light shines from the throne of God, and the Sabbath of the fourth commandment stands in its own merits and native dignity,--then all who are true to God will see and acknowledge its perpetuity. <RH, September 6, 1898 par. 11>

September 13, 1898 The Sabbath Test. - No. 3.

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Mrs. E. G. White.
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The practical application of the word of God reveals the principles of righteousness in all their relations to the human being; and these principles, brought into the heart, work outwardly in the life, and thus become manifest from generation to generation. The principles of truth and holiness have existed since the world was created; but Satan's constant effort has been to eclipse every ray of light coming to man from the throne of God. The great apostate is constantly at work to put darkness for light and light for darkness. But light is constantly shining forth from heaven to the children of men; and if they walk in the light, they will advance. The light will make manifest the errors that have accumulated through the assertions of men. <RH, September 13, 1898 par. 1>

Satan has worked through deception to institute a spurious Sabbath, that the worship of God's people might become an offense to the Creator. When the people did this in their ignorance, the Lord was merciful, and bore with them. Men will not be judged for light they have never had. But those who have kept Sunday, whose attention has been called to this error, but who would not open their eyes to behold wondrous things out of the law, will be judged according to the light that has come to them. All who will not give attention to the message from heaven will take the side of Satan, and will denounce the only true Sabbath. They will not change their course of action, but will bring all the attributes of Satan to bear against the truth and make it of none effect; for exceedingly repulsive to them is the day upon which the Lord places so much value. <RH, September 13, 1898 par. 2>

Shall we selfishly argue, as reasons for not obeying the command, that it will put us out of joint with all the world? It were better thus than to be disconnected from God. But no excuse of selfish interest or unbelief, no arguments of the long observance of a false sabbath, will be accepted by God. The Sunday-sabbath is hoary with age, but this does not give it one tittle of sanctity, for God has not made it sacred. Sunday is not the Lord's day; although it is called so by ministers throughout Christendom. This assertion of men has not removed the sanctity from the Sabbath of the fourth commandment, nor made the Sunday a day to be revered. God has not placed one particle of sanctity upon the first day of the week. <RH, September 13, 1898 par. 3>

The transgression of the fourth commandment came little by little. It did not come abruptly; but the first day gradually usurped the place of the holy Sabbath until the light of God's great memorial, which pointed to him as the living God, the Creator of the world, was no longer kept before the people; the first day was exalted. <RH, September 13,

1898 par. 4>

But the Lord would not have his church left in darkness. The light of truth has been shining in our world in clear rays. The binding claims of the law of Jehovah, the Sabbath of the fourth commandment, are clearly and distinctly defined.

<RH, September 13, 1898 par. 5>

"My father," reasons one, "kept Sunday, and he was a good man; and what was good enough for my father is good enough for me." But this is a mistake. We can not be accepted in rendering to God the same service that our fathers rendered. In order to be blessed of God as our fathers were, we must manifest that faithfulness and devotion to God that will honor him before the world. We must acknowledge him as supreme. In order to reveal the truth, we must improve the light in our day as our fathers improved the light in their day. <RH, September 13, 1898 par. 6>

To the apostles and prophets, Christ revealed himself, and gave light for their time. Holy men of old walked with God. These men of faith lived the truth revealed to them for their time. They improved their opportunities and privileges, and returned their talents to God with an increase. They believed in the light, they walked in the light; and the light in them did not become darkness. <RH, September 13, 1898 par. 7>

More is demanded of those who live under the proclamation of the last message of mercy to be given to the world. We must reveal the binding claims of the law of God, every precept of which is "holy, and just, and good." We are not required to serve God as did the people of Israel, in going to Jerusalem to worship; neither are we required to offer up to him our flocks and herds as sacrificial offerings, symbolizing the one great Offering. At one time the chosen of God were to do this, bearing in mind that, through the shedding of the blood of the only begotten Son of God, their sacrifices were acceptable. But no such sacrifice is now required at the hands of the church. By the exceeding great and precious promises we are made partakers of the divine nature. Our path is enlightened now, and the light reveals the fraud practised by Satan in bringing in a false sabbath, thus gaining in the world what he failed to gain in heaven,--a change in the law of God. <RH, September 13, 1898 par. 8>

The Lord now requires of his church perfect obedience to all his commandments. He will not accept less than his due. Man may receive grace and truth to obey all his commandments, which are reasonable and just. All his righteous demands must be fully met; for this second probation granted to the fallen race cost an infinite price, even the life of the Son of God. <RH, September 13, 1898 par. 9>

In his life and death, Jesus taught the strictest obedience. He did not consult his convenience or pleasure when he left his station of high command to become a man of sorrows and acquainted with grief, accepting ignominy and death in order to deliver man from the consequence of his disobedience. Jesus died, not to save man *in* his sins, but *from* his sins. Man is to leave the error of his ways, to follow the example of Christ, to take up his cross and follow the Master, denying self, and obeying God at any cost. <RH, September 13, 1898 par. 10>

If men, after this great and merciful condescension on the part of God, maintain their position with the first apostate, no force will be used with them. God accepts no unwilling service. Rational, accountable beings have the light in contrast with darkness placed before them, and they are invited to walk in the light in harmony with God. If they receive the words of men in place of the plainly stated word of God, and follow the inclination of their own hearts in disobedience to the law of Jehovah; if they trample upon his Sabbath, and honor the sabbath brought into existence by the man or sin,--they will treasure up against themselves the wrath of the Lamb. <RH, September 13, 1898 par. 11>

It is not a lack of knowledge of spiritual light and understanding that will separate any soul from the presence of God. These are not the things that will decide his destiny. It is the truth, brought home to the understanding, but rejected because of the cross it involves, that will condemn the sinner in that day of final judgment. <RH, September 13, 1898 par. 12>

September 20, 1898 "Upon the Throne of His Glory."

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Mrs. E. G. White.
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"When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory: and before him shall be gathered all nations: and he shall separate them one from another, as a shepherd divideth his sheep from the goats: and he shall set the sheep on his right hand, but the goats on the left." <RH, September 20, 1898 par. 1>

Christ would have all understand the events of his second appearing. The judgment scene will take place in the presence of all the worlds; for in this judgment the government of God will be vindicated, and his law will stand forth as "holy, and just, and good." Then every case will be decided, and sentence will be passed upon all. Sin will not then appear attractive, but will be seen in all its hideous magnitude. All will see the relation in which they stand to God and

to one another. <RH, September 20, 1898 par. 2>

At his first advent, Christ came to the world as its Redeemer. He came to plant truth in the hearts of all who would give place to it, who would receive it and be converted. He came to take away the sin of the world, and to fill every heart with pure, healthful joy. He longed to breathe into prostrate humanity the breath of life. And in his attitude toward men was a foreshadowing of his work in the Judgment. From the men whom the world had favored, those who found their own enjoyment in fulsome flattery, he turned with gladness to a peculiar people, and showed which class was blessed. He assigned appropriate rewards to those who were faithful and true. Having brought into the world the accumulated treasure of heaven, he bestowed it upon them. He pronounced his blessings upon true merit, upon all who were seeking for that righteousness which it was his prerogative to give. To those who should suffer for his name's sake, he declared: "Blessed are ye, when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for my sake. Rejoice, and be exceeding glad: for great is your reward in heaven." He gave evidence that all the treasures of heaven were at his command, and that in dispensing them he knew no restriction. <RH, September 20, 1898 par. 3>

Let us mark the partition made between the sheep and the goats, and listen to his words to each:-- <RH, September 20, 1898 par. 4>

"Then shall the King say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world: for I was an hungered, and ye gave me meat: I was thirsty, and ye gave me drink: I was a stranger, and ye took me in: naked, and ye clothed me: I was sick, and ye visited me: I was in prison, and ye came unto me. <RH, September 20, 1898 par. 5>

"Then shall the righteous answer him, saying, Lord, when saw we thee an hungered, and fed thee? or thirsty, and gave thee drink? when saw we thee a stranger, and took thee in? or naked, and clothed thee? or when saw we thee sick, or in prison, and came unto thee? And the King shall answer and say unto them, Verily I say unto you, Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me. <RH, September 20, 1898 par. 6>

"Then shall he say also unto them on the left hand, Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels: for I was an hungered, and ye gave me no meat: I was thirsty, and ye gave me no drink: I was a stranger, and ye took me not in: naked, and ye clothed me not: sick, and in prison, and ye visited me not. Then shall they also answer him, saying, Lord, when saw we thee an hungered, or athirst, or a stranger, or naked, or sick, or in prison, and did not minister unto thee? Then shall he answer them, saying, Verily I say unto you, Inasmuch as ye did it not to one of the least of these, ye did it not to me. And these shall go away into everlasting punishment: but the righteous into life eternal." <RH, September 20, 1898 par. 7>

When God's people are clothed with white robes, and crowned as true subjects of his kingdom, those who have been disloyal will see the inconsistency of their uniting with the loyal to honor and magnify the law of God, which they have educated themselves to disregard. They have regarded the law of God as null and void, and should they be trusted to come through the gates into the city? They then find that they have no passport, nothing in them that can change their life sentiments. They have made their choice of false sentiments in the place of truth, and holiness, and righteousness, and they can not change them. Every man who, by his actions, has declared, I will not have this Man to reign over me, will no longer have the privilege of being under that rule. <RH, September 20, 1898 par. 8>

Those who have tried to lay their plans in councils, and by their superior numbers gain power to oppress the saints of God, to compel them to dishonor and disobey their Redeemer, will understand the work they have done upon the earth, as enemies of God, betrayers of sacred trusts. They will then know how many souls they have deceived and led away from allegiance to God. They will see that they have made themselves responsible for their own destruction and the destruction of God's property, his own heritage, purchased at an infinite cost. The blood of these souls will be upon their garments. They will understand in that day that they were dealing with Christ in the person of his saints. Whatever influence opposes the truth that God has made it the duty of his servants to proclaim in his name, dishonors him. This is a violence offered to the laws of his kingdom, and he will not suffer it to go unpunished. <RH, September 20, 1898 par. 9>

"The Father judgeth no man, but hath committed all judgment unto the Son." The Judge, the Prince of sufferers for the truth's sake, is on the throne,--he who suffered himself to be arraigned before Herod and Pilate, who was rejected by his own nation, and condemned by the man who had declared, "I find no fault in him,"--he who was lacerated with stripes, spit upon, degraded, and whose holy brow was crowned with thorns. He does not now stand before the bar of Pilate or Herod. He himself is judge, and these men stand before him whom they scourged, and delivered up to the will of his enemies. Pilate and Herod, who suffered the Lord to be scourged; priests and rulers, who clamored for the death of the Messiah; those who mocked him,--all now understand what it means to meet the wrath of the Lamb. <RH, September 20, 1898 par. 10>

"The hour is coming," Christ said, "in the which all that are in the graves shall hear his voice, and shall come forth." That voice is to resound through all the habitations of the dead; and every saint who sleeps in Jesus will awake and

leave his prison-house. Then the virtue of character we have received from Christ's righteousness will ally us to true greatness of the highest order. Every action of ours in befriending God's people will be rewarded as done unto himself.

<RH, September 20, 1898 par. 11>

In the day of final reckoning, Christ does not present before men the great work he has done for them in giving his life for their redemption. He presents before them the faithful work they have done for him. What surpassing love is this! He even mentions the work of the heathen, who have no intelligent knowledge of the law of the Lord, but who have done the very things the law required, because they have heeded the voice speaking to them in the things of nature. When the Holy Spirit implants Christ's Spirit in the heart of the savage, and he befriends God's servants, the quickening of the heart's sympathy is contrary to his nature, contrary to his education. The grace of God, working upon the darkened mind, has softened the savage nature untaught by the wisdom of men. And these uneducated heathen, in all their cruelty, are regarded in a more favorable light than are those who have had great light and evidence, but who have rejected the mercy and reproof of God. <RH, September 20, 1898 par. 12>

Christ implants his grace in the heart of the savage, and ministers to the necessity of the missionary, even before he has heard or comprehended the words of truth and life. Behold that crowd collected about God's servant to harm him! But the Lord is working upon the heart and mind of perhaps one man to plead in behalf of his servant; and when the war council has determined the destruction of the Christian's life, the intercession of that savage turns the decision, and his life is spared. O, the love that goes forth to the savage for this one act! To such Christ says, in the Judgment: "I was an hungered, and ye gave me meat: I was thirsty, and ye gave me drink: I was a stranger, and ye took me in: naked, and ye clothed me: I was sick, and ye visited me: I was in prison, and ye came unto me." "Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world." <RH, September 20, 1898 par. 13>

September 27, 1898 Week of Prayer in Australia. - No. 1.

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Mrs. E. G. White.
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In all our Australasian churches the nine days from May 28 to June 5 were set apart as a special season of self-examination, prayer, and thanksgiving. <RH, September 27, 1898 par. 1>

Appropriate readings were published and sent out to the officers of the churches, and to isolated families of Sabbath-keepers. In these readings the perils and duties of the present time were clearly set before our people, with fervent exhortations to purity of life, godliness, and consecration. <RH, September 27, 1898 par. 2>

A review of the special blessings of the year showed clearly that the Lord has had a constant care for his people, and is ever working in their behalf. As individuals, as families, and as churches, we have felt his loving care; and in the growth of our Conferences and the development of our institutions, we see material advancement. During the year, churches and companies of Sabbath-keepers have been raised up in several places, and two commodious meeting-houses built, one in Cooranbong and one in Stanmore. <RH, September 27, 1898 par. 3>

One year ago there were about fifty students attending the school. During May of this year, one hundred were in attendance. Last year at this time the health home was struggling to win back the patronage it had lost through the interruption of its work on account of the sale of the building it occupied, which necessitated moving; now it is full to overflowing with patients, and earning something with which to make up the losses of last year. The Echo Publishing Company has erected a large and convenient building, which will double its capacity for work; and the New Zealand Tract Society has just completed the erection of a commodious building, in a good location in Wellington, which furnishes abundance of room for the book depository, and provides a good meeting-hall for the Wellington church. <RH, September 27, 1898 par. 4>

And right here I wish to express my thanks, and the hearty thanks of our brethren in these colonies, to our brethren and friends in America and in Africa, who have responded so heartily to our appeals for assistance to build meeting-houses in the important centers in these colonies; and whose timely assistance has enabled us to erect plain but commodious meeting-houses in Melbourne, Sydney, Ashfield, Wellington, Hobart, Epsom, Christchurch, and Cooranbong. Great care has been exercised in the use of the funds given for this work, and in no case have appropriations been made till the brethren in the locality where a house was needed have lifted to the extent of their ability. It would have been hardly possible in any of these places for our people, unaided, to build a suitable place of worship. <RH, September 27, 1898 par. 5>

Our Institutions.

The Lord has entrusted his people in the Australasian colonies with manifold blessings with great responsibilities. The Echo Office, the school, the health home, and the tract society depositories are centers of influence, established in the providence of God as places through which he may work in a special manner. By the appointment of these centers, God designs to bring human beings into connection with himself, that humanity may touch humanity; and that men, controlled by the Holy Spirit, may increase in knowledge, strengthening every principle of character according to the divine similitude. <RH, September 27, 1898 par. 6>

It is of great importance that the workers in all these institutions shall fully understand their privileges and their responsibilities. If this is not done, self will be woven into the work, and will take the place that should be given to God. The managers of our institutions should teach the workers, by precept and example, that in all things the excellence of God is to be made prominent. And church officers must teach this also in the churches. The standard of the Lord must be uplifted. All should be made to see that our institutions are of God's appointment. Those who depreciate one of them, representing, from selfish motives, that it is an inferior affair, must render to God an account for their words and influence. The Lord designs that everything connected with his work shall be treated as sacred. Let all be warned that no common fire is to be used in place of the sacred fire, that common things are not to be mingled with God's appointed agencies. <RH, September 27, 1898 par. 7>

Let all beware how they weave self-serving and self-pleasing into the work. If they do this, they dishonor God, and he can not use them to his name's glory. When trial comes to prove us; when we can not see an increase of prosperity and comfort before us, but a probable lessening of these things; when there is a pressure necessitating a sacrifice on the part of all, how shall we receive Satan's insinuations that we are going to have a hard time, that everything is going to pieces, and that there is sore trouble ahead of us? If we listen to these suggestions, unbelief in God will spring up, bringing blindness to the soul. <RH, September 27, 1898 par. 8>

We ought to believe that God has always had a care for his people and for his institutions. We ought to look at the work that he has done, the reforms that he has wrought. We ought to gather up the fragments of heaven's blessings, and all the tokens of good, saying: "Lord, I believe in thee; I believe in thy servants and in thy work. I will trust in thee. Thou hast made this institution a center of light. It is thine own instrumentality, and we will not fail nor be discouraged. We are greatly honored in being connected with thy work. We will be true to the work of God. We will act faithfully our part. We will keep the way of the Lord, to do justice and judgment." <RH, September 27, 1898 par. 9>

God has sent trials to his institutions, to prove who will stand faithful under the severe temptations of the enemy. Those who have shown themselves ready to listen to the voice of a stranger rather than to the voice of God, have lost much. They have loosened their hold on Christ, and chosen a broken reed on which to lean. For them, there is but one way of escape, and that is to learn to be afraid of themselves, carefully to reject false principles and wrong theories, accepting the invitation, "Take my yoke upon you, and learn of me; for I am meek and lowly in heart." <RH, September 27, 1898 par. 10>

The Lord would have the Echo Office stand as a living witness for the truth. Rays of light must be shed abroad through various avenues. Therefore the commercial work should not be entirely cut away, but it must be cleansed of all that is offensive in character. It would be a mistake for our offices of publication to build up barriers to exclude all work from the outside; for this would close an avenue through which rays of light and knowledge should be given to the world. <RH, September 27, 1898 par. 11>

The Echo Office, and our publishing houses in Europe and America, should give more attention than they have done to the education of the workers. Each institution should be a school for the training of laborers. Patient effort should be bestowed upon the youth. Every good attribute is to be cultivated and developed with kindness, love, compassion, and tenderness. There should be no scolding, no fretting, but much praying with the learners. Do not fret, do not worry. By looking at appearances, and complaining when difficulties come, you show an enfeebled, sickly faith. Show your faith by earnest, cheerful work. The Lord is rich in resources. He made the world. He is never bound by circumstances. We need to look heavenward, in faith. Let us look to God, who has light, and power, and efficiency. God will open heaven, and let us see that he is light, and that in him is no darkness at all. God will bless every one who is in a position to communicate light and love to others. <RH, September 27, 1898 par. 12>

With these, and many other words, I presented to the workers in the Echo Office, and to our laborers in our established centers, the principles that should guide us in our present work in Australasia, where there are so many open doors, so many ripening fields, and so few laborers to go forth with the message which is due at this time, and for which thousands are hungering. <RH, September 27, 1898 par. 13>

The managers of our institutions in every land should constantly study how they may enlarge the sphere of their

usefulness. The work in our publishing houses is ever in danger of being crippled by the influence of unconsecrated workers, and restricted by narrow plans and prejudices. We must ever strive to make our printing-houses, as well as our sanitariums, training-schools for home and foreign missionaries. <RH, September 27, 1898 par. 14>

October 4, 1898 Week of Prayer in Australia. - No. 2.

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Mrs. E. G. White.
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Just prior to the week of prayer, the spiritual condition of the communities around Cooranbong, Maitland, Newcastle, and Gosford was spread out before me like a panorama; and words were spoken regarding the work to be done in these communities by those connected with our school. The people are as sheep without a shepherd; many are hungering for the bread of life. It was represented to me that we had assembled in council, and the One who was our Teacher spoke of the light which should shine forth to all these places. His words brought light and spirit into our meeting. The instruction will not soon pass from my mind. <RH, October 4, 1898 par. 1>

"This school," he said, "must not be conducted on stereotyped human plans, as are many of the schools among those who have a knowledge of the truth." The Bible is to lie at the foundation of all the education given; but more, far more, than a theoretical teaching of Bible truth is required. It is not enough to fill the minds of the students with precious lessons of the deepest importance, and then leave lesson after lesson unused. Missionary work should be done by suitable persons, that they may learn to impart what they have received. We are not to seal up the precious ointment; but we are to break the bottle, and let the fragrance be shared by all around. Among the students, there are those who have precious talents. Let these talents be put out to usury. <RH, October 4, 1898 par. 2>

It is necessary to the best education that we give the students time to do missionary work,--time to become acquainted with the spiritual needs of the families in the community around them. They should not be so loaded down with studies that they can not have time to put to use the knowledge they have acquired. They should be encouraged to make earnest missionary effort for those in the darkness of error, by becoming acquainted with them, and taking them the truth where they are. With all humility of heart, seeking knowledge from Christ, praying, and watching unto prayer, they may make known to others the truth that is placed before them day by day. <RH, October 4, 1898 par. 3>

The teachers and students in our schools need the divine touch. God can do much more for them than he had done, because, in the past, his way has been restricted. If a missionary spirit is encouraged, even if it takes some hours from the program of study, much of heaven's blessing will be given, provided there is more faith and spiritual zeal, more of a realization of what God will do. <RH, October 4, 1898 par. 4>

If students will do faithfully the work that is given to them, they will see that they need all the instruction they are receiving. They will diligently seek to understand the purpose of God, that they may communicate to others the precious lessons they have received. The lessons which they are obtaining from the word of God will make them diligent students in all lines of study, and fit them for faithful service. <RH, October 4, 1898 par. 5>

Students should be qualified to speak in an acceptable manner before congregations; and they should therefore train themselves to use pure, simple language, and to follow the best methods of speaking. Much attention should be given to the practise of reading with full, clear voice and distinct utterance, giving the proper emphasis to each word. To spell correctly, to write a clear, fair hand, and to keep accounts, are essential accomplishments. Bookkeeping has been strangely dropped out of our school work in many places, but it should be considered a study of primary importance. A thorough preparation in these studies will fit students to stand in positions of trust. <RH, October 4, 1898 par. 6>

The lessons given in Bible lines should be repeated over and over again, in plain, simple language. It is important that the truths of God's word shall be securely fastened in the mind; and nothing will do this so effectually as for those who hear to engage in missionary labor, and speak to others the truths that have impressed their own minds. All can communicate, if they will, the grand yet simple truths regarding the mission and work of Christ. If they seek the Lord daily in earnest prayer, they will understand how to meet the people as Christ met them, adapting the instruction to their varied circumstances and understanding. The spiritual lessons regarding the kingdom of God, they should illustrate by the natural things with which their hearers are familiar. Then, as these natural objects are seen, day by day, the lesson of truth will be repeated to the mind. <RH, October 4, 1898 par. 7>

The ministry of the divine Word is an important part of God's plan; but every one who takes part in this work must have a teachable spirit, and must yoke up with Christ. The frail human instrument is nothing. Without Christ we can do

nothing. Teachers and students must so unite with Christ that their minds will be brought into captivity to him. We must let Christ be revealed in us. We must be his representatives to the world. We must "walk in wisdom toward them that are without, redeeming the time." Self-confidence is not an evidence of advancement in the knowledge of God. The great Teacher says, "Learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls." <RH, October 4, 1898 par. 8>

Students as Home Missionaries.

Before I presented these matters to the students of the Avondale school, a few had been diligently engaged in missionary effort, visiting families, distributing reading-matter, and holding Bible readings in places from one to five miles away; but many of the students here, as in most other schools, were acting upon the theory that it was wisest to learn all they could while in school, and wait till after school closed before undertaking any active missionary effort. <RH, October 4, 1898 par. 9>

For some weeks beforehand, Elders Haskell, Hughes, W. C. White, and I had united with the officers of the Union Conference in making plans and preparations for the week of prayer. Letters containing information regarding the progress of the work, manuscripts that might be read in families and churches, and appeals for help to carry forward the work, were sent to leading workers in all the colonies. As we studied what would be for the best interests of the New South Wales churches, and for those students in the school who had had an experience in working for Christ, it was thought best to encourage persons of some experience to leave the school, and spend the week in visiting in the churches, in helping to conduct the meetings, and uniting with the workers in these churches in earnest work for those needing help. Seven were thus sent out from Cooranbong, besides Elder Haskell, who spent the week with the Stanmore church, upon which he has bestowed so much efficient and loving labor. <RH, October 4, 1898 par. 10>

When this matter was first considered, by some it seemed a serious thing to lose one week out of the school term. It had cost much to reach the school, and apparently this was the last opportunity for attendance, and each lesson was very precious. But after consideration, the service was accepted cheerfully; the cross was lifted, and as it was lifted, it lifted the bearer. None of the workers settled down to have an easy time, but they moved rapidly from place to place. They met a hearty reception. They found lonely souls hungry for spiritual encouragement; as they watered others, their own souls were watered. <RH, October 4, 1898 par. 11>

When these workers returned to the school, they were full of joy and courage. Their faith had developed with labor, and they were ready to cheer and help their fellows. Just then there was throughout the colony a visitation of the influenza, in a severe form. It appeared first in the cities, and then worked its way through the country. As might be expected, the school was one of the last places visited. There were many sick all around us; and the students who are in the class of practical nursing, freely offered to go, when needed, and care for the sick. So they were sent out, two and two, to give treatments, and to nurse those who were very feeble. <RH, October 4, 1898 par. 12>

These experiences prepared their hearts to appreciate and receive instruction regarding the value of missionary effort as a part of their education. As this subject was presented in the school and in the church, during the week of prayer, students and teachers sought to act upon the suggestions, and opportunities for labor were found in all directions. Sabbath and Sunday afternoons, from sixteen to twenty students are engaged in holding prayer-meetings, Bible readings, young people's meetings, and preaching services, in from six to ten different places. One result of this work we already see,--the workers are greatly blessed. Other results may be seen in the future. <RH, October 4, 1898 par. 13>

October 11, 1898 Week of Prayer in Australia. - No. 3.

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Mrs. E. G. White.
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In all our planning and preparations for the week of prayer, we sought to make the meeting a blessing to the largest number possible. We desired that this season should be a season of refreshing, not only to our churches, but also to the communities in which we lived. Therefore, the plan and the purpose of the meetings were advertised as widely as possible. <RH, October 11, 1898 par. 1>

At Cooranbong we arranged for a song service, with several short addresses on our educational work, the Sunday evening preceding. The song service drew a large congregation, and the plan of the meetings during the week of prayer was clearly set forth, and all were invited to attend. It was a matter of encouragement to see our commodious meeting-

house filled, and also to observe the interest manifested in the several addresses setting forth the aims and objects of our school. [<RH, October 11, 1898 par. 2>](#)

Why We are Here.

W. C. White said: "The question is often asked us, and is sometimes suggested by our backwoods experiences: 'Why are you here? Why do you have this large and beautiful meeting-house here in the edge of the forest? Why is it that, hidden away in the bush, a quarter of a mile from the road, you have a school in which one hundred students gather daily for instruction? Why have you selected such an isolated place for the three commodious buildings already erected, and for the others soon to be built? Is not Cooranbong a strange place for a large educational institution?' [<RH, October 11, 1898 par. 3>](#)

"As we study questions of truth and duty, we find that hardy, courageous workmen are needed in the Master's service. God needs as laborers men and women who have good physical powers; clear, active minds; and decided moral principles, that can not be shaken by temptation, nor put aside because of difficulties. There is need of persons who have a symmetrical training of all their mental, moral, and physical powers. Practical men and women are wanted,--those who will teach the religion of Christ, and exemplify it in their daily life and work. [<RH, October 11, 1898 par. 4>](#)

"Our Conferences say to us: Train us young men and women who will love to minister to others; who will take up any good work that lies in their pathway; who will forget their own comfort, in their efforts to strengthen and comfort others. [<RH, October 11, 1898 par. 5>](#)

"Our mission board says: We need many workers for foreign fields,--for Polynesia, Malaysia, India, China, and Japan,--but they should be hardy, practical workers. Sometimes the highly educated students from the most popular schools are quite helpless and inefficient in the mission field. Sometimes those who can read the Oriental languages can not keep a set of accounts, and their reports are very perplexing. Train us men and women who will be thrifty, economical, industrious; who can teach the people the best ways to build houses, to till the soil, to cook, and to sew. [<RH, October 11, 1898 par. 6>](#)

"Our medical missionary board says: Train us many missionary nurses, --men and women who love their fellow men; who will minister tenderly to the poor and needy, without raising the question of remuneration; who will dare to go to any place where their ministry is needed. Men and women are needed with muscles like iron and nerves like steel,--persons who can decide quickly what should be done in an emergency, and who will minister with skilful hands, prompted by a tender heart. Such workers are needed in the islands of the sea, in the isolated homes in the Australian bush, and in the slums of our large cities. [<RH, October 11, 1898 par. 7>](#)

"What can we do in response to these demands? Shall we go into the city, and build up our school where there will be the most ease and comfort? or shall we use the circumstances and surroundings of the country as a means of developing, as far as possible, the traits and characteristics required?--We have chosen the country, and we do not regret the choice." [<RH, October 11, 1898 par. 8>](#)

Our Relations to those Around Us.

"I am very glad," said Elder Cassius B. Hughes, "to meet so many of our friends and neighbors here tonight; and when I say 'friends and neighbors,' I use the words in their deepest meaning. If we do not become to you friends and neighbors indeed, the mission of this school will be largely unaccomplished. Schools are for learning; but we must not forget that 'the fear of the Lord is the beginning of wisdom.' In the beautiful parable of the good Samaritan, the Saviour has taught us what it means to be a real neighbor. Therefore, if we fulfill our mission here, you will be better because of having associated with us, and we shall be better because of having associated with you. It is a very essential thing, in order that the school may accomplish what it should, that we become acquainted with you. Our feelings of friendliness will surely grow if we accomplish that for which God sent us here. [<RH, October 11, 1898 par. 9>](#)

"When Christ was on earth, he went about doing good, In the school of today, there is too much selfishness. Students attend school that they may themselves be benefited, that they may obtain knowledge that will secure for them good positions. This is not the right idea of education. Our school must not be satisfied with this aim, but it must aim to help men and women, in order that they may help others. [<RH, October 11, 1898 par. 10>](#)

"This school has been established to teach men and women how to minister to others, and thus to find happiness. This is a grand object, and you may say, 'Who is sufficient for these things?' We will answer this question by asking another, 'Who then is willing to consecrate his service this day unto the Lord?' Who is ready to do what God asks him to do? If God asks us to give something that we have, are we willing to give it? When we are willing to do this, we shall be accomplishing the object for which our school was established." [<RH, October 11, 1898 par. 11>](#)

The Missionary Nurses' Class.

Elder H. C. Lacey briefly presented the objects and working of the department of hygiene and nursing: "In connection with the other work undertaken by our school, there has been organized this year a special department of physiology and hygiene. This department offers to the student the means of acquiring a practical knowledge of the workings of the wonderful mechanism of the human body, and furnishes an opportunity of becoming acquainted with the most approved methods in the rational treatment of disease. The study of anatomy, the form and structure of the body; of physiology, the use and functions of the various organs; and of hygiene, the laws that underlie their healthful activities, is pursued from a Biblical and scientific point of view. <RH, October 11, 1898 par. 12>

"The object we have before us is the qualifying of laborers to engage in the all-round work of the third angel's message. In this school we are trying to fit ourselves that we may warn others to prepare for the second coming of Christ. We need a thorough fitting up for this work, not only spiritually and intellectually, but also physically. A thorough preparation for work includes the faithful development of the body as well as the soul; and the aim of this department is to prepare us to teach others how to care for the physique which God has given them." <RH, October 11, 1898 par. 13>

The Business Department.

Mrs. H. C. Lacey, in presenting the outlines of the business department, said: "In the business department, the common branches are faithfully and thoroughly taught. After these come bookkeeping, stenography, and typewriting. There are ten in the stenography class, and fifteen are studying bookkeeping." <RH, October 11, 1898 par. 14>

The Preparatory Department and the Normal Course.

Mrs. C. B. Hughes spoke thus of the normal course for teachers: "The wise man says, 'Train up a child in the way he should go: and when he is old, he will not depart from it.' We who believe that Christ is soon coming, should be especially faithful so to train the little ones that they, with us, may be ready to meet him when he comes. We know that there are many fathers and mothers all over the land who desire that their children shall be trained aright, and we hear their oft-repeated calls for teachers. Therefore the board has made plans for the normal training of teachers. Most things have small beginnings. Christ tells us that the smallest of seeds, put into the ground, grows to be a tree that the birds may lodge in. So it is with our normal department. So far, it is only a seed. We have about fifty students in the preparatory departments, and three young ladies are being instructed in the work of teaching." <RH, October 11, 1898 par. 15>

The Agricultural Department.

Mr. H. C. Thompson, our farmer, then presented some of the products of the soil. Oranges and lemons from our school orchard, sweet potatoes and other products from the garden, were shown with pride; for they were all of extraordinary size and quality. He spoke briefly of what may be realized as the result of a faithful cultivation of the land, and pointed out that some of the difficulties that must be encountered by the agriculturist in this climate are largely compensated for by the fact that we can successfully engage in the cultivation of garden crops all the year around. <RH, October 11, 1898 par. 16>

The meeting closed with an earnest appeal from the chairman for the people of Cooranbong and vicinity to unite in the development of the district by the planting of orchards and the cultivation of garden produce, so that all may live upon the products of the soil, and not have to subsist on the bodies of dead animals. <RH, October 11, 1898 par. 17>

The good influence of this meeting was felt throughout the week of prayer; and the spirit of cordial friendship continues to grow. <RH, October 11, 1898 par. 18>

October 18, 1898 Week of Prayer in Australia. - No. 4.

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Mrs. E. G. White.

The week of prayer was a busy time for me, and for all our workers at the school and at "Sunnyside." For several weeks I had been engaged in writing out matters that had been presented to me regarding our denominational institutions, and the spirit that must be cherished by the managers and workers, and also many matters regarding our educational work, which I hope soon to publish; but now I laid all other work aside, and gave my entire strength to the various meetings held in and around Cooranbong. <RH, October 18, 1898 par. 1>

The first Sabbath was a day of earnest activity. From "Sunnyside" and the school, two teams and a boat were sent to Dora Creek to bring to the meetings those who were not able to walk so far. The people had been invited to bring their lunch, and come to the meeting prepared to spend the day, and they responded freely to the invitation. Some were much surprised that we would exert ourselves on the Sabbath to bring them to the meeting. They had been taught that Sunday-keeping consisted largely in physical inactivity; and they thought that because we were zealous in the matter of Sabbath-keeping, we would keep it according to the teachings of the Pharisees. We told our friends that in the matter of keeping the Sabbath, we studied the example and teachings of Christ, whose Sabbaths were often spent in earnest effort to heal and to teach; that we believed that one of our sisters who was nursing a sick family was keeping the Sabbath as much as the one who was leading a division in the Sabbath-school; that Christ could not please the Pharisees of his day, and that we did not expect that our efforts to serve the Lord would satisfy the Pharisees of our day. <RH, October 18, 1898 par. 2>

Our meeting-house was well filled Sabbath morning with earnest listeners to the reading, "The End of All Things Is at Hand." In the afternoon I spoke for half an hour, and then we had a social meeting. Church-members, students, and visitors testified freely, and all were blessed. We were glad that we had exerted ourselves to encourage old and young, believers and unbelievers, to come to the meeting. Knowing that the notice was short, and that some might come without lunch, we had provided abundance of plain food; and after some had been invited to the homes of our people, there were about forty who gathered under the broad-spreading gum-trees, and ate their food with thanksgiving and friendly conversation. After the meetings, our horses and carriages were again brought into service to carry some to their homes. <RH, October 18, 1898 par. 3>

On Sunday morning I spoke to a congregation of between thirty and forty in the old schoolhouse at Dora Creek. Brother and Sister H. C. Lacey accompanied me, and led the singing. Most of those present were not of our faith, and they seemed deeply interested. I had perfect freedom, as I usually do in speaking to those who are hungry for truth. At the close of the meeting we arranged for our teams to go in the evening, to bring about twenty to the meeting at Cooranbong. <RH, October 18, 1898 par. 4>

At the Sunday-night meeting, the progress of the cause of present truth in Australasia was briefly reviewed, and the present needs of the field were presented; also the work, and the financial embarrassments, of the Foreign Mission Board. What the cause in Australia and New Zealand has received from our brethren in America and Africa was clearly set forth; for it is only as we review our mercies and blessings, that we can be intelligently thankful. All were surprised to learn how much we have received, through the hands of the mission board, from our dear brethren in other lands. The lesson drawn from this study was that from those to whom much is given, much is required. Therefore we are under great obligation, here in Australasia, to give ourselves to the Master's work, and to educate and train our young men and women, that they may be fitted and ready to serve the Lord in home and foreign missions. <RH, October 18, 1898 par. 5>

Monday was a busy day. At six in the morning, there was a meeting in the vestry of the church. Seventeen were present. I talked to them on faith. I am sure that we are not where we ought to be in this matter. Unbelief is the great obstacle in the way of our spiritual advancement. We all need to pray, "Lord, increase our faith." Nearly all bore testimony, acknowledging their lack of faith, and their weakness because they have not put their whole trust in the Lord, and taken Christ as their personal Saviour. <RH, October 18, 1898 par. 6>

At nine o'clock I attended a meeting of the students in the school chapel. About eighty were present, and the room was full. An hour was occupied in reading, and in talking to them about the necessity of their understanding how to exercise faith. This is the science of the gospel. The Scripture declares, "Without faith it is impossible to please God." The knowledge of what the Scripture means when urging upon us the necessity of cultivating faith, is more essential than any other knowledge that can be acquired. We suffer much trouble and grief because of our unbelief, and our ignorance of how to exercise faith. We must break through the clouds of unbelief. We can not have a healthy Christian experience, we can not obey the gospel unto salvation, until the science of faith is better understood, and until more faith is exercised. There can be no perfection of Christian character without that faith that works by love, and purifies the soul. <RH, October 18, 1898 par. 7>

The students in our schools need to study these words: "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." Then they will be able intelligently to pray: "Who can understand his errors? cleanse thou me from secret faults. Keep back thy servant also from presumptuous sins; let them not have dominion over me: then shall I be upright, and I shall be innocent from the great transgression. Let the words of my mouth, and the meditation of my heart, be acceptable in thy sight, O Lord, my strength, and my redeemer." <RH, October 18, 1898 par. 8>

The youth have precious talents; but unless they consecrate these to God, they can not intelligently speak these words of the nineteenth psalm. When they understand the infinite sacrifice made for them, they will realize their responsibility as servants of Jesus Christ. If the humiliation and suffering borne by him in behalf of the human race are appreciated, a purer and more healthy atmosphere will surround the souls of those who take the name of Christian. <RH, October 18, 1898 par. 9>

In the afternoon there was a general meeting at the church. I attended; and after engaging in prayer, I again talked to the people on the subject of faith, and told them my experience in the night season. I was then before a company, talking to them about faith. I was trying to show them that they must be able intelligently to voice the words of John, "Behold the Lamb of God, which taketh away the sin of the world." Men must behold him as their sin-bearer. Then the word of God was opened before me in a most beautiful and striking light. Page after page was turned, and I read the gracious invitations and words of entreaty to seek God's glory and God's will, with the promise that all other things would be added. These promises and invitations stood out upon the page as in golden letters. <RH, October 18, 1898 par. 10>

I said: Why do you not grasp the promises? Seek first to know God. Search the Scriptures. Feed on the words of Christ, which are spirit and life. Then your knowledge will grow. Study your Bibles. Study not the philosophy contained in many books, but study the philosophy of the word of the living God. Compared with this, other literature is of little consequence. Do not fill your minds with so many things that are cheap and unsatisfying. In the word of God is spread before you the richest banquet. This is the Lord's table, abundantly provided, whereof you may eat and be satisfied. <RH, October 18, 1898 par. 11>

We need, during this week of prayer, to come to God in confidence. We must put away the darkness that would interpose between our souls and God. We must cultivate perfect trust in God, and make him our counselor. His love must be cultivated in the heart. Thanksgiving and praise should be offered to God. He wants the whole mind. "Follow peace with all men, and holiness, without which no man shall see the Lord." God's word is full of assurances of what he will do for us if we will come to him and ask in faith. Faith is essential. It surrounds the soul with the atmosphere that pervades heaven. This is the rest that Christ has promised to all who come to him. <RH, October 18, 1898 par. 12>

We ask you, brethren and sisters, to render to God offerings of thanksgiving for all his blessings. This includes not only the fruit of the lips, but the entire being; for this is the Lord's purchased possession. We must understand that the garden of the heart is to be cultivated. The weeds of selfishness are to be diligently uprooted. <RH, October 18, 1898 par. 13>

As we cultivate the soil day by day, we may learn precious spiritual lessons. The fallow ground of the heart must be broken up. It must be warmed by the rays of the sun, and purified by the air. Then the seed, to all appearance lifeless and inactive, is to be dropped into the soil prepared for its reception. Trees also are to be planted, and cultivated with care. And after man has done his part, God's miracle-working power gives life and vitality to the things placed in the soil. Man is not to overlook the power of God, nor is he to neglect his part of the work, appointed to him by God. Man is not to be slothful. His industry is essential if he would have a harvest. And so it is with the work to be done in the human heart and mind. "The seed is the word of God." "He that soweth the good seed is the Son of man." <RH, October 18, 1898 par. 14>

Christ is the author of all truth. He came down from heaven to give to the world the bread of life. "The Word was made flesh, and dwelt among us." And yet how little do men understand the relation of earthly and heavenly things! And must the veil remain ever upon our eyes?--No, indeed. God designs that in this probationary time, man may comprehend the truths of his word. They are revealed to us and to our children. A treasure-house of precious jewels is opened to the minds of all who will search the word of God. <RH, October 18, 1898 par. 15>

The Lord would have us become diligent learners of the things of his kingdom, and he would have us understand that as we receive knowledge, a responsibility rests upon us to go to work to communicate to others that which we have received. We must present the truth as it is in Jesus. Having received great light, and united with the church to do the service of God, we must labor to scatter the good seed, and thus in other minds and hearts prepare the way for the operation of the Spirit of God. <RH, October 18, 1898 par. 16>

O, why do those who know the truth remain in a state of indifference to the wants of others? Why do they bring no sheaves to the Master? Why do they look to others to do the work which God has given them to do? I wish that every soul could have the experience that I had last night, and hear the words of counsel, reproof, and encouragement falling

from the lips of the divine Teacher. He said: "The leaves of the tree of life are proffered you. They are sweeter than honey and the honeycomb. Take them, eat them, and your faintheartedness will pass away. Are you thirsty? Come. Whosoever shall drink of the water that I shall give him shall never thirst; but the water that I shall give him shall be in him a well of water springing up into everlasting life: he that cometh to me shall never hunger; and he that believeth on me shall never thirst." <RH, October 18, 1898 par. 17>

"And in that day thou shalt say, O Lord, I will praise thee: though thou wast angry with me, thine anger is turned away, and thou comfortest me. Behold, God is my salvation; I will trust, and not be afraid: for the Lord Jehovah is my strength and my song; he also is become my salvation. Therefore with joy shall ye draw water out of the wells of salvation. And in that day shall ye say, Praise the Lord, call upon his name, declare his doings among the people, make mention that his name is exalted. Sing unto the Lord; for he hath done excellent things: this is known in all the earth. Cry out and shout, thou inhabitant of Zion: for great is the Holy One of Israel in the midst of thee." <RH, October 18, 1898 par. 18>

October 25, 1898 The Week of Prayer at Avondale School.

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Mrs. E. G. White.
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On Wednesday morning, June 1, I met with the students in the school chapel. I read to them important words of counsel and instruction, and I was impressed by the Holy Spirit to encourage them to exercise faith in God. I knew that if the eyes of teachers and students were opened, they would see that the Lord Jesus was among them, and that they were honored by the presence of the greatest Teacher that the world has ever known. The Saviour is watching the development of character. He is weighing moral worth. With what pleasure he looks upon the students, both old and young, who are daily hearing the instruction from his written word! <RH, October 25, 1898 par. 1>

The students in our schools should value the privilege of knowing the only true God, and Jesus Christ, whom he has sent. The moment we glance inquiringly toward Christ, seeking his grace, he advances to us. He encourages us to behold the Lamb of God, who takes away the sin of the world. As soon as we sincerely desire conformity to Christ's likeness, the Lord, by his Holy Spirit, begins to transcribe that likeness on the heart. He who commanded the light to shine out of darkness is willing and longing to shine in every heart, to give each one the light of the knowledge of his glory in the face of Jesus Christ. <RH, October 25, 1898 par. 2>

I told the students that in his providence the Lord had directed us to this place, and had established us here in the woods, away from the large cities and their influences, which are constantly ensnaring the young. The Lord designs that this shall be a center to which our youth shall be brought to receive the highest education,--that which they can take with them into the eternal world. This education is to be gained by obtaining a knowledge of truth, eternal truth. <RH, October 25, 1898 par. 3>

Every moment of time is precious, too precious to be idled away. Our time is to be employed in useful labor. Cheerfulness and joy are to be cultivated and cherished; but commonness, nonsense, and idle words are to be put away and avoided. Here students are to obtain a symmetrical education by learning to use, with equality and faithfulness, brain and nerve, bone and muscle, conscience and will power,--all consecrated to God. This is God's design regarding our school. As students seek to obtain this education, they will become familiar with various kinds of physical labor, with various lines of study, and with various phases of Christian experience, including intelligent effort to help others, and to seek and to save those for whom Christ gave his life. <RH, October 25, 1898 par. 4>

We desire to make our school what God has revealed that it should be. We must not forget that God has guided in the matter of its location, the selection of its teachers, and the general plan of its work. We must remember that this school is not to pattern after any other school; but that we are carefully to study the word of God, to learn what the school will become if we receive and act upon the instruction found in that word. <RH, October 25, 1898 par. 5>

In each one of our schools, Satan will seek to become the guide of teachers and students. He will introduce the thought that amusements are essential. He would be pleased to have students who are preparing to become missionaries accept the idea that amusements are essential to health. But the Lord has provided a better way. God has provided useful employments for the development of health, and these useful employments will also qualify students to be a help to themselves and to others. <RH, October 25, 1898 par. 6>

Physical strength and valuable education are to be obtained in chopping and clearing, in planting and cultivating the various crops; in caring for the domestic animals, and in helping to erect necessary buildings. Later on, a printing-press

should be connected with our school, that students may learn how to set type, and how to operate a printing-press. Tent-making should also be established, and students should be taught this work. <RH, October 25, 1898 par. 7>

For the lady students there are many employments that should be provided, that they may have a comprehensive and practical education. They should be taught cooking, dressmaking, and gardening. Flowers should be cultivated, and strawberries planted. Thus, while being educated in useful labor, they will have healthful outdoor exercise. Later on, bookbinding and a variety of other trades should be established. These will not only furnish healthful exercise, but will impart knowledge of great value. Today the world's greatest curse is idleness. <RH, October 25, 1898 par. 8>

It is a matter of great importance that students obtain an education that will fit them for successful business life. We must not be satisfied with the one-sided education given in many schools. The common branches must be thoroughly mastered, and bookkeeping should be considered one of the most important studies. All who expect to engage in the work of the Lord should learn how to keep accounts. A knowledge of bookkeeping should be regarded as important as a knowledge of grammar. In the world there are many who have made a failure in business, and are considered dishonest, who are true at heart, but have failed to succeed because they did not know how to keep accounts. <RH, October 25, 1898 par. 9>

It is also very essential that students understand the principles of physiology and the art of nursing the sick; for the world is full of sickness, and they should be prepared to minister to the sick wherever they go. <RH, October 25, 1898 par. 10>

There should be awakened and cherished in the minds of students a desire to help one another, and also a determination to help those within the range of their influence outside of the school. Living treasures of light are received from the Bible studies; and the students, by their effort to impart to others the light that they have received, will increase their store of knowledge. In their effort to benefit others, they will receive special help from divine agencies. As they impart grace, they will receive grace for grace; for they are doing the appointed work. "Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven." Heavenly angels are commissioned to co-operate with those who seek to obey this instruction. It is the divine intelligences that make the impressions on human hearts. If we ask in humility and faith, God will impart to us wisdom and grace to work in harmony with these agencies. "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." <RH, October 25, 1898 par. 11>

The students in our schools must be thoroughly educated in regard to true science. The God of heaven sent his Son into our world to give lessons which contain the true science. But were Christ in our world today, he would say to many teachers, as he said to the Pharisees, "Ye neither know me, nor my Father: if ye had known me, ye should have known my Father also." "In the beginning was the Word, and the Word was with God, and the Word was God. . . . All things were made by him; and without him was not anything made that was made." The science of education is to be found in the words spoken by Christ and his inspired servants. Teachers and students are to bring the word of God into every study, into all their physical labors, and into every plan and purpose of life. By a living connection with God, they may surround their souls with an atmosphere that is Christlike. If they are emptied of self, if they are humble and contrite before God, a wholesome, life-giving atmosphere will pervade the school. <RH, October 25, 1898 par. 12>

But we can not serve Christ, we can not wear his yoke and bear his burdens, unless we learn in his school how to love one another. When love is cherished in the heart, self dies, and Christ lives in the soul. To all who fully consecrate themselves to God, the heavenly oil is communicated. But neither students nor teachers can meet their God-given responsibilities unless they consecrate themselves to God, unless they are willing to be led by the Holy Spirit. The mind of teachers and students is finite and faulty unless they receive the holy oil that flows from the two olive-trees into the hearts of the workers who are under submission to God. "Not by might, nor by power, but by my Spirit, saith the Lord of hosts." <RH, October 25, 1898 par. 13>

Our students are now deciding their eternal destiny. They are deciding whether they will be fitted for the companionship of angels. If they do the will of God, they will be crowned with glory and honor, and have eternal life. If they are converted daily, they can work for their associates in the school, and for others. They show that they can be relied upon. They refuse to be vessels unto dishonor, but are vessels unto honor. <RH, October 25, 1898 par. 14>

After I had spoken to the students for nearly an hour, opportunity was given for them to speak. Nearly all bore testimony to the goodness and mercy of God, mingled with thanksgiving for the blessings enjoyed during the present school year. It was evident that the faithful work of the teachers, and especially the instruction given in the Bible classes, was not in vain. As precious seed sown in good ground, it was springing up, and promised to bear a rich harvest. <RH, October 25, 1898 par. 15>

November 1, 1898 Week of Prayer at Avondale Church.

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Mrs. E. G. White.
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There was a large attendance at our meetings on Sabbath, June 4. Besides the families of the Avondale church, there were about forty present from Dora Creek, making a congregation, old and young, of over two hundred. The weather was excellent, and about thirty took their dinner under the large gum-trees near the church. This was the last Sabbath of the week of prayer, and the time appointed for the bringing in of the annual offerings for missions. <RH, November 1, 1898 par. 1>

During the week, envelopes had been distributed, in which the gifts to missions might be enclosed; and on the envelope was a place for the name of the giver, and for the reference to a Scripture text expressing the thought accompanying the gift. A similar provision was made for gifts to the school. <RH, November 1, 1898 par. 2>

At the opening of the meeting a psalm of thanksgiving was read, and then invitation was given for each one to read the text that had been selected to accompany his gift. Then prayer was offered that God would accept our offerings and our praise; the gifts were collected; and the article on consecration, written by Brother A. T. Jones, was read. The Scripture texts and the article on consecration made a deep impression on all; and from this day, changes were wrought in many lives. <RH, November 1, 1898 par. 3>

In the afternoon I spoke from 2 Corinthians 8 and 9. These chapters, speaking of the joyful giving of churches that were in deep poverty, and giving instruction regarding the principles that should govern Christian benevolence and ministry, seemed to be very appropriate. We are surrounded with difficulties and with poverty, yet we may have the joy of giving. As we read the chapters, we felt that our people could understand them. We knew that nearly all who had bestowed their gifts had not given from their abundance, but that they had given as a result of self-denial, and with a desire to do what was within their power. To all such the sixth verse of the ninth chapter comes as a precious promise: "But this I say, He which soweth sparingly shall reap also sparingly; and he which soweth bountifully shall reap also bountifully." <RH, November 1, 1898 par. 4>

The promises, the encouragement, and the instruction in these chapters are the words of inspiration; they are the voice of God speaking to us today. When every one will do to the utmost of his ability, giving in faith and love, and with an appreciation of the infinite sacrifice made for us, the Lord will receive the gifts, and will make his gifts to abound toward us so that we shall lose nothing. <RH, November 1, 1898 par. 5>

The Lord knows all the thoughts of our hearts. He understands all our circumstances, and the self-denials and sacrifices made for the advancement of his work in the earth. He saw how willingly and earnestly the people of this place entered heart and soul into the work of helping to finish the buildings required for our first term of school. <RH, November 1, 1898 par. 6>

There are times when much is to be gained by a united, prompt, and persistent effort. The time for opening our school had been appointed; but our brethren throughout the colonies were looking for a postponement. They had waited long for the school to open, and were discouraged. There was much work yet to be done on the buildings, and our funds were exhausted. Therefore the builders said that the work could not be done at the appointed time. But we said there must be no delay. The school must be opened at the time named. So we laid the matter before the church, and called for volunteers. Thirty men and women offered themselves for the work; and although it was hard for them to spare the time, a strong company continued at the work day after day till the buildings were completed, cleaned, and furnished, ready to be used at the day set for opening the school. <RH, November 1, 1898 par. 7>

When the time came for this meeting-house to be built, there was another test of faith and loyalty. We had a council to consider what should be done. The way seemed hedged about with difficulties. Some said: "Enclose a small building, and when money shall come in, enlarge; for we can not possibly complete at this time such a house as we desire." Others said, "Wait till we have money with which to build a commodious house." This we thought to do; but the word of the Lord came to me in the night season, "Arise, and build without delay." <RH, November 1, 1898 par. 8>

We then decided that we would take hold of the work, and walk out by faith to make a beginning. The very next night there came from South Africa a draft for two hundred pounds. This was a gift from Brother and Sister Lindsay, of Cape Town, to help us in building the meeting-house. Our faith had been tested, we had decided to begin the work, and now the Lord put into our hands this large gift with which to begin. With this encouragement the work was begun in earnest. The school board gave the land and one hundred pounds. Two hundred pounds was received from the Union Conference, and the members of the church gave what they could. Friends outside of the church helped, and the builders gave a part of their time, which was as good as money. Thus the work was completed, and we have this beautiful house, capable of seating four hundred people. We thank the Lord for this house in which to worship him. He

understands all the strait places through which we were brought. When difficulties arose, Elder Haskell, who was superintending the work, would call the workmen together, and they would pray earnestly for God's blessing upon themselves and the work. The Lord heard prayer, and the house was completed in seven weeks. <RH, November 1, 1898 par. 9>

To Brother and Sister Lindsay, we say now, as we said when the draft arrived: We thank you for helping us in the beginning by the gift of one thousand pounds for the purchase of our school land, and we thank you for again coming to our assistance. And we give honor and praise to Him who has committed to you this treasure, and that he has put it into your hearts to respond to the necessities of his work in this place. And to our brethren and sisters here, who have sacrificed and labored for the building of this house, we say: "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." <RH, November 1, 1898 par. 10>

"He that hath my commandments, and keepeth them," said Jesus, "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." Here faith and works are combined. The one who loves, obeys: the love of the heart shapes the conduct. When the Lord speaks to us, saying, "Go forward," it is not for us to stand and talk of difficulties, but promptly to obey, knowing that God understands the nature of every difficulty. If those in his service will stop talking unbelief and magnifying difficulties, and will move forward in humble obedience, God, in his providence, will co-operate with the finite efforts of man, and thus testify to the world of his omnipotence. <RH, November 1, 1898 par. 11>

Thus God will encourage his faithful stewards who are ready to put all their energies and God-given endowments to the very best use. As all learn the lesson of faithfully rendering to God what is his due, he, through his providences, will enable some to bring princely offerings, as Sister Wessels and her children have done, laying upon the altar of God their offerings in Christian liberality. He will enable others to present smaller offerings; and the small offerings and the large are acceptable to him, if given with an eye single to his glory. "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. For the administration of this service not only supplieth the want of the saints, but is abundant also by many thanksgivings unto God." <RH, November 1, 1898 par. 12>

As the promises and principles were presented to the people, many hearts were cheered; and some who had made small offerings, with which they were not satisfied, brought additional gifts after the meeting. <RH, November 1, 1898 par. 13>

The closing meeting of our special season of thanksgiving and prayer was held Sunday afternoon. Again our meeting-house was well filled. The friendly visits and invitations from our brethren had encouraged a number of families to come from a distance to this afternoon meeting, who could not readily travel so far in the evening. Our teams had brought about twenty-five from Dora Creek; and just before the service, they held a consultation with our church officers, which led to a decision to rent a cottage for meetings, and to establish regular services there, Sabbath morning and Sunday afternoon. <RH, November 1, 1898 par. 14>

As I spoke to the people, my spirit was stirred again to urge upon students, and church-members not in the school, to arouse, and obtain all they possibly could of an intelligent knowledge of the Scriptures, and then bring this knowledge into their practical life. The church is to be a shining light, a blessing to others. Said Christ, "I am the vine, ye are the branches: he that abideth in me, and I in him, the same bringeth forth much fruit." <RH, November 1, 1898 par. 15>

I felt an earnest desire that our people should see and appreciate the missionary fields right around us. "Say ye not, 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." <RH, November 1, 1898 par. 16>

And so it is today. There is work to do everywhere in the fields within our sight, if we would but lift up our eyes and look. God's servants must throw off all inclination to sloth. Lay firm hold of the work given you, and hold it fast. "Thou therefore endure hardness, as a good soldier of Jesus Christ." The work requires physical, mental, and moral power. If we do not cultivate the ability to impart to others, we shall soon lose our power to do the work required at this time; but if we exercise our talents in God's service, heavenly angels will be close by our side to help us. <RH, November 1, 1898 par. 17>

The Offerings.

By Sunday afternoon it was known that the gifts to the mission fund and to the school amounted to about two hundred and twenty-five dollars. We all desired to bring it to two hundred and fifty; and the students in the school, who had very little money to give, proposed to give a day's labor. This proposition was presented to the whole school; and it

was arranged to suspend school the next day, that all the students might be free to give one day's labor to the cause of missions. The young men took a job of clearing, and the young women made one hundred and fifty pounds of granola. All united in the work, and worked with a will. When the results of this day's labor were turned into cash, we found that our united gifts had reached the desired amount,--two hundred and fifty dollars. We all wish it were a hundred times more; but we are glad to have had a part in doing this much for the cause we love. <RH, November 1, 1898 par. 18>

November 8, 1898 The Revelation of God.

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Mrs. E. G. White.
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"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, November 8, 1898 par. 1>

Before the fall, not a cloud rested upon the minds of our first parents to obscure their clear perception of the character of God. They were perfectly conformed to the will of God. For a covering, a beautiful light, the light of God, surrounded them. The Lord visited the holy pair, and instructed them through the works of his hands. Nature was their lesson-book. In the garden of Eden the existence of God was demonstrated in the objects of nature that surrounded them. Every tree of the garden spoke to them. The invisible things of God were clearly seen, being understood by the things which were made, even his eternal power and Godhead. <RH, November 8, 1898 par. 2>

But while it is true that God could thus be discerned in nature, this does not favor the assertion that after the fall a perfect knowledge of God was revealed in the natural world to Adam and his posterity. Nature could convey her lessons to man in his innocence; but transgression brought a blight upon nature, and intervened between nature and nature's God. Had Adam and Eve never disobeyed their Creator, had they remained in the path of perfect rectitude, they could have known and understood God. But when they listened to the voice of the tempter, and sinned against God, the light of the garments of heavenly innocence departed from them; and in parting with the garments of innocence, they drew about them the dark robes of ignorance of God. The clear and perfect light that had hitherto surrounded them had lightened everything they approached; but deprived of that heavenly light, the posterity of Adam could no longer trace the character of God in his created works. <RH, November 8, 1898 par. 3>

The things of nature upon which we look today give us but a faint conception of Eden's beauty and glory; yet the natural world, with unmistakable voice, proclaims the glory of God. In the things of nature, marred as they are by the blight of sin, much that is beautiful remains. One omnipotent in power, great in goodness, in mercy, and love, has created the earth, and even in its blighted state it inculcates truths in regard to the skilful Master Artist. In this book of nature opened to us,--in the beautiful, scented flowers, with their varied and delicate coloring,--God gives to us an unmistakable expression of his love. After the transgression of Adam, God might have destroyed every opening bud and blooming flower, or he might have taken away their fragrance, so grateful to the senses. In the earth, seared and marred by the curse, in the briars, the thistles, the thorns, the tares, we may read the law of condemnation; but in the delicate color and perfume of the flowers, we may learn that God still loves us, that his mercy is not wholly withdrawn from the earth. <RH, November 8, 1898 par. 4>

Nature is filled with spiritual lessons for mankind. The flowers die only to spring forth into new life; and in this we are taught the lesson of the resurrection. All who love God will bloom again in the Eden above. But nature can not teach the lesson of the great and marvelous love of God. Therefore, after the fall, nature was not the only teacher of man. In order that the world might not remain in darkness, in eternal spiritual night, the God of nature met us in Jesus Christ. The Son of God came to the world as the revelation of the Father. He was that "true Light, which lighteth every man that cometh into the world." We are to behold "the light of the knowledge of the glory of God in the face of Jesus Christ." <RH, November 8, 1898 par. 5>

In the person of his only begotten Son, the God of heaven has condescended to stoop to our human nature. To the question of Thomas, Jesus said: "I am the way, the truth, and the life: no man cometh unto the Father, but by me. If ye had known me, ye should have known my Father also: and from henceforth ye know him, and have seen him. Philip saith unto him, Lord, show us the Father, and it sufficeth us. Jesus saith unto him, 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; and how sayest thou then, Show us the Father? Believest thou not that I am in the Father, and the Father in me? the words that I speak unto you I speak not of myself: but the Father that dwelleth in me, he doeth the works. Believe me that I am in the Father, and the Father in

me: or else believe me for the very works' sake." <RH, November 8, 1898 par. 6>

The most difficult and humiliating lesson that man has to learn is his own inefficiency in depending upon human wisdom, and the sure failure of his own efforts to read nature correctly. Sin has obscured his vision, and of himself he can not interpret nature without placing it above God. He can not discern in it God, or Jesus Christ, whom he has sent. He is in the same position as were the Athenians, who erected their altars for the worship of nature. Standing in the midst of Mars Hill, Paul presented before the people of Athens the majesty of the living God in contrast with their idolatrous worship. <RH, November 8, 1898 par. 7>

"Ye men of Athens," he said, "I perceive that in all things ye are too superstitious. For as I passed by, and beheld your devotions, I found an altar with this inscription, To the Unknown God. Whom therefore ye ignorantly worship, him declare I unto you. God that made the world and all things therein, seeing that he is Lord of heaven and earth, dwelleth not in temples made with hands; neither is worshiped with men's hands, as though he needed anything, seeing he giveth to all life, and breath, and all things; and hath made of one blood all nations of men for to dwell on all the face of the earth, and hath determined the times before appointed, and the bounds of their habitation; that they should seek the Lord, if haply they might feel after him, and find him, though he be not far from every one of us: for in him we live, and move, and have our being; as certain also of your own poets have said, For we are also his offspring. Forasmuch then as we are the offspring of God, we ought not to think that the Godhead is like unto gold, or silver, or stone, graven by art and man's device." <RH, November 8, 1898 par. 8>

Those who have a true knowledge of God will not become so infatuated with the laws of matter or the operations of nature as to overlook, or refuse to acknowledge, the continual working of God in nature. Nature is not God, nor was it ever God. The voice of nature testifies of God, but nature is not God. As his created work, it simply bears a testimony to God's power. Deity is the author of nature. The natural world has, in itself, no power but that which God supplies. There is a personal God, the Father; there is a personal Christ, the Son. And "God, who at sundry times and in divers manners spake in times past unto the fathers by the prophets, hath in these last days spoken unto us by his Son, whom he hath appointed heir of all things, by whom also he made the worlds; who being the brightness of his glory, and the express image of his person, and upholding all things by the word of his power, when he had by himself purged our sins, sat down on the right hand of the Majesty on high." <RH, November 8, 1898 par. 9>

The psalmist says: "The heavens declare the glory of God; and the firmament showeth his handiwork. Day unto day uttereth speech, and night unto night showeth knowledge. There is no speech nor language, where their voice is not heard." Some may suppose that these grand things in the natural world are God. They are not God. All these wonders in the heavens are only doing the work appointed them. They are the Lord's agencies. God is the superintendent, as well as the Creator, of all things. The divine Being is engaged in upholding the things that he has created. The same hand that holds the mountains and balances them in position, guides the worlds in their mysterious march around the sun. <RH, November 8, 1898 par. 10>

There is scarcely an operation of nature to which we may not find reference in the word of God. The word declares that "he maketh his sun to rise," and "the rain to descend." He "maketh grass to grow upon the mountains. . . . He giveth snow like wool: he scattereth the hoar-frost like ashes. He casteth forth his ice like morsels: . . . he sendeth out his word, and melteth them: he causeth his wind to blow, and the waters flow." "He maketh lightnings for the rain; and bringeth the wind out of his treasures." <RH, November 8, 1898 par. 11>

These words of Holy Writ say nothing of the independent laws of nature. God furnishes the matter and the properties with which to carry out his plans. He employs his agencies that vegetation may flourish. He sends the dew and the rain and the sunshine, that verdure may spring forth, and spread its carpet over the earth; that the shrubs and fruit-trees may bud and blossom and bring forth. It is not to be supposed that a law is set in motion for the seed to work itself, that the leaf appears because it must do so of itself. God has laws that he has instituted, but they are only the servants through which he effects results. It is through the immediate agency of God that every tiny seed breaks through the earth, and springs into life. Every leaf grows, every flower blooms, by the power of God. <RH, November 8, 1898 par. 12>

The physical organism of man is under the supervision of God; but it is not like a clock, which is set in operation, and must go of itself. The heart beats, pulse succeeds pulse, breath succeeds breath, but the entire being is under the supervision of God. "Ye are God's husbandry, ye are God's building." In God we live and move and have our being. Each heart-beat, each breath, is the inspiration of him who breathed into the nostrils of Adam the breath of life,--the inspiration of the ever-present God, the great I AM. <RH, November 8, 1898 par. 13>

The ancient philosophers prided themselves on their superior knowledge. Let us read the inspired apostle's understanding of the matter. "Professing themselves to be wise," he says, "they became fools, and changed the glory of the uncorruptible God into an image made like to corruptible man, and to birds, and four-footed beasts, and creeping things. . . . Who changed the truth of God into a lie, and worshiped and served the creature more than the Creator." In its human wisdom the world can not know God. Its wise men gather an imperfect knowledge of God from his created

works, and then in their foolishness they exalt nature and the laws of nature above nature's God. Those who have not a knowledge of God through an acceptance of the revelation he has made of himself in Christ, will obtain only an imperfect knowledge of him in nature; and this knowledge, so far from giving elevated conceptions of God, and bringing the whole being into conformity to his will, will make men idolaters. Professing themselves to be wise, they will become fools. <RH, November 8, 1898 par. 14>

Those who think they can obtain a knowledge of God aside from his Representative, whom the Word declares is "the express image of his person," will need to become fools in their own estimation before they can be wise. It is impossible to gain a perfect knowledge of God from nature alone; for nature itself is imperfect. In its imperfection it can not represent God, it can not reveal the character of God in its moral perfection. But Christ came as a personal Saviour to the world. He represented a personal God. As a personal Saviour, he ascended on high; and he will come again as he ascended to heaven,--a personal Saviour. He is the express image of the Father's person. "In him dwelleth all the fulness of the Godhead bodily." <RH, November 8, 1898 par. 15>

November 15, 1898 Christ's Attitude Toward the Law.

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Mrs. E. G. White.
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The great plan of redemption was laid before the foundation of the world. Christ did not stand alone in this wondrous undertaking for the ransom of man. In the councils of heaven, before the world was created, the Father and the Son covenanted together that if man proved disloyal to God, Christ, one with the Father, would take the place of the transgressor, and suffer the penalty of justice that must fall upon 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." What a price was this for heaven to pay to ransom the transgressor of the law of Jehovah! <RH, November 15, 1898 par. 1>

Christ did not come to change the Sabbath of the fourth commandment; he did not come to weaken or set aside the law of God in one particular: he came to express in his own person the love of God, and to vindicate every precept of the holy law. Instead of abrogating the law to meet man in his fallen condition, Christ maintained its sacred dignity. <RH, November 15, 1898 par. 2>

The Lord does not save sinners by abrogating his law, the foundation of his government in heaven and earth. God is a judge, the guardian of justice. The transgression of his law in a single instance, in the smallest particular, is sin. God can not dispense with his law, he can not do away with its smallest item, in order to pardon sin. The justice, the moral excellence, of the law must be maintained and vindicated before the heavenly universe. And that holy law could not be maintained at any smaller price than the death of the Son of God. <RH, November 15, 1898 par. 3>

Christ bore sin in man's behalf, that the sinner might have another trial, with all its opportunities and advantages. "Whosoever committeth sin," says John, "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." <RH, November 15, 1898 par. 4>

When Christ gave the sermon on the mount, the Pharisees were present, watching every word. The Saviour read their hearts; he knew that they were bracing themselves to resist light. Their prejudice against him was strengthening. They were saying in their hearts, "He is doing away the law. We will have no such teaching." But while they were bottling up their wrath, there fell on their startled ears the answer to their unspoken thought: "Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfil. For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled. Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven: but whosoever shall do and teach them, the same shall be called great in the kingdom of heaven." <RH, November 15, 1898 par. 5>

This is the judgment pronounced in the kingdom of heaven. Some have thought that the commandment-breaker will be there, but will occupy the lowest place. This is a mistake. Sinners will never enter the abode of bliss. The commandment-breaker, and all who unite with him in teaching that it makes no difference whether men break or observe the divine law, will by the universe of heaven be called least among the human agencies. For not only have they been disloyal themselves, but they have taught others to break the law of God. Christ pronounces judgment upon those who claim to have a knowledge of the law, but who, by precept and example, lead souls into confusion and darkness. They are teaching for doctrines the commandments of men, and making void the law of God through their

traditions. "For I say unto you [my disciples], That except your righteousness shall exceed the righteousness of the scribes and Pharisees, ye shall in no case enter into the kingdom of heaven." <RH, November 15, 1898 par. 6>

"Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled." As long as heaven and earth remain, not one jot nor tittle shall pass from the law. As long as the canopy of heaven is above our heads, and the earth beneath our feet, there should be no argument nor controversy over this question. Until the heavens and the earth remove, you may be sure that the law of Jehovah will hold its exalted place. <RH, November 15, 1898 par. 7>

"Then cometh Jesus from Galilee to Jordan unto John, to be baptized of him. But John forbade him, saying, I have need to be baptized of thee, and comest thou to me? And Jesus answering said unto him, Suffer it to be so now: for thus it becometh us to fulfil all righteousness." In "fulfilling" all righteousness, Christ did not bring all righteousness to an end. He fulfilled all the requirements of God in repentance, faith, and baptism, the steps of grace in genuine conversion. He did this as an example, that we should follow in his steps. In his humanity, Christ filled up the measure of the law's requirements. And this he did as an example to us. He was the head of humanity, its substitute and surety. Human beings, by uniting their weakness to the strength of his divine nature, may become partakers of his character. <RH, November 15, 1898 par. 8>

Satan will use every subtle argument to deceive men and women as he did in Eden to deceive Adam and Eve. "Yea, hath God said, Ye shall not eat of every tree of the garden?" Satan said to Eve. "And the woman said unto the serpent, We may eat of the fruit of the trees of the garden: but of the fruit of the tree which is in the midst of the garden, God hath said, Ye shall not eat of it, neither shall ye touch it, lest ye die. And the serpent said unto the woman, 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." <RH, November 15, 1898 par. 9>

Adam and Eve both ate of the fruit, and obtained a knowledge which, had they obeyed God, they would never have had,--an experience in disobedience and disloyalty to God,--the knowledge that they were naked. The garment of innocence, a covering from God, which surrounded them, departed; and they supplied the place of this heavenly garment by sewing together fig-leaves for aprons. <RH, November 15, 1898 par. 10>

This is the covering that the transgressors of the law of God have used since the days of Adam and Eve's disobedience. They have sewed together fig-leaves to cover their nakedness, caused by transgression. The fig-leaves represent the arguments used to cover disobedience. When the Lord calls the attention of men and women to the truth, the making of fig-leaves into aprons will be begun, to hide the nakedness of the soul. But the nakedness of the sinner is not covered. All the arguments pieced together by all who have interested themselves in this flimsy work will come to naught. <RH, November 15, 1898 par. 11>

The Lord Jesus Christ has prepared a covering, the robe of his own righteousness, that he will put on every repenting, believing soul who by faith will receive it. Said John, "Behold the Lamb of God, which taketh away the sin of the world." Sin is the transgression of the law; but Christ died to make it possible for every man to have his sins taken away. A fig-leaf apron will never cover our nakedness. Sin must be taken away, the garment of Christ's righteousness must cover the transgressor of God's law. Then when the Lord looks upon the believing sinner, he sees, not the fig-leaves covering him, but his own robe of righteousness, which is perfect obedience to the law of Jehovah. <RH, November 15, 1898 par. 12>

Christ came to give an example of the perfect conformity to the law of God required of all, from Adam, the first man, down to the last man who shall live on the earth. He declared that his mission was not to destroy the law, but to fulfil it in perfect and entire obedience. In this way he magnified the law, and made it honorable. In his life he revealed its spiritual nature. In the sight of heavenly beings, of worlds unfallen, and of a disobedient, unthankful, unholy world, he fulfilled the far-reaching principles of the law. He came to demonstrate the fact that humanity, allied by living faith to divinity, can keep all the commandments of God. He came to make plain the immutable character of the law, to declare that disobedience and transgression can never be rewarded with eternal life. He came as a man to humanity, that humanity might touch humanity, while divinity laid hold upon the throne of God. But in no case did he come to lessen the obligation of men to be perfectly obedient. He did not destroy the validity of the Old Testament Scriptures. He fulfilled that which was predicted by God himself. He came, not to set men free from that law, but to open a way whereby they might obey that law, and teach others to do the same. <RH, November 15, 1898 par. 13>

November 22, 1898 The Day of Reckoning.

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Mrs. E. G. White.

"When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory: and before him shall be gathered all nations." Enoch, the seventh from Adam, prophesied of this event: "Behold, the Lord cometh with ten thousands of his saints, to execute judgment upon all, and to convince all that are ungodly among them of all their ungodly deeds which they have ungodly committed, and of all their hard speeches which ungodly sinners have spoken against him." <RH, November 22, 1898 par. 1>

In his teachings, Christ sought to impress men with the certainty of the coming judgment, and with its publicity. This is not the judgment of a few individuals, or even of a nation, but of a whole world of human intelligences, of accountable beings. It is to be held in the presence of other worlds, that the love, the integrity, the service, of man for God, may be honored to the highest degree. There will be no lack of glory and honor. The Son of man will come in the clouds of heaven with his own glory, with the glory of his Father, and the glory of the holy angels. The law of God will be revealed in its majesty; and those who have stood in defiant rebellion against its holy precepts will understand that the law that they have discarded, and despised, and trampled underfoot is God's standard of character. Vividly before the mind of every commandment-keeper, and before every transgressor, will be brought the scene when the Sabbath was first given to man in Eden. Those who have ministered in word and doctrine; who by smooth words and fair speeches have taught that the law of God is no longer binding, that the Sabbath of the fourth commandment was given for the Jews only; who have educated their hearers to show contempt for the warnings sent by the Lord's prophets and apostles and delegated servants, will have brought to their minds the scenes of Sinai in all their grandeur,--God the Father, and the holy angels, the blackness and darkness, the lightning's blazing flash, the thunder, the tempest, the earthquake, the sound of the trumpet waxing louder and louder, and the voice of God proclaiming his holy law. <RH, November 22, 1898 par. 2>

The glory of this scene has faded from the minds of those who ought to have kept it in remembrance; but when the transactions of the last great day take place, the law of God will assert its high authority, pronouncing guilty of transgression every man who has disregarded a "Thus saith the Lord." Those who have had the light of truth presented before them, but have accepted the fables manufactured by the prince of darkness, will then understand the words of Christ: "Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfil. For verily I say unto you, Till heaven and earth pass one jot or one tittle shall in no wise pass from the law, till all be fulfilled. Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven: but whosoever shall do and teach them, the same shall be called great in the kingdom of heaven." <RH, November 22, 1898 par. 3>

In this speck of a world, the heavenly universe manifests the greatest interest: for Jesus paid an infinite price for the souls of its inhabitants. The world's Redeemer has bound earth to heaven by ties of intelligence; for the redeemed of the Lord are here. Yet we come in contact with the busy activity of our cities, we mingle with the multitude in the crowded thoroughfares, we enter marts of trade and walk the streets; and through all, from morning till evening, the people act as if business, sport, and pleasure were all there is to life,--as if this world were all there is to occupy the mind. How few contemplate the unseen agencies! <RH, November 22, 1898 par. 4>

All heaven is intensely interested in the human beings who are so full of activity, and yet have no thought for the unseen, whose thoughts are not upon the word of God and its instruction. If men would appropriate the word of God, they would be assured that there are agencies for good and evil observing their every word and deed. These are in every assembly for business, in councils, and in meetings for the worship of God. In these public assemblies there are more listeners than can be seen with the natural sight. These unseen agencies are co-laborers with God or with Satan, and they work more mightily and more constantly than do men. Sometimes the heavenly intelligences draw aside the curtain that hides the unseen world, that our minds may be withdrawn from the hurry and rush, and consider that there are witnesses to all we do and say, when engaged in business, or when we think ourselves alone. <RH, November 22, 1898 par. 5>

The Lord would have us understand that these mighty ones who visit our world have borne an active part in the work which we have called our own. These heavenly beings are ministering angels, and they frequently disguise themselves in the form of human beings, and as strangers converse with those who are engaged in the work of God. In the lonely places they have been the companions of the traveler in peril. In tempest-tossed ships they have spoken words to allay fear and inspire hope in the hour of danger. Many, under different circumstances, have listened to the voices of the inhabitants of other worlds. Time and again have they been the leaders of armies. They have been sent forth to cleanse away pestilence. They have eaten at the humble board of families, and often have they appeared as weary travelers in need of shelter for the night. <RH, November 22, 1898 par. 6>

We need to understand better than we do the work of these angel visitants. It would be well for us, as children of God, to consider that heavenly beings hear our words, and behold our works. Heavenly angels are co-operating with us

in every good work, and thus earth is connected with heaven. <RH, November 22, 1898 par. 7>

"The Father judgeth no man, but hath committed all judgment unto the Son." "He hath given him authority to execute judgment also, because he is the Son of man." In his super-added humanity consists the reason of Christ's appointment. God has committed all judgment unto the son, for without controversy he is God manifest in the flesh. <RH, November 22, 1898 par. 8>

God designed that the Prince of sufferers in humanity should be judge of the whole world. He who came from the heavenly courts to save man from eternal death; he whom men despised, rejected, and upon whom they heaped all the contempt of which human beings, inspired by Satan, are capable; he who submitted to be arraigned before an earthly tribunal, and who suffered the ignominious death of the cross,--he alone is to pronounce the sentence of reward or of punishment. He who submitted to the suffering and humiliation of the cross here, in the counsel of God is to have the fullest compensation, and ascend the throne acknowledged by all the heavenly universe as the King of saints. He has undertaken the work of salvation, and shown before unfallen worlds and the heavenly family that the work he has begun he is able to complete. It is Christ who gives men the grace of repentance; his merits are accepted by the Father in behalf of every soul that will help to compose the family of God. <RH, November 22, 1898 par. 9>

In that day of final punishment and reward, both saints and sinners will recognize in him who was crucified the Judge of all living. Every crown that is given to the saints of the Most High will be bestowed by the hands of Christ,--those hands that cruel priests and rulers condemned to be nailed to the cross. He alone can give to men the consolation of eternal life. <RH, November 22, 1898 par. 10>

A sign in the heavens was given to the wise men of the East who were searching for Christ. To shepherds who were keeping their flocks on the hills of Bethlehem, the angel host appeared. All heaven recognized the advent of Christ. Unseen angels were present in the judgment-hall. When Christ was scourged with the cruel thongs, they could scarcely endure the sight. Angels of heaven were present at his death. The darkness that covered the earth at his crucifixion concealed the company of heaven's powerful agencies; but the earth quaked beneath the tread of the heavenly throng. The rocks were rent. For three hours the earth was shrouded in impenetrable darkness; nature with her dark robes hid the sufferings of the Son of God. <RH, November 22, 1898 par. 11>

And will Christ's second coming be wanting in glory?--No; he comes to triumph. At his death, creation shrouded itself in darkness, and all nature sympathized with his sorrow and humiliation. At his second appearing, nature will testify her triumph. Many think lightly of Christ now. They despise and reject him, and say, "Where is the promise of his coming? for since the fathers fell asleep, all things continue as they were from the beginning." But we read, "He cometh with clouds; and every eye shall see him." The same Jesus whose atonement has been rejected, whose followers have been despised and reviled, will be revealed from heaven "in flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ: who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power." "And all kindreds of the earth shall wail because of him." <RH, November 22, 1898 par. 12>

Solemn will be the day of final decision. In prophetic vision the apostle John describes it: "And 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." Then is it not of tremendous importance to us, individually, that our works be right works? Probationary time is granted us, opportunities and privileges are given us, to make our calling and election sure. How we should prize this precious time, and improve every talent God has given, that we may be faithful stewards over ourselves, keeping our souls in the love of God! We must have simple, increasing faith. We must depend upon God; for we "are kept by the power of God through faith unto salvation." <RH, November 22, 1898 par. 13>

The apostle says: "The kings of the earth, and the great men, and the rich men, and the chief captains, and the mighty men, and every bondman, and every freeman, hid themselves in the dens and in the rocks of the mountains; and said to the mountains and rocks, Fall on us, and hide us from the face of him that sitteth on the throne, and from the wrath of the Lamb: for the great day of his wrath is come; and who shall be able to stand?" <RH, November 22, 1898 par. 14>

Too well do the unprepared inhabitants of earth know what to expect. Satan can not pay a ransom for their souls; and poor, deluded, professed Christians, who have been content to let the ministers search the Scriptures for them, see that they will receive as their works have been. Those, too, who have wrested the Scriptures, and taught for doctrines the commandments of men, see that they must answer for the souls of those who have been led into error and apostasy. A wail of agony and despair reaches heavenward, but it echoes back to earth. Louder, far louder, than any human cry, is the last trumpet's sound; and far above all is heard the voice of Omnipotence: "Depart from me, ye that work iniquity." <RH, November 22, 1898 par. 15>

November 29, 1898 The Work Required of God's People.

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Mrs. E. G. White.
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As God's people, we have a special work to do. All who have submitted their will to the will of God are to become laborers together with him. The invitation of Christ is: "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." All who respond to this invitation receive the assurance of him who is the way, the truth, and the life. If they will yoke up with Christ, they will become laborers together with God. <RH, November 29, 1898 par. 1>

There are but two classes of persons in our world,--those who receive Christ, and those who reject him. All who receive him believe in him. John declares, "As many as received him, to them gave he power to become the sons of God, even to them that believe on his name." But many have a spurious religion, and all the professions of Christianity in the world will not elevate the soul with God. His word declares: "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 can not 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." <RH, November 29, 1898 par. 2>

Are we obedient or disobedient to the commandments of God? Have we made Christ our personal Saviour? Have we put on the robe of Christ's righteousness? These are the questions that decide the soul's salvation. Said Christ: "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. . . . 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, November 29, 1898 par. 3>

Let us seriously ask ourselves the question, Have I come to Christ? Have I put my neck under the yoke of Christ? Have I learned in the school of Christ his meekness and lowliness of heart? All who are doers of the Word build securely on the rock Christ Jesus. When the follower of Christ places implicit trust in the word of God, and yields obedience to it, his duty will be made plain to him. He will regard his talents as consecrated to the Giver, and will use them in laboring together with God. <RH, November 29, 1898 par. 4>

The apostle Paul says: "We are bound to give thanks always to God for you, brethren beloved of the Lord, because God hath from the beginning chosen you to salvation through sanctification of the Spirit and belief of the truth: whereunto he called you by our gospel, to the obtaining of the glory of our Lord Jesus Christ. Therefore, brethren, stand fast, and hold the traditions which ye have been taught, whether by word, or our epistle. Now our Lord Jesus Christ himself, and God, even our Father, which hath loved us, and hath given us everlasting consolation and good hope through grace, comfort your hearts, and stablish you in every good word and work." <RH, November 29, 1898 par. 5>

Here are presented the two great forces that are to co-operate in the work of saving souls: the strong, loving, working faith of the human agent is to unite with divinity. This is what Christ means when he says, Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls." This is the condition of the partnership. We must be laborers together with God in seeking and saving the lost. Christ said, "I am not come to call the righteous, but sinners to repentance." And we are not to be idle nor indifferent. Souls are perishing around us. It behooves all who claim to believe Christ to show their faith by their works. As soon as we leave the black banner of Satan, and stand under the bloodstained banner of Prince Immanuel, there is earnest work for us to do. <RH, November 29, 1898 par. 6>

It is at the peril of our souls that we are willingly ignorant of the conditions under which we have enlisted in the army of the Lord. We are to be co-workers with Christ in seeking to save that which is lost. As God's professed people, we are to have an experimental knowledge of him. We are to search for the doctrine of Christ, armed with faith, and employing whatever resources God has provided. Diligent, prayerful search is essential. We must search for the truth as for hid treasure. <RH, November 29, 1898 par. 7>

There must be well-organized effort and unity in our co-operation with Christ. Love must pervade the church. All evil-speaking and bearing of false witness is disloyalty to God and to his cause. There must be unity of action; love and

disinterested benevolence must be revealed. "Can two walk together, except they be agreed?" Mutual love and confidence constitute forces that will be a power for good. Satan sees this, and he manages to sow tares among the wheat. God designs that his people shall press together; and all who have the mind of Christ will do this. <RH, November 29, 1898 par. 8>

If our piety is sound and healthy, we shall have nothing to fear from open opposers; but there are deceivers,--those who sow the tares while men sleep. We want to be sure on which side we are working; for the crisis is upon us. We have no time now to work with divided interest. We must work with one spirit, even with the mind of Christ; and if we do this, new life will come into the church. If God, the great Master-worker, is with us, we shall withstand the great temptations that are to try us, and shall remain loyal and true to principle. We shall achieve victories which the littleness of our faith has led us to regard as impossible. <RH, November 29, 1898 par. 9>

God calls upon every sincere believer to find his place in the work. Wake up, brethren! for Christ's sake, wake up! Kindle your tapers at the divine altar. God calls you to set your houses in order. Let personal piety pervade your homes. Let your influence tell on the side of righteousness and truth. Let every talent be put into exercise. God calls for a wise and unreserved co-operation with the principles of truth. He calls for active, whole-souled workers. <RH, November 29, 1898 par. 10>

The call must be made, Who will be on the Lord's side? let him come over with the loyal and the true. The law of God, which binds us to render firm and undivided obedience to our Maker, tolerates no easy fellowship with the careless, the lax, unconverted, who demonstrate that the truth has no power upon the heart and character, whose influence is not to gather with Christ, but to separate from him. Our churches must be purified from impiety, from many things that have accumulated to hinder the advancement of the work. "By their fruits," said Christ, "ye shall know them." <RH, November 29, 1898 par. 11>

"We are laborers together with God: ye are God's husbandry, ye are God's building." God has chosen to bring to perfection nothing in the plan of salvation without the co-operation of the human with the divine. He could save the human race only through his Son, who combined humanity with divinity. In his divine plan of salvation, God gave his only begotten Son that every voice may be silent upon the point that it is not possible for humanity to keep the law of God. In Christ, divinity and humanity bore every test of temptation; in him, humanity is exalted and honored. In Christ, man is privileged to become a partaker of the divine nature. <RH, November 29, 1898 par. 12>

The part we are called to act in the work may be small and inferior; but that part is indispensable to the victory we are to gain over the world, the flesh, and the devil, through the intercession of Christ as our Advocate with the Father. The fragrant incense of the merits of Christ gives to the believing soul the virtues of his character. Thus it is that the co-operation of divine energy and merit with man makes him a complete overcomer in every sense, and elevates humanity in the scale of moral value with God. <RH, November 29, 1898 par. 13>

We are not to think that we can honor God in any line except through the merits of Christ. We are to bear in mind that man, with his finite capabilities can accomplish nothing. Every organ of the human machinery is dependent upon God for its action. Everything required to keep the being in health, God supplies. "Know ye not," says the apostle, "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. Let no man deceive himself. If any man among you seemeth to be wise in this world, let him become a fool, that he may be wise. For the wisdom of this world is foolishness with God. For it is written, He taketh the wise in their own craftiness. And again, The Lord knoweth the thoughts of the wise, that they are vain. Therefore let no man glory in men. For all things are yours; whether Paul, or Apollos, or Cephas, or the world, or life, or death, or things present, or things to come; all are yours; and ye are Christ's; and Christ is God's." <RH, November 29, 1898 par. 14>

In everything that tends to the sustenance of man is seen the concurrence of divine and human effort. "The earth is the Lord's, and the fulness thereof;" yet the Lord graciously causes the earth to produce for the benefit of man. But man must co-operate with God. He must prepare the soil, and sow the seed. He must act a part in the work to show his appreciation of the bountiful provision God has made. And the Lord takes care of the seed sown, giving sunshine and showers, dew and clouds. Without these agencies there would be no increase. And thus it is in every business pursuit, every department of study and science. We must have the power of divinity to unite with us, or our human efforts will be a failure. <RH, November 29, 1898 par. 15>

Whenever man accomplishes anything in spiritual or temporal lines, he should bear in mind that he does it only through the co-operation of his Maker. There is great necessity of our seeking the Lord in our dependence. Too much confidence has been placed in man, too much reliance on human inventions. However sure man may be of his knowledge and his capabilities, he must, before he can co-operate with God, become meek and lowly in heart; he must wear Christ's yoke, and carry Christ's burdens. Immeasurably inferior is the part which the human agent sustains; but if he is linked up with the divinity of Christ, he can do all things through the strength that Christ imparts. <RH, November 29,

December 6, 1898 Christ's Prayer for Us.

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Mrs. E. G. White.
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In the prayer of Christ recorded in the seventeenth chapter of John is plainly defined the relation that it is the privilege of man to sustain to God. This prayer has instruction for every soul who will heed its lessons. If the people of God will have no other gods before the Lord, if they will refuse to have their minds diverted to strange gods that are no gods, they will respond to that prayer. They will not allow themselves to act contrary to its teachings. Those who claim to be followers of Christ will honor and exalt the work of their Leader. Will our people work away from this prayer, or will they work to it, answering to their duty as intelligent beings? <RH, December 6, 1898 par. 1>

"I have given them thy word," Christ prayed; "and the world hath hated them, because they are not of the world, even as I am not of the world. I pray not that thou shouldst take them out of the world, but that thou shouldst keep them from the evil. They are not of the world, even as I am not of the world. Sanctify them through thy truth: thy word is truth." <RH, December 6, 1898 par. 2>

We need to take these words home to our hearts. Our minds need not dwell so largely upon what the world is doing. Our question should be, What am I individually doing to let my light shine forth to the world? What am I doing to dispel its moral darkness? Should we not eat and drink the words of Christ? His word is truth, which he represents by his flesh and blood, which he has given for the life of the world. <RH, December 6, 1898 par. 3>

"As thou hast sent me into the world," Christ continued, "even so have I also sent them into the world." Would we understand Christ's purpose in sending us into the world? He says: "Ye are the light of the world." "Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven." This is our work. Our earnest activities are to be signalized before the world by an unselfish life and a purified character. <RH, December 6, 1898 par. 4>

A great responsibility rests upon all who in this age of the world's history claim to be followers of Christ. The example of Christ is before us. "For their sakes," he said, "I sanctify myself, that they also might be sanctified through the truth. Neither pray I for these alone, but for them also which shall believe on me through their word; that they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us: that the world may believe that thou hast sent me. 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 6, 1898 par. 5>

Why do not those who have the word of God work out its glorious principles? It rests upon us not merely to use the great gift of speech in the service of the Master, but to bring glory to God by a consistent life and a godly conversation. The fallen world needs the light of heavenly sanctification demonstrated in a glorified character; and it is our duty, before the heavenly universe and a fallen world, to reach the perfect unity which this prayer presents. It is our duty to reflect the light of heaven upon a world that is under the scepter of Satan. <RH, December 6, 1898 par. 6>

Who among us are arousing themselves to understand the wonderful science of salvation? The unity of the people of God constitutes their credentials to the world that they stand on vantage-ground; that they are members of the royal family, children of the heavenly King. To those who cultivate this unity, the promise is given that God will love them as he loves his only begotten Son. What an exalted position those will occupy whose life here responds to the life of Christ! Christ declares: "The glory which thou gavest me I have given them; that they may be one, even as we are one. . . . 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, December 6, 1898 par. 7>

As a part of God's great heritage, we are to represent the character of those who shall compose the family of God. Said Christ: "A new commandment I give unto you, That ye love one another; *as I have loved you*, that ye also love one another. By this shall all men know that ye are my disciples, if ye have love one to another." When so much is at stake, shall we not, for Christ's sake, exercise our talent of speech in expressing our love and devotion and whole-heartedness for Christ,--in revealing to others the love that Christ has expressed for all the world? <RH, December 6, 1898 par. 8>

Again, Christ said: "As the Father hath loved me, so have I loved you: continue ye in my love. If ye keep my commandments, ye shall abide in my love; even as I have kept my Father's commandments, and abide in his love. These things have I spoken unto you, that my joy might remain in you, and that your joy might be full. This is my commandment, That ye love one another, as I have loved you. Greater love hath no man than this, that a man lay down

his life for his friends. Ye are my friends, if ye do whatsoever I command you. Henceforth I call you not servants; for the servant knoweth not what his lord doeth: but I have called you friends; for all things that I have heard of my Father I have made known unto you. 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: that whatsoever ye shall ask the Father in my name, he may give it you. These things I command you, that ye love one another." <RH, December 6, 1898 par. 9>

These blessed assurances are for every one who will respect them, and who will, in character, reveal to the world their interpretation. "If ye love me," Christ said, "keep my commandments." If we are doers of the Word, we can come to God with full assurance of faith, saying, "Remember the word unto thy servant, upon which thou hast caused me to hope." When we zealously obey God's word from the heart, we may make that word our plea. The Lord always works in accordance with his word. <RH, December 6, 1898 par. 10>

The weakness of our Christian experience is wholly due to the perversity of the human heart. The Lord has prepared great things for those who will partake of his likeness. He is longing to represent himself in the individual members of his church, if they will walk, not after the flesh, but after the Spirit. But he can not strengthen and bless a people who are full of self, and who have no room for him. There are many who will not comply with the conditions of salvation, because they desire to keep the world and its advantages first; and those things that are greater than any worldly consideration are treated with indifference. This constant slipping down into a worldly current, while bearing the name of Christians, is dishonoring to God. If our actions reveal that we do not believe God's word, we can receive nothing from Christ. Our prayers are insincere. God says, "Let not that man think that he shall receive anything of the Lord." <RH, December 6, 1898 par. 11>

The religion of the Bible calls for a deep earnestness, that will exalt the spiritual and eternal. Christ taught the truth. He taught as One who knew that man could reach a higher standard in divine things. He knew that all whom he addressed had the power given them of God to respond to the divine requirements. His call was: "Come unto me, all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls. For my yoke is easy, and my burden is light." <RH, December 6, 1898 par. 12>

Man will find rest in complying with the conditions of the invitation. And the call is not to a few, but to all. Christ is the Redeemer of the world. His greatest message to the world was, "Learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls." "If any man will come after me," he said, "let him deny himself, and take up his cross daily, and follow me." Jesus accepted that cross, with all its humiliation and suffering, that he might make it possible for every member of the human family to follow in his footsteps. He requires of human beings nothing which, in his own humanity, he has not himself borne. He knows that the strength of man in itself is wholly inefficient; but he also knows that the provision made is ample and abundant, able to strengthen him, and make him capable of responding to the call. <RH, December 6, 1898 par. 13>

When human beings turn aside from the righteousness of Christ to exalt their fellow men, and lay their laurels at their feet, they lose their view of Christ. And when the men thus raised to a pinnacle have not discernment to understand the requirements of the word of God; when, with all their capabilities, they can not read their duty to their God; when they can not discern that the invitation, "Learn of me; for I am meek and lowly in heart," is for them; when they take a path that leads away from Christ in any line, they encourage disobedience rather than obedience. All the high and honorable positions that they may gain by disobedience, they will sometime know to be the path over which Satan has traveled before them. <RH, December 6, 1898 par. 14>

The earnestness that Christ reveals in this matter should not be disregarded. He urges all to unite with him, that their interests may be wrapped up in him, and that they may become one with the Father. Then man will not take glory to himself or to any of his fellow men. God alone will receive the glory. There are heights which we all have the privilege of reaching, but they can be gained only by partaking of the humility of the Redeemer. In yoking up with Christ, man becomes a constant worker with God; and through Christ he is strengthened to rise to the heights to which God calls him. <RH, December 6, 1898 par. 15>

December 6, 1898 Supp. - Letter to Sister Henry

Sister Henry: I am so pleased, and gratified, and thankful that the Lord has raised you up from sickness to do his work. I am more rejoiced than I can express. I have thought, with your experience, under the supervision of God, you could exert your influence to set in operation lines of work where women could unite together to work for the Lord. <RH, December 6, 1898 par. 1>

There certainly should be a larger number of women engaged in the work of ministering to suffering humanity,

uplifting, educating them how to believe—simply believe—in Jesus Christ our Saviour. And as souls give themselves to the Lord Jesus, making an entire surrender, they will understand the doctrine. I have not a bit of concern in regard to those souls who are reaching out, after they have been enlightened, but that they will know of the doctrine. We find it so here, and we know it is to be so in all places. The first glance must be Jesus Christ, the sin-bearer, the One who "taketh away the sin of the world." "Look and live." Then, if they follow the Lamb of God, as they remain learners, they will have an intelligent knowledge of what is truth. <RH, December 6, 1898 par. 2>

I am pained because our sisters in America are not more of them doing the work they might do for the Lord Jesus. Abiding in Christ, they would receive courage and strength and faith for the work. Many women love to talk. Why can't they talk the words of Christ, the more surely the heart will learn the wretchedness of souls who do not know God, and who do not feel the dishonor they are doing to Christ, who has bought them with a price. <RH, December 6, 1898 par. 3>

When believing women shall feel the burden for souls,—the burden of sins not their own,—they will work as Christ worked. They will consider no sacrifice too great to win souls to Christ. Every one who has this love for souls is born of God, and is ready to follow his footsteps; and his words and voice will become talents employed in the Master's service: and the very nourishment coming from the parent stock to his own soul will flow out in distinct currents of love to souls that are withered and dried up. <RH, December 6, 1898 par. 4>

In this work is a constant education. The desire to be a blessing, discovers the weakness and inefficiency of the worker, and drives the soul to God in prayer; and the Lord Jesus gives light and his Holy Spirit, and the worker understands that it is Christ who does the melting and breaking of the hard hearts. <RH, December 6, 1898 par. 5>

Believing the teachings of Christ, that through you, the human agency, he communicates his light, his truth, you are the frail instrument through whom the hidden power of God does work, that his strength may be perfected and made glorious in your weakness.

Mrs. E. G. White. (Signed) <RH, December 6, 1898 par. 6>

December 13, 1898 Words of Warning. - No. 1.

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Mrs. E. G. White.
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"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! Behold, your house is left unto you desolate. For I say unto you, Ye shall not see me henceforth, till ye shall say, Blessed is he that cometh in the name of the Lord." <RH, December 13, 1898 par. 1>

This was the most solemn denunciation ever uttered against Jerusalem. After denouncing the hypocrisy of the Jewish leaders, who, while they worshiped the temple, were working with a hatred inspired by Satan to destroy the only One who made the temple sacred, Christ bade adieu to the once hallowed courts. He quitted the temple forever, declaring, "Your house is left unto you desolate." <RH, December 13, 1898 par. 2>

Henceforth a cloud blacker than sackcloth hung over the once favored nation. Looking into the future, Christ saw the gates of Jerusalem burst open by the Roman legions. He saw the walls broken, and the beautiful stones, which had been laid with artistic skill one upon another, torn down, so that not one was left standing. The Arm strong to save had become strong to smite. <RH, December 13, 1898 par. 3>

Solemn judgments had been pronounced against Jerusalem by the prophets. Its iniquity and crime had once caused it to be destroyed, and its people carried captive to Babylon. In their humiliation, many sought the Lord with repentance and confession; and when they returned from captivity, they seemed for a time to reform. In his mercy, God forgave them, and gave them his blessing. "I will not contend forever," he declares, "neither will I be always wroth: for the spirit should fail before me, and the souls which I have made. For the iniquity of his covetousness was I wroth, and smote him: I hid me, and was wroth, and he went on frowardly in the way of his heart. I have seen his ways, and will heal him: I will lead him also, and restore comforts unto him and to his mourners. I create the fruit of the lips. Peace, peace to him that is far off, and to him that is near, saith the Lord; and I will heal him." <RH, December 13, 1898 par. 4>

But the leaders of the people did not remain converted. They did not, as faithful sentinels, keep the way of the Lord, to do justice and judgment. Again and again the word of the Lord through his prophets was rejected. Then God sent his only begotten Son with a message of mercy; but they refused to receive him, and said, "This is the heir; come, let us kill him, and the inheritance shall be ours." Christ "came unto his own, and his own received him not." <RH, December 13, 1898 par. 5>

The time of the greatest responsibility for the Jewish people was when Christ was among them. And had they but known it, this was also the time of their greatest privilege and blessing. But they refused every overture of mercy, and rejected the Son of God, and thus made themselves guilty of the greatest of all sins. <RH, December 13, 1898 par. 6>

Christ charged the whole nation with this sin. In rejecting my servants and prophets, he said, you have not only rejected them, but the Son of God, whose you are by creation and by redemption. You would none of my counsel, you despised all my reproof. If you are destroyed, you yourselves will be responsible. I have offered you help because I loved you, but you would not come unto me, that you might have life. <RH, December 13, 1898 par. 7>

"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!" You have refused to see in me a merciful Saviour, offering your redemption. When God's heavy judgments fall upon you, you will still refuse to see in me a sin-pardoning Saviour. But you will one day long for the Deliverer who was once among you, and whom you would not receive. <RH, December 13, 1898 par. 8>

Thus with power and authority our Lord reproved the Jewish nation. "Ye shall not see me henceforth," he continued, "till ye shall say, Blessed is he that cometh in the name of the Lord." When the Jewish people see Christ again, they will ask no sign. That day will not be to them a day of joy, although, as they see the One they rejected, the acknowledgment will come from their lips, with overwhelming power, "Blessed is he that cometh in the name of the Lord." When Christ comes in the clouds of heaven, with power and great glory, they will praise him whom they once cursed; but it will then be too late. <RH, December 13, 1898 par. 9>

Jerusalem was lost because of its obstinate refusal to acknowledge the truth. This the world is doing today. Men refuse to see the truth that is plainly revealed in the word of God. A "Thus saith the Lord" is regarded as of no account, while the words of men are given great authority. And as the inhabitants of Jerusalem were punished, so will those be punished who refuse to receive truth. God would have us realize that by the city of Jerusalem a world is represented. Christ's utterances regarding the destruction of Jerusalem are ever to be connected with the more terrible destruction of the world. <RH, December 13, 1898 par. 10>

The disciples were unable to understand Christ's words with reference to the temple. They called his attention to its massive stones, saying, "Master, see what manner of stones and what buildings are here." The stones of the temple were of the purest marble, of perfect whiteness, and the pillars supporting the porches were of massive dimensions. How such stones could be overthrown, the disciples could not comprehend. They could not understand words which doomed to destruction the walls that had withstood the devastation of armies. Their ideas were vague, and it was difficult for the Lord to make his lessons intelligible to them. <RH, December 13, 1898 par. 11>

As the attention of the rejected One was called to the magnificence of the temple, what must have been his thoughts! The view before him was indeed beautiful; but he said, sadly: I see it all, and the buildings are indeed wonderful. You point to these stones as apparently indestructible, but listen to my words. I tell you solemnly that the day will come when there shall not be left one stone upon another that shall not be thrown down. Forty years after Christ uttered this prediction, his words were fulfilled to the letter. In the siege of Jerusalem it is stated that more than a million people perished, and that many were led into captivity. <RH, December 13, 1898 par. 12>

Christ's words had been spoken in the hearing of a large number of people; but when he was again alone, Peter, James, John, and Andrew came to him, saying, "Tell us, when shall these things be? and what shall be the sign of thy coming, and of the end of the world?" <RH, December 13, 1898 par. 13>

In his answer, Jesus did not take up separately the destruction of Jerusalem and the last great day of his coming. He mingled the description of these two events. When he spoke of the destruction of Jerusalem, his words referred also to the final destruction that will take place when the Lord rises out of his place to punish the world for its iniquity. The entire chapter in which are recorded Christ's words regarding this, is a warning to all who shall live during the last scenes of this earth's history. <RH, December 13, 1898 par. 14>

Turning to his disciples, Christ said, "Take heed that no man deceive you. For many shall come in my name, saying, I am Christ; and shall deceive many." Many false Messiahs will appear, claiming to work miracles, and declaring that the time for the deliverance of the Jewish nation has come. These will mislead many. <RH, December 13, 1898 par. 15>

These words were fulfilled. Between the death of Christ and the siege of Jerusalem, many false Christs appeared. But this warning is given also to those who live in this age of the world. The same deceptions practised prior to the destruction of Jerusalem will again be practised. The same events that took place at the overthrow of Jerusalem will take place again. <RH, December 13, 1898 par. 16>

"And ye shall hear of wars and rumors of wars: see that ye be not troubled; for all these things must come to pass, but the end is not yet." Prior to the destruction of Jerusalem, men wrestled for the supremacy. Emperors were murdered. Those standing next to the throne were slain. "All these things must come to pass, but the end [of the Jewish nation as a

nation] is not yet. For nation shall rise against nation, and kingdom against kingdom: and there shall be famines, and pestilences, and earthquakes, in divers places. All these are the beginning of sorrows." As the rabbis see these signs, Christ said, they will declare that they are God's judgments on the nations for holding his chosen people in bondage. They will say that these signs are the tokens of the advent of the Messiah. Be not deceived; they are the beginning of his judgments. The Jewish people have looked to themselves. They have not repented and been converted, that I should heal them. The signs that they argue as tokens of their release from bondage are signs of their destruction. <RH, December 13, 1898 par. 17>
